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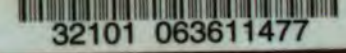
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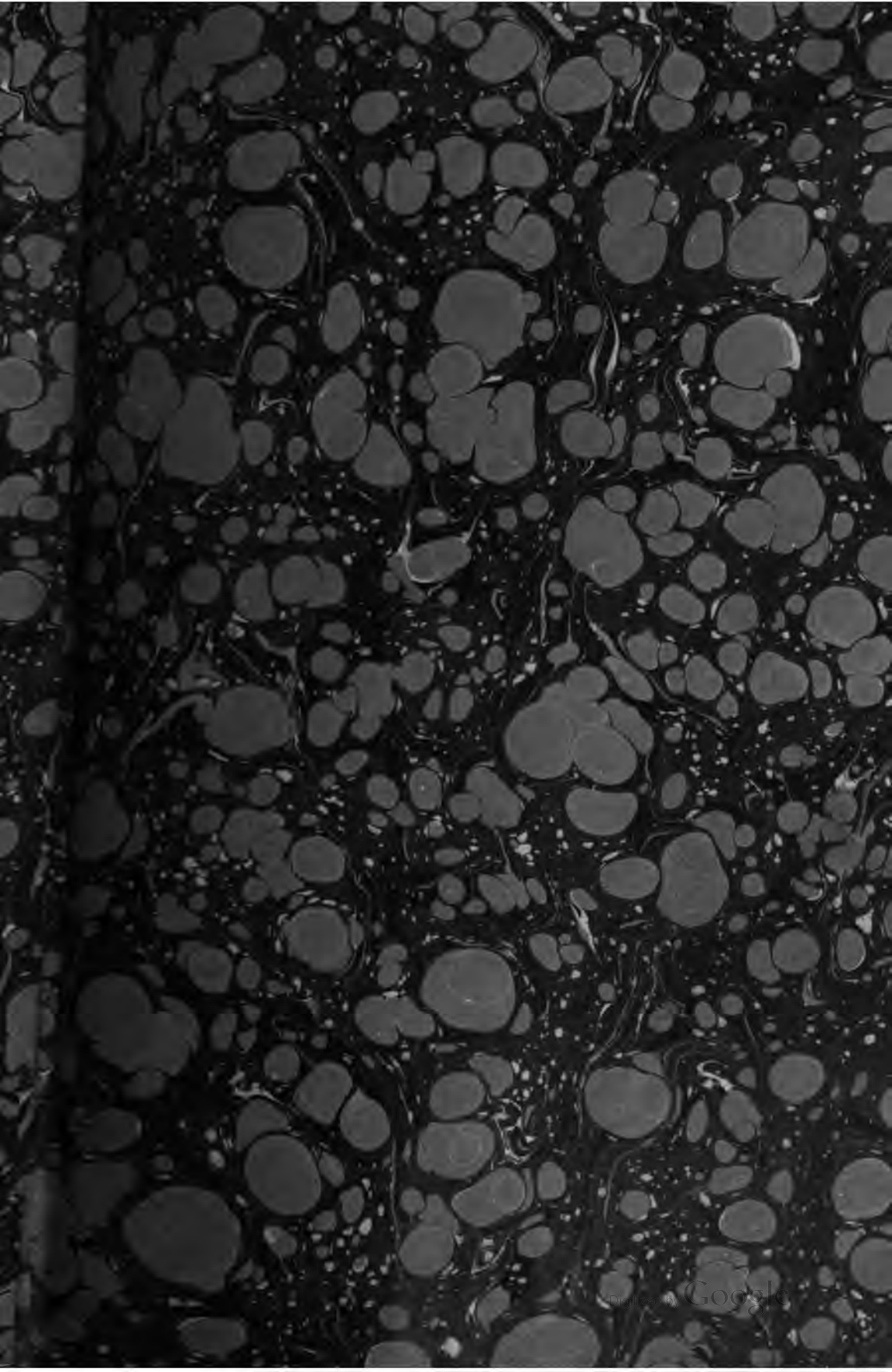
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A  
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ON THE  
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CRITICAL, DOCTRINAL AND HOMILETICAL,  
WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY  
JOHN PETER LANGE, D. D.,  
'''  
IN CONNECTION WITH A NUMBER OF EMINENT EUROPEAN DIVINES.

*TRANSLATED FROM THE GERMAN, AND EDITED, WITH ADDITIONS,  
ORIGINAL AND SELECTED.*

BY  
PHILIP SCHAFF, D. D.,  
IN CONNECTION WITH AMERICAN SCHOLARS OF VARIOUS EVANGELICAL DENOMINATIONS.

VOL. VII. OF THE OLD TESTAMENT:  
CONTAINING CHRONICLES, EZRA, NEHEMIAH, AND ESTHER.

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THE BOOKS  
OF THE  
CHRONICLES.

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THEOLOGICALLY AND HOMILETICALLY EXPOUNDED

BY

DR. OTTO ZÖCKLER, D.D.,

PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF GREIFSWALD, PRUSSIA.

*TRANSLATED, ENLARGED, AND EDITED*

BY

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# PREFACE TO VOL. VII. OF THE OLD TESTAMENT.

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THIS volume completes the Commentary on the Historical Books of the Old Testament, written during the period of the reconstruction of the theocracy after the return from exile. It contains:

1. THE FIRST AND SECOND BOOK OF CHRONICLES, by Dr. OTTO ZÖCKLER, Professor in the Prussian University of Greifswald (1874), translated and edited by Professor JAMES G. MURPHY, LL.D., of Belfast, who is already well known to the American public by his Commentaries on Genesis, Exodus, and the Psalms. Professor Murphy has departed from the method of the other volumes by giving a literal translation of the text instead of the authorized version with emendations in brackets.

2. EZRA, by Dr. FR. U. SCHULTZ, Professor in the University of Breslau (1876), translated and edited by Dr. CHARLES A. BRIGGS, Professor of Hebrew and the Cognate Languages in the Union Theological Seminary, New York, who prepared in part the Commentary on the Psalms for this work.

3. NEHEMIAH, by Dr. HOWARD CROSBY, Chancellor of the University of New York. Dr. Crosby had finished his work in manuscript before the German Commentary of Dr. Schultz appeared (1876), but he has added a translation of the Homiletical sections from Schultz.

4. ESTHER, by Dr. SCHULTZ, translated and edited by Dr. JAMES STRONG, Professor of Exegetical Theology in Drew Theological Seminary, Madison, N. J. Dr. STRONG has translated the frequent Latin citations, added the Textual and Grammatical notes, enlarged the list of exegetical helps, and furnished an excursus on the Apocryphal additions to Esther, and another on the liturgical use of the book among the Jews.

The remaining three of the twenty-four volumes of this Commentary are in the hands of the printer, and will be published at short intervals.

PHILIP SCHAFF.

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## P R E F A C E.

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THE matter and the whole form of the books of Chronicles afford a sufficient warrant for allowing the homiletic and even the theological part of the exposition to fall more into the background here than elsewhere in this Bible-work. In the following work also, on account of the numerous parallels with the books of Samuel and Kings, an almost exclusive predominance of the historical element might easily be permitted. For with regard to theological and homiletic comment, the corresponding portions of these books have already received a fruitful and valuable treatment in the able works of Bähr and Erdmann, so that reference to them might in every instance have been sufficient. And where anything peculiar to Chronicles was to be explained, it almost always referred to portions like the genealogical lists in 1 Chron. ii.-ix., the various supplements to the history of war, and the highly characteristic episodes on the history of worship, which belonged rather to the outer surface, the rind and shell of the theocratic and evangelical system, than to its spiritual ground and essence, and therefore needed rather to be explained historically, than to be considered or applied dogmatically or practically. The homiletic remarks might, therefore, in this volume be omitted as a distinct section, and a group of sections might be thrown together as a basis for the development of theological or evangelical and ethical principles. But besides, it appeared necessary in Chronicles to dwell more frequently on difficulties of a chronological kind, and on apologetic problems connected therewith, on account of which it was requisite, besides and along with those evangelical reflections, to introduce several *excursus*, some of considerable length, as that on Ophir after 2 Chron. viii., and that on the chronology of the kings during the time of the separate kingdom after 2 Chron. xxxii.

Of recent literary helps, some that appeared in the course of printing could not be fully employed; for example, the second edition of the commentary of Thenius on the books of Kings (in the *Kurzgefasstes exegetisches Handbuch zum Alten Testament*, Leipzig, S. Hirzel), and the treatise of H. Brande, *Die Königsreihen von Juda und Israel nach den biblischen Berichten und den Keilinschriften* (Leipzig, Al. Edelmann),—a praiseworthy attempt to remove the chronological differences between the statements of the books of Kings and Chronicles on the one hand, and those of the Assyrian monuments on the other, in which some at least of the discrepancies between the biblical and Assyro-Babylonian computation of time brought forward by Assyriologists, especially by Schrader, have met with an interesting, if not quite satisfactory explanation. And of the simultaneously-appearing third revised edition of C. F. Keil's *Lehrbuch der historisch-kritischen Einleitung in die kanonischen Schriften des Alten Testaments*, (Frankfurt a. M., Heyder und Zimmer) obviously no use could be made.

With regard to the question, How the very numerous proper names, especially of persons, in the text of Chronicles were to be treated in their transference into German, the author was presented with a problem not quite easy to solve. Perfect consistency could only be attained either by a close adherence to the text of Luther, or by the thorough restoration of a spelling adapted as strictly as possible to the Hebrew sound; in which latter case, however, names such as Jehova, and the household words Noah, Isaak, Israel, Saul, Salomo, Hiskia, etc., must

▲

have given way to the more correct forms Jahve, Noach, Jitschak, Jisrael, Schaul, Schelomo, Jechizkijahu. As this would not have corresponded with the rule elsewhere adopted in our Bible-work, we have taken a middle course. All the well-known current forms of the Lutheran Bible that have been as it were canonized by a usage of several centuries in the tradition of evangelical Germany, especially the divine name Jehova and all names of prominent men of God (patriarchs, prophets, kings, etc.), and of important holy places, we have left wholly unaltered, only with the addition, once for all, of the more exact orthography in parentheses (usually on the first occurrence of the name in question). All less current names, because they belong to less important persons and places, and especially if they occur only once, are immediately and directly expressed in the way more agreeable to the Hebrew sounds; and only when there is a very great deviation from the received orthography in the Lutheran text is this difference noted by the insertion of a parenthesis. For this intermediate course between the customary and the modern mode of writing, we are glad to be able to refer among others to the late Oehler as warrant, who, in p. 146 of the lately published first part of his posthumous *Theologie des Alten Testaments* (Tübingen, Heckenhauer), expresses his agreement in principle with the rule here laid down, when he declares that such forms as Jehova, Jordan, etc., are less correct than "Jahve, Jarden," etc., yet not to be supplanted by these more correct forms, and proceeds accordingly throughout the text of his work.

DR. O. ZÜCKLER

GREIFSWALD, October 1873.

[Translating into English, we shall use the English mode of spelling the ordinary names.  
J. G. M.]

# THE BOOKS OF CHRONICLES.

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## INTRODUCTION.

### § 1. ON THE IMPORT OF CHRONICLES AS A HISTORICAL WORK, AND ON ITS RELATION TO THE BOOKS OF SAMUEL AND KINGS.

THE last book of the Old Testament canon forms a comprehensive history, which recapitulates the progress of the people of God from Paradise to the close of the Babylonish captivity in a peculiar point of view, partly extracting, partly repeating, and partly supplementing the contents of the earlier canonical books of history, with the exception of the books of Ezra, Nehemiah, and Esther, which are later in point of contents than our book.

1. The *first or genealogical* portion of the work especially *extracts or summarily recapitulates* the earlier historical books. It embraces the first nine chapters, according to the present division, and contains the genealogies of the patriarchs, the twelve tribes, and the inhabitants of Jerusalem, till the beginning of the kingdom (occasionally even beyond it), in order to exhibit the genealogical connection of David, as well as the Levites and priests of his time, with the antediluvian patriarchs of the human race. Only here and there, particularly with respect to the statements concerning the tribes of Judah, Simeon, and Levi, this form is changed into that of a completion or enlargement of the former record by peculiar genealogical or historical additions. As a mere repetition of the statements contained in the earlier books, appear several genealogical notices of the first chapter; for example, those relating to the races of the table of nations and the princes of Edom (Gen. x. 36).

2. The second or strictly historical portion of the work partly repeats and partly completes, sometimes with a great fulness of details, the historical books after Moses and Joshua, especially the books of Samuel and Kings. It extends from 1 Chron. x. to the end of 2 Chron., and mainly presents a history of the kings of Judah from David to Zedekiah, or rather to the edict of Cyrus at the close of the Babylonish captivity. A process of abbreviating, of only summarily recapitulating, and even of wholly passing over a great deal of historical material, now takes place, inasmuch as the writer ignores the facts relating to the private life of David and Solomon, especially when they are unfavourable to their moral character, and in the time after Solomon intentionally turns away his eye from the fortunes of the northern kingdom, and confines himself almost exclusively to the Jewish history of this period. Yet for the whole time from David to the exile he appears more as a supplementer than as a concise repeater of the authors of the books of Samuel and Kings, inasmuch as the intrinsic importance of the addition made by him almost always exceeds that of the passages omitted, and both the omission and the addition appear to have in view certain fixed tendencies, especially the endeavour to glorify the theocratic order of the priests and Levites. If we take into account this particular tendency, as well as the altered circumstances in which he wrote, we arrive at the following points as characteristic of his work, compared with his older predecessors, especially the authors of the books of Samuel and Kings.

a. The books of Samuel and Kings having originated (been reduced to their present form) during the Babylonish exile, are a proper Israelitish national work, treating the history of both kingdoms, Israel and Judah, with equal attention. On the contrary, the Chronist appears as a specially Jewish (Judaizing) writer, who belonged to the time after the exile, possibly even of the post-Persian dominion (Hellenic), and from his late age lay too remote from the events of the once existing kingdom of Israel; and, moreover, from his rigid theocratic position, took

so little interest in the fortunes of the northern kingdom, that he excluded them altogether from his regard, and produced merely a Jewish chronicle.

b. The standpoint of those older Israelitish national historians is that of the prophet, while the younger Jewish Chronist occupies that of the priest and the Levite. Whereas the former, in accordance with the total depression, the apparently almost hopeless destruction, of the Mosaic temple worship in the exile, take a predominantly spiritual direction, averse to the external side of the theocratic worship, the latter, writing after the exile, at the time of the restored national sanctuary, exhibits a more lively interest in the external institutions and modes of worship, as well as in the order of priests and Levites appointed to take charge of it. From this sacerdotal ecclesiastical direction there follows a third important point of difference.

c. The moral causes of the national misfortune that broke in upon the people, especially their constantly-repeated lapse into idolatry, with which those older historians were most anxiously engaged, are cast into the shade, and often studiously ignored, by the Chronist, so that in the picture presented by him there appears a much smaller number of the gloomy shadows and dark spots of religious apostasy, and consequent national humiliation by heavy divine judgments. While the former obviously follow the tendency "to hold up to them a warning picture, in the tragic history of the Hebrew nation, of the danger of the relapse of a not yet elevated people among heathen nations, and in the narrative of the successive sins of their fathers to give a theodicy to the race already bewildered with respect to the promises and the faithfulness of Jehovah, and show them that their national misfortunes are to be ascribed to their own guilt; on the other hand, for the author of Chronicles, who lived after the exile, from which time the people, purified by affliction, adhered with stern obstinacy to their national God, and who no longer distinguishes accurately between the different kinds of ancient superstition (appears indeed to identify the impure Jehovah-worship of the northern kingdom with complete idolatry), accounts of the earlier superstition must have been of less consequence, because they presented to him less didactic matter and historical interest than to the authors of the older historical work" (Movers).

d. With this is connected the tone of panegyric usual with our author, frequently deviating from the unvarnished manner of the older historians, his apologetic endeavour to make the heroes of the foretime and their deeds to stand forth in the most glorious light, by giving prominence to the more externally than internally significant and ethically important moments, and especially by statistical data concerning the greatness of the temporal and spiritual state of the kings, the magnitude of the festivals celebrated by them, etc.

e. Finally, with regard to the outward form of representation, the younger work contrasts very strongly with the older. As well by its less pure Hebrew style, presenting so many traces of a late age, as by its often striking monotony, want of independence and poverty of ideas, its dry annalistic method of statement continued through long sections, and its inclination to direct copying and mere transcribing of the old books of Kings, it falls very far behind the classical originality, the fresh and genial historiographic skill of the other.

To bring these differences between the literary peculiarity of the two parallel elaborations of the history of the people of God till the exile under a single formula, we may with Keil distinguish the older books of Kings as the fruit of the *prophetic* form of history, and Chronicles as the product of the *hagiographic* mode. Our work, indeed, belongs more closely to that special development of hagiographic historiography, which, in contrast with the *popular* method of the books of Ruth and Esther (and with the *prophetic* mode of the historic sections of Daniel), may be termed the *sacerdoto-Levitical*, and in which the preference for annalistic statement (appearing also in the books of Ezra and Nehemiah, the continuations of Chronicles) must be accounted eminently characteristic. Keil<sup>1</sup> justly denies that any one of these special moments, whether popularity, the sacerdoto-Levitical, or the *annalistic* character, should be applied to the collective historical works of the hagiographic part of the canon. "Common to the collective hagiographic books of history, and characteristic of them, is simply the retreat or the absence of the prophetic view of the course of history according to the divine plan of salvation unfolding itself in the events, instead of which appear individual points of view that show themselves in the prosecution of parenetic, didactic ends, and have a definite influence on the selection and treatment of the facts."

<sup>1</sup> *Bibl. Comment. on Chron., Esr., Nah., and Esth.*, Introd. p. viii.

## § 2. NAME OF CHRONICLES. RELATION TO THE BOOKS OF EZRA AND NEHEMIAH.

Of the two most widely accepted designations of our historical work, the one pointing to its annalistic character, the other to the relation of supplement or completion which it bears to the older books of Kings, the former rests on the Hebrew phrase דְּבָרֵי הַיָּמִים. This phrase, before which, according to 1 Kings xiv. 19, 29, xv. 7, 23, the word סֵפֶר (or, according to Esth. vi. 1, סֵפֶר זָכָרוֹת) is to be supplied, means "events of the day, course of events" (*res gestæ dierum*), and thus presents our work as a "Book of current events," as a "Chronicle:" which name, not as a literal, but a correct rendering of דְּבָרֵי הַיָּמִים, has been made current by Jerome for the Latin, and by Luther for the German Church.<sup>1</sup> So far as this denomination in the quoted passages of the Old Testament refers to divers other historical works, in particular to those old Israelitish royal annals often quoted by our Chronist, the "books of the Chronicles of the Kings of Israel and Judah" (as in Esth. ii. 23, vi. 1, x. 2, the Medo-Persian royal annals, the "book of the Chronicles of the Kings of Media and Persia"), it appears to be a rather indefinite designation, by which our work should be distinguished quite generally as belonging to the class of annalistic works covering a long space of time. Whether this name proceeds from the author himself, or owes its origin to a later (certainly very old, and at all events pre-Masoretic) tradition, at any rate, the denomination brought into currency by the Sept. Παράλειπόμενα (*liber Paralipomenon*) is more significant for the characteristic position and import of the work as a historical book, especially for its relation to the earlier historical books of the canon. For this name, which is to be explained, not with Movers, by *supplementa*, relics from other historical works, but, in accordance with the patristic tradition in Pseudo-Athanasius (*Synopsis Scr. S.*, in *Athanasii Opp.* ii. p. 83: παραλειφθῆντα πολλά ἐν ταῖς βασιλείαις περιέχεται ἐν τούτοις), in Jerome (*Ep. ad Paulin.*: . . . "*prætermisæ in Regum libris historiæ*"<sup>2</sup>) and Isidore of Seville (*Origen*, lib. vi. c. 1, p. 45: "*Paralipomenon græce dicitur, quod prætermisorum vel reliquorum nos dicere possumus*," etc.), by "omitted, overlooked in the other historical works," sets forth in a striking manner the position taken by our author as the supplementer of the prophetic historians, and has therefore the advantage over the Hebrew denomination of greater definiteness, although it appears neither quite free from misapprehension nor adapted to the collective characteristics of our history.

Our work, moreover, forms, according to its original plan, as well as the oldest tradition, only one "book of annals" or supplements, for not only the old numeration of the books of the Old Testament in Josephus (*c. Ap.* i. 8), Origen (*in Euseb. H. Eccl.* vi. 25), and Jerome (*Prolog. galeat.*), according to which the canon consists of twenty-two books, but also the later computation made by Jerome and in the Talmud (*Baba bathra*, fol. 14), extending to twenty-four books, recognises only one book of Chronicles; and that the Masora regarded it as a single work is evident from the remark at the close of its text, that 1 Chron. xxvii. 25 forms the middle of the whole. The present general division (even in the recent Hebrew editions) into two books, springs from the Alexandrine translators and Jerome their follower, and may have been occasioned on their part by the existence of some great section or interval at the point of division, 1 Chron. xxix. 29 f., in the majority of older Hebrew MSS. This bipartition of the work (which even Melito of Sardis knew, *Euseb. H. Eccl.* iv. 26, as his list of the holy scriptures includes Παράλειπομένων δύο) cannot be regarded as unsuitable, since, apart from the almost equal length of the two parts, the end of the reign of David, on which the writer dwells with greater fulness than on that of any other king, presented a most fitting point of pause and division.

The identity of the close of the second book, ch. xxxvi. 22 f., with the beginning of the book of Ezra, especially as the passage presents no truly satisfactory close for our work, raises the expectation that some connection exists between it and the latter book. In favour of this is farther the close affinity of the style of each, the mode of quoting the law common to both,

<sup>1</sup> Jerome's *Prolog. galeat.*: *Dibre hajamim*, i.e. *verba dierum*, quod significantius chronicon totius divinæ historiæ possumus appellare, qui liber apud nos Paralipomenon primus et secundus inscribitur.

<sup>2</sup> The whole passage (*Opp. ed. Vallars.* t. i. p. 279) runs thus: *Paralipomenon liber*, i.e. *instrumenti veteris epitome, tantus et talis est, ut absque illo, si quis scientiam scripturarum sibi voluerit arrogare, se ipsum irrideat; per singula quippe nomina juncturasque verborum et prætermisæ in Regum libris tanguntur historiæ et innumerabiles explicantur evangelii quæstiones.*



as well as the decided preference of both for genealogical registers, statistical lists, and minute descriptions of acts of religion, in which also the same formulæ are not seldom used (see Remark). As no small part of these idioms belong also to the book of Nehemiah, the hypothesis is natural, that the three books, even if proceeding from different authors, have been subjected to a common revision by a later writer. This hypothesis is more probable than both the other attempts to solve the problem, namely, that either Chronicles and Ezra (Movers), or Chronicles, Ezra, and Nehemiah (Zunz, Ew., Berth., Dillm., Davidson, etc.), originally formed a single work proceeding from one author. For in such unity of origin of the three works, their separation before the close of the canon into three or (in case of Ezra and Nehemiah having originally formed one work) into two books remains purely inexplicable. The author of such separation would have had no rational ground for retaining 2 Chron. xxxvi. 22, 23 at the same time as the close of the first and the opening of the second part. The double place of these verses leads much rather to a common redactor of the two writings than to an identity of author. The majority also of the already-mentioned common idioms, and other qualities, are sufficiently explained by the hypothesis, that the present very homogeneous form of the two, or at most three pieces, arises partly from having proceeded from the same circle of sacerdotal and Levitical views, endeavours, and learned researches, and partly from having gone through the hands of the same redactor. And even if one author of the two or three works must be affirmed, there can be as little doubt of the fact, that he conceived Chronicles as an independent and separate work, as of the independence and original distinctness of the books of Ezra and Nehemiah, which are clearly separated from one another in the Hebrew text by the new superscription, Neh. i. 1. Comp. § 3. [There seems to be no reason why one author may not continue the work of another on the same plan and in a similar style.—J. G. M.]

*Remark.*—On the numerous verbal points of contact noticed by Pareau, *Institutio interpr.* V. T. p. 419,<sup>1</sup> between Chronicles and Ezra, applying also in great part to the book of Nehemiah, see Movers, *Krit. Untersuchungen*, p. 17 f.; Hävernicks, *Einl.* ii. 1, 269 ff., and especially Bertheau, *Kurzgef. ezeg. Handb.*, Einleit. p. xix. f. The latter recounts: a. a number of like grammatical inflections and constructions, namely, 1. The short way of subordinating relative clauses by placing them after a construct state (1 Chron. xxix. 3; 2 Chron. xxxi. 19; Ezra i. 5; Neh. viii. 10); 2. The use of the infinitive with ל to express must or shall (1 Chron. v. 1, ix. 25, xiii. 4, xv. 2, etc.; 2 Chron. ii. 8, viii. 13, xi. 22, etc.; Ezra iv. 3, x. 12; Neh. viii. 13); 3. The extremely frequent use of the prep. ל, partly before the object as *nota accusativi*, partly after an accus. in continuation (1 Chron. xxviii. 1; 2 Chron. xxvi. 14, xxviii. 15, xxxiii. 8; Neh. ix. 32), especially before כל, to include all in enumerations (1 Chron. xiii. 1; 2 Chron. v. 12; Ezra i. 5, vii. 28; Neh. xi. 2), after the prep. ער, where in former usage the word subordinate to this followed immediately (1 Chron. xxviii. 7, 20; 2 Chron. xiv. 12, xvi. 12, 14, xvii. 12, etc.; Ezra iii. 13, ix. 4, 6, x. 14) before the adverbial infin. הרבה (2 Chron. xi. 12, xvi. 8; Neh. v. 18); 4. The abundant use of prepositions in general, for example, in such phrases as ער נגר, Neh. iii. 26; בפתאום, 2 Chron. xxix. 36; ביוםם, Neh. ix. 19; 5. The placing of the article before a verb for the *pron. relat.* (1 Chron. xxvi. 28, xxix. 8, 17; 2 Chron. xxix. 36, xxxiv. 32; Ezra viii. 25, x. 14, 17; Neh. ix. 33). Moreover, Bertheau himself is obliged to acknowledge with regard to these constructions, that "they occur occasionally also in other books of the Old Testament, especially the later." That they may be laid to the account of the idiom of one single author of the books compared, will be the less evident, because some of these constructions, as the quoted passages show, occur not more than once in any one of these writings, and therefore by no means belong to the prominent characteristics of their style.

b. On the contrary, single phrases quoted by him, or standing constructions of certain words, point somewhat more definitely to identity of authorship. Thus the construction עפי הארצות, 2 Chron. xiii. 9; Ezra iii. 3, ix. 1, 2, 11; Neh. ix. 30, x. 29 (comp. also מלכי הארצות, Ezra ix. 7; ישבי האר, 2 Chron. xv. 5; נתי האר, 2 Chron. xxxii. 13, 17, etc.). הכין לב, 1 Chron. xxix. 18; 2 Chron. xii. 14, xix. 3, xx. 33, xxx. 19; Ezra vii. 10; הכין in

<sup>1</sup> Quod peculiare est in dictione utriusque libri Chronicorum, id etiam in dictione libri, qui Ezra tribuitur auctori ejusque nomen præ se fert, animadvertitur, quatenus lingua Hebraica conscriptus est.

several other constructions; הִתְנַדֵּב, "to offer freely at the temple," 1 Chron. xxix. 5, 6, 9, 14, 17; 2 Chron. xvii. 16; Ezra i. 5, ii. 68, iii. 5 ff.; Neh. xi. 2; בָּנָה, 2 Chron. xiv. 13, xxviii. 14; Ezra ix. 7; Neh. iii. 36; קָבַל, 1 Chron. xii. 18, xxi. 11; 2 Chron. xxix. 16; Ezra viii. 30; מִלְאֲכַת בֵּית יְהוָה (or מִלְאֲכַת ב' אֱלֹהִים), 1 Chron. xxiii. 4, xxvi. 30; Ezra iii. 6, vi. 22; Neh. x. 34, xi. 22, etc. Yet all these phrases occur not exclusively in our books, but occasionally elsewhere (הִתְנַדֵּב, for example, in Judg. v. 2, 9; הִתְנַדֵּב in several constructions also, 2 Kings xviii. 35, and often in Ezek. בָּנָה also in Esther and Daniel; קָבַל there also, and in Prov. and Job, etc.). Actual idioms of the books of Chron., Ezra, and Neh., from which their derivation from one author may seem to follow, are properly only such phrases as עָמְדָם, 2 Chron. xxx. 16, xxxv. 10; Neh. viii. 7, ix. 3, xiii. 11; חָרָה, 1 Chron. xvi. 27; Neh. viii. 10; Ezra vi. 16; כְּפֹז, "basin," 1 Chron. xxviii. 17; Ezra i. 10, viii. 27; עֵד לְמַרְחֹק, 2 Chron. xxvi. 15; Ezra iii. 13 (comp. the other constructions with עֵד in 2 Chron. xvi. 14, xxvi. 8, xxxvi. 16, etc.); מִתְנַדֵּב in the plur., 2 Chron. xxx. 22; Neh. ix. 3; comp. Ezra x. 1; פְּלִיָּה, of divisions of the Levites, 2 Chron. xxxv. 5; Ezra vi. 18. To this may be added such phrases and formulae resting on the priestly and legal ideas and facts of these books, as כְּמִצְוַת, 1 Chron. xxiii. 31; 2 Chron. xxxv. 13, xxx. 16; Ezra iii. 4; Neh. viii. 18 (this phrase is peculiar to our books, while the synonymous בְּתוֹרַת בְּרַבִּי occurs often in the older writings); הוֹדוּ וְהִלְלוּ, 1 Chron. xvi. 4, xxiii. 30, xxv. 3, etc.; Ezra iii. 11; likewise the liturgical form לְהוֹדוֹת וְלִהְיוֹת, and "for He is good, for His grace endureth for ever," 1 Chron. xvi. 34, 41; 2 Chron. v. 13; Ezra iii. 11; not less the standing phrases in describing festivals, בְּשִׁמְחָה (1 Chron. xii. 40, xxix. 9, 17; 2 Chron. xv. 15, xx. 27, xxix. 30, 36, xxxi. 23, 26; Ezra iii. 12) and עֲלֵי־יָדַי דָּוָר (1 Chron. xxv. 2, 6; 2 Chron. xxiii. 18, xxix. 27; Ezra iii. 10); lastly, the official names of certain temple ministers and sacred musicians found only in our books, especially נְתִינִים and הַמְזַמְרִים. If we add to these common properties, extending even to literal agreement in expression, the preference in these three writings for genealogies and lists of officers and the like (comp. 1 Chron. i-ix.; Ezra iii., vii. 1-5, viii., x. 20 ff.; Neh. vii. 6 ff., x. 1 ff., xi., xii.), as well as the great prominence of the temple musicians and porters as an institution mentioned with peculiar interest (1 Chron. vi. 16 ff., ix. 14 ff., xv. 16 ff., xvi. 4 ff., xxiii. 5, xxv. 1 ff., xxvi. 12 ff.; 2 Chron. v. 12 ff., viii. 14 ff., xxiii. 13 ff., xxxi. 11 ff., xxxiv. 12 f., xxxv. 15; Ezra ii. 42, 70, iii. 10 f., vii. 7, x. 24; Neh. vii. 1, 45, x. 29, xi. 17 ff., xii. 24 ff., xiii. 5), there grows up a certain probability for the presumption of one author for the three writings in question. But this presumption cannot be regarded as "altogether established" and "fully demonstrated" (Bertheau, p. xx.). The great majority of the coincidences adduced are sufficiently explained by supposing a plurality of authors, nearly of the same date, inspired by a like Levitico-sacerdotal interest and impulse, drawing from the like sources, of whom the last, in order to produce a uniform edition of these similar historical works, submitted his two predecessors to a common revision. Comp. on the other hand, Keil (*Comment.* p. 15 ff.), who, however, certainly derives at least two of the works in question, Chronicles and Ezra, from one author; and, on the other hand, Bleek, *Einleit. ins A. T.* (2d edit. § 171, p. 404), who, coming nearer the truth, claims distinct authors for the three books, but regards the author of Chronicles as the last writer and the redactor of the books of Ezra and Nehemiah. The question not immediately affecting our problem, whether the books of Ezra and Nehemiah are to be regarded as forming originally one work, or as independent productions of different authors, will have to be incidentally treated in the following investigation concerning the author of our book and the time of its composition.

[The arguments from the above phenomena for a redaction of these books are not convincing. An author writing in the language of the people, especially in the East, will use and repeat the current phrases of his day. The rise of new habits, objects, and acts will demand new words and constructions for their expression. These two circumstances are nearly sufficient to account for all the diversities and identities that have been noted, without having recourse to the hypothesis of one author or one redactor. A familiarity with the previous authors of the Old Testament will probably balance the account.—J. G. M.]

## § 3. AUTHOR, AND TIME OF COMPOSITION.

As Chronicles at its close mentions the edict of Cyrus permitting the return of the Jews from the Babylonish exile (2 Chron. xxxvi. 22 f.), and in 1 Chron. iii. 19–24 it traces the descendants of Zerubbabel through six generations (see the exposition of the passage and Remark at the end of the section), it cannot have been composed, or at least put in its present form, before the time of Zerubbabel, or for a considerable time after Ezra. With an average of thirty years for each of the generations after Zerubbabel, the last, consisting of the seven sons of Elioenai, must be supposed to flourish after the year 350 B.C. The last decade of the Persian monarchy, if not the beginning of the Grecian period, is, moreover, indicated by several other circumstances, among which are the following:—

a. The computation employed in 1 Chron. xxix. 7 (in the history of David) by Dariks, אֲדַרְכָּיִם, a Persian gold coin, occurring also in the books of Ezra and Nehemiah,—that, whether first stamped under Darius Hystaspis or not, refers the time of the composition of the work to the Persian sway over the Jews, or even some time after it;<sup>1</sup>

b. The name בִּרְיָה, castle, likewise indicating the Persian period, designates the temple as a magnificent building (1 Chron. xxix. 1, 19),—a term only occurring elsewhere in the books of Esther and Nehemiah, which there designates either the palace of the Persian monarch (Esth. i. 2, 5, ii. 3, 8; Neh. i. 1), or the castle near the temple of Jerusalem, the later *Bāpīr*; (Neh. ii. 8, vii. 2);

c. The orthography and Chaldaizing style betraying a pretty late age (comp. Remark on § 2);

d. The position of the work in the canon as the last of the Hagiographa, and thus after the books of Ezra and Nehemiah, to which it would scarcely have been subjoined by the collectors, if any certain knowledge of its composition before or even contemporary with them had existed in Jewish tradition;

e. The circumstance that the books of Ezra and Nehemiah, for which, on account of the already adduced verbal and other coincidences with our books, an almost identical date of composition must be asserted, must have been already written a considerable time after their heroes and traditional authors, as the proper memoirs of Ezra and Nehemiah were used as sources in them,—the age of these men (Neh. xii. 26, 47) is represented as already in the distant past; and, moreover, lists of the chiefs of the Levites (Neh. xii. 23) and of the high priests (Neh. xii. 10 ff.) are given therein, that extend down to Jaddua, the holder of the high priest's office in the time of Alexander the Great. That this Jaddua, according to Josephus (*Antiq.* xi. 8), high priest during the last years of the Persian Empire, as well as under Alexander, was a contemporary of the author of the book of Nehemiah, appears in fact very probable, according to the twelfth chapter of the book. Yet Ewald and Bertheau have gone too far, when they infer, from the manner in which both in Ezra and Nehemiah Cyrus and his successors are constantly mentioned as *Persian kings* (Ezra i. 1, iv. 5; comp. iv. 7, vi. 1, etc.), that the Grecian monarchy had already commenced. The author might consider it suitable to give prominence to the Persian nationality of these kings, in contrast with the former kings of Judah. And all else that, after Spinoza, has been urged by de Wette, Berthold, Gramberg, and others (recently again by Noldecke, *Die alttestamentl. Literat.*, 1868, p. 63 f.), for the origin of the book under the Macedonic or the Seleucidic government, amounts only to hypercritical conjectures (comp. Keil, *Apolog. Versuch*, p. 17 ff.; Hävernicks, *Eintl.* ii. 274 ff.).

If our book appears from the above considerations, especially those adduced under c–e, to belong to a time falling after Ezra and Nehemiah, it is impossible for Ezra himself to be the author. The Talmud, indeed, regarded him as the common originator of the book called after him and of Chronicles (*Baba bathr.* fol. 15, 1: *Ezra scripsit librum suum et genealogiam in libro Chronicorum usque ad se*), in which it was followed by most Rabbins, some Fathers, as Theo-

<sup>1</sup> That the composition must have taken place during the Persian rule, and before Alexander the Great, can scarcely be inferred from the mention of this coin (against Movers). For as Bleek justly remarks, p. 398: "It may well be imagined, and is in itself quite natural, that a silver or gold coin, once introduced into the country and extensively circulated, will continue in currency long after the dynasty that coined it has ceased to rule."

doret, and later theologians, as Carpzov, Heidegger, Pareau, Starke, Lange, Eichhorn (*Einkl.* iii. 597 ff.), Hävernick, Welte, Keil (*Apolog. Versuch.* p. 144 ff., *Einkl.* p. 497; comp. *Comment.* p. 14), and Jul. Fürst (*Gesch. der bibl. Lit.* ii. 210, 537 ff.), and others. But he can no more have written the book of Chronicles than the book of Ezra itself. Both belong notoriously to a later age; and in view of their manifold internal and external connection, the hypothesis of Movers, that a writer living some centuries after Ezra wrote both works as a continuous whole, though afterwards separated (*Mov. Krit. Unters.* p. 14 ff.), would commend itself, were it not necessary to take into account the relation of the book of Nehemiah to both, and to admit some sort of connection among the three books. To show that this consists in being derived from the same author has been attempted by Zunz (*Gottesdienstl. Vorträge der Juden*, Berlin 1832, p. 18 ff.), Ewald (*Gesch. des v. Isr.* i. p. 264, 2d edit.), Bertheau (*Kurzgef. exeg. Handb.*, *Einkl.* p. 15), Graf (*Die geschichtl. Bücher des A. T.* p. 114 ff.), Dillmann (in *Herzog's Real-Encycl.*, Art. "Chronik"), Davidson (*Introd. to the Old Test.* ii. p. 115 sq.). They have regarded the books of Chronicles, Ezra, and Nehemiah as three constituent parts of a single historical work, composed in the end of the Persian or the opening of the Grecian period. But against this are the following considerations:—

1. The identity of Ezra i. 1–3 with 2 Chron. xxxvi. 22 f., which is more easily understood if we regard it as the work of a redactor who wished to show the second of the two originally separate works to be a kind of continuation of the first, than if we suppose that the narrative originally proceeded from 2 Chron. xxxvi. 23 to Ezra i. 4, and then, after rending the two books asunder, the opening words of the second concerning the edict of Cyrus were repeated at the close of the first. Comp. Keil, *Comm.* p. 14 f.: "For such a separation with an addition there seems to be no ground, especially as the edict of Cyrus must be repeated. The introduction of this edict with the words, 'And in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, etc.,' is so closely connected with the close of the description of the destruction of Jerusalem and the carrying away of Judah to Babylon, 'and they were servants to him (King Nebuchadnezzar) and his sons until the reign of the Persians, to fulfil the word of the Lord by the mouth of Jeremiah . . . to fulfil seventy years,' ver. 20 f., that the edict of Cyrus cannot be separated from the foregoing; much rather must the same author, who wrote vers. 20, 21, and represented the seventy years of exile as the fulfilment of Jeremiah's prophecy, have also mentioned the edict of Cyrus, and connected it with this prophecy. This connection of the edict with that prophecy furnishes an incontrovertible proof that the verses containing the edict form an integral part of Chronicles." On the whole, the supposition of a supplementary separation of a history originally forming one whole is attended with serious difficulties; and neither the apparently somewhat abrupt close of Chronicles, as it now stands (with וַיֵּלֶךְ, "And let him go up"), nor the circumstance that the opening words of Ezra, though verbally coinciding in general with the closing words of Chronicles, yet differ from them in some particulars (namely, for בְּפֶי of 2 Chron. xxxvi. 22, מִפִּי, and for יְהוָה אֱלֹהֵינוּ עָמָּה of 2 Chron. xxxvi. 23, עַ, יְהוָה אֱלֹהֵינוּ), can be satisfactorily reconciled with the hypothesis of separation, both phenomena agreeing better with the supposition, that the conforming hand of a later redactor had established a coincidence in the main between two passages that were originally somewhat different.

2. The plan, also, of the books of Ezra and Nehemiah, clearly aiming at the presentation of contemporary or very recent history, speaks against the hypothesis of their original immediate connection with the book of Chronicles. Whatever there is in the plan of this work, or in the position of the writer, with respect to the sources used by him resembling the historiographic method of the other two books, is easily explained by supposing the authors to be guided in general by the same views, and to write in the same, or nearly the same times.

3. And as neither these merely subordinate resemblances of plan and form, nor the already mentioned verbal and orthographical coincidences, suffice to disprove the independent character of the three works, neither can the circumstance, that the author of the apocryphal third book of Ezra, from the way in which he strings together 2 Chron. xxxvi. 21 and Ezra i. 1, seems not to have been acquainted with the separation of Chronicles from Ezra, nor the phenomenon parallel to this circumstance, that the Talmud, the Masora, and the ancient Christian Church count the books of Ezra and Nehemiah generally as one book. At the ground of this latter phenomenon obviously lies the Jewish endeavour not to let the number

of the books of the Old Testament exceed that of the twenty-two letters of the Hebrew alphabet (Origen in Euseb. *H. Eccl.* vi. 25; Jeroma. *Prolog. gal.*; Talmud, *Baba bathr.*, in Buxtorf, *Tiberias*, c. xi. p. 108 sqq.),—an endeavour from which the oldest Church Fathers, in their lists of the canonical Scriptures of the Old Testament, were not free, and of which the circumstance that two of the oldest mss. of the Septuagint, the cod. Alexandrinus and the Friderico-Augustanus, separate the book of Nehemiah by no interval from that of Ezra (comp. Tischendorf's *Vetus Testamentum juxta LXX. Interpretes*, edit. iv. 1869, *T. I.* p. 611), must be regarded as a later effect.

If, according to all this, the connection of these three books is not to be viewed as a unity, forbidding their original independent existence, and if, notwithstanding all traces of an almost contemporary origin, no common author needs to be assumed for them, nothing is more natural than to regard one of the two or three supposed authors as the originator of that redactional conformation on which the present affinity and mutual relation of the three books, so far as it betrays the hand of a literary reviser, depends. And in all probability this redactor was the author of Chronicles, as a compilation presupposing the existence of the other two, and adapting itself to them. The already extant works concerning Ezra and Nehemiah, proceeding perhaps from the younger contemporaries of these men, may have served as the occasion and impulse to this writer to present the previous history of God's people in a like spirit of Levitical, priestly pragmatism, and in a similar annalistic method, and so to project his review of the progress of the kingdom of God from Adam to the end of the exile, running parallel with the earlier historical books, which he partly supplements and partly abstracts. That he prefixed the closing verses of this work as an introduction to its sequel the book of Ezra, to mark externally the connection of the two works, must be considered more probable from the above remarks, than the reverse hypothesis of Bleek, that "he brought over the first verses of that work (Ezra) as the close of this latter." Comp. throughout Bleek, *Einkl.* § 171, p. 404 f., with whose representation of the origin of our three works we only differ on this subordinate point, while we must regard it otherwise as the most satisfactory solution of the present question.

Concerning the person of this author of Chronicles and final redactor of Ezra and Nehemiah, who belonged to the last years of the Persian dynasty, only this can be established, that he must have belonged to the Levites of the second temple, and in particular to the singers or song-masters, in whom he takes a special interest, as the constant putting of them forward (as also the porters) along with priests and Levites in many parts of his work shows; see above, § 2, Remark, p. 6. When Keil (*Comment.* p. 17 ff.) urges against this hypothesis the fact, that "in all places where he speaks of musicians and porters we also find the priests mentioned," sufficient attention is not paid to the fact, that this express mention of such inferior officers as singers and musicians, along with the priests and other officials of the temple, implies a special interest in them on the part of the author. Certainly the porter is often mentioned in the same places; but the interest of the narrator in the musicians and their doings (into which he often enters minutely, while he only mentions the porters by the way) plainly outweighs everything else. And nothing is obviously deducted from the authority and credibility of our writer, if we think of him as an Asaph of the later sanctuary, though his identification with Ezra the priest becomes thereby impossible.

*Remark.*—The difficult passage 1 Chron. iii. 19–24, the full elucidation of which we must reserve for the commentary itself, names from Hananiah, the son of Zerubbabel, five other generations, represented by Shechaniah, Shemaiah, Neariah, Elioenai, and Hodaiah, the last of which generations, Hodaiah with his six brothers, which appears to be nearly contemporary with the author of our work, can scarcely, even if we reckon a generation at 30 years, have flourished before 350 or 340 B.C. To this date points also another note contained in ver. 22. The Hattush here mentioned as great-grandson of Zerubbabel, is perhaps the same Hattush mentioned, Ezra viii. 2, as a descendant of David, and as brought under Ezra from Babylon to Judea. Now, as in vers. 22 and 23 the grandsons of Neariah, a younger brother of this Hattush, are mentioned, we shall thus be carried down beyond the year 400, as the earliest possible time of the drawing up of this genealogy; and the omission of some intervening members after Hattush would carry it down considerably later. These chronological combinations taken from 1 Chron. iii. 19 ff. may not appear absolutely certain and indisputable, as the Hattush of Ezra might possibly be different from that of our passage (comp. Keil, *Einkl.*

p. 496), and as, especially in ver. 21, where all connection of the *בְּנֵי רִמְיָה* with the foregoing is wanting, the suspicion (uttered by Vitringa, Heidegger, Carpzov, etc.) of corruption, or the supposition that a fragment of some other genealogy has crept into the text (Hävern., Mövers, Keil, etc.), appears sufficiently plausible. Notwithstanding this uncertainty and partial obscurity of the passage, the opinion expressed is probable enough; and the more so, the more clearly the other considerations (under *c-e*) above mentioned point to a still later time than that of Ezra and Nehemiah.

[The data presented by the books of Ezra, Nehemiah, and Chronicles, prove, at most, that a touching hand was applied to them after the lifetime of Ezra and Nehemiah, simply adding a few names to a list or pedigree. But this comes far short of proving that these works were not produced by Ezra and Nehemiah, the authors to whom they are usually assigned. To give even plausibility to this negative conclusion, it is necessary to apply our modern notions or habits of composition to the men of ancient times, before printing was invented, or the rules of literature determined. There is great risk of mistake in taking this important step, as the modern man of letters is liable to carry up into those primitive days his own subjective views, and make a world of ancient literature after the fashion of the nineteenth century. To infer, for instance, that a work was not composed till the last person now named in it had lived and flourished, may seem legitimate. Yet it is not necessarily true even of modern works, as names and facts may be added by an editor or continuator. Still less can it be affirmed of ancient works antecedent to printing, especially when they are of national importance, and under the care of men competent and authorized to make such trifling additions as are supposed by some to discredit the authorship of Ezra and Nehemiah.—J. G. M.]

#### § 4. MATTER, PLAN, AND OBJECT OF THE WORK.

In regard to matter, Chronicles falls, as already stated, into two main divisions—a shorter genealogical, i. 1–9, and a longer historical one. If we take into account the several groups of genealogical and historical material that exist within these main parts, the following detailed scheme of contents results:—

- I. Genealogical tables or registers, with brief historical data, 1 Chron. i.–ix.
  - a. Genealogies of the patriarchs from Adam to Israel and Edom, with the descendants of the latter till the era of kings, i.
  - b. The sons of Israel and the generations of Judah till David, with David's posterity till Elioenai and his seven sons, ii.–iv. 23.
  - c. The generations of Simeon, and the transjordanic tribes of Reuben, Gad, and half-Manasseh, till the deportation of the latter by the Assyrians, iv. 24–v. 26.
  - d. The generations of the Levites, with a statement of their cities in the different tribes, v. 27–vi.
  - e. The generations of the remaining tribes, except Dan and Zebulun, and in particular, of the Benjaminite house of Saul, vii., viii.
  - f. The inhabitants of Jerusalem till the period of kings, with the genealogy of Saul repeated, forming the transition to the history of David, ix.

#### II. History of the kings in Jerusalem from David to the exile.

1. David, x.–xxix.
  - a. Introduction; the fall of the house of Saul, x.
  - b. David's elevation to the throne; arrangement of his residence at Jerusalem; wars and enumeration of the people, xi.–xxi.

[Removal from Hebron to Jerusalem, xi. 1–9; the heroes and worthies of David, xi. 10–xii.; preparation for removing the ark to Jerusalem, xiii.; David's house-building, family, and wars with the Philistines, xiv.; the solemn conveyance of the ark, xv., xvi.; David's purpose to build a temple to the Lord, xvii.; his wars, xviii.–xx.; the numbering of the people, with the plague; determination of the place for the future temple, xxi.]

- c. David's arrangements concerning the temple; other spiritual and temporal regulations; last will and death, xxii.-xxix.
- [Provisions for the temple, xxii.; division of the Levites and priests, and order of their service, xxiii.-xxvi.; division of the war officers, and order of the service, xxvii.; last directions concerning the transfer of the government to Solomon, and end of David, xxviii., xxix.]
- 2. Solomon, 2 Chron. i.-ix.
  - a. His solemn sacrifice at Gibeon, and his riches, i.
  - b. The building and consecration of the temple, ii.-vii.
  - c. Solomon's building of cities, and serfs; religious ordinances; navigation to Ophir; intercourse with the queen of Sheba; glory; length of reign, and end, viii., ix.
- 3. The kings of Judah, from Rehoboam to Zedekiah, x.-xxxvi.
  - a. Rehoboam; the prophet Shemaiah, x.-xii.
  - b. Abijah, xiii.
  - c. Asa; the prophets Azariah son of Obed, and Hanani, xiv.-xvi.
  - d. Jehoshaphat; the prophets Micah son of Imlah, Jehu son of Hanani, etc., xvii.-xx.
  - e. Joram; letter of the prophet Elijah, xxi.
  - f. Ahaziah, xxii. 1-9.
  - g. Athaliah, xxii. 10-xxiii.
  - h. Joash; the prophet Zechariah, son of Jehoiada, xxiv.
  - i. Amaziah, xxv.
  - k. Uzzah, xxvi.
  - l. Jotham, xxvii.
  - m. Ahaz; the prophet Oded, xxviii.
  - n. Hezekiah; the prophet Isaiah, xxix.-xxxii.
  - o. Manasseh and Amon, xxxiii.
  - p. Josiah; the prophetess Huldah, xxxiv., xxxv.
  - q. Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah; close, xxxvi.

From this survey of contents, the following points appear characteristic for the standpoint and plan of our historian:—

1. The taking up of the kingdom of David as a moment in the history of the tribe and state of Judah, with the corresponding retreat of the genealogy and history of the northern tribes (cf which Dan and Zebulun are not even mentioned; Issachar, Naphtali, Asher, and half-Manasseh are only briefly noticed), and especially of the reigns of Saul and Ishbosheth, at the same time with the total omission of Jeroboam and his successors, which determines that of the prophets of the northern kingdom, and thus the action of Elijah, Elisha, etc.

2. The prominence given to the tribe of Levi, its ordinances and divisions, offices and functions,—a moment appearing with characteristic force as well in the genealogical portion (1 Chron. v. 27-vi. 66) as in the history of David (1 Chron. xxiii.-xxvi.), of Solomon and his temple-consecration (2 Chron. v. ff.), of Rehoboam, Asa, Joash, Hezekiah, and Josiah.

3. The preference for reporting genealogical series, which goes so far, that one list of this kind is unnecessarily repeated (that of the house of Saul, 1 Chron. viii. 29 ff.; comp. with ix. 35 ff.); and in the history of David, a register of his heroes, worthies, and offices, is inserted several times in apparently improper places (thus 1 Chron. xii., the list of the heroes adhering to him during his persecution by Saul, that of his worthies who raised him to the throne in Hebron, and xxvii., the summary of his forces, princes, and officers, for which a more suitable place would have been xviii. 12 ff.).

4. The visible inclination to dwell on the glorious periods of the theocracy and the theocratic worship, and by depicting such bright seasons, and treating as briefly as possible the contrary times of darkness and superstition, to display conspicuously the full blessing of preserving pure the national religion of Jehovah and the legitimate temple-service: on which account, such reigns as those of David, Solomon, Asa, Jehoshaphat, Joash, Hezekiah, and Josiah, are depicted with peculiar delight; while the last days of Solomon, the rule of Ahaziah and Athaliah, and that of the last kings before the exile, are despatched with comparative brevity, or entirely omitted, like the whole history of the kingdom of Ephraim.

The above-mentioned moments appear still more clearly as favourite points of history and

fundamental peculiarities of our historian, if we compare the course of his historical representation with that of the parallel historical books, especially the books of Samuel and Kings. Characteristic for the time before the kings is his endeavour, by suitable abbreviations of the genealogical sections of Genesis, to give the clearest possible view of the descent of the house of David from the antediluvian patriarchs; comp. 1 Chron. i. 1-4 as an abridgment of Gen. v.; 1 Chron. i. 5-23 as a corresponding abbreviation of Gen. x.; 1 Chron. i. 24-27 as contracted from Gen. xi. 10-26; 1 Chron. i. 29-33 as recapitulated from Gen. xxv. 1-15; 1 Chron. i. 35-54 as recapitulated from Gen. xxxvi. 10-43; 1 Chron. ii. 1-5 as a summary of the list of Jacob's sons (especially those of Perez) in Gen. xlv. 8-12; also 1 Chron. ii. 10-12 (list of the descendants of Ram to Jesse) with Ruth iv. 19-22; and in particular, the list of the Levitical cities, 1 Chron. vi. 39-66, with Josh. xxi. 10-39. There is throughout, as these parallels show, an endeavour aiming at the exaltation of the Davidic sovereignty as the brightest point of the history of God's people before the exile, by which the author has been guided in the genealogical preface to his history. For the history of David are equally significant, both that which is omitted of the books of Samuel, and that which is added as a supplement. He has here omitted most of the facts concerning the relation of David to Saul and his house (in particular the reign of Ishbosheth, 2 Sam. i.-iv. 9); nearly all the events of David's private life, especially those less favourable to his call, as the scene with Michal (2 Sam. vi. 20-23); the adultery with Bathsheba (2 Sam. xi., xii.); the dishonour of Tamar by Amnon; Amnon's death by Absalom, and Absalom's rebellion, with its consequences (2 Sam. xiii.-xix.); the revolt of Sheba (2 Sam. xx.); the delivery of some descendants of Saul to the Gibeonites for execution (2 Sam. xxi. 1-14); David's thanksgiving song and last words (2 Sam. xxii., xxiii. 1-7); Adonijah's attempt at usurpation, and the thereby hastened anointing of Solomon (1 Kings i.); lastly, David's last will regarding Joab, the sons of Barzillai, and Shimei (1 Kings ii. 1-9). On the contrary, he has supplemented the account of the older historians by his list of the brave men from all tribes who joined David during the persecution of Saul, and the warriors who made him king in Hebron (1 Chron. xii.), by his account of the part taken by the Levites in the conveyance of the ark (1 Chron. xv., xvi.), his long descriptions of David's preparations for the building of the temple (xxii.), his no less full statistical description of the priests and Levites, and the military and civil officers under David (xxiii.-xxvii.), and his account of the arrangements made by David shortly before his death in a great assembly of the people (xxviii., xxix.). It is not less characteristic, that the author has omitted in Solomon's history a number of facts which refer to the private life of this king, and are partly unfavourable to his character, as the punishment of Joab, Shimei, and Adonijah (1 Kings ii. 13-46), the marriage with Pharaoh's daughter (1 Kings iii. 1-3), the wise judgment of the king, and the full picture of his glory and wisdom (1 Kings iii. 16-v. 1), his palace (1 Kings vii. 1-12), his polygamy and idolatry, with the consequences following as a divine judgment (1 Kings xi. 1-40), while he reports all that relates to the building and consecration of the temple, the building of cities, bond-service, trade with Ophir, etc., at equal, if not greater length, than in the books of Kings. Lastly, in the period from Solomon to the exile, he significantly omits the whole history of the ten tribes, their kings and prophets, with the sole exception of the friendly or hostile relations in which they stood to the kingdom of Judah (to which belongs also the letter of Elijah given in 2 Chron. xxi. 12 ff.). On the contrary, regarding the kingdom of Judah in this period, a whole series of supplementary accounts are given, especially such as serve to glorify the theocratically-disposed sovereigns of this kingdom, but others also that exhibit along with these bright places darker shadows of the apostasy and the resulting national misfortune; as accounts of Rehoboam's cities of defence, reception of the Levites driven from the northern kingdom, and family connections (2 Chron. xi. 5-24); of Abijah's war with Jeroboam, his wives and children (xiii. 8-21); of Asa's victory over the Kushite Zerah, and the action of the prophets Azariah and Hanani under this king (xiv. 3-15, xv. 1-15, xvi. 7-10); of Jehoshaphat's internal and external administration, and his great victory over the allied Ammonites, Moabites, and others (xvii.-xx.); of Joram's fratricide, idolatrous reign, and punishment (xxi. 2-4, 11-19); of Joash's final fall into idolatry after the death of Jehoiaada (xxiv. 15-22); of Amaziah's increase of his army and idolatry (xxv. 5-10, 14-16); of Uzziah's successful war with the Philistines and Arabians, his fortifications and his troops (xxvi. 6-15); of Jotham's fortifications and victory over the Ammonites (xxvii. 4-6); of the theocratic reforms of Hezekiah, his Passover, and the abundance of his



treasures (xxix. 3-31, xxxii. 27-30); of Manasseh's removal to Babylon, repentance, and return from captivity (xxxiii. 11-17); of Josiah's Passover, and the part taken in it by the priests and Levites (xxxv. 2-19).

The author has no very fixed principle in making his abbreviations and additions; otherwise, notwithstanding his theocratic tendencies, he would have imparted some traces of David's family history, and along with the building of the temple and the cities, would have noticed that of Solomon's palace (1 Kings vii. 1-12); he would perhaps have been silent on the idolatry of Joash and Amaziah, as well as of Solomon, and have dwelt longer on the bright point of the Jewish monarchy in the reign of Josiah; and if it concerned him to bring out the dark shadow of apostasy with the light spots of this later period, he might have given a fuller account of the idolatrous reign of Ahaz, and of the misgovernment of the last kings, Jehoiakim, Jehoiachin, Zedekiah, etc. The inconsistency indicated by a dim perception of his design, and a want of thorough pragmatism, rests undoubtedly on the nature of his sources, the disproportion in the matter of which must have produced a similar defect in himself, and prevented him from exhibiting a uniform whole resulting from a single casting. On the whole, however, the correctness of our remarks on the prevailing tendency of the author is not prejudiced by these anomalies. It is indubitable, from his priestly-Levitical standpoint, that he wished in general to relate the theocratic civil and religious history of the Jews from David with a chief regard to their bright periods, and a recognition of their times of apostasy being invariably attended with divine judgments, and to hold up to his contemporaries a mirror encouraging them to fear God, and warning them against unfaithfulness to the Lord. Otherwise than the author of the books of Kings, who relates the events more objectively in their natural order, "our author places the facts and occurrences in connection with the conduct of the prince and the people toward the Lord, and endeavours so to illustrate the historical facts, that they teach how God rewards the faithful with peace and blessing, and visits the revolt from His covenant with penal judgments. The narrative thus acquires a parenetic character that often rises to the rhetorical manner. This parenetic-rhetorical stamp of his work meets us not only in the many speeches of the agents, but also in many historical delineations (for example, in Joram, 2 Chron. xxi.; in Ahaz, xxviii.; in Manasseh, xxxiii.; and in Zedekiah, xxxvi. 12-21). From this parenetic tendency, and the reflective mode of viewing history, is explained the greater part of his deviations from the parallel accounts in Samuel and Kings, as well the omission of collateral circumstances as the pictorial descriptions of religious regulations and festivals, the manifest object of which is to awaken in the mind of the reader delight and joy in the attractive services of the Lord, and to confirm the heart in fidelity to the Lord and His law" (Keil, *Comment.* p. 11). On account of this property, directed with special preference to the worship and the officers of worship, this history has been designated as specially Levitical,—a designation which is only suitable and free from misconception, when we bear in mind that it is not the Levites as such, but as the ministers of the lawful theocratic worship, the source of all salvation and blessing for the people of God, to whom the author devotes his special attention. "The Chronist wishes, not to glorify the Levites and the Levitical worship, but rather to lead the proof, from the history of the kingdom in Israel, that faithfulness to the covenant which the Lord has made with Israel brings happiness and blessing; neglect of it, misery and perdition. But Israel shows fidelity in walking after the standard of the law given by Moses, when he worships Jehovah the God of his fathers in His sanctuary, as He has appointed in the ordinances of worship. The author lays stress on the Levitical worship only so far as the faithfulness of Israel shows itself in its careful observance" (Keil, *Comm.* p. 8).

*Remark*—The forty or more parallel sections which the part of Chronicles, common with the books of Samuel and Kings, presents, now is longer, now in shorter form, and now in corresponding, now in deviating sequence, are exhibited in the following table (from Keil, *Einkl.* p. 479; comp. Davidson, *Introd.* p. 81 sq., and Tübingen *Theolog. Quartalschr.* 1831, p. 209 ff.):—

1 Chron. x. 1-12,	.	.	.	.	.	1 Sam. xxxi.
" xi. 1-9,	.	.	.	.	.	2 Sam. v. 1-8, 6-10.
" xi. 10-47,	.	.	.	.	.	" xxiii. 8-39.
" xiii. 1-14,	.	.	.	.	.	" vi. 1-11.
" xiv. 1-7, 8-17,	.	.	.	.	.	" v. 11-16, 17-25.

1 Chron. xv., xvi., . . . . .	2 Sam. vi. 12-23.
„ xvii., . . . . .	„ vii.
„ xviii., . . . . .	„ viii.
„ xix., . . . . .	„ x.
„ xx. 1-3, . . . . .	„ xi. 1, xii. 26-31.
„ xx. 4-8, . . . . .	„ xxi. 18-22.
„ xxi., . . . . .	„ xxiv.
2 Chron. i. 2-13, . . . . .	1 Kings iii. 4-15.
„ i. 14-17, . . . . .	„ x. 26-29.
„ ii., . . . . .	„ v. 15-23.
„ iii. 1-v. 1, . . . . .	„ vi., vii. 13-51
„ v. 2-vii. 10, . . . . .	„ viii.
„ vii. 11-22, . . . . .	„ ix. 1-9.
„ viii., . . . . .	„ ix. 10-28.
„ ix. 1-12, 13-28, . . . . .	„ x. 1-13, 14-29.
„ ix. 29-31, . . . . .	„ xi. 41-43.
„ x. 1-xi. 4, . . . . .	„ xii. 1-24.
„ xii. 2, 3, 9-16, . . . . .	„ xiv. 21-31.
„ xiii. 1, 2, 22, 23, . . . . .	„ xv. 1, 2, 6-8.
„ xiv. 1, 2, xv. 16-19, . . . . .	„ xv. 11-16.
„ xvi. 1-6, 11-14, . . . . .	„ xv. 17-24.
„ xviii. 2-34, . . . . .	„ xxii. 2-35.
„ xx. 31-xxi. 1, . . . . .	„ xxii. 41-51.
„ xxi. 5-10, 20, . . . . .	2 Kings viii. 17-24.
„ xxii. 1-6, 7-9, . . . . .	„ viii. 25-29, ix. 16-28, x. 12-14.
„ xxii. 10-xxiii. 21, . . . . .	„ xi.
„ xxiv. 1-14, 23-27, . . . . .	„ xii. 1-17, 18-22.
„ xxv. 1-4, 11, 17-23, . . . . .	„ xiv. 1-14, 17-20.
„ xxvi. 1-4, 21-23, . . . . .	„ xiv. 21, 22, xv. 2-7.
„ xxvii. 1-3, 7-9, . . . . .	„ xv. 33-36, 38.
„ xxviii. 1-4, 26, 27, . . . . .	„ xvi. 2-4, 19, 20.
„ xxix. 1, 2, . . . . .	„ xviii. 2, 3.
„ xxxii. 1-21, . . . . .	„ xviii. 13-xix. 37.
„ xxxii. 24, 25, 32, 33, . . . . .	„ xx. 1, 2, 20, 21.
„ xxxiii. 1-10, 20-25, . . . . .	„ xxi. 1-9, 18-24.
„ xxxiv. 1, 2, 8-32, . . . . .	„ xxii, xxiii. 1-3.
„ xxxv. 1, 18-24, 26, 27, xxxvi. 1-4, . . . . .	„ xxiii. 21-23, 28, 29-34.
„ xxxvi. 5, 6, 8-12, . . . . .	„ xxiii. 36, 37, xxiv. 1, 5, 6, 8-19.
„ xxxvi. 22, 23, . . . . .	Ezra i. 1, 2.

The value of this table of parallel passages consists in this, that it not only exhibits the mutual relation of the sections, showing now an extension, now an abridgment, on the part of our author, but also indicates where deviations in the order of the several events take place. For in the order of his materials the Chronist by no means agrees throughout with the books of Samuel and Kings; as he, in 1 Chron. xi. 10-47, takes a list of David's heroes from 2 Sam. xxiii. 8-39, and attaches it to events which are parallel with 2 Sam. v., and the account in 2 Sam. v. he does not reproduce *continuo*, but takes beforehand the section 2 Sam. vi. 1-11 (see 1 Chron. xiii. 1-14), as he farther places the history of David's numbering of the people, and of the plague, 2 Sam. xxiv., not quite at the end of the section belonging to David, but subjoins to it accounts of David's provision for the building of the temple, as well as his spiritual and temporal officers (1 Chron. xxii.-xxix.); as he also, in Solomon's history, takes beforehand the small section concerning Solomon's treasures and troops, 1 Kings x. 26-29, and places it beside that which is related in 1 Kings iii.-v., and so on. That which appears arbitrary in these deviations, vanishes when we reflect that our author followed not so much the books of Samuel and Kings in their existing state, as certain old sources partly lying at their foundation, and partly deviating from them; and thus the nature of his sources had an effect on determining the arrangement and sequence of his materials.

[To this very thoughtful and interesting section it may be added, that the author of Chronicles confines his attention to David, and the kingdom founded on the promise made to him in 2 Sam. vii. Hence he excludes from direct consideration the kingdom of the ten tribes, which gradually fell into idolatry, and had long ceased to exist at the time in which he wrote. The facts do not warrant us in limiting his theme or his aim more than this, and therefore prevent us from charging him with any inconsistency which an imaginary limit of a narrower kind might create. The temple and its ordinances of worship become a prominent matter of fact in the kingdom of God, and its ministers and services claim a corresponding place in the history of this kingdom, without any motive in the writer more special than zeal for the glory of the true and living God.—J. G. M.]

#### § 5. SOURCES OF THE CHRONIST.

From a closer examination of the contents of the several sections, it appears an indubitable fact that the peculiar stamp of our history depends on the nature of certain sources used by the author, which must have been in great part different from the historical books contained in the canon, and must have included many other accounts in addition to these.

I. Of the genealogical tables and registers, and the geographical terms in the first or genealogical part (1 Chron. i.-ix.), only the introductory data referring to the patriarchs and the posterity of Edom, which are contained in 1 Chron. i.-ii. 2, appear to be wholly and without exception taken from Genesis (see the special proof above, § 4, p. 11). A derivation of these data from any other source than Genesis is improbable, for this reason, that they follow very exactly the order of this book (extracting and recapitulating from Gen. v., x., xi., xxv., xxxvi., and xxxv. 22 ff.), and they do not present a single supplementary notice. A quite different impression is made by a comparison of the following genealogies and historical notices with the corresponding data of the Pentateuch, the book of Joshua, and the other historical books. These matters occur in those older books neither as continuous series of names, nor as genealogical lists interwoven with shorter or longer historical data (as, for example, ch. iv. 22 f., iv. 39-43, v. 10-19). So far as they occur in them, they appear in quite a different connection, seldom forming longer series running through many generations; not leaving the impression of genealogical registers, or dry lists of names with occasional historical statements, but rather as integral moments of pragmatic narrative; while, in our book, they bear throughout the character of a genealogical register. In many deviations also, which are found in the number of generations, the genealogical materials of our book appear independent of the older histories; such as in the diverse spelling of many names, which may rest partly on mere errors of writing (which might easily creep in, especially in lists of names; compare the collection of notorious errors of this kind in Movers' *Krit. Unters.* p. 66 ff., and see beneath, in our exeg. explanations, *passim*), but in no small part owe their origin to a different tradition; as so many differences regarding geographical data (for example, regarding the names of the Levitical cities, 1 Chron. vi. 39-66, compared with Josh. xxi. 10-39) must be referred to diverse old traditions, and, therefore, to peculiar sources. And such must be those of his sources that had in great measure prepared the way for his collecting and arranging propensity, in so far as they themselves contained longer genealogical series, composed in like manner, and interwoven with like historical data, and so were not pragmatically-fashioned historical works from which he must have artificially constructed his lists. He himself testifies in some places, that what he presents in genealogies and other lists of names is not the fruit of his arranging and editing care, but is derived from sources of a genealogical kind. For at the tribe of Gad, 1 Chron. v. 17, he refers to a list of the families of this tribe that was prepared in the time of Jotham, king of Judah, and Jeroboam II. of Israel; at Issachar, 1 Chron. vii. 2, he refers to a census of this tribe made in the time of David; and it is said, ix. 1, that a census of "all Israel," that is, of the whole northern kingdom, had been made. And as in the second or historical portion reference is several times (xxiii. 3, 27, xxvi. 31, xxvii. 24) made to a census in the reign of David, and as the book of Nehemiah, which so nearly resembles our work in contents, mentions a list of the heads of the Levitical houses prepared in the time of the high priest Johanan (xii. 23), and a register found by Nehemiah of the families that returned with Zerubbabel from the

exile (vii. 5; comp. also Ezra ii. 59, 62), it appears not only highly probable, but absolutely certain, that there were ample and authentic genealogical sources from which our author took his lists. And it certainly appears from 1 Chron. xxiv. and ix. 1 (comp. Neh. xii. 23) as if a part at least of these sources had been a constituent part of a greater historical work, namely, that old chronicle of the kingdom which is entitled, 1 Chron. xxvii. 24, *Dibre ha-jjanim* (the book of the chronicles of King David), and, ix. 1, as "the book of the kings of Israel." In particular, the short lists in 1 Chron. v. and vii. of the ten tribes according to their families and houses, may be extracts from the genealogical and statistical part of these old annals of the kingdom; while the lists of a purely chronological kind, which refer to celebrated families or to single persons, of public or of eminent private character, may have come rather from the old family archives, to which our author, or other collectors before him, had found access. It is at all events natural to suppose that the endeavours of the times of Zerubbabel and Ezra to enter into relation with the time before the exile, and to make the most diligent use of the connection with it, prepared the way for his hunting up and making use of these genealogical registers. "In the endeavour of the new community to restore the old relations, the divisions of the tribes, being connected with the whole remnant of the old community, must have acquired a new importance, and Chronicles is itself a proof of the attention that was paid to them. Its author gladly admits lists into his work, because he himself in this respect moves in the direction prevalent in his time. In short, from various sides comes to us the certainty, that the author of Chronicles was able to draw older lists of the divisions of the tribes and their number from other sources perhaps, but also, according to his own showing, from historical works in which the results of the registration and numeration of the families were collected. And his lists themselves point to a derivation from historical works; for they contain brief historical accounts standing in the closest connection with the recited names, and in them occurs the remark that something has continued "unto this day" (1 Chron. iv. 41, 43, v. 26),—a remark which, it is evident, cannot proceed from him who was charged with making out the lists, and is not added by the author of Chronicles, because it refers not to his time, but to the date of the work used by him, and is taken thence along with the other data" (Bertheau, p. xxxi. f.). Even an approximately exact determination of the date of these lists can scarcely be given, because often an old list may have been carried on some steps, either by our author or by some earlier investigators or collectors before him, so that its original closing point can no longer be clearly ascertained. Meanwhile, the fact that there were older or younger genealogical sources on which he rested in ch. ii.-ix., is by no means disturbed or rendered doubtful by the partial uncertainty of their age, or the impossibility of sharply separating them from one another.

II. A still more ample array of ancient sources and accounts must have been accessible to our author for his second or historical part; for at the death of almost every king he refers to writings in which his acts and the events of his reign are recorded; only in Joram, Ahaziah, Athaliah, and in the later kings Jehoahaz, Jehoiachin, and Zedekiah, are these references to older sources wanting. He cites in all the following sources:—

1. In David, the "words" (*dibre*) of Samuel the seer, of Nathan the prophet, and Gad the seer ("spier"), 1 Chron. xxix. 29; 2. In Solomon, the "words" of Nathan the prophet, the prophecy (*נבואה*) of Ahijah of Shilo, and the "visions" (*חזוֹת*) of Iddi the seer against Jeroboam the son of Nebat, 2 Chron. ix. 29; 3. In Rehoboam, the "words" of Shemaiah the prophet and of Iddo the seer, xii. 15; 4. In Abijah, the "Midrash" of Iddo the prophet, xiii. 22; 5. In Asa, the book of the kings of Judah and Israel, xvi. 11; 6. In Jehoshaphat, the "words" of Jehu the son of Hanani, which were inserted in the book of the kings of Israel, xx. 34; 7. In Joash, the "Midrash" of the book of the kings, xxiv. 27; 8. In Amaziah, the book of the kings of Judah and Israel, xxv. 26; 9. In Uzziah, a "writing" (*כְּתָב*) of Isaiah the prophet, xxvi. 22; 10. In Jotham, the book of the kings of Israel and Judah, xxvii. 7; 11. In Ahaz, the book of the kings of Judah and Israel, xxviii. 26; 12. In Hezekiah, the "vision" (*חִזְיוֹן*) of Isaiah the prophet, in the book of the kings of Judah and Israel, xxxii. 32; 13. In Manassah, the "words" of the kings of Israel, as well as the words of Chosai, xxxiii. 18, 19; 14. In Josiah, the book of the kings of Israel and Judah, xxxv. 27; 15. In Jehoiakim, the same work, xxxvi. 8.

That this list of sources admits, may demands, a considerable number of reductions, appears indubitable, if we reflect that the thrice quoted "book of the kings of Judah and Israel" can hardly have been different from the as often quoted "book of the kings of Israel and Judah," and also bear in mind the obvious identity of the "book of the kings of Israel" mentioned in No. 6, and the "words of the kings of Israel" quoted in No. 13, with that Israelito-Jewish book of Kings. For the name "Israel" in the latter two references can only be the collective designation of the whole people (as it deals, in both cases, with accounts of the kingdom of Judah, and not of the northern kingdom); and the phrase "book," or "words,"—that is, events, history of the kings of Israel,—appears to be merely an abbreviation of the more complete title. According to this well-ascertained assumption, which is shared by almost all recent writers (Movers, Ewald, Bertheau, Dillm., Keil, Graf, and Fürst, *Gesch. der bibl. Liter.* ii. p. 214), the sources here quoted of a properly historical (not prophetic) character reduce themselves to one chief work—a great annalistic history of the kingdom of all Israel. It remains doubtful whether the book used by the author for the reign of Joash, which he calls the "Midrash" of the book of Kings, was identical with this great work, or different from it. For the identity, Keil had formerly maintained (*Eint.* 1 Aufl. p. 494) that the history of Joash agrees as exactly with 2 Kings as the history of those kings for which the book of the kings of Israel and Judah is quoted; but he has recently acknowledged the objections raised to this by Bertheau to be on the whole plausible, or at all events difficult to refute. Accordingly, it would be hazardous to hold the phrase מִדְּרָשׁ סֵפֶר as at once equivalent to the simple סֵפֶר, even if we wished to take מִדְּרָשׁ, after 2 Chron. xiii. 22, in the sense of essay, treatise (so Ewald, *Gesch. Isr.* i. 295), and not rather, as appears more obvious, and creates no tautology with סֵפֶר, in that of exposition, commentary (Gesen., Thenius, Fürst, etc.). And the assumption appears not far-fetched, that "the connection in which the apostasy of the king, the prophecy of Zechariah, and the victory of a small number of Syrians over the numerous host of the Jews stand in Chronicles, was set forth prominently in a Midrash or exposition of the book of the kings of Israel and Judah" (Bertheau, p. xxxiii.). The weight of these grounds for assuming the diversity of the "Midrash" of the book of the kings quoted 2 Chron. xxiv. 27 from that book itself, cannot be mistaken. Yet it still remains uncertain whether we are to regard it as an explanatory work referring to the whole book of Kings, that might be used even elsewhere without express mention by our author, or as consisting of elucidations or digressive additions referring merely to the reign of Joash and its relations. The first view is that of Fürst (in p. q.), who, on the ground of Talmudic usage, explains the term Midrash by "enlargement of the history from oral or written tradition," and transfers this process of legendary enlargement of the old book of Kings, or embellishment of it with historical "Midrash," to the first Persian period, without being able, however, to adduce definite grounds for this course.

It is difficult, also, to decide the question concerning the relation of the book of the kings of Israel and Judah, so often quoted by our author, to the works often adduced in the canonical books of Kings, which are there separately designated as "the book of the chronicles (*dibre hajjanim*) of the kings of Israel," and the book of the chronicles of the kings of Judah. In contents, these annalistic sources of the canonical book of Kings must be identical with the chief written source of our Chronist, as the mostly verbal agreement of the accounts concerning the same transaction in that, as in this, shows. But what was to the author of the book of Kings two distinct works, one referring to the north and one to the south kingdom, this the Chronist must have had before him in the shape of one single work; for he quotes it under the name of the book of the kings of Israel for several of the southern kings, and for such even after the downfall of the northern kingdom as Manasseh, Josiah, and Jehoiakim. It is now a question, however, whether this single source of the Chronist was a later elaboration or combination of the *dibre hajjanim*, or old annals, quoted separately by the author of the book of kings of Israel and Judah, which were no longer extant, or was to be held as nothing else than our present book of Kings, so that the wavering manifold way of designating it was to be set down merely to the account of the defect of our author in diplomatic accuracy. Against the latter assumption (still not unfavourably discussed by Keil, p. 20 of his *Comment.*) speaks decidedly, a, the circumstance that the Chronist often refers to the book of the Kings, etc., as a source presenting full details, whereas the canonical

books of Kings present not at all a fuller, but quite a briefer statement (comp. for example, his account of Jotham 2 Chron. xxvii. with 2 Kings xv. 32-38); b, the circumstance that the Chronist presents a mass of accounts for which we look in vain in the books of Kings; and c, the statement contained in 2 Chron. xxxiii. 18 concerning Manasseh, that his prayer to God, and the words of the seers that spake to him, are written in the words of the kings of Israel, by which our canonical book of Kings, with its very meagre account of Manasseh, cannot possibly be meant. Equally impossible is, however, also the supposition of the identity of the annalistic sources of the Chronist with the double *dibre hajjamim* of the books of Kings (Keil, Bleek, Davidson, etc.); for these are uniformly quoted as two different works, the one referring to Israel, the other to Judah. On the other hand, the Chronist never uses the name *dibre hajjamim* for his source; for it could only be in 1 Chron. xxvii. 24 that he referred to it under this name, which, however, cannot be called probable, and if it were the case, would of itself prove nothing. In short, the apprehension of the "book of the kings of Israel and Judah" as a later combination of the *dibre hajjamim* mentioned in the books of Kings (Ewald, Bertheau, Dillm., Graf, Nöldecke, etc.) remains alone probable. Scarcely anything more definite can be ascertained concerning the form and date of these two annalistic sources, of which the older, twofold in form, forms the basis of the books of Kings; the younger, parallel to this, that of Chronicles. Only so much appears, that they bore not a political-official, but rather a prophetic character,—that is, they were not at once identical with the official records of the acts and events of the several reigns made by the royal chancellors or historiographers

(מְזַכְּרִים) (as Jahn, Movers, Stähelin, and others thought), but *annalistic representations of the history of the kingdom derived from these official records, composed by prophetic writers, and, therefore, conceived in a prophetic spirit, and like our books of Kings and Chronicles, founded upon them, breathing a prophetic pragmatism.* Farther, with respect to the date of these old annalistic histories of the kingdom, this at least appears certain, that the older works used by the author of the books of Kings were composed before the fall of the two kingdoms, as the oft-recurring formula "unto this day" presumes clearly the existence of the kingdom in question, and that the new elaboration of those old annals used as the chief source of the Chronist must have originated at least before the exile, because this also sometimes presents the phrase under circumstances that forbid the dating of the collection after the exile (see 2 Chron. v. 9, viii. 8, x. 19, xxi. 10, and therewith comp. 1 Kings viii. 8, ix. 13, 21, xii. 19, 2 Kings ii. 22, viii. 22, x. 27, xiv. 7, xvi. 6). Comp. Keil, *Comment.* p. 21 ff., who justly infers the composition of the sources in question before the exile from the double circumstance—"that, on the one hand, the references to these annals in both kingdoms continue not to the last kings, but (so at least in the book of Kings, 2 Kings xv. 31, xxxiv. 5) close for the kingdom of Israel with Pekah, for that of Judah with Jehoiakim; on the other hand, in several events the formula 'unto this day' occurs, which, because it mostly refers not to the time of the exile, but to the times of the still existing kingdom, cannot proceed from the authors of our canonical books of Kings and Chronicles, but is taken over from the sources used, and in these can only then be rightly conceived, if they were written a more or less brief time after the events." How completely arbitrary are, therefore, such dates as those of Nöldecke (*Die Alttestamentl. Literat.* p. 59), namely, that the *dibre hajjamim*, or "old lost chronicles of the kings of Israel and Judah," were first composed about 550 B.C., during the exile, and the head source of the Chronist thence derived (the book of the kings of Israel and Judah), like the parallel canonical books of Kings, were of still later origin,—this needs no special proof. And again, that the latest times before the exile might very well be the date of the prophetic annals serving the Chronist as chief source, must be evident enough, when we think of the efforts of a king like Josiah, and the learned literary labour of a prophet like Jeremiah. Against Bähr's opinion (*Die Bücher der K.* vol. vii. of the *Bibelw.* p. ix. ff.), that for the activity of an annalistic collector such as is now under consideration, the time shortly before the fall of the kingdom, the time of complete disorder, seems to be the least adapted, Keil appears to be justified in mentioning the prophet Jeremiah, who belongs precisely to this time, and must have been particularly occupied with the older sacred writings. And like the writings of this prophet, an annalistic historical work such as that in question might very well escape the destructive catastrophes of the time of Nebuchadnezzar, and by some means come into the hands of its later extractors and

redactors (namely, the author of the canonical book of Kings, who, according to Bähr, p. viii., wrote still during the exile and in Babylon, and then our author after the exile).

Further, with regard to the prophetic writings above enumerated under Nos. 1, 2, 3, 6, 9, 12, and 14, it is a question whether we are to see in these independent historical works, or mere constituent parts of the before-mentioned "book of the kings of Israel and Judah." Against the independence affirmed by most older writers, and recently by Bleek, Davidson, Fürst, Keil, etc., and for the hypothesis that they were merely sections of the great annalistic book of Kings, named after certain contemporary prophets, Ewald, Berth., Dillm., Nöldeke, and even Bähr in p. q., mainly urged the circumstance, that of two of these prophetic writings, the *dibre* of Jehu (No. 6) and the "vision" of Isaiah (No. 12), it is expressly said by the Chronist that they were in the book of the kings of Israel and Judah, or what amounts to the same thing, were inserted in it (No. 6). But, 1. What is said of these two writings can scarcely be transferred at once to all other writings of this kind; the notice referring to their incorporation into the greater historical work, or their belonging to it, must have been repeated oftener than once or twice, if serious doubt of their independence were to be justified. 2. The "Midrash" of the prophet Iddo mentioned 2 Chron. xiii. 22 (No. 4), even because it is called a *Midrash*, cannot possibly be regarded as a separate section or integral part of the great book of Kings; rather might it have been a separate part of the after-mentioned (xxiv. 27) "Midrash of the book of Kings," but would still even then be considered distinct from that older historical work. 3. The statement made regarding Isaiah, 2 Chron. xxvi. 22, that he "wrote (כתב) the acts of Uzziah, first and last," may certainly refer to a historical book composed by him, and incorporated at once into the great book of Kings, and so be understood in the sense of that hypothesis; but by the prophecy (נבואה) of Ahijah of Shilo, and the visions (חזון) of Iddi against Jeroboam (2 Chron. ix. 29, No. 2), it is highly improbable that we are to understand historical works. These writings, as well as the incidentally-mentioned vision of Isaiah (2 Chron. xxxii. 32), appear to have been rather books of prophecy, with occasional historical notices; writings which, from their predominant character, were little fitted for incorporation in a great historical work, and of which, therefore, if such incorporation took place, it needed to be expressly mentioned (as in the vision of Isaiah above). 4. And where these writings of prophets are introduced with the term *dibre*, "words," as in Samuel, Nathan, and Gad (No. 1), in Nathan (No. 2), in Shemaiah and Iddo (No. 3), in Jehu (No. 6), and in Chozai (No. 10), it is at least as natural, after the analogy of the superscriptions in Amos i. 1, Jer. i. 1, etc., to think of books of prophets as of historical notices; and it is at all events significant, that only of one of these prophetic works, the *dibre* of Jehu son of Hanani, is its insertion in the book of the kings of Israel expressly mentioned, whereas of the remainder nothing of the kind is stated. 5. The *dibre* Chozai (דִּבְרֵי חוֹזַי), indeed, 2 Chron. xxxiii. 19, are named along with "the words of the kings of Israel" (as in ver. 18) as historical sources for the reign of Manasseh, and thus plainly distinguished from the book of Kings, and by no means represented as part of it. Whether these *dibre* Chozai were actually the writing of an otherwise unknown prophet, Chozai or Chazai (possibly an abbreviation of חֲזַיָּה; comp. Fürst, ii. 216), or the phrase be rather identical with דִּבְרֵי הַחֲזִיָּים in the previous verse, so that an error in writing is to be assumed, and the original reading, according to the *λόγοι τῶν ὑφ' ὧν* of the Sept., restored,—in any case, here is an independent prophetic book, distinct from the old book of Kings, which is not very favourable to the hypothesis that all these various writings belong to that historical work. 6. And the somewhat obscure and ambiguous phrase לְהַחֲזִיֵּשׁ after the form of quotation, "Are they not written in the words of Shemaiah the prophet and of Iddo the seer" (2 Chron. xii. 15; see above, No. 3), can afford no proof of the dependence of the two works to which it refers. For whether we interpret this enigmatical phrase by "on genealogy," or, supplying הַיְּדִיר or הַיְּדִירָה, by "on the genealogy of the house of David,"<sup>1</sup> in no case does it appear an addition from which the dependence of the "words of Iddo the

<sup>1</sup> The latter assumption is rendered probable by the rendering of the Targumist: "in the genealogy of the house of David." It has, at all events, far more for it than the unmeaning *καὶ ἀπὸ τῶν λόγων* of the Sept. (which Movers, p. 179, labours in vain to reduce to a various reading of the original), or the no less unintelligible *et diligenter exposita* of the Vulg. Comp. also Fürst in p. q., p. 215, and in his Hebrew Lexicon under דִּבְרֵי הַיְּדִירָה.

seer," that is, their belonging to a greater work of another kind, must be concluded; for not the place where those words of Iddo are to be found (Ew., Berth., etc.), but rather the end they are to serve,—their purpose, namely, to be a genealogy,—appears to have been intended by the preposition *ב*. 7. Further, from the circumstance that "reference is made for the whole history of David, Solomon, Rehoboam, Jehoshaphat (as well as Uzziah) to prophetic writings, and likewise for the whole history of Asa, Amaziah, Jotham, Ahaz, and Josiah to the book of the kings of Israel and Judah" (Berth. p. xxxvi.), no argument can be drawn for the assumption of one connected historical work of which those prophetic writings were only separate facts. From that circumstance, it merely follows "that in some kings the prophetic writings, in others the history of the kingdom, contained everything important on their life and reign, and that the history of the kingdom presented also accounts concerning the action of the prophets in the kingdom, as the prophetic writings concerning the affairs of the kings" (Keil, p. 23). What grounds determined the Chronist to refer for the one king to the royal annals, and for the other to the prophetic writings, it is impossible to conjecture, and it would be equally impossible to ascertain, in the case of the dependence of both kinds of writing (so if the question were about only two ways of quoting one and the same greater work). 8. Lastly, if (by Bähr, in p. q., p. viii. ff.) the verbal agreement of certain sections declared by our Chronist to be taken from the writings of particular prophets, as Nathan, Shemaiah and Iddo, Isaiah and Chozai, with the sections of the books of Kings that are quoted as taken from the old royal annals of Israel or of Judah, is urged to make it probable "that the book of the kings of Judah consisted of the historical writings of several prophets or seers," this line of argument cannot be admitted as cogent. For Chronicles exhibits in the reigns of Solomon, Rehoboam, Abijah, Uzziah, and Manasseh, along with some things verbally agreeing with the books of Kings, whole series of accounts exclusively its own, for which the prophetic writings in question must have formed the source. And that a partly verbal accordance of their accounts with those of the old book of Kings takes place, only proves that this work was composed by the use of still older prophetic writings, to which a very high value belonged as contemporary records, but not that those prophetic writings formed integral parts of the book of Kings. It may be that the words of Nathan the prophet were taken in great part into his work by the later compiler of those *dibre hajjamim* from which the author of the canonical book of Kings mainly drew, and likewise the words (*res gestæ*, note-books) of Gad, Shemaiah, Iddo, etc. But must the independent existence of these old prophetic sources forthwith cease? Might not these prophetic books, also, like the *dibre hajjamim* or the "history of the kings of Israel and Judah" derived from them, if not collectively, yet in great part, have been preserved through the storms of the exile, to serve the collectors after the exile as sources and helps for their annalistic compilations? Where so many and so variously named sources are adduced, as in our author, it is most natural to suppose him actually to have access to a very rich field of original materials. The contrary supposition, which refers the constant change in his citations partly to unnecessary parade of literary knowledge and unmeaning fondness for a piebald multiplicity of terms, partly to inaccuracy or negligence, encounters far greater difficulties, and makes such a variety of hypothetical helps necessary, that it cannot be regarded as moving on the soil of sound historical investigation.

Moreover, it must be, and is confessed by the opponents of our hypothesis, for example by Bertheau, p. xxxviii., that our author, besides the sources actually cited, may have used an indefinite number of such works as he did not find it necessary to adduce. Thus, for his list of David's heroes (1 Chron. xi. 10–47), David's worthies in Hebron (xii.), the military and civil officers of this king (xxvii.), the families and divisions of the Levites, priests, singers, etc. (xxiii.–xxvi.), he certainly used old documents, which, however, he does not think it necessary expressly to adduce, perhaps because it was understood of itself that they were of an official kind, and therefore trustworthy (comp. for example, 2 Chron. xxxiv. 4, where the author makes Josiah mention at the feast of the Passover *בְּתֵב* of David and *בְּתֵב* of Solomon

concerning the services of the Levites and priests, or the temple liturgy,—documents, without doubt, which he himself had used in those sections of his first book [xxiii.–xxvi.]), or which he did not cite, "because he had taken them wholly into his work" (Keil), so that there was no place for a reference to them for further details. That our canonical books of Samuel and Kings belong to these rich sources used by our author is still possible; for the frequent verbal



coincidence of his accounts with those of these books, may in some cases rest on the direct use, as well as on the copying, of a common ancient source; and it would not be impossible that by the words of Samuel the seer (דְּבָרֵי שְׁמוּאֵל הַחֹזֶה) cited in 1 Chron. xxix. 29 our books of Samuel were meant. Yet the pretty numerous material as well as formal and verbal variations, which the parallel texts present almost everywhere, form a weighty counterpoise against this supposition; and what Movers, p. 95 ff., de Wette (*Einl.* § 192a), Ewald (*Gesch.* i. 238), Bleek (*Einl.* § 167, p. 400), and recently Graf (*Die geschichtl. Bücher*, p. 114 ff.) have adduced in its favour, appears, from the replies produced by Hävernick, Bertheau, and especially by Keil (*Einl.* § 144, 2), to be, if not quite refuted, yet shaken in such a degree, that far the greater probability lies on the side of those who exclude our books of Samuel and Kings from the sources used by the Chronist.

#### § 6. CREDIBILITY OF THE CHRONIST.

The question of the credibility of our author would be simply answered by the remarks already made on his historical sources, and would admit of no unfavourable answer, if throughout and in every respect a faithful use of his sources may be presumed. That this praise can only be conceded to him in a limited sense, has been recently asserted, after the example of K. H. Graf (in p. q. p. 114 ff.), again by several critics, as Ed. Riehm (*Stud. und Krit.* 1868, ii. p. 376 ff.), H. Schultz (*Alttestamentl. Theol.* ii. p. 274 f.), H. Holtzmann (in Bunsen's *Bibelwerk*, vol. iv. part 2, p. 12 ff.), and even Bertheau (*Jahrb. f. deutsche Theol.* 1866, p. 159 f.). The latter had formerly defended the substantial credibility of the author, as one employing good old sources, and using them with sedulous care, against the blunt attacks of de Wette and Gramberg (who made the Chronist merely copy the books of Samuel and Kings, but in all places deviating from them, distorting them in an arbitrary manner, misinterpreting, embellishing, or supplementing by invented additions<sup>1</sup>), and thus almost without reserve accepted that which J. G. Dahler (*De libr. Paralip. auctoritate atque fide hist.*, Argentor. 1819), Movers (*Krit. Untersuch.*, etc.), Keil (*Apol. Versuch und Einl. ins A. T.*), Hävernick (*Einl.* 1839), Ewald, and others had brought forward on behalf of the Chronist.<sup>2</sup> On the contrary, he is now (*Jahrbücher f. d. Theol.* in p. q., in a review of Graf's work, and in art. "Chronik" in Schenkel's *Bibel-Lex.*) gone over to the modified reproduction of the de Wette-Gramberg view attempted by Graf, at least so far as to confess that he had not formerly estimated highly enough, nor duly considered, the proper action of the author of Chronicles; he had taken him for a more trustworthy and objective extractor from his sources than he really was. Th. Nöldecke has gone still farther, in his treatise on *Die Alttestamentl. Literat.* (1868, p. 59 ff.). By such sentences as, "All great wars mentioned only in Chronicles must be very suspicious," "his narrative is therefore very defective," "he proceeds very negligently, and often contradicts himself," and so on, he has almost wholly returned to the position of Gramberg, and has thereby incurred the severe censure even of F. Hitzig. The latter not long ago (in a conversation on Nöldecke's paper concerning the inscription of Mesha, king of Moab, in the *Heidelberg Jahrb. der Literat.* 1870, p. 437) expressed his surprise to hear Mr. Nöldecke assert that "the account 2 Chron. xx. is a strange story, only a transformation of 2 Kings iii., with the removal of difficulties, and the addition of a great deal of edifying matter." He further remarks: "This is the strangest thing that has occurred to the writer since Volkmar wished to see the Apostle Paul in the false prophet of the Apocalypse. Has Mr N ever thought of the origin of the valley of Jehoshaphat in Joel iv. 2? Has he

<sup>1</sup> De Wette, *Beitr. zur Einl. ins A. T.* i., Halle 1806, and *Lehrb. der hist.-krit. Einl.*, etc., 1817, 6th ed. 1845; C. P. W. Gramberg, *Die Chron. nach ihrem geschichtl. Charakter und ihrer Glaubwürdigkeit neu geprüft*, Halle 1823. Comp. also Gesenius, *Gesch. der Hebr. Sprache und Schrift*, 1815, § 12, p. 37 ff., and *Komment. zu Jes.*, 1821, i. 268 ff.

<sup>2</sup> *Kurzgef. exeg. Handb.*, *Einl.* p. xliii.: "That the author of Chronicles ever intentionally distorted the sense or made false statements does not appear from the comparison of the sections parallel with Samuel and Kings. The parallel sections rather warrant the assumption, that even where he imparts accounts and statements that are not found in the other books of the O. T., he adhered most closely to his sources," etc. Quite similar to this is the language of Dillmann in the art. "Chronik" in Herzog's *Real-Encycl.* p. 693.

read Movers on Chronicles? And is he always so bright, that he should stain the hypotheses of others? *Quis tulcrit Gracchos?*" etc.

We cannot but see in this venomous onslaught of the Heidelberg theologian a chastisement on the whole deserved; for even in the more moderate and more carefully supported views of Graf there is expressed, in our opinion, a great deal of hypercritical arrogance and vehement prejudice against our author. Accordingly he appears as a biased historian going to work in an unconscionable manner, idealizing, embellishing, and often capriciously transforming on a narrow Levitical principle, moved by the desire to write the history of the Jews, so that it shall be an impressive admonition to keep the commandments of God, especially to observe the ordinances of worship, and at the same time a solemn warning against apostasy from God. Instead of adhering closely to that which is found in his sources, he stamps on his work (which is a history of the Church more than of the people or kingdom) throughout his Levitical-priestly tendency, along with the characteristic spirit of his late age; he writes the history so as the variously-distorting and colouring mirror of the fourth century B.C. reflects it, and on behalf of the tastes and requirements of his contemporaries, seizes glaring colours, institutes striking contrasts, and handles the original material capriciously after his manner (comp. Berth. in the *Jahrbüchern für deutsche Theol.* in p. q.). Thus he makes use of the books of Samuel and Kings as if not the only, yet the principal sources, leaves out what appears to have no interest for his time and tendency, and alters their reports in various places as he requires, by means of enlarging insertions, various changes of meaning, and recastings, so that the number of passages borrowed by him from these books appears much smaller than it really is. Such is, above all, his whole history of David (1 Chron. x.-xxix.), a work formed by the manifold transformation of the corresponding account in the books of Samuel; only the lists of names inserted therein, especially those in ch. xxiii.-xxvii., are derived from special sources,—by no means, however, more respectable nor earlier than the exile; and the words of Samuel the seer, of Nathan the prophet, and of Gad the seer, mentioned 1 Chron. xxix. 29, are not special prophetic writings of a high age, but mere sections of our canonical books of Samuel. Thus it cannot be determined how far those sources are only freely and inaccurately used by him; and this applies as well to the sources of the history of David as to the genealogical sources used by him in the time before David (in 1 Chron. i.-ix.). Farther, our Chronist's representation of the history of Solomon (2 Chron. i.-ix.) is merely elaborated on the basis of 2 Kings i.-xi., with the omission of Solomon's secular doings, his palace building, and idolatry; only in viii. 36 gleams forth a peculiar source different from 1 Kings ix. 17-19, which is used by him. Such sources also, differing from the text of the book of Kings, are used in the sections on Rehoboam (2 Chron. xi. 5-xii. 18-23), Abijah, Asa, Jehoshaphat, Abaziah, Joash, Uzziah, Jotham, and Hezekiah. Throughout the Chronist has made use of these sources, which are all to be referred to the "book of the kings of Israel and Judah" lying at the root of the canonical books of Kings, in accordance with his object. This transforming bias of the Chronist appears most surprising in the narrative of the fall of Athaliah by the co-operation of the priests and Levites (xxiii.); as also in the embellished accounts of the successful wars of Abijah against the northern kingdom (xiii.), in which, at the most, the statement of the three cities conquered by him (ver. 19) rests on old written sources; and likewise in the account of Solomon's ascending the throne (1 Chron. xxviii. 29), the deviations of which from 1 Kings i. are due to the inventive turn of the Chronist, and not to any written or oral traditions whatever; as well as in the accounts concerning the divisions of the priests, Levites, and singers in David's preparation for the temple, and in the building and consecration of it by Solomon, wherein it is evidently the design of the writer to represent the relations of these religious officials as already existing at the time of the founding of the temple.

The *πρώτον ψῆδος* of Graf's accusations and suspicions of the historical character of our work consists in the totally unfounded presupposition, that the author made use of the canonical books of Samuel and Kings almost alone, as sources, and that his deviations from them are to be ascribed to the caprice of the redactor. We have already shown it to be extremely probable that our author made no use whatever of these books (§ 5). The number of passages in which there is a verbal coincidence of his accounts with those of the older historical books is comparatively small, and even these may without much difficulty be regarded as flowing from a common source, so that the assumption that they belong to the

sources of our author appears by no means necessary. But even if it were proved, both that he drew from the historical books of the canon, and that he made a free use of them with an occasional departure from them, his credit as a trustworthy historian in all essential matters would suffer no more than it would from a similar use of his other materials.

1. For his parenetic tendency permitted him, if he did not interfere with the objective historical fact, in numerous cases to transform the old accounts to suit his peculiar Levitical-ecclesiastical pragmatism, to which, in respect of the times of our author, as full a privilege must be conceded as to the theocratico-prophetic pragmatism of the older historians (comp. the examples to be adduced under No. 4). And that the non-subjective mode of our historian, compared with the more objective fashion of the books of Kings, led to no distortions, falsifications, or arbitrary transformations of facts, is manifest from the circumstance already noticed, that he has not kept back all that was at his command on behalf of his pragmatic tendency, and has often omitted matters of consequence for his point of view, so that he may be justly charged with a certain degree of inconsistency (comp. § 4).

2. A quite harmless and allowable class of alterations, that our author makes in his materials, refers to the genealogical lists, especially those of the first part, where he in part arranges anew and groups in certain proportions the lists of names taken from the Pentateuch, not so much to aid the memory as to exhibit the numerical law and symbolic import of these parts of sacred history. Thus he not only in ch. i. keeps apart the ten patriarchs from Adam to Noah and the ten from Noah to Shem, but derives, certainly without defining or marking this by giving express prominence to the number, 70 nations from Noah, 70 families from Abraham, and 70 descendants from Judah (i. 28, ii. 25), refers the eight sons of Jesse to the sacred number seven, and leaves out, partly from a religious and symbolic consideration, the tribe of Dan repeatedly in his enumeration of the tribes (see on vii. 12). It is obvious that by none of these idealizing changes of the genealogical matter that come to hand is a proper distortion of the historical relations effected, and still less by so many other less intentional alterations, such as the transpositions and reductions in the series of names in Genesis; for example, iv. 1 ff.

3. Another class of alterations, which proceed as little from caprice or culpable negligence, belongs to the linguistic department. It consists in the exchange of many phrases and turns belonging to the old Hebrew for the corresponding phrases of the later language, and has in most cases no deeper ground than such orthographic changes as the *scriptio plena* instead of the *defectiva*, and the reverse—the introduction of later, Aramaizing forms instead of the older ones. To this belong the change of older formations, as עֹלָם, תְּהוֹמָה, מְלָכָה, etc., into the later מְלָכֻת, תְּהוֹמֹת, עֵלִיִּם; the change of the construction by omission of the *infin. absol.* with the verb *finit.*, or by the use of the preposition לָ or of הַ *loc.* in verbs of motion, as בָּרוּךְ הוּא, עָלָה, הֵלָךְ; the avoiding or paraphrasing of certain pregnant constructions of the older language, and the like (comp. the collection of numerous examples of all these in Movers, p. 200 ff.; and after him, in Hävernick and Keil, *Eintl.* § 142, p. 482 ff.). These deviations from the old forms of the sources are of the less importance, as they are carried to a very small extent, and the character of the original may almost always be clearly distinguished from that of the chronicle.

4. Of scarcely more importance are those changes occasioned by the religious and dogmatic views of the author, which, without touching the facts, bring out new aspects of the religious side of the history. For example, in the account of David's numbering of the people, where the author (1 Chron. xxi. 1) refers that which in the older account (2 Sam. xxi. 1) is represented as the direct effect of the divine wrath to the subordinate activity of Satan, and where he represents God's "being entreated" at the end of the older account (2 Sam. xxiv. 25) in a more concrete and pictorial manner as an "answering from heaven by fire upon the altar of burnt-offering" (comp. also 2 Chron. vi. 1 with 1 Kings viii. 54 f.); or as in such pragmatic reflective additions as 2 Chron. vii. 11 ("all that he wished to do in the house of Jehovah and in his own house was successful," for which the older parallel 1 Kings ix. 1 has only "what he wished to do," etc.); likewise 2 Chron. viii. 11 (the ground on which Solomon built a separate house for Pharaoh's daughter; comp. 1 Kings ix. 24); 2 Chron. xxii. 7 (giving prominence to the divine dispensation occasioning the death of king Ahaziah; comp. 2 Kings

viii. 29); 2 Chron. xviii. 31 ("And Jehovah helped him, and God drove them from him;" comp. the account omitting all such remarks, 1 Kings xxii. 32 f.); also 1 Chron. x. 13 f. (remark on Saul's deserved death; comp. 1 Sam. xxxi. 12), and xi. 3 (reference to Samuel's prophetic announcement of the coronation of David at Hebron; comp. 2 Sam. v. 3).

5. A further class of deviations from the older parallel accounts involves a number of actually erroneous statements, that are mostly to be ascribed to old corruptions of the text either found in the sources of the Chronist or introduced into his work by the fault of negligent transcribers, and therefore cannot affect the character and credibility of the author. The only nearly certain example of an error on his part, arising apparently from geographical ignorance, is the explanation of the Tarshish ships of the Red Sea as being designed to trade to Tarshish (2 Chron. ix. 21 and xx. 36). This appears, according to 1 Kings x. 22, xxii. 49, to be a real misinterpretation, which can be removed no more by an identification of Tarshish with Ophir than by the supposition that our author was acquainted with a place of the name of Tarshish (thus, an eastern Tartessus) in Ophir or its neighbourhood (comp. Bähr on 1 Kings x. 22, and the exeg. expl. given on 2 Chron. ix. 21). If we except this one passage, all else of an erroneous nature in his text is most probably to be reduced to errors in copying, that either existed in his sources or were introduced into his text. Under this head come especially the numbers which deviate from those in the books of Samuel and Kings, on account of which it has been thought necessary (by de Wette, Gramberg, etc.) to impute to him arbitrary exaggeration of the greatness of Israel before the exile, of his armies, population, treasures, offerings, etc., without considering that the older historical books often exhibit notorious corruptions of the text in numbers (for example, the 30,000 chariots of the Philistines in 1 Sam. xiii. 5, or the 70 men and 50,000 men of Bethshemesh in 1 Sam. vi. 19; comp. more examples of this kind in Wellhausen, *Der Text der Bücher Samuelis*, etc., pp. 20, 66, 81, 133, 219, etc.), and that in some cases Chronicles gives the smaller and more credible number; for example, 2 Chron. ix. 25, where it mentions 4,000 stalls for Solomon's horses, which is certainly more correct than the parallel text 1 Kings v. 6, where the number of these horses and stalls amounted to 40,000 (comp. Bähr's crit. note on the p., p. 26). As notorious instances of textual corruption in numbers not due to the author, are to be noted 1 Chron. xxi. 5, where the 1,100,000 men in Israel rests on a simple clerical error for 800,000; 2 Chron. xvi. 1, where, instead of the 36th, the 16th year of Asa is to be read (as in the previous verse instead of the 35th the 15th); 2 Chron. xx. 2, where the 42 years of King Ahaziah's age, instead of the 22 of 2 Kings viii. 26, appear to have arisen from the exchange of כ and ב. That the use of the letters for numbers is very ancient, and was adopted long before the Masoretic recension, is proved by the circumstance that the Sept. exhibits in its text a great deal of the errors in numbers arising from the exchange of letters, and indeed not merely in Chronicles, but in various other books; for example, in Ezra ii. 69, where it reproduces the error of 61,000, instead of 41,000, Darics from the Hebrew text (comp. Neh. vii. 70-72), and often also in the books of Samuel, etc. Along with these numerical errors resting on the corruption of the text, there are a great many cases in which the Chronist himself or his source before him shows decided differences in his numbers from the other canonical books; and these are by no means at once to be ascribed to the boastful and exaggerating bias of the author. Rather, as Keil (*Komm.* p. 30) justly points out, are we to bear in mind, with regard to these different numbers, *a*. "That they are generally round numbers determined only to thousands, depend therefore not on actual numbering but on loose estimates of contemporaries, and assert nothing more than that the size of the army and the number of the slain or the captives was rated very high;" and *b*. "That in the quantity of gold and silver collected by David for the building of the temple,—100,000 shekels or hundredweight (פפ"י) of gold and 1,000,000 hundredweight of silver, 1 Chron. xxii. 13,—the actual amount cannot be ascertained, because we know not the weight of the shekel of that day,"—a circumstance that must be taken into account in many other differences, as the exegesis of the several passages will show.

6. Actual deviations from the older historical works, but still none that can be charged to our author as wilful distortions or falsifications, are contained in many of the speeches ascribed to David, Abijah, Asa, and other kings, or even to private persons, especially prophets; for example, the speeches of David given in 1 Chron. xiii. 2 f., xv. 12 f., xxviii. 2-10, xxix. 1 ff., 10 ff., which have little or no parallel in the books of Samuel; that of Abijah, 2 Chron.

xiii. 4-12; of Asa, 2 Chron. xiv. 11; of Azariah son of Oded, 2 Chron. xv. 1-7; of Hezekiah, 2 Chron. xxxii. 7 f., etc. That the greater number of those speeches, if not all, were contained in the sources of our author, may be concluded with sufficient certainty from the one circumstance, that three speeches of Solomon which he communicates (2 Chron. i. 8-10, vi. 4-11, 12-42) occur in almost the same words in the book of Kings, whence his fidelity and care in the reproduction of such pieces are manifest. Here the speeches of different persons distinguish themselves in a characteristic manner by their line of thought, their figures and turns; the peculiar speech and style of the Chronist is stamped upon them only in a comparatively small degree. This is very striking in three of David's speeches, namely, in the longer addresses relating to the future building of the temple by Solomon (1 Chron. xxii. 7-16, xxviii. 2-22, xxix. 1-5). Here the author appears, as the manifold conformity of that which is put in the mouth of David with his peculiarities in thought, speech, etc., shows, to have acted pretty freely, and without resting on sources to have attempted an ideal reproduction of the thoughts moving the soul of the aged king and uttered by him. But the prayer of David annexed to the last of these addresses, 1 Chron. xxix. 10-19, proves itself to be derived from ancient sources by its manifold coincidence with the Psalms of David (see on vers. 11 and 15), especially ver. 18, with which it agrees in the characteristic accumulation of predicates of God. And all the other speeches in question show similar traces of old original peculiarities foreign or remote from the Chronist's manner of thought, speech and style; for example, that of Abijah, 2 Chron. xiii. 4-12, that, among other accordances with our author, exhibits in the phrases *וְאֵלֶיךָ יָרָאנוּ* and *וְאֵלֶיךָ יָרָאנוּ* clear marks of their connection with the usage of the time of David and Solomon; that of Hezekiah, 2 Chron. xxxii. 7 f., in which the phrase *וְאֵלֶיךָ יָרָאנוּ* reminds us of his intercourse with the prophet Isaiah (Isa. xxxi. 3); lastly, the shorter or longer utterances handed down by various prophets, which generally contain much that is original, especially that of Azariah son of Oded addressed to King Asa, 2 Chron. xv. 1-7, which, by its remarkable coincidence with parts of the *Oratio eschatologica* of Christ, as Matt. xxiv. 6 f., Luke xii. 19, proves itself to be an old independent creation of the genuine prophetic stamp (comp. C. P. Caspari, *Der syrisch-ephraim. Krieg*, Christiania 1849, p. 55 ff.). Thus it is essentially the same with the speeches given by our historian as with those in the other historical books, from the Pentateuch and Judges down to the Acts of the Apostles and the Gospel of John. The original and subjective proper to the late reporter appears in them connected as matter and form, as seed and shell, without any sharp distinction of the reporter's addition from the original text. But a certain formative influence of the original type proper to the old source appears in the diction and style of the younger writer. And as the glass transmits no light without imparting its peculiar hue, or the instrument conveys no tone without its own individual modification, so the physiognomy of the speeches in our book exhibits that mutual influence of the proper individuality of the author and of the materials that have come down to him from the past, that interchange of subjectivity and objectivity, which displays itself in a similar way in the speeches of Judges and Kings (especially the prophetic; comp. Delitzsch, *Komm. zu Jesaja*, Einl. p. xiv. f.), and also in the New Testament, in the speeches of Christ in John, and of Peter, Stephen, and Paul in the Acts of the Apostles.

7. The last class of deviations chargeable to the subjectivity of the Chronist relates to the descriptions of religious festivals, particularly in the history of David (1 Chron. xv., xvi.), Solomon (2 Chron. v.-vii.), Hezekiah (xxix.-xxxi.), and Josiah (xxxv.), where the same circumstantial description of certain acts of worship, especially of the playing and singing of the Levites and priests, constantly recurs, and always in essentially the same rhetorical dress, and with the same phrases and liturgical formulæ (comp. § 2 above). It may seem at first sight that the author in such descriptions dates back the liturgical usages and ceremonies of his own age, and transfers not only his Levitical and priestly mode of thought, but the religious customs and performances of his time, uncritically to the worship of the reigns of David, Solomon, Hezekiah, etc. But the suspicions in this direction expressed by de Wette, Gramberg, and recently by Graf, Nöldecke, Holtzmann, and others, rest on a twofold misconception—(1) That the sacrificial worship, according to the rules of Leviticus, or the introduction of music and singing of psalms, dates from the exile; and (2) that our author, whenever he treats of the occurrence of such usages, writes wholly without ancient

sources, and so lays himself open to the charge of arbitrary falsifications of history in favour of his own views and times. On the contrary, the essentials of the form of worship undoubtedly go back to the times of Moses, or at all events, long before the exile; and the modification which our author makes in his accounts of the festivals consists only in individual touches and details, whereby he endeavours to trace out for himself and his readers a clear picture of the actual events. That he herein allowed himself a certain drawing together of far-separated times and customs, a presentation of earlier usages in the light of the current times,—in short, a modernizing process in minor particulars,—does not on the whole mar the credibility of his narrative. It may be that in 1 Chron. xvi. 8-36, in describing the solemn conveyance of the ark to Jerusalem, he lets a psalm be introduced by Asaph and his brethren which David had not literally composed for this solemnity, but which was an ideal reproduction of the psalm then sung, but springing from a later time; that he allowed himself here the same sort of substitution as if a modern historian were to set back Luther's "Ein feste burg," etc., from the year 1530, or from the time of the Augsburg Diet, to which its origin was really due, till the year 1521, or the time of the Diet of Worms. In like manner, what is said (1 Chron. xxviii. 11-19) of the several materials and vessels of the future temple which David reckoned up and handed over to Solomon may involve a proleptic idealizing and altering of the transaction, which forms a deviation not only from the far simpler and shorter account in the book of Kings, but from that which lay before the author regarding the last acts of the reign of David. And so it may be with several other details of religious action in the statements of our author; for example, his notice of the temple gates and porticos under David (1 Chron. xxvi. 16-18), of the reform of Hezekiah (2 Chron. xxix. ff.), etc. On the whole, these freer combinations of historical events, corresponding with the priestly Levitical pragmatism and parenetic tendency of the author, derogate nothing from the credibility of his narrative. It remains, therefore, highly probable, that much if not most of these modifications of the history before the exile had its root in the sources before the author, particularly in the "book of the kings of Israel and Judah," the harmony of which, with his views and predilections, must neither be exaggerated nor underrated (comp. Del. in p. q., p. xvi.).

On the whole, a marked subjective colouring of his narrative in the direction of the priestly-Levitical standpoint may be ascribed to our author; he may be charged with having less aptitude for quiet, strictly objective conception and presentation of his materials than his predecessors, the authors of the books of Samuel and Kings, and with putting forward his didactic-moralizing bent often too strongly, and not always free from a legal externality of thought and intuition. But it appears unwarranted to reproach him with a want of love for the truth or an uncritical levity in dealing with facts, or to charge him with wilful invention or falsification of history; for the solid foundation of old original tradition gleams forth at every step of his narrative, and conveys, even where he goes farthest from the parallel text of the books of Kings, and brings in the most important supplements to their report, the impression of the highest trustworthiness: for example, in the accounts of Rehoboam's building of forts and his domestic concerns (2 Chron. xi. 5 ff., 18 ff.); in the statements concerning the three cities conquered by Abijah, and concerning his family (xiii. 19-21); in the history of Jehoshaphat, so full of concrete details of the most trustworthy kind (xvii.-xx.); in the surprisingly exact yet obviously authentic statements concerning Amaziah's troops hired from Israel, and the plundering raid in which they engaged after they were discharged (xxv. 5 ff.); in the history of Manasseh, for the details of which he certainly, not without grounds, refers to older sources, as the book of the kings of Israel and the words of Chozai (xxiii.), etc. The Levitical-priestly and legal external stamp of his history may be regarded as a characteristic mean between the prophetic pragmatism of the older historians, as the authors of the books of Samuel and Kings, and the pharisaic pragmatism of the writers after the canon, as the author of the 2 Maccabees, or Josephus.<sup>1</sup> Yet he stands incomparably nearer to his prophetic predecessors of the time of or immediately before the exile, than to these Epigoni of all Old Testament history; and not a trace is to be discovered in him, either

<sup>1</sup> Comp. H. Schultz, *Alttestamentl. Theol.* ii. p. 274 f., and Oehler's remark on this passage (*Allg. liter. Anzeig.* 1870, Nov., p. 340): "The way in which here (in Chron.) the doctrine of retribution comes forth, forms the transition to the pharisaic rejection of it, as the comparison of the second book of Maccabees exhibits also in this point the partition between Judaism in the canon and after it."

of the spiritless externality or fanatical rigorism of the doctrine of retribution as it appears in such apocryphal books as Judith, 2 Maccabees, etc., or of the Rome-favouring, and therefore anti-national and untheocratic, pragmatism of the Pharisee Josephus.

*Remark.*—With respect to the text of Chronicles, Jerome perceived that the greatest critical care must be taken, especially on account of the many names which are presented in it, and have been variously corrupted and distorted in the Sept. and the Itala: "*Ita et in Græcis et Latinis codicibus hic noninum liber vitiosus est, ut non tam Hebræa quam barbara quædam et Sarmatica nomina congesta arbitrandum sit.*" Thus he speaks in his *Præf. in iib. Paralip. juxta Sept. interp.* (Opp. t. x. p. 432, edit. Vall.); and he relates there that he employed a learned Jew of Tiberias, and with him compared the text, "*a vertice ut aiunt usque ad extremum unguem.*" In the relative fidelity and accuracy that otherwise notoriously exists in this part of the Alexandrine version (and the Itala, which agrees with it word for word),<sup>1</sup> this observation, which he was compelled to extend on further examination to the numerical data of Chronicles, and to many other details, is certainly remarkable. In a still higher degree must he have been surprised, on a more extended knowledge of languages and an exacter method of critical investigation, by the state of the text of another old version of our book, the Syriac version or Peshito (with its omissions of whole series of names, its various gaps and interpolations, its transpositions and occasional arbitrary deviations from the original).<sup>2</sup> The acknowledgment of no small uncertainty of the original Hebrew text itself is forced upon us in view of this serious corruption of the oldest versions, in which the later of necessity participate; for example, the Arabic version derived from the Peshito, likewise the comparatively young Targum originating scarcely before the seventh century (published, with a Lat. vers., by M. F. Beck, *Augustæ Vindob.* 1680, and with greater critical care by Dav. Wilkins, *Amstæledani.* 1715, 4); and hence arises for expositors the equally important and difficult problem of a frequent correction of the Masoretic text, to be cautiously executed and wisely limited, according to those versions, as well as the parallel passages in the older books of the canon. This necessity of an occasional amendment in numbers and names, imposed by the peculiarity of the text of Chronicles, was acknowledged by J. Alb. Bengel; for on 2 Chron. xxviii. 1 (comp. xxix. 1) he adds the marginal note, *Hic videtur lectio Græca, quæ viginti quinque annos Achazo tribuit, præferenda Hebræo.* "Errors may have more easily crept into the books of Chronicles, because they were not publicly read as the books of Moses," etc. (Contributions to Bengel's exposition, and his remarks on the *Gnomon N. T.* from manuscript notes, published by Dr. Osk. Wächter, *Leips.* 1865, p. 18.) To this well-grounded conjecture regarding the very numerous textual errors of our book Bertheau also points (*Komm.* p. xlvii.): "It appears as if the same careful regard was not paid to the text by the Jews in older times, to which we owe the faithful transmission of that form of the text of most other books of the Bible that came into general acceptance about the time of Christ; comp. for example, 1 Chron. xvii. 18, 21; 2 Chron. ii. 9, x. 14, 16, xx. 25, xxvi. 5." That, moreover, the endeavour to refer the deviations of the Chronist from the other historical books of the Old Testament to mere corruptions of the text may be carried too far, and has been carried too far perhaps by Movers (p. 50 ff.), at all events by Laur. Reinke in his *Beiträgen zur Erkl. des Allen T.*, Abhandl. I., has been justly pointed out by Davidson, *Introd.* ii. p. 114 sq.

[The only error here traced to the Chronist, and supposed to arise from his ignorance of ancient geography, is the statement that ships of Tarshish (1 Kings x. 22, xxii. 49) were ships trading to Tarshish (2 Chron. ix. 21, xx. 36). It may turn out, however, that the error

<sup>1</sup> Movers (p. 93) calls the translation of Chronicles in the Sept. "a careful, skilfully-performed, and strictly literal version;" he praises it as "one of the best efforts of these translators," and as "by far surpassing that of the books of Samuel and Kings proceeding from another author." On the close adherence of the old Itala to the text of the Sept., comp. Rüntsch, *Itala und Vulgata* (Marb. 1869); Fr. Kaulen, *Geschichte der Vulgata* (Mainz 1868), p. 137 ff.; and Ernst Ranke, *Par Palimpsestorum Würzburgensium*, etc., Vindob. 1871.

<sup>2</sup> As examples of omission of long series of names, comp. 1 Chron. ii. 45, 47-49, iv. 7 ff.; also of leaving out other long sections, 1 Chron. xxvi. 13-27, 2 Chron. iv. 11-17, xxix. 10-19; of interpolations, 1 Chron. xii. 1, 17-19, xvi. 3, 42; of transpositions, 1 Chron. xii. 15, 2 Chron. xxviii. 23-25; of deviations from the text or very free translations, 1 Chron. ii. 52, iv. 12-18, iv. 33-39, 2 Chron. xxiii. 19, etc. Comp. Bertheau, p. xlviii.; and for the like peculiarities of the Arabic version derived from it, Boediger, *de orig. et indole Arab. librorum V. T. historic. interpretationis*, Hal. 1829, p. 104.

lies with the modern critic rather than with the ancient chronicler. It is recorded that Pharaoh Neko (617-601 B.C.) employed Phœnician mariners to sail from the Arabian Gulf round Africa, and return by the Pillars of Hercules (Herod. iv. 42),—a voyage which was accomplished in *three years*. Herodotus accepts the fact, though he discredits the statement that in sailing round Africa they had the sun on the right,—a statement which goes to prove the veracity of the reporters. And until it is proved that the Phœnicians were not acquainted with this way of reaching Tarshish by hugging the shore of Africa, and bartering as they went along for ivory and other African commodities, the geographical error has not been brought home to this ancient and otherwise accredited writer. (See further on the passages in the *Comm.*) We merely add to what has been here so ably and thoughtfully said on the general question of credibility, that the supposed bias or leaning of the writer of Chronicles is due not to any real narrowness or oneness, but to the necessity of having some distinct and important end in going over the same ground as the former historical works. This end is that which justifies the production of another history of the past times. The chronicler, we have no doubt, had the Pentateuch and the former prophets before him, containing the history of the dealings of God with man from the beginning, to the fall of the kingdom of Judah by the capture of the city of David and the burning of the temple of Solomon. He could have no reason for going over any part of this ground, unless he had some new aspect of the history to signalize, and some new lesson to convey to the people of God on returning from the captivity. This new thing is the distinct and exclusive history of the kingdom of David, with its peculiar arrangements for the worship of the temple, in which the orders of priests and Levites were established, and the masters of song took a prominent part. This is to be the system of things until it has given birth to a new economy or development of the kingdom of God on earth. And the new lesson, which is indeed an old lesson, is the uniform dependence of national prosperity and progress on intelligent and voluntary walking with God in all His ordinances and commandments. Chronicles therefore stands to the older history as Deuteronomy to the preceding four books of Moses, or as John to the synoptical Gospels. It would have no warrant for its place in the canon, if it did not show an object distinct from that of the older history; and instead of ascribing its peculiar characteristic to the idiosyncrasy of the author, it behoves us to discern in it the special purpose for which it was appended to the previous record. We do not expand this hint at present, but leave it to the consideration of the reader. With regard, moreover, to the psalm committed by David to Asaph, 1 Chron. xvi. 7, for thanking the Lord, see on the passage.—J. G. M.]

#### § 7. LITERATURE.

Neither the exegetical nor the critical literature of this book is very rich; indeed, there is scarcely one portion of the Old Testament that has found fewer labourers either in the one respect or the other. The older Jewish commentators shrank from the many difficulties which the genealogies of the first chapters presented. Yet a tolerably full commentary on our book has been ascribed to Rasli (R. Solomon Isaaki, † 1105), which, however, according to J. Weiss in *Keren Chemed* (Prague 1841; comp. Fürst, *Bibl. Jud.* ii. 85), cannot proceed from this celebrated Rabbinical scholar of the Middle Ages. Other Rabbinical commentaries are those of Joseph ben David Aben Jechija (comp. the edit. of D. Wilkins, *Paraphrasis Chaldaica in ii. lib. Chron. auctore R. Josepho*, Amstel. 1715), and of Isaac ben R. Sol. Jabez; comp. Carpov. *Introd. in Vet. T.* p. 298; also R. Simon's *Hist. Critique du V. Test.*, Par. 1680, p. 30.

Of the Church Fathers, Jerome (only in a cursory and meagre way in his *Questiones Hebr. in Chron.*, Opp. t. iii. 851 sq.), Theodoret, and Procopius of Gaza have commented on Chronicles; comp. *Theodreti iperistis sic β. α'κ. β' Παράλειπ.*, Opp. edit. Schulze, t. i. p. 554 ff., and *Procopii Gaz. scholia in libb. Reg. et in Paralip.*, edit. Jo. Meursius, Lugd. Bat. 1620, 4.—A "Latin commentary on Chronicles of the 9th century" has been published by Abr. Rahmer, Thorn 1866.

Modern expositors since the Reformation.—None of the Reformers have treated Chronicles exegetically, not even Brenz, by whom there are commentaries on the collective historical books of the Old Testament. The expository writings of the sixteenth and seventeenth



centuries are mostly collected in M. Pole, *Synopsis criticorum*, etc., Lond. 1669 ff.—Special prominence is merited by *Lud. Lavateri Comment. in Paralip.*, Heidelb. 1599, on account of the very careful treatment of the genealogical lists. Comp. also Victorin Strigel, *Comm. in libb. Sam., Reg., et Paralip.*, Lips. 1591; Erasm. Sarcerius, *Comm. in lib. Chron.*, Basil. 1560; and the Catholic commentaries of Nic. Serrarius (*Comm. in lib. Reg. et Paralip.*, Lugd. Bat. 1618), Casp. Sanctius (*in Paralip. ll. ii.*, Antw. 1624, Lugd. 1632), Jac. Bonfrère (*Comm. in libr. Reg. et Paralip.*, Tornac. 1643). Likewise M. Fr. Beck, *Paraphr. Chaldaica ii. libr. Chron.*, Aug. Vindel. 1680, 83.

Of the eighteenth century: Aug. Calmet's *Commentaire littéral sur tous les livres de l'anc. et nouv. Test.*, Par. 1707 ff.—Jo. Clerici, *Comment. in Hagiogr.*, Amstel. 1731.—Joh. H. Michaelis, *Uberiores a/nnot. in Hagiographos V. T. libros*, Hal. 1720, vol. iii. (the first book of Chronicles treated by J. H. Michaelis, the second by J. J. Rambach).—H. B. Stark, *Notæ selectæ in Pent., Jos., Jud., Sam., Reg., Chron., Esr., et Neh.*, Lips. 1714.—Chr. Starke's *Synopsis*, part iii. 2d edit., Leipz. 1756.—J. D. Michaelis, *Uebers. des Alt. Test. in Anmerkungen für Ungelehrte*, part xii., 1785.

Of the nineteenth century: J. B. D. Maurer, *Comm. gram. crit. in V. T.* vol. i., Lips. 1835.—E. Bertheau, *Die Bücher der Chronik erklärt* (fifteenth issue of the *Kurzgef. exeget. Handbuch zum A. T.*), Leipz., Brockhaus, 1865.—C. F. Keil, *Bibl. Komm. über die nach-exilischen Geschichtsbücher: Chron., Esr., und Esth.* (part v. of the *Bibl. Komm. über das A. T.*), Leipz., Dörfl., and Franke, 1870 [translated in Clark's Foreign Theological Library].—B. Neteler, *Die Bücher der biblischen Chronik, übersetzt und erklärt*, Münster, Cöppenrath, 1872 (second issue by this publisher of the General Commentary on the Holy Scriptures of the Old Testament on Catholic Principles).

Introductory critical monographs:—a. Of destructive tendency: De Wette, *Beiträge zur Einleitung ins A. T.*, part i., Leipz. 1806 (comp. above, § 6).—C. P. W. Gramberg, *Die Chronik nach ihrem geschichtlichen Charakter und ihrer Glaubwürdigkeit geprüft*, Halle 1823.—K. H. Graf, *Die geschichtlichen Bücher des A. T.*, two historico-critical discussions, Leipz. 1866, p. 114 ff.

b. Of apologetic tendency: J. G. Dahler, *De libr. Paralip. auctoritate et fide historica*, Argentor. 1819.—E. F. Keil, *Apol. Versuch über die Bücher der Chronik und über die Integrität des Buches Esra*, Berl. 18 3.—F. C. Movers, *Kritische Untersuchungen über die bibl. Chronik*, Bonn 1834.—M. Stuart, *Critical History and Defence of the O. Test. Canon* (concerning especially the Pentateuch, the writings of the prophets, and of Solomon, Esther, and Chronicles), Andover, U. S., 1845.—Bertheau, Art. "Chronik" in Schenkel's *Bibelllexicon*, vol. i. p. 528 ff. (also in his critique of Graf's monogr. in the *Jahrb. für deutsche Theol.* 1866, p. 158 ff.).

Exegetical and critical monographs on particular passages: B. Kennicott, *Comparatio capituli undecimi libri 1 Chron. cum. cap. quinto libri 2 Samuelis*, in *Diss. super ratione textus Hebraici V. T., ex Angl. Lat. vertit G. A. Teller*, Lips. 1756.—Jul. Wellhausen, *De gentibus et familiis Judæis, quæ 1 Chron. ii.-iv. enumerantur*, Göttingen 1870.—Seb. Schmid, *De literis Eliæ ad Joramum*, Argentor. 1717 (on 2 Chron. xxi. 12-15).—C. P. Caspari, *Der syrisch-ephräimitische Krieg unter Jotham und Ahas*, Christiania 1849 (especially on 2 Chron. xxvii., xxviii.).—K. H. Graf, *Die Gefangenschaft und Bekehrung Manasse's 2 Chron. xxxiii., Theol. Stud. u. Krit.* 1859, part iii. p. 467 ff.—Against him: E. Gerlach, *Die Gefangenschaft and Bekehrung Manasse's ebendas.*, 1861, part iii. p. 503 ff., and L. Reinke, *Die Geschichte des Königs Manasse und die darin liegende angebliche Schwierigkeit* (in vol. viii. of his *Beiträge zur Erklärung des A. T.*, 1872, p. 115 ff.).—Comp. also Eberh. Schrader, *Die Keilinschriften und das Alte Test.*, Giessen 1872, pp. 238-243; which excellent work, like the papers on this subject by the same author in the *Zeitschrift der Deutschen morgenländ. Gesellschaft*, and in the *Theol. Stud. u. Krit.* (1869, 70, 71), contains rich monographic contributions to the exposition as well of the other historical books of the Old Testament as especially of Chronicles.

# THE BOOKS OF CHRONICLES.

## FIRST BOOK.

### § 1. GENEALOGICAL TABLES OR PEDIGREES, WITH SHORT HISTORICAL STATEMENTS INTERSPERSED.—CH. I.-IX.

#### a. GENEALOGIES OF THE PATRIARCHS FROM ADAM TO ISAAC'S SONS ISRAEL AND EDM, WITH THE POSTERITY OF THE LATTER TILL THE TIMES OF THE KINGS. CH. I

1-3 ADAM, Sheth, Enosh. Kenan, Mahalalel, Jered. Henoch, Methushelah,  
4, 5 Lamech. Noah, Shem, Ham, and Japheth. The sons of Japheth: Gomer,  
6 and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And  
7 the sons of Gomer: Ashkenaz, and Riphath,<sup>1</sup> and Togarmah. And the sons of  
8 Javan: Elisha, and Tarshishah, Kittim, and Rodanim.<sup>2</sup> The sons of Ham:  
9 Cush and Mizraim, Put and Kanaan. And the sons of Kush: Seba, and  
Havilah, and Sabta, and Rama, and Sabtecha. And the sons of Rama: Sheba  
10 and Dedan. And Kush begat Nimrod; he began to be a hero on the earth.  
11 And Mizraim begat the Ludim,<sup>3</sup> and the Anamim, and the Lehabim, and the  
12 Naphtuhim. And the Pathrusim, and the Kasluhim, of whom came the  
13 Pelishtim, and the Kaphtorim. And Kanaan begat Zidon, his first-born, and  
14, 15 Heth. And the Jebusite, and the Amorite, and the Girgashite. And the  
16 Hivite, and the Arkite, and the Sinite. And the Arvadite, and the Zemarite,  
17 and the Hamathite. The sons of Shem: Elam, and Asshur, and Arpakshad,  
18 and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.<sup>4</sup> And  
19 Arpakshad begat Shelah, and Shelah begat Heber. And to Heber were  
born two sons; the name of the one was Peleg [division]; for in his days was  
20 the earth divided; and his brother's name was Joktan. And Joktan begat  
21 Almodad, and Sheleph, and Hazarmaveth, and Jerah. And Hadoram, and  
22, 23 Uzal, and Diklah. And Ebal, and Abimael, and Sheba. And Ophir, and  
Havilah, and Jobab. All these are sons of Joktan.  
24-27 Shem, Arpakshad, Shelah. Eber, Peleg, Reu. Serug, Nahor, Terah. Abram;  
28, 29 that is, Abraham. The sons of Abraham: Isaac and Ishmael. These are their  
generations: Ishmael's first-born was Nebaioth; then Kedar, and Adbeel, and  
30, 31 Mibsam. Mishma, and Dumah, Massa, Hadad, and Tema. Jetur, Naphish,  
32 and Kedemah: these are sons of Ishmael. And the sons of Keturah, Abra-  
ham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian,  
33 and Ishbak, and Shuah; and Jokshan's sons: Sheba and Dedan. And the  
sons of Midian: Ephah, and Ephher, and Henoch, and Abida, and Eldaah: all  
34 these are the sons of Keturah. And Abraham begat Isaac; the sons of Isaac:  
35 Esau and Israel. The sons of Esau: Eliphaz, Reuel, and Jeush, and Jalam,  
36 and Korah. The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam,  
37 Kenaz, and Timnah, and Amalek. The sons of Reuel; Nahath, Zerah,  
38 Shammah, and Mizzah. And the sons of Seir: Lotan, and Shobal, and

- 39 Zibon, and Anah, and Dishan, and Ezer, and Dishan. And the sons of  
 40 Lotan: Hori and Homam; and Lotan's sister was Timnah. The sons of  
 Shobal: Aljan,<sup>5</sup> and Manahath, and Ebal, Shephi,<sup>6</sup> and Onam; and the sons  
 41 of Zibon: Ajah and Anah. The sons of Anah: Dishon; and the sons of  
 42 Dishon: Hamran,<sup>7</sup> and Eshban, and Ithran, and Keran. The sons of Ezer:  
 Bilhan, and Zaavan, and Jaakan; the sons of Dishan: Uz and Aran.  
 43 And these are the kings that reigned in the land of Edom before the sons of  
 Israel had kings: Bela, son of Beor; and the name of his city was Dinhabah.  
 44, 45 And Bela died, and Jobab, son of Zera of Bozrah, reigned in his stead. And  
 Jobab died, and Husham, of the land of the Temanites, reigned in his stead.  
 46 And Husham died, and Hadad, son of Bedad, who smote Midian in the land  
 47 of Moab, reigned in his stead; and the name of his city was Ajuth.<sup>8</sup> And  
 48 Hadad died, and Samlah of Masrekah reigned in his stead. And Samlah  
 49 died, and Shaul of Rehoboth by the river reigned in his stead. And Shaul  
 50 died, and Baal-hanan, son of Hakbor, reigned in his stead. And Baal-hanan  
 died, and Hadad<sup>9</sup> reigned in his stead; and the name of his city was Pahi;  
 and the name of his wife was Mehetabel, daughter of Matred, daughter of  
 51 Mezahab. And Hadad died; and the dukes of Edom were: the duke of  
 52 Timnah, duke of Aljah,<sup>10</sup> duke of Jetheth. Duke of Oholibamah, duke of  
 53 Elah, duke of Pinon. Duke of Kenaz, duke of Teman, duke of Mibzar.  
 54 Duke of Magdiel, duke of Hiram: these are the dukes of Edom.

<sup>1</sup> יִפְתָּ is certainly an error of the pen for יִפְתָּ, Gen. x. 8, which is found here in many mss. and editions, as well as in the Sept. and the Vulg.

<sup>2</sup> רֹדְנִים appears to be an error of the pen or an arbitrary amendment for רֹדְנִים, Gen. x. 4, which many mss. and older editions present here also. But comp. the exposition.

<sup>3</sup> So (לְדִיִּם) the *Keri* in our passage, which, however, may rest on a confirmation with Gen. x. 13. The *Kethib* has לְדִיִּים, a long plural form, which is to לְדִיִּים as in English Lydian would be to Lydan, or as in Hebrew לְדִיִּים, 1m lx 12, to כְּרִשִּׁים, 2 Chron. xxi. 6.

<sup>4</sup> On כְּרִשִּׁים instead of כְּרִשִּׁים, Gen. x. 23, see the Commentary.

<sup>5</sup> Instead of Aljan (עֲלִיָּן) many mss. have Alvan (עֲלָן), in accordance with Gen. xxxvi. 23.

<sup>6</sup> For שֶׁפִּי some mss. have שֶׁפִּי, as in Gen. xxxvi. 23. So in ver. 36, where the name יִפְתָּ is in a number of mss. changed into יִפְתָּ, as in Gen. xxxvi. 11.

<sup>7</sup> For חֲמָרָן a considerable number of mss. have חֲמָרָן, as in Gen. xxxvi. 26.

<sup>8</sup> For the *Kethib* עֲיֹתָ the *Keri* has עֲיֹתָ, as in Gen. xxxvi. 35.

<sup>9</sup> For הֲדָד some mss. read הֲדָד, which is the usual reading in Gen. xxxvi. 39, while there also several mss. present הֲדָד. Hadad's city פַּחִי, which, in the same parallel, is פַּחִי, some good codices here also change into פַּחִי.

<sup>10</sup> For עֲלִיָּן the *Keri* gives עֲלִיָּן, according to Gen. xxxvi. 40.

#### EXPOETICAL.

PRELIMINARY REMARK.—The whole of these patriarchal forefathers of the house of David down to Israel and Edom, sons of Isaac, appear to be divided into two nearly equal parts, to the second of which is added an appendix on the descendants of Edom till the times of David. The first part, vers. 1–23, enumerates the 10 antediluvian patriarchs from Adam to Noah, the 3 sons of Noah, and the 70 nations descending from them (on this number 70, see the Remark under ver. 23). In the second part, vers. 24–42, are given the 10 generations from Shem to Abraham, the sons of Abraham by Hagar, Keturah, and Sarah, and the

stocks derived from them, which again amount to 70 (see under ver. 42). The appendix, vers. 43–54, mentions the kings of the Edomites before David, that are also given in Gen. xxxvi., as well as the 11 there named dukes of Edom. In all these genealogical and ethnological statements the author adheres closely to the matter, and where he does not merely abbreviate, as several times in the second part, and partly also in the appendix, even to the words of Genesis, of which ch. v. and x. (the table of nations) serve him till ver. 23, and ch. ii., xxv., xxxvi. till the end as sources and models. He reports in the briefest manner concerning the patriarchs before Noah, and concerning Noah himself, and his sons (vers.

1-4), of whom he merely gives the names, 13 in number, without even remarking that the first 10 of these names denote successive generations and the last 3 brothers. He might certainly presuppose in his readers sufficient knowledge of the relations of these holy and venerable names from the earliest foretime. He knew that to them as well as to himself belonged "the faculty to perceive in all these names the indications and foundations of a rich ancient history" (Berth.). And it was scarcely otherwise with the names of the following series, reaching further into the more known history, which he also brings together in a brief and bare report. Even where we are unable to perceive the historical importance of the prominent names, and the grounds on which they must have been of interest to every pious Israelite, the fact of such importance is to be presumed in every case, and for every single name. Comp. Ewald, *Gesch. d. Volkes Israel*, 2d edit. i. 479: "These dry names from a hoary antiquity, when we know how to awaken them from their sleep, do not remain so dead and stiff, but announce and revive the most important traditions of the ancient nations and families, like the petrifications and mountain strata of the earth, which, rightly questioned, tell the history of long vanished ages."

§ I. *The Patriarcha before Noah, the three Sons of Noah, and the (70) Nations descending from them:* vers. 1-23.

1. *From Adam to Noah's Sons:* vers. 1-4.—On the stringing together of the bare names, without any explanation, see Preliminary Remark. The names are all taken from Gen. v.: the rich contents of this oldest genealogy of primeval history is here reduced to the shortest possible form of an abstract. For the conjectural etymology of the several names (Adam = man; Sheth = substitute; Enosh = weak, frail man; Kenan = gain or gainful, etc.), see vol. i. p. 121 f. of the *Bibelwerk*.—The order of the names of the three sons of Noah is Shem, Ham, and Japheth; as always in Genesis also, though Ham (Gen. ix. 24) was the youngest of the three. Comp. our Introductory Remarks on the prophet Daniel (*Bibelwerk*, part xiii. p. 11), where it is made probable that this order, like that of the names Noah, Daniel, and Joab (in Ezekiel), depends on euphonic principles (so Delitzsch, *Komm. über die Genes.*, 4th edit. 1872, p. 22<sup>1</sup>).

2. *From Noah's Sons to Abraham; the Table of Nations:* vers. 5-23.—This abstract from the Mosaic table of nations Gen. x. has abridged this larger genealogical ethnographic account to the present narrow limits, chiefly by omitting the opening and closing notes, and passing over the remarks on the kingdom of Nimrod at Babel, and the spread of the Shemites and Hamites in their countries (vers. 5, 9-12, 18-20). Here, again, there is that abbreviating and condensing process which is characteristic of the author. For the ethnological and geographical import of the

several names, comp. the commentary on Genesis by the editor (vol. i. p. 171 of the *Bibelwerk*), and the monographs on the table of nations there cited.

a. *The Japhethites:* vers. 5-7.—The names of the descendants of Japheth, 14 in number (7 sons and 7 grandsons), open the series in Gen. x. of stems and nations to be enumerated, perhaps because they represented the strongest and most widely-spread body (Japheth = "enlarging," Gen. ix. 27), scarcely because he passed for the first-born of Noah; for Shem, who is always placed before Japheth, even when only the two are named together, is to be regarded as such; see especially the decisive passages, Gen. ix. 23, 26 (against Starke, Bertheau, etc.). [These texts are not decisive; and Shem was born in the 503d year of Noah, Gen. xi. 11, and therefore two years at least after Japheth, Gen. v. 32.—J. G. M.]—The view recently again maintained with ingenuity and learning by J. G. Müller (*Die Semiten in ihrem Verhältnisse zu Chamiten und Japhethiten*, Gotha 1872), that the so-called Shemites are nothing but Japhethites or Indogermans Hamitized in language, is in any case at variance with the Biblical genealogy of the sons of Noah, whether Shem or Japheth be the first-born.—Ver. 6. *Riphat*. This form, rejected by the Masoretes in favour of the probably erroneous (resting on an old clerical error) רִפְתִּי, has not only the weight

of so old witnesses as the Sept. and Vulg. for it (see the Crit. Note on ver. 6), but also the circumstance that plausible ethnographic explanations can be adduced for Riphath, but not for Diaphath; comp. the name Ριφαταιῶν = Παφλαγῶν in Joseph. *Antiq.* i. 6, and the ἱν' Ρίφαια, on the ground of which Knobel has attempted to show in Riphath the ancestor of the Kelts (against which the Paphlagonian cities Tibia and Tobata [Bochart, *Geogr. Sacra*, p. 198 seq.], produced by the ancients in defence of the reading רִפְתִּי,

cannot, from their smallness and insignificance, be taken into account).—Ver. 7. *Tarshishah* (תַּרְשִׁישָׁה), a later form for תַּרְשִׁישַׁי, which is usual in Gen. (x. 4) and elsewhere in the O. T. (also 2 Chron. ix. 21, x. 36), the *ah* of motion having in this form melted into one word with the name itself. "With this are to be compared the modern Greek names, obtained by the wearing away of the proposition *in*, and the article, Stalimene = Lemnos, Stambul = (Konstantinopolis, Satines = Athenæ, Stanko = Kos," etc. (Berth.).—*Rodanim*, רֹדָנִים, many transcribers and older

editors wish to change this into the רֹדָנִים of Gen. x. 4, although even there some old authorities (Sam., Sept., Jerome, *Quæst. in Gen.*) read רֹדָנִים.

The decision is difficult, because, on the one hand, Knobel's reference of Dodanim to the Dardani is verbally doubtful; on the other hand, the Rhodians (= Rodanim) appear too unimportant a part of the Hellenic race to be put on the same footing with Æolians (= Elishah), Etruscans (= Tarshish), and Cyprians or Karians (= Kittim). And yet the placing of Kittim and Rodanim together, and the consideration that the sea trade of the Rhodians might have become very important for such oriental nations as the Phœnicians and the Hebrews, appear to speak more for the reading of our book than for the original (comp. Berth.).

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<sup>1</sup> Comp. also Wellhausen, *De gentibus et fam. Judæis*, etc., p. 4, where, with respect to the genealogical lists in the beginning of Chronicles, it is well remarked: *Quo fit, ut semetipsi quasi speciem nobis præbeant hæc capita cipporum pient: fuit enim, cui brevis suffragere tituli ad resuscitandam opulentiorem memoriam: interjectis seruis, medium millennium, levioris tituli, sed quo referantur, quid sibi velint, necesse.*

And if Dodanim were to pass for the original form, and yet the application to the Dardani be untenable, the reference to Dodona would be internally still less probable than that to the Rhodians.

b. *The Hamites*: vers. 8-16.—Of these are named 4 sons, 24 grandsons, and 2 great-grandsons, being 30 descendants in all. Nimrod, ver. 10, does not count among the grandsons, as he appears only as a famous individual (hero), not as a head or founder of a people (patriarch). His introduction, therefore, is different from that of those previously named, not by נִמְרוֹד (see vers. 5-9;

and comp. Gen. x. 2-7), but by נִמְרוֹד, as Gen. x. 8, which verse is literally transcribed by the Chronist. By the formula: "he began to be a hero on the earth," the nature and import of Nimrod are briefly and pithily expressed, so that a repetition of the further statements of Genesis concerning him (x. 9-12) is not necessary. Comp. as a parallel from the New Testament: *ὁ καὶ παρὰ ἡμῶν αὐτὸς* (or *ὁ καὶ παρὰ τοὺς αὐτοὺς*), with which the evangelists are wont to characterize Judas Iscariot.—On נִמְרוֹד, ver. 11, see Critical Note.

c. *The Shemites*, particularly the non-Hebrews: vers. 17-23.—Of them are named in all 23 members, namely (as the parallel passage Gen. x. 23 more exactly shows), 5 sons, 5 grandsons, and 16 other descendants. That in ver. 17 the names Uz, Hul, Gether, Meshech, which properly denote grandsons of Shem by Aram, are appended at once to the 5 sons of Shem (so that they appear to be his sons, and thus the number of his sons would be 9, and that of his grandsons only 1), is a circumstance sufficiently explained, as the similar case in ver. 4 of Noah's sons: the author presumed the relation of the 4 as sons to Aram to be sufficiently known, and therefore thought it unnecessary to repeat the words נִמְרוֹד אָרַם before

נִמְרוֹד from Gen. x. 23. Less probable is the supposition that the words in question fell out by a mistake of the copyist, or that the Chronist, deviating from the Pentateuch, really took the nations Uz, Hul, Gether, and Meshech to be sons, not grandsons, of Shem (as Knobel, *Völkertafel*, p. 252).—Moreover, almost all manuscripts give the last name in ver. 17 מִשֶּׁךְ; only a few conform to

the reading in Genesis (מִשֶּׁח), for which also the Sept. there presents *Μαίση* = מִשֶּׁךְ; and so might the Chronist have read in the text of Genesis. It is also in favour of Meshech being the original name, that Mash as a national name is quite unknown, while Meshech occurs as the name of a Shemite or Arabic tribe along with Kedar in Pa. cxx. 5.—Ver. 22. *Ebal*, עֵבֶל, is called in the parallel Gen. x. 28 rather Obal, עֹבֶל; yet the Sept. seems to have read עֵבֶל, for it gives the name as *Εβάλ*.

Comp. the similar but reverse case of Homam (= Hemam) under ver. 39.—The 14 descendants of Japheth, 30 of Ham, and 26 of Shem, amount to 70 nations descended from Noah. This number the author intended to bring out; for with him, or before him, other Jewish expositors might have discovered the symbolic number 70 in the Mosaic table of nations (it may, in fact, be gathered from it; comp. J. Fürst, *Gesch. der bibl.*

*Liter. und des jüdisch-hellenischen Schriftthums*, i. p. 119); and this number of the nations of the globe, occasionally enlarged to 72, plays otherwise an important part in the Jewish circle of thought. This is shown by its frequent mention in the Talmud, and its occurrence in the Gnostic writings and the Pseudo-Clementine (*Recogn.* ii. 42). To this belong also such biblical passages as Num. xi. 16 and Luke x. 1 ff.; for the 70 elders appointed by Moses in the wilderness (with the 70 members of the Jewish Sanhedrin on this model), as well as the 70 disciples chosen by Jesus, appear to be due to a symbolic reference to the 70 nations of the globe (comp. Godet, *Commentaire sur l'évangile de Luc*, 1870, ii. p. 21). And there is actually a deeper sense in the view, that the total number of the nations of the earth is = the sacred ideal number 70 (7 × 10, the humanly complete, elevated and multiplied by the power of the Divine Spirit; comp. my *Theol. naturalis*, i. p. 716). And why should we not have as good a right, in the popular phraseology of Hebrew antiquity, to speak of the "70 nations of the world," as of the 4 winds, the 4 quarters of heaven, the 12 signs of the zodiac, without uttering anything untrue or against nature, though such expressions may have no exact scientific basis! There seems then to be no reason to hesitate, from a dogmatic-apologetic point of view, to acknowledge that the number 70 was intended by the author to apply to the descendants of Noah. The only thing that can be said against it is, the absence of an express intimation, such as Matthew gives at the close of his genealogy of Jesus, in the form of a recapitulation of the several groups of numbers (i. 17). Yet the pedigree by Luke (iii. 23-38) wants also such a recapitulation, though its symbolic construction out of 77 = 7 × 11 members is no less certain than that of Matthew. If Keil objects to our view, which is that of almost all recent expositors, that the number 70 is only obtained by making, "in the sons of Shem, the personal names Arpakshad, Shelah, Heber, Peleg, and Joktan to be names of nations, contrary to the view of Genesis, in which the five names denote persons, the ancestors of the nations descending from Heber through Peleg and Joktan," this refutes nothing. For the number 70 is obtained throughout, and not merely in the case of Arpakshad, etc., by the addition of all names, those of the patriarchs, who only became nations in their sons, as well as these sons themselves, and their descendants. In other words, it is quite reasonable, and corresponds entirely with the spirit and method of the genealogizing ethnography of the Hebrews, to regard all higher or lower members of old pedigrees as *in abstracto* equivalent factors and representatives of definite co-ordinate races in the subsequent history, though this view may be in *concreto* impracticable. Comp., moreover, the evangelical-ethical principles under ch. ix.

§ II. *The Patriarchs from Shem to Abraham, and the Descendants of the latter through Ishmael, Keturah, Edom (70 stems in all)*: vers. 24-42.

1. *From Shem to Abraham*: vers. 24-27.—The 10 members of this line are exactly coincident with Gen. xi. 10-32, though with the omission of

all historical details. And the Chronist follows the genealogical account of the Masoretic text, which represents Abraham himself as the tenth of the line, not that of the Sept., which inserts a Kenan (Κανάν) between Arpachshad and Shelah, thus following a tradition that regarded Terah, the father of Abraham, as the tenth from Shem. Bertheau (in the annual report of the "Deutsche Morgenl. Gesellschaft," 1845-46) has attempted to make it probable that this tradition was the older, and that the name קנין stood originally in the text of Genesis.—Ver. 27. Abram, perhaps for the sake of brevity, and to avoid all needless accumulation of names, afterwards (from Gen. xvii. 5) Abraham, in which the author, in his brief manner, notices the change of name, is alone named as a son of Terah, Nahor and Haran and their posterity being omitted.

2. *Abraham's Sons and their Descendants:* vers. 22-34.—They fall, like those of Noah and Terah, into three stocks or branches under Ishmael, Keturah, and Isaac. The Chronist places the former groups first, because, like the genealogists in the primeval history, he wished first to enumerate the remote stocks, and then to take up the people of God. The same process from without to within placed the genealogy of the Japhethites and Hamites before the Shemites, and determines, further, that of Isaac's posterity the Edomite branch is first treated, and then the Israelite.

a. *Ishmael and his Twelve Sons:* vers. 29-31.—The twelve names agree exactly with the list in Gen. xxv. 12-16, with respect to the order as well as the words. And the introductory אלה תולדות, ver. 29, the predicate בְּכוֹר, "the first-born" before Ishmael (comp. Gen. xxv. 13), and the closing formula, "These are the sons of Ishmael" (ver. 31; comp. Gen. xxv. 16), show how closely the author adheres to the Mosaic record. The designation of Ishmael as the "first-born" is only to be explained by this faithful adherence to the original, not by the wish of the author to justify his placing the Ishmaelites before the descendants of Israel (as Bertheau seems to think); for this position needed no justification, because it necessarily followed from the genealogical method of our author (see on ver. 28). [In our author's version of ver. 29, "the first-born" is made to refer to Nebaioth, and not to Ishmael, as above. This seems to be correct.—J. G. M.]

b. *The Descendants of Keturah:* vers. 32, 33.—The six sons and seven grandsons of Abraham by Keturah are not given literally as in Gen. xxv. 1-4. On the contrary, the Chronist has left out three great-grandsons there named—Asshurim, Letushim, and Leummim, descendants of Dedan—whether intentionally, on account of the plural form of the names, or because he did not find them in his copy of Genesis, must remain undetermined. That Medan and Midian, ver. 32, are only different pronunciations of the same name (comp. Gen. xxxvii. 28, 36), the number of the sons of Keturah was originally and properly five, and the total number of her descendants only twelve, is an arbitrary conjecture of Bertheau, while pushing too far the endeavour to find certain symbolic numbers everywhere.

c. *The Two Sons of Isaac, Esau, and Israel, and the Descendants of the former:* vers. 34-42.—And Abraham begat Isaac. This notice, leading back to the statement in ver. 28, appears occasioned by Gen. xxv. 19, where the same words (only with הוֹלִיד for הוֹלִיד) occur immediately after the enumeration of the sons of Keturah. This reference to Abraham was not in itself necessary here; but comp. also the reference to Shem above in ver. 24.—Ver. 25. Esau's sons, enumerated exactly after Gen. xxxvi. 4, 6 (though without naming their mothers, the three wives of Esau), as in general the author henceforth reports very closely from Gen. xxxvi., following which also he annexes the Scirites or aborigines of Idumæa to the proper Edomites, and treats both as belonging to one and the same family of nations.—Ver. 36. *Sons of Eliphaz.*

These, five in number, are given exactly as in Gen. xxxvi. 11; for the name of the third, Zephi, is only a by-form of Zepho, as in ver. 40 a Shephi appears in place of the Shepho, Gen. xxxvi. 23; comp. the Crit. Remark. But if the names Timnah and Amalek are annexed, apparently as sons of Eliphaz, this is probably a similar breviloquence to that in vers. 4 and 17; the author presumes it sufficiently known to his readers, that Timnah, Amalek's mother, was not a son, but rather a concubine of Eliphaz (another wife besides Adah, the mother of those five sons first named); comp. Gen. xxxvi. 12. So have the Sept. (in the cod. Alex.) and numerous older Jewish and Christian expositors solved the difficulty, and of the moderns, J. H. Michaelis, Starke, Keil, etc.; whereas Bertheau, having regard to vers. 39 and 51, where actually a separate stem and then a stem-prince Timnah are counted, prefers to assume that "the Chronist, interpreting the genealogical language, and perceiving in the family names the stem-relations that lie at their root, has explained the statements of Genesis concerning Timnah, so that by them the connection of two stems Timnah and Amalek with the other stems of Eliphaz shall be indicated, and they are accordingly counted in the same line with these stems as sons of Eliphaz." This assumption seems to us too artificial, and ascribes to the Chronist a higher degree of bold independence and wilfulness in his operations than is admissible or consistent with his evident piety and conscientiousness in recording the facts of primeval history that were handed down to him.

—Ver. 37. *Sons of Reuel.* These are entered four in number, exactly as in Gen. xxxvi. 13. There are thus in all 10 grandsons (6 sons of Eliphaz and 4 of Reuel) who are assigned by our author to Esau, and who, with the three sons of Jeush, Jalam, and Korah (sons of Oholibamah), form the 13 family or stem chiefs (φύλαρχοι, Sept. Gen. xxxvi. 15) of the Edomites. Against Bertheau, who would here make out a 12 from the 13 families, by reducing Amalek, ver. 36, to a secondary place, comp. Keil, p. 36: "Neither Chronicles nor Genesis knows 12 tribes of Edom, but both books give 13 grandsons (rather descendants) of Esau; and these 13 grandsons are, by the report of Genesis, the 13 phylarchs of Edom which are distributed among the 3 wives of Esau, so that the 13 families may be reduced to 3 stems. And in Genesis, Amalek is not placed in a looser connection with the re-

maining tribes, but on the contrary, is not only, ver. 12, counted with the sons of Adah, perhaps because Timnah stood to Adah, the wife of Esau, in the same relation as Hagar to Sarah, but also in ver. 16 is reckoned to the dukes of the sons of Eliphaz. Thus Genesis counts not 5, but 6 stems of Eliphaz; and Chronicles has not fully effaced the number 12, as Bertheau further asserts, but the 13 sons and grandsons of Esau, who became phylarchs, are fully entered, and only their designation as בְּנֵי יִצְחָק left out, because

unnecessary for the genealogy of the descendants of Esau.—Vers. 38–42. The 7 sons of Seir and their descendants, or the (mingled since Esau's invasion with his descendants) Seirite or Horite aborigines of Idumæa according to their tribes. These aborigines of the mountains of Edom, though not of Abrahamic descent, yet, from their gradually formed connection and intermingling with the descendants of Esau, are so reckoned as if they belonged to the Edomite family of nations. And this occurs not only here in Chronicles, where they are introduced as בְּנֵי יִצְחָק, but also in Gen. xxx. 20–30, where they are called חֲוִי,

“dwellers in caves, Troglocytes.” Comp. also on these Horites, our exp. of the book of Job, vol. x. of the *Bibela*. p. 233.—The names of the seven sons of Seir, that is, the seven Seirite chiefs, agree exactly with Genesis; and likewise their descendants, in number 18 men and 1 woman, Timnah, ver. 39. Only Oholibamah, a second Seirite named in Gen. xxxvi. 25, has been passed over by the Chronist, according to his wont in general to reckon only male members in his genealogical lists. On the deviations of some forms from the text of Genesis, as Homam, ver. 39, for Henam; Aljan, ver. 40, for Alwan, etc., see Crit. Note.—The total names enumerated from Abraham amount to about 70, whether the two Timnahs, the mother of Amalek, ver. 36, and the sister of Lotan, ver. 39, or the Edomite and the Seirite Timnah be included, in which case there are exactly 70, or both or one of them be excluded from the number, and so then be only 68 or 69. Bertheau (whom Kamphausen, in Bunsen's *Bibela*, follows), counting in the former way, finds 12 descendants of Esau, 13 of Keturah, 2 of Isaac, 16 of Esau, and 27 of Seir, and so obtains the number 70; Keil, in the latter way, regards the Seirite Timnah as only mentioned by the way, and therefore excluded, and consequently reckons only 26 descendants of Seir, and in all, only 69 descendants of Abraham. Though the latter be right in many of his objections to Bertheau's mode of reckoning (for instance, its exclusion of Ishmael, and inclusion of Esau and Israel), yet he certainly goes too far when he utterly denies the design of the Chronist to follow up his list of 70 descendants of Noah with the same number of those of Abraham. This design, though not carried out with mathematical exactness, and therefore not expressly mentioned here (any more than in ver. 5 ff.), appears in fact to have had a distinct influence on the selection and arrangement of his genealogical lists. The incidental agreement of the number in vers. 29–42 with that in vers. 5–23 shows this, just as the decade of the patriarchs between Noah and Abraham, in its agreement with that of the patriarchs before Noah (comp. vers. 24–27 with vers. 1–4), points to design.

APPENDIX.—*The Edomite Kings and Chiefs till the beginning of Kingdom of Israel*: vers. 43–54.

1. *The Kings*: vers. 43–51a.—A nearly literal repetition from Gen. xxxvi. 31–39; only the words יִצְחָק בְּלָעַם (ver. 43) before בְּלָעַם, and in ver. 51 after בְּלָעַם, the words בְּנֵי יִצְחָק are left out, which, however, many mss. here also supply. On the variants in Ajuth, ver. 46, and in Hadad and Pai, ver. 50, see Crit. Notes.—Ver. 51. *And Hadad died*. This statement (יָמָת חָדָד) is wanting in the parallel texts of Genesis, where, after entering Hadad (or rather Hadar) as the last king, the formula וְאַחֶה שָׁמוֹת serves to introduce the then following list of the phylarchs and their seats. By the sentence “and Hadad died,” along with the following, “and there were” (וְהָיוּ), this list of phylarchs is here brought into a far closer connection with the foregoing register of kings than in Genesis,—into a connection, indeed, which at first sight looks as if the Chronist intended to represent the dukes as successors of the kingdom terminated by Hadad's death, and so report a transition from the monarchic to the aristocratic form of government in Edom. This supposition, however, which Bertheau, Kamph., and others defend, is not absolutely necessary; the *consec.* וְהָיוּ “may express merely the order of thought; that is, may connect the mention of the dukes only in thought with the enumeration of the kings, or intimate that besides the kings there were also dukes, who could govern the nation and country” (Keil). The latter supposition is the more probable, as the following list is owing to a statistical and chronographic rather than a genealogical tendency, as will presently be shown.

2. *The Dukes*: vers. 51–54.—This list agrees in the order and form of the 11 names given exactly (on the variant Aljah for Alwah, ver. 51, see Crit. Note) with Gen. xxxvi. 40–43. Yet it has received from the Chronist another superscription and subscription, of which the former runs thus: “and there were the dukes of Edom” (וְהָיוּ אֲדוֹמִים) instead of וְהָיוּ אֲדוֹמִים, Gen. xxxvi. 40, the name of the people and land taking the place of the *n. propr.* of the patriarch), and the latter: “these are the dukes of Edom” (for which that of Genesis is more circumstantial: “These are the dukes of Edom according to their habitations in the land of their possessions: this is Esau, the father of Edom”). And the list treats not so much of the enumeration of certain persons as of that of the seats of certain (perhaps hereditary) dukes of the nation or phylarchs, according to which they are briefly named, “the duke of Timnah,” etc. The list has thus a geographical, not a genealogical import; it is a list of neighbouring principalities of Edom, not of Edomite princes. The number eleven of these principalities forms an approximative parallel with the number twelve of the tribes of Israel; it agrees also nearly with the number of the descendants of Esau above named (ver. 36 ff.); but it could only by violent means and arbitrary hypotheses be made to agree with this number, or reduced to the number twelve (comp. the remarks against Berth. on ver. 37).

**b. THE SONS OF ISRAEL, AND THE GENERATIONS OF JUDAH DOWN TO DAVID, WITH DAVID'S DESCENDANTS TO ELIOENAI AND HIS SEVEN SONS.—CH. II.—IV. 23.**

**1. *The Twelve Sons of Israel and the Descendants of Judah: ch. ii. 1-41 (with an Appendix relating chiefly to the Posterity of Caleb: vers. 42-55).***

**CH. II. 1.** These are the sons of Israel: Reuben, Simeon (Shimon), Levi, and Judah,

2 Issachar, and Zebulun. Dan, Joseph and Benjamin, Naphtali, Gad, and

3 Assher. The sons of Judah: Er, and Onan, and Shelah; three were born to him of the daughter of Shuah, the Canaanitess; but Er, the first-born of

4 Judah, was evil in the eyes of the Lord, and He slew him. And Tamar his daughter-in-law bare him Perez and Zerah: all the sons of Judah were five.

5, 6 The sons of Perez: Hezron and Hamul. And the sons of Zerah: Zimri, and

7 Ethan, and Heman, Calcol, and Dara: five of them in all. And the sons of Carmi: Achar, the troubler of Israel, who transgressed in the accursed

8 thing. And the sons of Ethan: Azariah.

9 And the sons of Hezron, that were born to him: Jerahmeel, and Ram, and

10 Celubai. And Ram begat Amminadab; and Amminadab begat Nahshon,

11 prince of the sons of Judah. And Nahshon begat Salma, and Salma begat

12, 13 Boaz. And Boaz begat Obed, and Obed begat Jesse. And Jesse begat his

14 first-born Eliab, and Abinadab the second, and Shima the third. Nathanael

15, 16 the fourth, Raddai the fifth. Ozem the sixth, David the seventh. And their sisters, Zeruiah and Abigail: and the sons of Zeruiah: Abishai, and Joab, and

17 Asahel, three. And Abigail bare Amasa; and the father of Amasa was Jether

the Ishmaelite.

18 And Caleb, son of Hezron, begat with Azubah his wife,<sup>2</sup> and with Jerioth;

19 and these are her sons: Jeshur, and Shobab, and Ardon. And Azubah died;

20 and Caleb took to him Ephrath, and she bare him Hur. And Hur begat

21 Uri, and Uri begat Bezalel. And afterwards Hezron went in to the daughter

22 of Machir, father of Gilead; and he took her when he was sixty years old,

23 and she bare him Segub. And Segub begat Jair, who had twenty and three

24 cities in the land of Gilead. And Geshur and Aram took the towns of Jair

25 from them, with Kenath and her daughters, sixty cities. All these are sons

26 of Jair, the father of Gilead. And after the death of Hezron, in Caleb-

27 ephrathah, Abiah, Hezron's wife, bare him Ashur (Ashchur), father of Tekoah.

28 And the sons of Jerahmeel, the first-born of Hezron, were Ram, the first-

29 born, and Bunah, and Oren, and Azem of Ahijah. And Jerahmeel had another

30 wife, and her name was Atarah; she was the mother of Onam. And the

31 sons of Ram, the first-born of Jerahmeel, were Maaz, and Jamin, and Eker.

32 And the sons of Onam were Shammai and Jada; and the sons of Shammai:

33 Nadab and Abishur. And the name of Abishur's wife was Abihail,<sup>3</sup> and she

34 bare him Ahban and Molid. And the sons of Nadab: Seled and Appaim;

35 and Seled died childless. And the sons of Appaim: Ishi; and the sons of

36 Ishi: Sheshan; and the sons of Sheshan: Ahlai. And the sons of Jada,

37 brother of Shammai: Jether and Jonathan; and Jether died childless. And

38 the sons of Jonathan: Peleth and Zaza. These were the sons of Jerahmeel.

39 And Sheshan had no sons, but only daughters. And Sheshan had an

40 Egyptian servant, whose name was Jarha. And Sheshan gave his daughter to

41 Jarha his servant to wife; and she bare him Attai. And Attai begat Nathan,

42 and Nathan begat Zabad. And Zabad begat Ephlal, and Ephlal begat Obed.

38, 39 And Obed begat Jehu, and Jehu begat Azariah. And Azariah begat Helez,

40 and Helez begat Elasah. And Elasah begat Sismai, and Sismai begat Shal-

41 lum. And Shallum begat Jekamiah, and Jekamiah begat Elishama.

*Appendix: Three Series of Descendants of Caleb: vers. 42-55.*

42 And the sons of Caleb, brother of Jerahmeel, were Mesha, his first-born; he was the father of Ziph; and the sons of Mareshah, the father of Hebron.<sup>4</sup>



- 43, 44 And the sons of Hebron : Korah, and Tappuah, and Rekem, and Shema. And  
 45 Shema begat Raham, father of Jorkeam;<sup>1</sup> and Rekem begat Shammai. And  
 the son of Shammai was Maon; and Maon was father of Bethzur.  
 46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez; and  
 47 Haran begat Gazez. And the sons of Jehdai: Regem, and Jotham, and Geshan,  
 48 and Pelet, and Ephah, and Shaaph. Caleb's concubine Maacha bare<sup>2</sup> Sheber.  
 49 and Tirhanah. And she bare Shaaph the father of Madmannah, Sheva,  
 father of Machbenah, and father of Gibeah; and Caleb's daughter was Achsah.  
 50 These were the sons of Caleb the son<sup>3</sup> of Hur, first-born of Ephrathah :  
 51 Shobal, father of Kiriath-jearim. Salma, father of Bethlehem, Hareph, father  
 52 of Bethgader. And Shobal, father of Kiriath-jearim, had sons: Haroeh,  
 53 and the half of Menuhoth.<sup>4</sup> And the families of Kiriath-jearim were the  
 Ithrite, and the Puthite, and the Shumathite, and the Mishraite. From  
 54 these came the Zorathite and the Eshtaolite. The sons of Salma: Bethlehem,  
 and the Netophathite, Ataroth of the house of Joab, and half of the Mena-  
 55 hathite, the Zorite. And the families of the scribes dwelling at Jabez were  
 the Tirathites, Shimathites, Suchathites: these are the Kenites that came  
 from Hammath, father of the house of Rechab.

<sup>1</sup> For רַרְע many mss., as well as the Syr. and the Chald., give רַרְע, as in 1 Kings v. 11.

<sup>2</sup> אֶשְׁחָ (for which אֶשְׁחָל was to be expected) is wanting in two mss., according to de Rossi, *Var. Lect.*—The Pesh. and Vulg. appear to have read אֶשְׁחָל for אֶשְׁחָ.

<sup>3</sup> Instead of אֶבְיָהֵל, a number of mss. and printed editions have אֶבְיָתִיל. The same vacillation is also found in  
 3 Chron. xl. 18, in the like-named wife of Rehoboam.

<sup>4</sup> Instead of מִנְחֹת might possibly (after the proposal of Kell) be read מִנְחָע, and instead of אֶבְיָ חֲבֵרֹן rather  
 the nom. compos. אֶבְיָ חֲבֵרֹן. Comp. the Exeg. Expl.

<sup>5</sup> For יִרְקָעִים the Sept. exhibits Ἰρκαίς; and so for the following רָקָם.

<sup>6</sup> Instead of the unexpected masc. יֶלֶד, some mss. present the fem. יֶלְדָּה.

<sup>7</sup> Instead of בְּנֵי-דָוִד, the Sept. appears to have read בְּנֵי-דָוִד, which is perhaps the original form. Comp. Exeg. Expl.

<sup>8</sup> On the probably corrupt words הַמְנַחֲתוֹת, see Exeg.

#### EXEGETICAL.

PRELIMINARY REMARK.—The author here begins to enroll his detailed genealogies of the tribes of Israel, extending to the end of ch. viii. After premising a list of the 12 sons of Jacob as the general basis of the whole, vers. 1, 2, he begins with the enumeration of the generations and families of the tribe of Judah, which he then pursues in ch. iii. and iv. 1-23, and completes in several parts. No order, regulated by definite historical, geographical, or any systematic principles, lies at the base of this enumeration; he seems rather to have combined into a whole, as far as possible, the more or less fragmentary genealogies of certain branches and families of the house of Judah as they came down to him from antiquity; but this whole is very defective in the unity and homogeneity of its several parts. For of the five immediate descendants of Judah, that founded the tribe of Judah by a numerous posterity, his three sons Shelah, Perez, and Zerah, and his two grandsons Hezron and Hamul, only Zerah (ii. 6-8), Hezron (ii. 9-iii.), and Shelah (iv. 21-23) have their genealogies given with any fullness; Hamul is entirely passed over, and Perez is only followed out in the line of Hezron. This line (under which the Chronist sums up all that was known of the descendants of Caleb and of the Jephunnite Calebites) is treated with special care and fullness: to it belongs the whole series of the

descendants of David till the times after the captivity (ch. iii.), and at least the more considerable part of the genealogical fragments in ch. iv. 1-23, which serve as a supplement to ch. ii. 9-55, and of which it is often doubtful which of the members previously named they continue or supplement.

1. *The Twelve Sons of Israel:* vers. 1, 2.—These are given in an order deviating from Gen. xxxv. 23 ff., so that the 6 sons of Leah stand first, then the son of Rachel's maid, Dan; after that the 2 sons of Rachel, Joseph and Benjamin; and lastly, the 3 remaining sons of the maids (Naphtali, Bilhah's son; Gad and Asher, Zilpah's sons). This separation of Dan from his full brother Naphtali is surprising, and can hardly be satisfactorily explained. For if we suppose that Rachel (see Gen. xxx. 3 ff.) regarded Dan, born of her maid Bilhah, as in a sense her own son, and so he is named before Joseph and Benjamin, yet still it is a question, why not also Naphtali, who was likewise born before her own sons. The procedure of the Chronist in regard to Dan is in several respects enigmatical; comp. on ch. vii. 12. [It is probable that Naphtali was born about the same time with Gad, and is therefore classified with him.—J. G. M.]

2. *The Descendants of Judah:* vers. 3-41.—  
 a. The 5 sons of Judah, the 2 sons of Perez, and the descendants of Zerah: vers. 3-8.—Vers. 3, 4. *The sons of Judah*, etc. The five sons of Judah, three legitimate, born of the daughter of Shuah

born the Canaanite, Er, Onan, and Shelah, and two born in incest of Tamar, his daughter-in-law, Perez and Zerah, are given in accordance with Gen. xxxviii., and in the same order (comp. also Gen. xlii. 12). The author recalls this his source by taking over word for word the remark on Er in Gen. xxxviii. 7: "But Er the first-born of Judah was evil in the eyes of the Lord, and He slew him."—Ver. 5. *The sons of Perez*, etc. (Hezron, perhaps the "blooming, fair;" Hamul, the "forgiven," or the "tender, weak;" comp. *Bib.-w.* i. p. 432). These occur in two registers of the Pentateuch, the list of the children of Israel who went down to Egypt with Jacob, Gen. xlii. 12, and in that of the families of Judah in the Mosaic age, Num. xxvi. 21.—Vers. 6-8. *And the sons of Zerah*. Five such are named: Zimri, Ethan, Heman, Calcol, and Darda. (On the first of these names, which might possibly be wrongly written (זמרי for זמרי, Josh. vii. 1),

see under ver. 7. The four following names, especially if we read for the last, Darda, with a great number of old witnesses (see Crit. Note), agree surprisingly with the four men compared with Solomon in 1 Kings v. 11: Ethan the Ezrahite, and Heman, and Calcol, and Darda, the sons of Mahol. The assumption of an identity of these four wise men with the four younger sons of Zerah is very natural; it has been already asserted by Grotius, Clericus, Lightfoot (*Chronol.* V. T. p. 24), Hiller (*Onom. Sacr.*), and others, and recently by Movers (p. 237) and Bertheau, who insisted on the circumstance, that in 1 Kings v. 11 contemporaries of Solomon were not intended (no more than in Ezra xiv. 14, xviii. 20, contemporaries of Daniel); further, on the probable identity of Zerah with Ezrah the father of Ethan mentioned in 1 Kings v. 11 (זרח = זרח); and lastly, on the statement of the Rabbinical book *Seder Olam*, which says (p. 52, ed. Meyer) of the sons of Zerah named in our passage: "These were prophets who prophesied in Egypt," and thus appears to confirm expressly their being of the class of Hakamim. But the argument raised of late, especially by Hengstenberg (*Beiträge zur Einl.* ii. 61 f., and on Ps. lxxxviii.), Keil (*Apol. Vers.* p. 164 ff.; comp. *Comment.* p. 39 ff.), as well as Bähr (on 1 Kings v. 11, *Bibeltw.* vii. p. 30), against the identity of these persons, seems to be more weighty and decisive. For, 1. The variant "Darda" for "Dara" in our passage, however old, appears clearly to have arisen from the endeavour to harmonize; 2. To this endeavour the notice in the *Seder Olam* owes its origin; 3. That at least near contemporaries of Solomon are named in 1 Kings v. follows from the manifest and undeniable identity of Ethan the Ezrahite with the so-named composer of Ps. lxxxix., and from the very probable identity of Heman with "Heman the Ezrahite," the composer of Ps. lxxxviii.; 4. If the Ethan and Heman of 1 Kings v. 11 be identical with the composers of these Psalms, they are also probably to be regarded as Levites of the family of the sons of Korah (see the superscr. of these Psalms), who are in 1 Chron. xv., xvii., and xix. called masters of song, and belong not to the family of Judah, and might at the most have found admission into it as adoptive sons of Zerah (Hengstenberg, *Beiträge zur Einl.* ins A. T. ii. 71),—an assumption, however, which is too arti-

ficial; 5. The express designation of Calcol and Darda in Kings as "sons of Mahol" makes it difficult to assume their identity with the sons of Zerah, as the latter must be regarded not as immediate sons, but later descendants of Zerah; 6. Of the pre-eminent wisdom of the sons of Zerah, neither the canonical Old Testament nor the apocryphal literature has anything to report; even such passages as Jer. xlix. 7, Baruch iii. 22 ff. are silent on the subject. The assumption of the identity of these with the names in 1 Kings v. can only be maintained on the presupposition that זרע in our passage means not strictly sons,

but later descendants of Zerah (so recently Keil, in *Comment.* p. 41). But this expedient has its difficulty, and by no means suffices to destroy the force of most of the arguments here adduced against the identity. We must therefore take the surprising coincidence of the names to be accidental, or assume with Movers (*Chron.* p. 237) that we have in the present passage the peculiar genealogical combination of a later author. For the conjecture of Ewald, that Heman and Ethan, "the two great singers of the tribe of Judah, were taken by the Levitical music schools into their company and family, and therefore were afterwards (in the superscriptions of Ps. lxxxviii. and lxxxix.) reckoned to the tribe of Levi" (*Gesch. d. V. Isr.* iii. 1, p. 84), is no less artificial than that of Hengstenberg. [But of these considerations, Nos. 1 and 2 contain a mere subjective assumption. No. 3 assumes, without necessity, that the Ethan of 1 Kings v. and the composer of Ps. lxxxix. are one, since two Ethans may descend from the one patriarch. No. 4 assumes that the composers of Ps. lxxxviii. and lxxxix. were Levites, whereas the epithet Ezrahite appears to be added expressly to distinguish them from the Levites of those names. No. 5 assumes that Mahol is a proper name, which remains to be proved. No. 6 assumes that the wisdom of Zerah's sons is not probable, because it is not elsewhere mentioned. This argument of itself has little if any weight. On the other hand, one motive to insert these sons of Zerah in the list was probably their occurrence in 1 Kings v., and the Chronist, according to his wont, is silent on their wisdom, for the sake of brevity, as it was elsewhere recorded.—J. G. M.]—Ver. 7. *And the sons of Carmi: Achar*; that is, Achar was descended from Carmi. Comp. the oft-recurring use of the plural זרע, where only one descendant is named (vers. 8, 30, 31, 42, and Gen. xlii. 23). By Achar, as the addition, "the troubler of Israel" (עכר), properly "the troubled"), shows, is meant the Achan of the book of Joshua (vii. 1 ff., xxii. 20; whose name must have been known to the author of this book in the by-form Achar, as he puts the valley of Achor in etymological connection with it (vii. 26, xv. 7). The link that connects Carmi, the father or ancestor of this Achar, with Zerah is wanting; but from Josh. vii. 1, where he is called a son of Zabdi, the son of Zerah, it is highly probable that he springs from Zimri, the first named of the sons of Zerah, whether Zimri in our passage be an error of the pen for Zabdi, or the reverse, or Zabdi be a son of Zimri, and thus several links of the series from Zerah to Achar have been omitted. On Carmi, comp. also ch. iv. 1 and Num. xxvi. 6, where a family of Reuben bears the name.—Ver. 8. *And*

the sons of Ethan: Azariah. This Ethanite Azariah is not otherwise known: no probable reason can be assumed why he only of the sons of Ethan is mentioned.

b. *The Descendants of Hezron*: vers. 9-41.—a. His three sons, ver. 9.—*And the sons of Hezron that were born to him.* The passive נולד stands

“for the indefinite active, so that the following accusatives with את depend on the virtual notion of the active ‘one bare him;’ comp. Gen. iv. 18, xxi. 5, xlvi. 20, and the sing. נולד in a similar position, 1 Chron. iii. 4, xxvi. 6” (Berth.). The name Ram is, in the New Testament genealogies of Jesus, Matt. i. 3, 4, Luke iii. 33, Aram; comp. רם, Job xxxii. 2, with ארם, Gen. xxii. 21.

The name רם is undoubtedly a by-form of רם, ver. 18, or, as this name is written in iv. 11, of רם: it is an *adj. gent.*, that stands to its stem רם, as צוף, 1 Chron. vi. 11, to צוף, vi. 20 (Ewald, *Lehrb.* § 164, c), or as in Greek Μαρκίας (the n. pr. of the well-known Persian secretary) to Μάρκας. Accordingly, the celebrated forefather of Bezaleel had of old three names—Caleb, Celub, the Celuban. Comp. underneath on ver. 18 ff. and on ver. 40. The three here named, Jerahmeel, Ram, and Celubai, appear to have been actual sons or immediate descendants of Hezron, whereas the sons of Hezron afterwards appended, —Segub, ver. 21, and Ashur, ver. 24,—as they are co-ordinated with his later descendants, may possibly be sons in a wider sense. At all events, they did not belong to the aforesaid founders of the three celebrated lines of Hezronites, which are analyzed in the following passage, though in an order different from the present enumeration, the family of Ram being placed first, and that of Jerahmeel transferred to the end (comp. on ver. 18).

β. The family of Ram, as first of the three Hezronite lines. His precedence is explained by the circumstance that the house of David sprang from him. The posterity of Ram is therefore carried down to David in seven members. The six members to Jesse, the father of David, are found also in the book of Ruth iv. 19-21; comp. the genealogies in Matt. i. and Luke iii.—Ver. 10. *Nahshon, prince of the sons of Judah.* This distinguishing epithet, which is wanting in Ruth, points to Num. i. 7, ii. 3, vii. 12, where Nahshon is named as the prince of Judah at the exodus. As this date, according to the most probable interpretation of the number 430, Exod. xii. 40, is to be placed fully four centuries after the time of Judah, several members must have fallen out between Hezron, the grandson of Judah, and Nahshon, as well as between Nahshon and Jesse, as the series Salma, Boaz, Obed, and Jesse is not sufficient to fill up the interval of 400 years between Moses and David. [If the 430 years count from the call of Abraham, which has not yet been disproved, the exodus was only 210 years after the descent of Judah into Egypt, instead of four centuries.—J. G. M.]—Ver. 11. *Salma.* Instead

of שלמה, the book of Ruth has, iv. 20, שלמה, but in the following verse שלמן, which has

passed into the New Testament (Luke iii. 32, Σαλμω, and so Matt. i. 4, 5, where Luther has Salma).—Vers. 13-15. The seven sons of Jesse. According to 1 Sam. xvii. 12 (comp. ch. xvi. 6 ff.), Jesse had 8 sons,—a difference which is most easily explained by the supposition that one of the eight died without posterity, and therefore was not included by later genealogists.—*His first-born Eliab.* So is the eldest called in the books of Samuel; on the contrary, in 1 Chron. xxvii. 18 the form Elihu appears to have come into the place of Eliab. The Peshito has in our passage 8 instead of 7 sons of Jesse, of whom it calls the seventh Elihu, the eighth David; the first 6 agree with the Masoretic text.—*And Shima the third.* The name שמעון, occurring thus in 1 Chron. xx. 7, is in 2 Sam. xiii. 3 and xxi. 22 in the Keri שמעון; on the contrary, in the Kethib of the latter passage שמעון, and in Samuel (xvi. 6, xvii. 13) twice שמעון. The latter is

merely an abbreviated form of שמעון.—The names of the next three brothers occur nowhere else.—Vers. 16, 17. *And their sisters, Zeruiah and Abigail.* Both sisters obtained great celebrity through their heroic sons,—Zeruiah, as the mother of Abishai, Joab, and Asabel (1 Sam. xxvi. 6, 2 Sam. ii. 18, iii. 39, vi. 16, etc.), who are always named after their mother, never after their less celebrated father; Abigail, as mother of the commander Amasa, who was involved in Absalom's rebellion (2 Sam. xvii. 25, xix. 14, xx. 10), whom she bare to Jether the Ishmaelite. This יתר is called 2 Sam. xvii. 25 יתר, with the epithet הימני, for which, according at least to our passage, the correct form is הימני; for the

Israelitish descent of the man would have needed no distinct notice. Abigail herself appears, besides, according to 2 Sam. xvii. 25, as a daughter of Nahash and sister of Zeruiah, and therefore not a full, but only a half sister of David.

γ. *The family of Caleb,* as second of the three Hezronite lines: vers. 18-24.—The question, how this first list of his descendants is related to the second in vers. 42-49, Wellhausen (p. 13 seq.) has endeavoured to answer by regarding the Caleb in ver. 42 as corresponding to the Celubai in ver. 9, designating the order in which the special genealogies of the three Hezronite lines occurred, by the names Ram (ver. 10 ff.), Jerahmeel (ver. 25 ff.), and Caleb (ver. 42 ff.), and considering the genealogy of Caleb (vers. 18-24) as a later insertion, whereby the Chronist has disfigured the original and normal development of his genealogy of the Hezronites. He holds that, indeed, this insertion itself is again a conglomerate of genealogical fragments of various origin, as appears most clearly from the reference of vers. 21-23 to Hezron himself, the father of Caleb.<sup>1</sup> Indeed, even vers. 10-17 are probably an interpolation, whereby the Chronist has endeavoured to extend the pedigree of the Hezronites originally beginning with Jerahmeel (“the first-born of Hez-

<sup>1</sup> “... Quam ver. 18 seq. legimus, ex variis fontibus hausta a Chronographo nemini ex Chroniconum catalogo interpretari sunt, qui quasi fundamentum est totius structurae hujus genealogiae” (l.c. p. 13).—Comp. p. 16: “... si recte sunt omnia (vera 18-24), ex meris congesta fragmenta.”

run," ver. 25), on the basis of the book of Ruth, the Ram of which (Ruth iv. 19) appears to him as a son of Hezron and a brother of Jerahmeel and Caleb, whereas he is in truth, according to ver. 25, a son of Jerahmeel and grandson of Hezron. Accordingly, the old genealogical table before the Chronicist had only two lines of Hezronites (Jerahmeelites and Calebites), and his supplementing action had extended this register, so that he first added a Ram son of Hezron, with his posterity (vers. 10-17), different from Ram son of Jerahmeel, and then a second Caleb (vers. 18-24), with many other descendants than those of the younger brother Jerahmeel, ver. 42 ff. It cannot be denied that many reasons appear to recommend this bold hypothesis. It explains in a satisfactory way the circumstance that the first-born Jerahmeel, whose genealogy we should expect first, appears after those of his two younger brothers, and also the surprising duplication of the names Ram and Caleb. But the hypothesis comes short of absolute certainty in many points which require to be adduced for confirmation. And especially it still remains doubtful which of the different old traditions concerning the descendants of the old prince of Judah, Caleb the companion of Joshua, whether that in ver. 18 ff., or that in ver. 42 ff., or that in iv. 11, 15 ff., is to be pronounced the oldest and most trustworthy, and whether we are entitled to reject for one of them all the others at once as totally untrustworthy, and containing no element of historical truth. If it were to be assumed that originally there were two persons of this name, a Caleb son of Hezron (ii., iv. 11 ff.) and a Caleb son of Jephunneh (iv. 15 ff.), this duplication would warn us to be so much the more cautious in the reception or rejection of this or that one of the various traditions that are attached to these honourable names: the still greater complexity of the collective genealogies of Caleb would all the more favour the conjecture that each of the series referred to him must be accounted in the one or the other way as authentic, as containing in itself elements of the genuine posterity of Caleb.—Ver. 18. *Begat with Azubah his wife.* הוֹלִידָהּ, either "begat with" (as elsewhere הוֹלִידָהּ, ch. viii. 8, 9) or "caused to bring forth" (comp. Isa. lxvi. 9). The following words, אִשָּׁה וְאֶחָד־בָּרִיעוֹת, appear to be corrupt. If we translate (with D. Kimchi, Piscat., Osiand., and others), "with Azubah, a wife, and with Jerioth," two things are strange: the indefinite designation of Azubah as a wife, אִשָּׁה (for which we should expect "his wife," אִשְׁתּוֹ), and the circumstance that of the second wife no son is named. If we regard (with Hiller, J. D. Mich.) הָאִשָּׁה as explicative, with Azubah a wife, that is, Jerioth, we establish a mode of expression which is without a parallel in our book. It is impossible to render "And Caleb begat Azubah and Jerioth" (B. Striegel). We must either hold אִשָּׁה, which is, moreover, wanting in two mss. (see Crit. Note), with Berth. and Kamph., as a marginal note that has crept into the text, designed to prevent the translation "begat Azubah," or adopt the reading of the Pesh. and the Vulg., אִשְׁתּוֹ אִשָּׁה, which gives the sense, "begat with Azubah his wife

Jerioth, and these are her (Jerioth's) sons." The latter appears the most satisfactory (comp. Keil). The names of her three sons occur nowhere else in the Old Testament.—V. 19. *And Azubah died, and Caleb took to him Ephrath,* namely, to wife. To this second wife of Caleb, whose name in ver. 50 (comp. iv. 4) is Ephrathah, belongs Hur, who is also mentioned Exod. xxxi. 2 as the grandfather of Bezalel. By this we are scarcely to understand that Ephrathah was properly a local name equivalent to Bethlehem (Gen. xxxvi. 16, 19; Micah v. 1), so that Hur would be designated a descendant of Caleb, born at Bethlehem, or originating thence (an assumption to which Bertheau seems inclined).—On ver. 20, comp. Exod. xxxi. 2, xxxv. 30.—Ver. 21. *Afterwards Hezron went in to the daughter of Machir.* "Afterwards," וְאַחֵר, that is, after the birth of those three sons mentioned ver. 9, whose mother is not named. The whole notice, extending to ver. 24, of Hezron's descendants, born in his old age of the daughter of Machir the Gileadite, and of a son Ashur, born after his death of a third wife Abiah (ver. 24), is undoubtedly surprising, and unsuitable to the present place: the series of Hezron's sons and their descendants is thereby violently interrupted, and the above-mentioned interpolation theory of Wellhausen has in this case a very strong support. If we hold the present order to be original, we must assume, with Keil, that the here mentioned descendants of Hezron "were somehow more closely connected with the family of Caleb than with that of either Ram or Jerahmeel." On Machir the first-born of Manasseh, to whom Moses gave the land of Gilead, comp. Gen. i. 23; Num. xxxii. 40; Deut. iii. 15. As he is here and ver. 23 called "father of Gilead," so is it said Num. xxvi. 29 that he begat Gilead. Comp. Num. xxvii. 1, from which it follows that, by this paternal relation of Machir to Gilead, more must be meant than the bare notion of a descent of the Israelitish population of Gilead from Machir, and that there must have been a definite person, Gilead, son of Machir and grandfather of Zelophehad. By the designation father of Gilead, the present Machir is distinguished from later persons of the same name; comp. 2 Sam. ix. 4, xvii. 27.—Ver. 22. *And Segub begat Jair.* This Jair, the grandson of Hezron through Segub, belonged on the mother's side to the tribe of Manasseh, and occurs therefore elsewhere, as Num. xxxii. 41, Deut. iii. 14, as a Manassite. His family, after the conquest of Og king of Bashan under Moses, received the territory of Argob, and gave to the conquered cities which Moses handed over to him the name Havvoth-Jair (חַיֹּת יֵאֵר), "tent-villages of Jair," or "life of Jair" (comp. Num. xxxii. 41; Deut. iii. 14; Josh. xiii. 30; 1 Kings iv. 13), with which designation the name "Judah on Jordan," Josh. xix. 34 (that is, the colony of Jews in Gilead east of the Jordan), is most probably identical; comp. v. Raumer, *Paläst.* 4th edit. p. 233; Hengstenb. *Gesch. des Reichs Gottes im A. T.* ii. p. 258; Hoffm. *Blicke in die früheste Gesch. des gelobten Landes*, i. (1870) p. 114.—Ver. 23. *And Geshur and Aram,* the Geshurites and Arameans, which is scarcely a hendiadys for "the Arameans of Geshur," but rather points to an alliance of the Geshurites with the neighbouring Arameans. For Geshur (2 Sam. iii. 8, xiii. 37, xv. 8) was a

region in Aram or Syria, lying on the north-west border of Bashan near Hermon and the eastern bank of the Jordan, that in David's time (comp. on ch. iii. 2) had a king of its own, and formed at that time an independent kingdom, not subject to Israel.—in the opinion of Hitzig (*Gench. d. Volks Israel*, i. p. 28 ff.), an Amorite kingdom of Arian (?) origin, though Moses in the distribution of the country had assigned it to Manasseh (Josh. xiii. 13; comp. xii. 5).—*With Kenath and her daughters, sixty cities.* So should the "אֶת־קִנְתָּהּ וְנָתַתָּהּ" be most probably taken, as a farther district, besides the villages of Jair, which the Geshurites and Arameans took, and not as an explanatory apposition to these (comp. Berth.). For the preceding statement, that the villages of Jair amounted to twenty-three (ver. 22), is much too definite to allow it to be supposed that the now named sixty daughter towns of Kenath form an inexact repetition of the same designation. Much rather the difference of the two districts: "the villages of Jair" and the "daughters of Kenath," appears in the clearest manner from Num. xxxii. 41, 42, according to which, of the two Manassites Jair and Nobah, the former conquered the "Havvoth Jair," the latter the "Benoth Kenath." Only in their sum total were these places sixty in number, and only to this sum total does the present "שְׁשִׁים עִיר" apply. Whether, therefore, the group of towns designated by "Kenath" (now Kanwat, on the western slope of Jebel Hauran) and her daughters numbered exactly thirty-seven towns (as Keil thinks), remains uncertain; and the number sixty may very probably be a round number (comp. also Deut. iii. 12-14; Josh. xiii. 80). On the time when the Geshurites and Arameans took the sixty towns, nothing can be ascertained from our passage. Certain it is that the later Judge of Israel, Jair (Judg. x. 4), possessed again at least thirty of these towns under the name of Havvoth-Jair, which must have survived to still later times. *All these are sons of Jair*, not the sixty towns, but the afore-mentioned Segub and Jair and their descendants and correlatives. It may be conjectured that the genealogical source used by the Chronist was originally more full, so that אֶלֶּה כָּל referred not merely to

these two names.—Ver. 24. *And after the death of Hezron in Caleb-ephrahah.* This place, which does not elsewhere occur, might possibly be the same as Ephrathah or Bethlehem-ephrahah (see on ver. 19); the name of Caleb's second wife Ephrath might be somehow connected with this her place of abode and death. "In 1 Sam. xxx. 14 a part of the south of Judah is called 'Negeb Caleb,' because it belonged to the family of Caleb; in analogy with which the town or place, in which Caleb and his wife Ephrath dwelt, might be called 'Caleb of Ephrathah,' if Ephrath had brought it as a dowry to him, as in Josh. xv. 18 f." (Keil). Or from the Negeb Caleb, as the southern part of Caleb's territory, 1 Sam. xxx. 14, "possibly the northern part might be distinguished by the more definite name 'Caleb of Ephrathah,' that is, of Bethlehem" (Berth.). None of these interpretations of this obscure phrase is perfectly satisfactory; and there is therefore much plausibility in the emendation of Wellhausen, founded on a various reading presented by the Sept. (ἀλφει

καλβος αἰς Ἐφραθὰ = אֶפְרַתָּהּ), "And after Hezron's death Caleb went to Ephrath, the wife of his father Hezron." Here for כָּ is read אָ; בָּא אָבִיו, אֶת־אִשְׁתּוֹ; and for אֶת־אִשְׁתּוֹ, אֶת־אִשְׁתּוֹ—a change which is certainly somewhat radical; but the resulting sense is not improbable (comp. Gen. xxxv. 22). As the text stands, here is a third wife of Hezron, called Abiah (comp. vers. 9 and 21), who bears to him "Ashur, father of Tekoa" (comp. iv. 5-7), as a *fil. postumus* after his death. This Ashur (whom Wellhausen is disposed to change into an אֶשְׁרָא, and to identify with

Hur, Caleb's son by Ephrath, ver. 19) is called father of Tekoa, as lord and chieftain of the town Tekoa, the home of the prophet Amos, two hours south of Bethlehem (comp. Josh. xv. 59), where this place still exists under the name Tekoa (comp. Robinson's *Pal.* ii. p. 406).

3. The family of Jerahmeel, the third line of Hezron: vers. 25-41.—*Of Jerahmeel* (he whom God pities, whom He loves = εὐσπλαγιστος) *the first-born of Hezron*: ver. 9. As there was a negeb Caleb (ver. 24) and a negeb of the Kenites, so there was a negeb of the Jerahmeelites, 1 Sam. xxvii. 10; comp. xxx. 29. This is a proof of the strength and power of this line springing from the oldest Hezronites.—*Ram the first-born.* Wellhausen, perhaps without ground, takes this Ram to be originally identical with the Ram of ver. 10, the founder of the Ramite family, from which David sprang; comp. on iv. 21.—*And Bunah, and Oren, and Ozem of Ahijah.* The last of these names, אֲחִיָּה, should not apparently designate a fifth son of Jerahmeel, because in that case the י should not be wanting. It appears rather to be the name of the mother of the four sons, and a מ before אֲחִיָּה appears to have fallen out before the ם of the foregoing אֲחִיָּה (comp. viii. 9). This conjecture, thrown out by Jun., Tremell., Clericus, J. H. Mich., J. Lange, and approved by all the moderns, appears the more probable, as in the following verse mention is made of a second wife of Jerahmeel, and the Syr. and the Sept. in our verse have reckoned only four sons, the latter rendering אֲחִיָּה by ἀδελφὴς ἀνδρῶν.—Ver. 26. *Atarah; she was the mother of Onam*, whose family is traced out vers. 28-33. The name עֲטָרָה appears to signify "crown," a name not unsuitable for a female, Prov. xxxi. 10. Yet it might signify "wall, fort," as the sing. of עֲטָרוֹת, the city (comp. Num.

xxxii. 3, 34 f.; Josh. xvi. 5, 7, xviii. 13; and Wellhausen, p. 25).—Vers. 28-30. Onam's family continues itself in pairs of sons to Abishur and Nadab, his grandsons, and to their sons. On the name "Abihail," comp. Crit. Note.—Ver. 31. *And the sons of Sheshan* (descendants; see on ver. 7), Ahlai. This Ahlai must have been a daughter, not a son, of Sheshan, great-grandson of Nadab, ver. 29; for (ver. 34) Sheshan had no sons, but only daughters: Ahlai was therefore his heiress; but whether the same daughter who (ver. 35) married the Egyptian Jarha must remain uncertain. The remark of Hiller (*Onom.* s. p. 736), therefore, on Sheshan: *Quicquid habuit liberorum, ex nepotum, ostulit ex unica filia Ahlai*, is not

quite correct.—Ver. 33. *These were the sons of Jerahmeel.* This subscription (going back to ver. 25) includes 23 descendants of Jerahmeel. It deserves notice, that 23 descendants of Jerahmeel, with the preceding descendants of Judah (from ver. 3), make up the sum of 70 members of the house of Judah, namely, sons of Judah, 5; of Perez, 2; of Zerah, 5; Carmi, Achar, and Azariah, 3; Ram and his descendants (including the 2 daughters of Jesse, and Jether father of Amasa), 21; Caleb and his descendants, 10; and Jerahmeel and his descendants, 24. This new number 70 of the ancestors of the Jews, made out by Bertheau, loses weight and certainty, because it includes several females, against all genealogical rule reckons the father and mother of Amasa as two members, and excludes the 13 descendants of Sheshan, which sprang from the Egyptian servant Jarha (vers. 34-41), treating them as a mere offshoot (comp. Keil, p. 46). And would not the Chronist, if he had actually wished to represent the posterity of Judah, after the manner of that of his father Israel, Gen. xvi. 26 f., as 70 souls, have overturned this reckoning again by his later additions, and especially the supplements given in iv. 1-23, and altogether effaced the impression made thereby? Wellhausen's interpolation theory, even if only approximately true, by no means agrees with this assumption of a tendency in the writer to symbolic numbers in his enumerations in vers. 3-33.—Vers. 34-41. The family of Jarha, the Egyptian servant. This Jarha occurs nowhere else; he may have served Sheshan during the sojourn of Israel in Egypt; for the latter branched off from Judah in the ninth generation, and belonged thus to the time before Moses. Most of the old expositors, perhaps rightly, presume that Jarha, only after he was made a free man and a proselyte by Sheshan (comp. Ex. xxii. 20, xxiii. 9), married his daughter; comp. the law concerning intermarriage between Israelites and Egyptians, Deut. xxiii. 8; also David's Egyptian servant, 1 Sam. xxx. 13 ff. Of the 13 here named descendants of Jarha, none occur elsewhere in the history of the Old Testament. Their names, indeed, recur several times, some of them, for example, in ch. iii., among the descendants of David; but it is not in the remotest degree probable that any of these belong to the list of the descendants of Jarha.

*Appendix to the Genealogy of the House of Judah: Three Series of Descendants of Caleb, with Names chiefly of Geographical Import: vers. 42-55.*

a. The first series: Mesha's posterity: vers. 42-45.—*And the sons of Caleb, brother of Jerahmeel.* This introduction leaves no doubt that the same Caleb is meant as in ver. 18, and that this is an appendix to his genealogy already communicated. *Mesha his first-born; he was the father of Ziph.* Though almost all the following names: Ziph, Mareshah, Hebron, appear to be local names, yet Mesha (משע) sounds decidedly like a personal name; comp. the Moabitish king of this name, who has recently become celebrated by his monument of victory (2 Kings iii. 4). As, on the other hand, Ziph (צִיפ) appears to be the town adjacent to Hebron which is mentioned Josh.

xv. 55, the same that gave its name to the wilderness of Ziph known to us from the history of David, 1 Sam. xxiii. 14 ff., xxv. 2, and which Robinson has recognised (ii. 417 ff.) in certain ruins on a hill south-east of Hebron, nothing is more natural than to perceive in Mesha the father of Ziph a lord or chieftain, or even the founder, of the town of Ziph (comp. on ver. 24). By Ziph might also be meant the place mentioned Josh. xv. 24, pretty far from Hebron in the plain (Shephelah) situated not far from Marash, the ancient Mareshah (so thinks Keil against Bertheau).—*And the sons of Mareshah the father of Hebron.* Mareshah is scarcely the name of that town mentioned Josh. xv. 44 and 2 Chron. xi. 8 along with Ziph, which occurs in the times of the Maccabees and the Romans under the name of Marissa, and is preserved in the ruins of Marash in the Shephelah, half an hour south of Beit-jibrin (v. Raumb. *Paläst.* 3d edit. p. 192; Robinson, ii. 693; Tobler, *Dritte Wanderung*, pp. 129, 142). The expression "father of Hebron" makes the reference to this town very improbable; for at no time is any dependence of the ancient Hebron (Num. xiii. 23) on that very remote Mareshah recorded. We must rather, as the reading of the Masoretic text now runs, regard Mareshah as the proper name of some old tribe chief, and hold the Hebron signalized among his sons as most probably a person or tribe distinct from the well-known city Hebron (comp. v. 28 and Ex. vi. 18, where חֶבְרוֹן is likewise a personal name). So, justly perhaps, Wellhausen and Keil, who is, moreover, disposed to consider the text corrupt, and proposes the following emendation (see Crit. Note): "and the sons of Mesha were Abi-Hebron." This conjecture is supported by the analogy of such compounds as Abidan, Abiezer, Abinadab; the simple Hebron in ver. 43 might very well be an abbreviated form of Abihebron (comp. En-tappuah, Josh. xvii. 7, with the shorter Tappuah, Josh. xvi. 8). [It is simpler and easier to regard Hebron as a person, named, if you will, after a former Hebron.—J. G. M.]—Ver. 43. *And the sons of Hebron: Korah, and Tappuah, and Rekem, and Shema.* These four names also must rather be names of persons or tribes than of towns. For Korah and Shema occur only as personal names; Rekem once indeed as the name of a city, Josh. xviii. 27, but belonging to Benjamin, and several times as a personal name: in Num. xxxi. 8 as the name of a Midianite prince; and 1 Chron. vii. 18 as the name of a descendant of Manasseh. Only Tappuah ("apple") recurs merely as the name of a city (Josh. xii. 17, xv. 34, xvi. 8; comp. xvii. 7), which, however, proves nothing for the case in point, and by no means establishes a reference to this or that so-called city.—Ver. 44. *And Shema begat Raham, father of Jorkeam.* For יִרְקֵם, which occurs nowhere else, the Sept. exhibits Ἰορκέμ; whence Bertheau concludes that it was originally יִרְקֵם, as in Josh. xv. 56. But this name "Jokdeam" the Sept. renders by Ἰορκέμ, and here it reads twice in succession Ἰορκέμ. It exhibits the same also for יִרְקֵם, and thereby obscures the original relation of the genealogical data in our passage; some of the four sons of Hebron (ver. 43), first Shema and then

the penultimate Rekem, have their genealogy traced. With Shammai the son of this Rekem comp. the so named persons above ver. 28 and below iv. 17, and also the celebrated leader of the Pharisees of this name, the antagonist of Hillel in the time of Jesus (Joseph. *Antiq.* xiv. 9 4).—Ver. 45. *And Maon was father of Bethzur.* Both Maon and Bethzur are cities in the hill country of Judea; comp. for the former, which is now called Main, and is pointed out as a castle in ruins, with cisterns, etc., on a hill in Carmel south of Hebron, Josh. xv. 55; 1 Sam. xxiii. 24 f., xxv. 2; Robinson, ii. 421; for the latter, the site of which is to be sought north of Hebron on the road to Jerusalem, Josh. xv. 58; 2 Chron. xi. 7; v. Raumer, *Pal.* p. 163. There is no decisive reason for excluding a reference to these places. Maon the son of Shammai may be regarded as the founder of the city so called (comp. Judg. x. 12, where Maon is the name of a non-Israelitish tribe, along with Amalek and the Zidonians); Bethzur may then have been founded as a colony from Maon, a genetic relation, which is here expressed in a manner not quite usual by "father of Bethzur" (for above in vers. 24, 42, and below in vers. 50, 51, it is not descent of a colony from its mother city, but government of cities by their princes or lords, that is designated in this manner).

b. The second series: posterity of Ephah and Maachah, the two concubines of Caleb: vers. 46-49.—*And Ephah, Caleb's concubine.* The name עִפָּה, occurring elsewhere (ver. 47 and i. 33) as a man's name, seems here, where it designates a secondary wife of Caleb, to point to a non-Israelitish origin of its possessor, whether she be regarded as a person or a race. Of the latter opinion is Wellhausen, p. 12, who takes this non-Israelitish *gens* mingling with the Calebites to belong to Midian; and on the contrary, the second concubine of Caleb, designated as Maachah, ver. 48, to be a *gens* belonging to Canaan. Of the three sons of Ephah, Harau and Gazez are not otherwise known. The middle name Moza occurs Josh. xviii. 26 as the name of a city of Benjamin; but this can scarcely be connected with the son of Caleb and Ephah. That Gazez (Sept. Γαζρι) is first named as a third son, and then as a grandson of Caleb, may be explained in two ways,—either so that the statement: "and Haran begat Gazez" (which is omitted in the Sept.), be taken as a more exact addition to the foregoing mention of Gazez, or that there were really two descendants of Caleb of the same name, a son and a grandson (uncle and nephew; comp. ch. iii. 10). The former is the more probable assumption.

—Ver. 47. *And the sons of Jehdai.* It is not clear how this Jehdai (יְהֵדַי) is genealogically connected with the foregoing. Hiller in the *Onom.* S. conjectures without ground that he was one and the same person with Moza, ver. 46; Jehdai might as well be a second concubine of Caleb. Of the six sons of Jehdai also, of whose names only some (Jotham; comp. Shaaph, ver. 49) occur elsewhere, we know nothing more.—Ver. 48. *And Caleb's concubine Maachah bare Sheber and Tirhanah.* Though this name מַעֲכָה occurs often (comp. iii. 2, vii. 16, viii. 29, xi. 43; also the *nom. gentilic.* הַמַּעֲכָתִי, 2 Kings xxv. 23;

1 Chron. iv. 19), yet nothing certain can be conjectured concerning its present bearer; that she was a Canaanitess is a mere conjecture of Wellhausen. The two sons of Maachah occur nowhere else. The masc. יֶלֶד (for which some mss. have

יֶלְדָה; see Crit. Note) may arise from the writer

thinking of the father, whom he does not name.

—Ver. 49. *And she bare* (besides the two already mentioned) *Shaaph, the father of Madmannah.* This city of Judah, mentioned Josh. xv. 31, may be preserved in the present Miniay or Miniah south of Gaza. Its "father" Shaaph, clearly different from him who is so named ver. 47, may be regarded as its prince or founder (comp. on ver. 42): even so Sheva (on which name comp. 2 Sam. xx. 25, Keri) in reference to Machbenah, and the unnamed father in reference to Gibeah. Machbenah, belonging no doubt to Judah, is no further known. Joshua also, xv. 57, names a Gibeah in the mountains of Judah, whether the same with the village Jeba mentioned by Robinson and Tobler, on a hill in Wady Musur, remains a question; comp. heil on Josh. xv.—*And Caleb's daughter was Achsa.* This closing notice puts it beyond doubt that the Caleb hitherto (from ver. 46) spoken of is the same as Caleb the son of Jephunneh and father of Achsa (whom he promised and gave to the conqueror of Debir as a reward, Josh. xv. 16 ff.; Judg. i. 12). This is Caleb son of Jephunneh, the contemporary of Moses and Joshua; and therefore it seems difficult to identify him at once with the brother of Jerahmeel and son of Hezron mentioned in vers. 18 and 42 (comp. on ver. 18). For this Hezronite, a great-grandson of Judah through Perez, appears to have been older than Moses and Joshua; but our passage, as also ch. iv. 15, refers clearly to that contemporary of Joshua who is mentioned in the books of Joshua and Judges. That this younger Caleb is a descendant of the Hezronite is highly probable, because in the descendants of one and the same stock it is easy for the collateral genealogies to intermingle, as they have done here and in iv. 15 ff. (comp. besides, the remarks on ch. iv. 11, 13, 15). If we assume accordingly two Calebs, an older, the Hezronite, of whom we read vers. 9 (under the name Celubai), 18, 42-45, and then again vers. 50-55, and a younger, whose genealogy is given in our verses (46-49) and in ch. iv. 15 ff., we do not go so far as some older expositors (even Starke), who assume with a double Caleb a double Achsa, a daughter of the Hezronite Caleb (supposed to be here mentioned), and a daughter of the Jephunnite Caleb (Josh. xv.; Judg. i.). As little do we approve of Movers' conjecture (*Chron.* p. 83), that the words, "and Caleb's daughter was Achsa," are a spurious interpolation of a later hand. But Keil's conjecture, also, that the expression "daughter" denotes here "grand-daughter, descendant," that it is the Achsa of Josh. xv. 16 that is here spoken of, but as a later descendant of the old Hezronite Caleb, and not a daughter of the Jephunnite, we cannot accept, as it obviously does violence to the term "daughter." Finally, we reject also Bertheau's attempt to admit only one Caleb, and to refer the diversity in the accounts of him here and before to the inexact manner of the genealogical terms that express also geographical relations; as well as Ewald's opinion, that Caleb in vers. 42-49 is

the Caleb of the book of Joshua; the Caleb in vers. 9, 18-20, and 50-55, on the contrary, is a quite different person, whose real name was Celubai. (On the somewhat different, and at all events more probable hypothesis of Wellhausen, see above on ver. 18.)

c. The third series: posterity of Hur, son of Caleb: vers. 50-55.—As Hur is doubtless the grandfather of Bezaleel mentioned ver. 19, we have here again a line going back to Caleb the Hebronite.—*These were the sons of Caleb.* This introductory sentence, the generality of which does not suit the following statement, giving a genealogy of only one son of Caleb, appears to indicate that the whole section is taken from an originally different connection.—*The son of Hur, first-born of Ephraim* (comp. ver. 19): *Shobal*. As, after Shobal in the following verse, Salma and Hareph are also named as sons of Hur, it appears more correct to read for בְּחָדָר, with the Sept., the plur. בְּחִירוֹת. In the Masoretic pointing, indeed, the names Salma and Hareph follow Shobal, father of Kiriath-jearim, without close connection by ו; and בְּחָדָר appears in some

measure as a superscription. Whether Shobal be the same with the brother of Hur and son of Judah mentioned ch. iv. 1, must remain doubtful. The town of Kiriath-jearim, of which he is here called the father, that is, founder or chief, is that old Gibeonite town which is otherwise called Kiriath-baal or Baalah (comp. Josh. ix. 17, xv. 9, 60), and lay in the north-west corner of Judah, on the border of Benjamin, probably the present Kureyet el Enab (wine town), on the road from Jerusalem to Jaffa (Robinson, ii. 533 ff.; Keil on Josh. ix. 17).—Ver. 51. *Salma, father of Bethlehem*. The coincidence of name with the Bethlehemite ancestor of David of the house of Ram mentioned ver. 17 is perhaps only accidental; comp. on ver. 54.—*Hareph, father of Beth-gader*, of the same place, which in Josh. xii. 13 is Geder, and in Josh. xv. 36 Gederah; comp. ch. xii. 4, xxvii. 23. Keil thinks rather of Gedor (גִּדּוֹר), Josh. xv. 58, 1 Chron. iv. 4, xii.

7, but with less ground. The name Hareph does not occur elsewhere, though חֲרִיף, Neh. vii. 24, x. 20 (comp. הַחֲרָפִי, 1 Chron. xii. 5), may be only a variation of the same name.—Ver. 52. *Harosh and the half of Menuhoth*. These words, unintelligible to the old translators: הָרֹאֵה הַחֲרָפִי, for which the Sept. gives three proper names: Ἀρὰ καὶ Αἰοὶ καὶ Ἀμυσίη, and the Vulg. the unmeaning words: *qui videbat diuiniūm requietionum*, are obviously corrupt. Let us read after ch. iv. 2, where a Reaiah son of Shobal occurs, for רֹאֵה הָרֹאֵה (for to regard the former as a mere by-form of רֹאֵה, as many old expositors do, is inadmissible), and for חֲצֵי הַמְּנַחֲתִים according to ver. 54: וְחֲצֵי הַמְּנַחֲתִים. The text thus amended (according to Bertheau's conjecture) gives Reaiah and Hazi-hammanahath, that is, half of the Manahathite, as sons of Shobal, two Jewish families, of which the latter may be part of the inhabitants of the town Manahath, ch. viii. 6. The situation of this place is determined by ver. 54, where Zorah is mentioned as a

neighbouring town, to be near the border of Judah, towards Dan. Reaiah seems from ch. iv. 2 not to have continued as a local name, but to have been the ancestor of the citizens of Zora; so that his former seat is also to be sought in the north-west of Judah.—Ver. 53. *And the families of Kiriath-jearim were the Ithrites*, etc. These families of Kiriath-jearim are annexed to the already named sons of Shobal as other sons, descendants of the same ancestor. The four families are adduced in the fundamental text as singulars: the Ithrite, the Puthite, etc. The three last named occur nowhere else; on the contrary, to the family of the Ithrites, ch. xi. 40 (2 Sam. xxiii. 38), belonged Ira and Gareb, two of David's heroes.—*From these came the Zorathites and the Eshtaolites*. Zorah, the home of Samson (Judg. xiii. 2, xvi. 31), now Sura, between Jerusalem and Jabneh; Eshtaol, a town on the border of Judah and Dan, near Zorah (comp. Judg. xvi. 31, xviii. 11), probably the present Um Eshteijeh.—Ver. 54. *The sons of Salma: Bethlehem* (the family of Bethlehem; comp. ver. 51) *and the Netophathites*. The town Netophah must, as follows from the reference of its inhabitants to Salma, be sought close by Bethlehem; comp. ch. ix. 16; 2 Sam. xxiii. 28 f.; 2 Kings xxv. 23; Ezra ii. 22; Neh. vii. 28, whence appears the comparative celebrity of this town, whose site has not yet been discovered.—*Azathoth of the house of Joab*. This is certainly the name of a town, which is to be interpreted, not "crowns," but rather "walls, forts," of the house of Joab; comp. on ver. 26. The site is as uncertain as that of the following Hazi-hammanahath (half Manahath); comp. ch. viii. 6. On the contrary, הָרֹאֵה at the close

points certainly to the known border city Zorah mentioned in the foregoing verse; for צִרְתִּי is only formally different from צִרְתִּי, being derived from the masc. of צִרְתָּה, which may have been

used along with the feminine as the name of the town, although this cannot be proved. The Zorites of our verse must have formed a second element of the inhabitants of Zorah, along with the Zorathites of the previous verse descended from Shobal.—Ver. 55. *And the families of the scribes dwelling at Jabez*. This Jewish town of Jabez (יַעֲבֵז), whose name recurs ch. iv. 9 f. as

that of a descendant of Judah, is quite unknown in site, but must apparently be sought, like all the places mentioned from ver. 53, in the north of Judah, on the borders of Benjamin or Dan. Of the families of scribes in Jabez, however, three are mentioned: the Tirathites, Shimathites, and Suchathites. These three names the Vulg. has applied appellatively to the functions of these three classes of learned men, translating: *canentes et resonantes et in tabernaculis commorantes*. It is possible that the Jewish doctors consulted by Jerome in the translation of our book (perhaps the rabbi from Tiberias, with whom he collated the text from beginning to end; comp. Intro. § 6, Rem.) had presented an etymological basis for this interpretation, in seeking to refer—1. תְּרָקָה to תְּרָקִים, "jubilee song, trumpet sound;"

2. שִׁמְעָה to שִׁמְעִים, "report, echo" (or perhaps to שִׁמְעָה, Aram. שִׁמְעָה, *traditio legis*; comp.



Wellhausen, p 30); 3. שֹׁכְנֵי הַחֹתָם = סֶכֶה. "hut, booth;" comp. Lev. xxiii. 34 ff. If the etymology here were correct, and it commends itself at all events more than the partly deviating one which Bertheau (by reference of the first term to the Chald. חֹתָם, door, and thus making

חֹתָם a synonym of שְׂעִירִים, porters) has attempted, the functions assigned to the three classes of Sopherim, and giving origin to their names, would belong to divine worship, and resemble those of the Levites. And this seems to agree very well with the closing remark: *these are the Kenites, that came from Hammath, father of the house of Rechab*, as a certain connection or spiritual relationship may be shown, as well of the Kenites as of the Rechabites, with the Levites, if we think on the one hand of Jethro, father-in-law of Moses, the priest of the Midian-Kenites in the region of Sinai (Ex. ii. 15, iii. 1; comp. Judg. i. 16, iv. 11, 17), and of his influence on the legislative and religious activity of Moses (Ex. xviii.); on the other hand, of the priestly fidelity of the family of the Rechabites, as Jer. xxxv. (comp. 2 Kings x. 15) describes them, of their constant "standing before the Lord," and, moreover, of the ancient tradition still surviving among the nominal descendants of the Rechabites in Yemen, that the house of Rechab descended from Hobab or Keni (Judg. i. 16), the father-in-law of Moses (comp. A. Murray, *Comment. de Kinania*, Hamb. 1718; Nägelsbach on Jer. xxxv., vol. xv. p. 254 of *Bibelwerk*). On a fair examination of these circumstances, it appears highly probable that the certainly foreign (1 Sam. xv. 6) yet highly honoured Kenites, in like manner as the Gibeonites, ministered of old in the sanctuary of Israel, and that the Rechabites of the times of the Kings and a ter the exile (Neh. iii. 14) were descendants of these old Kenite temple ministers, who, by adherence to one part of their ancient wont and use, kept themselves distinct from the great mass of the people. The naming of Hammath also, as "father of the house of Rechab," agrees very well with this hypothesis; for if Jonathan the Rechabite that met with Jehu king of Israel, and was honoured by him (2 Kings x. 15, 23), was a son of Rechab, so may Hammath have been father or forefather of this Rechab, and so ancestor of the whole family. Though all this rises little above the range of the hypothetical, and though in particular the question remains dark and unanswerable, why this Kenite family of Sopherim from Jabez is directly attached to Salma the father of Bethlehem, and through him to Hur the son of Caleb (whether on account of some intermarriage having taken place between a Kenite and an heiress of the house of Salma?), yet it is on the whole probable that those three names are really designations of three classes of ministers in the sanctuary, and not proper names of families, as the Sept. (*Ἀρχαῖσις, Σαλμαῖσις, Ζακαρίας*) held, and a majority of recent expositors still hold. Besides, Wellhausen's attempt to refer that which is stated, both in our verse concerning the Kenites or Rechabites of Jabez, and generally from ver. 50 on concerning the posterity of Hur and their settlements in the north of Judah to the time after the exile, and so ascribe these statements to bias and fancy, and to admit only the foregoing genealogy, vers. 42-49,

which assigns to the Calebites settlements in the south of Judah around Hebron, as historically reliable, that is, referring to the time before the exile,—this whole attempt (pp. 29-33) falls short of satisfactory proof. There is no ground for holding that which is reported of the Calebites as inhabitants of Kiriath-jearim, Bethlehem, Netophah, Zorah, etc., to be a collection of later traditions than the foregoing accounts of Calebite families in Tappuah, Maon, Bethzur, etc. Neither do we know the geographical position of the several places mentioned in the two sections (vers. 42-49 and 50-55) so well, as to be able to assert that the former refers only to the south, the latter only to the north, of Judah. Respecting Jabez, for example, the seat of the Kenites, it is by no means determined that it is to be sought in the neighbourhood of Bethlehem and Kiriath-jearim (comp. above). In short, it is advisable to avoid such violent attempts to solve the problem here presented as the assumption of a genealogy of Calebites before and after the exile, and to approve the more cautious remark of Bertheau: "We can easily imagine the motive which led the Chronist to communicate this verse, though we are unable completely to perceive its contents."

[The term כְּלֶבֶי, ver. 9, seems to be, if not a patronymic, at least a virtual plural, and may well indicate more than one Caleb. The name was famous and frequent in the tribe of Judah. The first of the name appears in vers. 18-24. He is designated "the son of Hezron," though Ram is not, evidently to distinguish him from others of the name. He may have been born 50 or 58 years after Jacob came down to Egypt, as his father was born shortly before that event. He has by his wife Azubah three sons, or perhaps grandsons; and after her death he marries Ephrath, and by her has a well-known son Hur, who was the contemporary of Moses, Ex. xvii. 10. The episode about his father Hezron marrying again when sixty years old, is brought in partly from the concurrence in the foregoing paragraph of the two names Caleb and Ephrath, which are combined in the name of the place where he died, and partly from the high antiquarian interest which it possesses. Hezron was born before Jacob went down to Egypt, and therefore most probably died within 110 years from that date. He died, not in Egypt, but in Caleb-Ephrathah. This implies the presence and power of Caleb in the region of Hebron as a sheik giving name to a place in his estate. In this quarter Abraham, Isaac, and Jacob had resided and acquired some property in land, Gen. xxiii. Caleb of the line of Judah held possession of this estate during the early period of Israel's residence in Egypt, when they were still a free and honoured people. And there his father died in a town called after the united names of himself and his wife. After the Israelites, however, were reduced to slavery by the Pharaoh that knew not Joseph, the occupation of this region by the descendants of Judah was rendered precarious or entirely interrupted. In this paragraph, then, we have a most unexpected and interesting glimpse of what was taking place in the time of the first Caleb; and in this view of the passage we see that it occupies its right place.

A second Caleb is presented to us in vers. 42-49. He is distinct from the former in everything

but the name : 1. In the mode in which he is introduced, namely, in an appendix after the three sons of Hezron have been brought forward in order ; 2. In his sons and wives, which are all quite different from those of his namesake ; 3. In his time, as he is the father of Achsah, and therefore lived in and after the 40 years of the wilderness, two or three generations later than the former Caleb ; 4. In his place, as a careful examination of the two paragraphs will show ; 5. In his designation as "the brother of Jerahmeel," while the former is called "the son of Hezron;" for this phrase cannot mean the son of the Jerahmeel already mentioned, as this would be a superfluous addition, and would not square with the time of this Caleb. Some will conceive that the term "brother" is here used in a wide sense to denote a kinsman of Jerahmeel, a member of the family. But it is more simple to consider Jerahmeel here to be a descendant of the former Jerahmeel, not

otherwise mentioned, just as Celub in ch. iv. 11 is said to be a brother of Shuah, who is not previously mentioned. This appendix is thus in its right place, as it signalizes an important member of the Jerahmeelite clan, 1 Sam. xxvii. 10, Caleb the son of Jephunneh.

A third Caleb comes before us in a second appendix : vers. 50-55. He is clearly different from each of the others, as he is "the son of Hur, the first-born of Ephrathah," and therefore not a Jerahmeelite like the second, but the grandson of the first.

There is nothing to hinder us taking this view of the whole passage, and it might be supported at much greater length. It deals fairly with the author, as it presumes him to observe order, and endeavours not to import confusion into his narrative by a preconceived theory. We submit it to the judgment of the reader.—J. G. M.]

2. *The Descendants of David to Elioenai and his Seven Sons*: ch. iii.

CH. III. 1. And these were the sons of David, that were born to him in Hebron : the first-born Amnon, of Ahinoam the Jezreelitess ; the second Daniel, of 2 Abigail the Carmelitess. The third Absalom,<sup>1</sup> the son of Maachah, daughter 3 of Talmai king of Geshur ; the fourth Adonijah, son of Haggith. The fifth 4 Shephatiah of Abital ; the sixth Ithream, by Eglah his wife. Six were born unto him in Hebron, and he reigned there seven years and six months ; and 5 he reigned thirty and three years in Jerusalem. And these were born to him in Jerusalem : Shima, and Shobab, and Nathan, and Solomon, four, of Bath- 6, 7 shua daughter of Ammiel. And Ithar, and Elishama,<sup>2</sup> and Eliphelet. And 8 Nogah, and Nepheg, and Japhia. And Elishama, and Eliada, and Eliphelet, nine. 9 All the sons of David, except the sons of the concubines, and Tamar their sister. 10 And the son of Solomon : Rehoboam, Abiah his son, Asa his son, Jehoshaphat his son. Joram his son, Ahaziah his son, Joash his son. Amaziah his 11, 12 son, Azariah his son, Jotham his son. Ahaz his son, Hezekiah his son, 13, 14, 15 Manasseh his son. Amon his son, Josiah his son. And the sons of Josiah : the first-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth 16 Shallum. And the sons of Jehoiakim : Jechoniah his son, Zedekiah his son. 17, 18 And the sons of Jechoniah the captive : Shealtiel his son. And Malchiram, 19 and Pedaiiah, and Shenazzar, Jecamiah, Hoshama, and Nedabiah. And the sons of Pedaiiah : Zerubbabel and Shimei ; and the son<sup>3</sup> of Zerubbabel : 20 Meshullam and Hananiah, and Shelomith their sister. And Hashubah, and 21 Ohel, and Berechiah, and Hasadiah, Jushabhesd, five. And the son<sup>4</sup> of Hananiah : Pelatiah and Jesaiah ; the sons<sup>5</sup> of Rephaiah, the sons of Arnan, 22 the sons of Obadiah, the sons of Shechaniah. And the sons of Shechaniah : Shemaiah ; and the sons of Shemaiah : Hattush, and Igal, and Bariah, and 23 Neariah, and Shaphat, six. And the son of Neariah : Elioenai, and Hezekiah, 24 and Azrikam, three. And the sons of Elioenai : Hodaiah,<sup>6</sup> and Eliashib, and Pelaiah, and Akkub, and Johanan, and Delaiah, and Anani, seven.

<sup>1</sup> For אֲבִיָּשָׁלֹם many mss. and most old prints read אֲבִיָּשָׁלֹם. Comp. Exeg. Expl.

<sup>2</sup> אֲלִישָׁמָה In this first place is perhaps an error of the transcriber for אֲלִישָׁמָה, which appears not only in the two parallel passages xiv. 5 and 2 Sam. v. 15 (after אֲלִישָׁמָה), but also in cod. Vat. of the Sept., as it gives 'Eliad.

<sup>3</sup> For בֶּן before זְרֻבְבָּל some mss., as well as the old translators, read בֶּן, an unnecessary amendment (comp. Exeg. Remark on ii. 7).

<sup>4</sup> The same variation as in ver. 19 (see Note 3).

<sup>5</sup> For בָּנָי "sons of," the Sept. reads from this to the end of the verse בָּנָי, "his son," so that from Hananiah to Shechaniah it yields a series of seven successive generations. See also R. Benjamin in R. Azariah de Rossi in *Meor Leonim* (comp. *Enzyklopaedie der Vorträge der Juden*, p. 31).

<sup>6</sup> Keri: הוֹדִיָּהּ (for which, according to the Hebrew law of sounds, we should expect הוֹדִיָּהּ). The *Kethib* הוֹדִיָּהּ cannot be so pronounced, and appears to arise from a confusion of the forms *Hodanajah* and *Hodijah*.

## EXEGETICAL.

**PRELIMINARY REMARK.**—After the family of Ram, the middle son of Hezron was carried down, ii. 10-17, only to Jesse the father of David, and the genealogies of Caleb and Jerahmeel were interposed, ii. 18-55, the line of Ramites, starting from David, is resumed and traced from David to the time after the captivity. This is given in three paragraphs, of which the first registers all the sons of David except those born of concubines, vers. 1-9; the second, the series of kings of the house of David from Solomon to Jehoniah and Zedekiah, vers. 10-16; and the third, the descendants of Jehoniah to the seven sons of Elioenai, vers. 17-24. The names in the second of these paragraphs mostly recur, those in the third, at least partly, in the genealogy of Jesus in Matthew (whereas Luke iii. 23 ff. presents a totally different series of names from David to Shealtiel, and again from Zerubbabel to Joseph).

1. *The Sons of David:* vers. 1-9. *a.* The six sons born in Hebron: vers. 1-4.—These six senior sons of David are, with one exception, enumerated literally as in 2 Sam. iii. 2-5.—*The first-born Amnon, of Ahinoam the Jezreelitess;* literally, “to Ahinoam.” The ל before אחינעם designates the wife to whom the son belonged. Comp. on this Ahinoam, 1 Sam. xxv. 43, xxvii. 3, and on Amnon, who is also called Aminon (2 Sam. xiii. 20), 2 Sam. xiii.—*The second Daniel, of Abigail the Carmelitess.* Instead of דני, properly “a second,” stands in

the parallel 2 Sam. iii. 3 מְיָחִידָה, “his second,” with which דְּמִיָּחִידָה, 1 Chron. v. 12, is to be compared. A more important difference from 2 Sam. iii. 3 is בְּלֵאָב, quite another name, which stands there for דְּנִיָּאֵל. This other designation of the second son of David may be explained by the supposition of a real double name, as in Uziah Azariah (comp. on 2 Chron. xxvi. 1), Jehoiakim Elinkim, Mattaniah Zedekiah (comp. also on ver.

15). The variant Δαλνία (perhaps = דָּלִיָּה) presented by the Sept. in 2 Sam. iii. 3 may be an error of transcription for Δαλνία (or inversely “Daniel,” a later variation for the original Delaiah); but the name Cilab is still unexplained. On Abigail, the widow of Nabal the Carmelite (not to be confounded with Abigail the sister of David, ii. 16), comp. 1 Sam. xxv. 3 ff.—Ver. 2. *The third Absalom.* For אֲבִישָׁלֹם is also found

אֲבִישָׁלֹם, 1 Kings xv. 2, 10. The ל before אֲבִישָׁלֹם might, in another connection, serve to lay emphasis on the name (“the well-known Absalom;” comp. Isa. xxxii. 1). Here, however, in a mere list of names, it scarcely has this import, but seems rather to have come into the text through an oversight, in consequence of the foregoing לֹאֵב in לְאֲבִינִיָּל. Other attempts to explain this ל (which is wanting in some copies; see Note) are quite worthless, and deserve to be noted only as *curiosa*; for example, Kimchi’s proposal to take ל for לָא, thereby designating him

as properly not an Absalom, a father’s peace, but a rebel, or Hiller’s supposition (*Onom.* S. p. 733) that אֲבִישָׁלֹם is a fuller form for the simpler and

more usual אֲבִישָׁלֹם, etc. On Geshur, comp. above ii. 23; on Adonijah, son of Haggith, comp. 1 Kings i. and ii.—Ver. 3. *By Eglah his wife,* לְעֵגְלָה אִשְׁתּוֹ; quite similar to 2 Sam. iii. 5, לְעֵגְלָה אִשְׁתּוֹ דָּוִד. This addition “his wife,” or “wife of David,” appears to be inserted merely to make a full-toned conclusion of the series, and scarcely to distinguish Eglah as the most eminent wife of David, as some Rabbis and recently Thenius on 2 Sam. iii. 5 think, who take Eglah only for another name of Michal, 1 Sam. xviii.

20, or even substitute מִיכָל as the original reading for עֵגְלָה (so Thenius).—Ver. 4. For the historical notices in this verse comp. 2 Sam. ii. 11, v. 5. The statement in 2 Sam. ii. 10 (from which Ishbosheth appears to have reigned only two years in Mahanaim) conflicts only apparently with the seven years of the residence of David in Hebron; on which see Hungstenb. *Gesch. d. Reiches Gottes unter dem A. B.* ii. 2, p. 114 f.

*b.* The thirteen sons of David born in Jerusalem: vers. 5-9. These sons of David (of whom four are by Bathsheba) are again mentioned xiv. 7-11, in the history of David. Less complete is the list in the parallel passage 2 Sam. v. 14-16, by the omission of the last two.—Ver. 5. The four sons of Bathsheba, or, as she is here called, Bathshua. The two names, occurring beside one another, receive their explanation from the intervening form בְּתִשְׁתָּע; as this, however, is obviously weakened from בְּתִשְׁתָּע (as בְּתִשְׁתָּע again is a weakening of בְּתִשְׁתָּע), the latter form appears to be the oldest and most original. Two other peculiarities of the names contained in our verse are—1. שְׁמִיָּעָא as the name of the first of

Bathsheba’s four sons, for which stands in xiv. 4 and 2 Sam. v. 14 שְׁמוּעָא; 2. Ammiel (עֲמִיָּאֵל) as the name of the father of Bathsheba, for which in 2 Sam. xi. 3 is the form Eliam (אֱלִיָּעָם), containing the two elements of the name transposed. It is uncertain which of these two forms is correct and original.—Vers. 6-8. Here follow the nine sons born at Jerusalem of other wives. *And Ibhar, and Elishama, and Eliphelet.* As the two parallel passages xiv. 5 and 2 Sam. v. 15 agree in presenting after Ibhar an Elishua, אֱלִישָׁוָע, Elishama

in our passage appears clearly an error of transcription, especially as this name occurs again in ver. 8. The following name Eliphelet (אֱלִיפְלֵט) is found also in xiv. 5, although in the somewhat abbreviated form אֱלִיפְלֵט; on the contrary, it is wanting in 2 Sam. v. 15, where only one Eliphelet, the last of the series, is mentioned. It is uncertain whether this want be original, and the double position is the result of some error of the Chronist or his voucher (as Ber’h. thinks). That David should have repeated the same name in the sons of his

different wives is of itself not incredible.—Ver. 7. *And Nogah, and Nepheg, and Japhia*. The name נָפֶג, omitted by an oversight in 2 Sam. v. 15, is certainly original, though nothing be known concerning this Nogah, perhaps because he died early and childless. "The view of Movers, p. 229, that this name was not originally in the text, and came in by a false writing of the following נָפֶג, has arisen from an undue preference for the text of the books of Samuel" (Berth.).—Ver. 8. *And Elishama* (comp. on ver. 6), and *Eliada*, and *Eliphelet*, nine. For עֲלִיָּא appears xiv. 7

עֲלִיָּא, scarcely correct; for the other parallel 2 Sam. v. 16 and the Sept. and Syr. versions in xiv. 7 have עֲלִיָּא (Sept. *cod. Vat.* 'Ελιὰδ—*cod.*

*Alex.*, indeed, Βελλιάδ).—Ver. 9. *All the sons of David, except the sons of the concubines*. These sons of David by concubines or slaves are also unnamed elsewhere; but their existence appears from 2 Sam. v. 13, xii. 11, xv. 16, xvi. 22.—*And Tamar their sister*, not the only one, but the sister known from the history (2 Sam. xiii. 1 ff.).

2. *The Kings of the House of David from Solomon to the Exile*: vers. 10-16.—As far as Josiah, they are enumerated, without naming any non-reigning descendants, as a simple line of sovereigns, embracing in it fifteen members (with the omission of the usurper Athaliah as an idolater and a foreigner) by the addition of a בֶּן, "his

son," to each. At variance with this course, four sons of Josiah are then named, not perhaps in him, the great reformer, "to introduce a pause in the long line of David's descendants" (Berth.), but "because with Josiah the regular succession ceased" (Keil).—*The first-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum*. To Josiah succeeded, 2 Kings xxiii. 30, 2 Chron. xxxvi. 1, his son Jehoahaz as king. This Jehoahaz is called in Jer. xxii. 11 properly Shallum; he was thus, as the present list shows, the youngest, or at all events one of the youngest, among them; not to be identified with the first-born Johanan, as many older writers (Seb. Schmidt, Starke, etc.), and of the moderns, for example, Hitzig (*Begriff der Kritik*, etc., p. 182 ff., and *Gesch. d. Volks Isr.* p. 246), do. For, 1. The statement of Jeremiah, that Shallum became king in his father's stead, is quite positive and unhesitating. 2. From comparing 2 Kings xxiii. 31, 36, with 2 Chron. xxxvi. 2, 5, it appears that Jehoahaz was two years younger than Jehoiakim, and therefore not the first-born. 3. The preferring of a younger son before an older to the throne is not surprising, if we consider the analogous case of Solomon, who, though one of the youngest of the sons of David (the youngest of the four sons of Bathsheba), succeeded to the throne. 4. The double name Jehoahaz Shallum is not more surprising than Jehoahaz Johanan would be; the mutually exchanging names are in both cases, if not quite alike in meaning, yet expressive of similar ideas (יהוָה אֵחָז, "whom Jehovah holds,"

and אֵחָז אֵלֹהִים, "who is requited (of God)," and so הוֹשָׁה אֵלֹהִים); comp. the numerous cases of double naming, of which some examples are quoted on ver. 1, also *Simonis Onom.* p. 20. The only

inaccuracy that can be imputed to the Chronist in the present statements is, that he names Shallum in the last place, and so appears to favour the opinion that he was the youngest of the four brothers, whereas Zedekiah was much younger than he; indeed, as a comparison of 2 Kings xxiii. 31 with xxiv. 18 shows, at least 13 or 14 years younger (for Shallum was 23 years old when he ascended the throne, while Zedekiah, who ascended the throne 11 years later, was then only 21 years of age). How this inaccuracy in the order is to be explained, Keil shows very well, p. 55 f.: "In our genealogy Zedekiah is placed after Jehoiakim and before Shallum, because, on the one hand, Jehoiakim and Zedekiah held the throne a longer time, each for eleven years; on the other hand, Zedekiah and Shallum were the sons of Hamutal (2 Kings xxiii. 31, xxiv. 18), Jehoiakim the son of Zebidah (2 Kings xxiii. 36). With respect to age, they should have succeeded thus: Johanan, Jehoiakim, Shallum, and Zedekiah; and in regard to their reign, Shallum should have stood before Jehoiakim. But in both cases those born of the same mother Hamutal would have been separated. To avoid this, Shallum appears to have been reckoned beside his brother Zedekiah in the fourth place." Regarded thus, the passage loses its obscurity, which Nägelsbach has still imputed to it (on Jer. xxii. 11), without going quite so far as Hitzig, who here lays a whole series of errors to the charge of the Chronist. Comp. against the imputations of the latter, Movers, p. 157 f.: "The two names (Johanan and Jehoahaz) are to be distinguished exactly as Jehoiakim and Jehoiachin; Lad the Chronist named Jehoahaz along with Shallum, or, as Hitzig thinks right, called him the first-born, the error would certainly have been undeniable. Further misled by the passage of Jeremiah, he has taken Shallum for another son of Josiah, the fourth, and different from Jehoahaz. Shallum Jehoahaz is certainly named the fourth in ver. 15, incorrectly indeed, for he was the third; but the Chronist could not mistake the passage of Jeremiah, for it clearly says: 'who (Shallum) reigned instead of Josiah his father.' How should an error in the Jewish line of kings occur in a Jewish historian!"—Ver. 16. *And the sons of Jehoiakim: Jechoniah his son, Zedekiah his son*. Instead of בְּנֵי יְהוֹיָכִים = יְכוֹן יְהוֹ (whom God establishes),

the son of Jehoiakim in 2 Chron. xxxvi. 9, as in 2 Kings xxiv. 8 ff., bears the equivalent name Jehoiachin (יְהוֹיָכִין; comp. יְהוֹיָכִין, Ezek. i. 2), where-

as he is called, Jer. xxiv. 1, xxvii. 20, xxviii. 4, and Esth. ii. 6, יְכִיָּה, quite as here and Jer. xxii. 24, 28, xxxvii. 1, Conjahu (בְּנֵיָהוּ, an abbreviation of

יְכִיָּהוּ, יְכִיָּהוּ). The Zedekiah here named can only be regarded as a son of Jechoniah, and so a grandson of Jehoiakim and great-grandson of Josiah; for the בֶּן added to his name uniformly designates in the previous genealogical line the son of the aforesaid: and the circumstance, that this son of Jechoniah is named here apart from his other sons, may find its explanation in this, that this Zedekiah, perhaps the first-born, did not go into captivity with his father and brethren, but died beforehand as a royal prince in Jerusalem. He is therefore not to be confounded with the Zedekiah who was mentioned in the foregoing

verse as a third son of Josiah, and, 2 Kings xxiv. 17 ff., 2 Chron. xxxvi. 11, became successor of Jechoniah on the throne; he is a grand-nephew of king Zedekiah, who before his accession was called Mattaniah, and whose subsequent name, as well in Chronicles (2 Chron. xxxvi. 10) as in Kings (2 Kings xxiv. 17 ff.), is uniformly written צִדְקִיָּהוּ (not, as here, צִדְקִיָּה). This last variety of name is merely graphical, though in the present case, where the double name (Mattaniah Zedekiah) serves as a mark of the king, it may have a further import. Against the assumption of some ancients (even of Starke), that the Zedekiah of our verse is the same as king Zedekiah, who is quoted (ver. 15) as a son of Jehoiachin, because he was his successor on the throne, comp. the just remarks of Calov. in the *Biblia illustrata*. With respect to 2 Chron. xxxvi. 10, where Zedekiah the successor of Jehoiachin appears to be erroneously termed his brother, which in reality is only inexactness, or a wider sense of the word אָח (= relative in general), see on the passage.

3. *The Descendants of Jechoniah to the Seven Sons of Elieonai:* vers. 17-24.—*And the sons of Jechoniah the captive.* It is certainly possible to translate the words יְכִנְיָהוּ אֶסְרָא with the Sept., Vulg., Kimchi, Jun., etc., and even Keil: "And the sons of Jechoniah were Assir." But the appellative meaning of אֶסְרָא, "the captive," adopted by Luther, Starke, Berth., Kamph., is decidedly preferable. For, 1. As one of the sons of Jechoniah, the early deceased Zedekiah, has been already named, we expect here a remark of Jechoniah indicating that he as captive or in captivity begat the sons now to be named. 2. An Assir, as connecting link between Jechoniah and Shealtiel, nowhere occurs, neither in Matt. i. 12 nor in the *Seder Olam Sutta* (comp. Herzfeld, *Gesch. d. V. Israel*, i. 379). 3. The absence of בְּנֵי after אֶסְרָא, while it stands after שְׁאֵלְתִּיֵּל, makes it impossible to see in Assir a link between Jechoniah and Shealtiel. 4. Neither can Assir be regarded as a brother of Shealtiel, because the copula could not then be wanting between the two names, and because the singular בְּנֵי after שְׁאֵלְתִּיֵּל is inexplicable, if two sons of Jechoniah were named. 5. The combination proposed by Keil (p. 57), that Assir, the only son of Jechoniah besides the early deceased Zedekiah, left only a daughter, by whom he became the father-in-law of Neri, a descendant of David of the line of Nathan, and by this son-in-law, again (Luke iii. 27), the father, or strictly the grandfather, of Shealtiel, of Malchiram, Pedaiah, and the other sons named ver. 18, fails through its excessive artificiality, and through this, that it takes בְּנֵי at the close of our verse, notwithstanding the constant use of the Chronist in the foregoing genealogy, in the sense of his grandson. 6. The single objection that can be made to the appellative meaning of אֶסְרָא, that it wants the article, loses much of its force from the abrupt and merely allusive manner of our genealogist. 7. The Masoretic accentuation points out אֶסְרָא as an appellative addition to יְכִנְיָהוּ, a circumstance not to be

overlooked in the present case, as it proves our interpretation to be supported by no less respectable and ancient authorities than the opposite one.—Ver. 18. *And Malchiram, and Pedaiah*, etc. These six other sons of the captive Jechoniah, Kimchi, Tremell., Piscat., Hiller, Burmann, and recently Hitzig on Hag. i. 1, 12, regard not as brothers, but as sons of Shealtiel, because Zerubbabel elsewhere appears (Hag. i. 1; Ezra iii. 2, v. 2; Matt. i. 12) as son, or at all events direct successor, perhaps grandson, of Shealtiel, whereas here he would appear to be his nephew, if his father Pedaiah (ver. 19) had actually to pass for a brother of Shealtiel. Against this hypothesis is

—1. The copula before מַלְכִּירָם, which makes it impossible to regard the six named in our verse otherwise than as brothers of Shealtiel. 2. The paternal relation of Pedaiah to Zerubbabel, as attested ver. 19, may be easily reconciled with the elsewhere attested filial relation of Zerubbabel to Shealtiel, by the assumption of intermarriage or adoption; in other words, the Chronist's making Zerubbabel to be son of Pedaiah and nephew of Shealtiel may well be taken for a more exact statement than that of the other reporters (Hag., Ezra, and Matt.). Besides, the five sons of Jechoniah named along with Shealtiel and Pedaiah are otherwise unknown. Only of Pedaiah are further descendants known in the following verses.—Ver. 19. *And the sons of Pedaiah: Zerubbabel and Shimei.* The latter is not elsewhere named: concerning the former, of whose identity with the celebrated prince and leader of the first band of returning captives, 536 B.C., there can be no well-founded doubt (although Hottinger, S. J. Baumgarten, Starke, and the ancients incline to assume two or even three different Zerubbabels), comp. on the previous verse.—*And the son of Zerubbabel: Meshullam and Hananiah.* On the somewhat surprising sing. בֶּרֶךְ, on account of the plural number of sons, and the variant וְבָרְכִי, see Crit. Note. Bertheau, moreover, justly remarks: "In the names of the sons of Zerubbabel appear to be reflected the hopes of the Israelites at the time of the return from Babylon, in Meshullam (friend of God), comp. Isa. xlii. 19, Hananiah (grace of God), Borechiah, Hasadiah, Jushab-Chesed (mercy will return)."—*And Shelomith their sister.* She is perhaps named after the first two sons, because she sprang from the same mother. Her name divides the collective family of Zerubbabel into two groups, the former of two, the latter of five sons. Possibly the second group contains exclusively or chiefly younger sons of Zerubbabel born after the return from the exile.—Ver. 21. *And the son of Hananiah: Pelatiah and Jeshaiiah.* The two grandsons of Zerubbabel are otherwise unknown, but must have belonged to the contemporaries of Ezra, about 450 B.C.—*The sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.* In what relation these four families stand to Pelatiah and Jeshaiiah, the sons of Hananiah, is not clear, as the express statement that their heads, Rephaiah, etc., were sons of Hananiah, and brothers of those two, is wanting; and the various readings of the old translators (Sept., Vulg., Syr.), that give, instead of the plur. בְּנֵי, always the sing. with the suff. בְּנִי, thereby

originating a continuous line of descent, with seven members from Hananiah to Shechaniah, have little claim to credibility. For, 1. The line of David's descent would, if ver. 21 actually reckoned seven successive generations, seem to be continued far into the 3d century B.C. (for in vers. 22-24 four generations more are added),—much further than a rational estimate of the age of our author, who must have lived at the latest about 330 B.C., will admit (comp. Einl. p. 3). 2. The assumption of an addition to the series, arising from a younger writer than the Chronist, is extremely doubtful. 3. The Hattush of ver. 22 appears to be the same with the descendant of David bearing the same name mentioned Ezra viii. 2, a younger contemporary of Ezra, which is quite possible, and even probable, if this Hattush be the fourth in descent from Zerubbabel, but, on the contrary, impossible if he be the ninth. 4. The brief mode of enumerating with the mere בְּנֵי, appending the son only to the father without

mention of other descendants, does not agree with the verses around from ver. 18, in which a more copious enumeration, almost in every number giving a plurality of children, is presented. If it appear, on the whole, most probable that the sons of Rephaiah, etc., are designations of contemporary families of the house of David, not successive generations, it still remains doubtful how these families are connected with the last-named descendant of Zerubbabel. On this there are, in the main, two opinions among recent expositors: a. Ew., Berth., Kamph., etc., take Rephaiah, Arnan, Obadiah, and Shechaniah, as well as the two before named, Pelatiah and Jeshaiiah, to be sons of Hananiah, and assume that, on account of the great celebrity and wide extension of their families, these last four sons are named, "not as individuals, but as families" (for which cases like ch. i. 41, ii. 42, iv. 15, xxiv. 20, etc., afford examples).

b. Movers, Herzfeld, Hävernick, Keil see in these four families, generations "whose descent the Chronist could not or would not more precisely define, and therefore merely enumerates one after another" (Herzf.), and are inclined to regard the whole series from בְּנֵי רִפְיָה to the end of the chapter as "a genealogical fragment, perhaps inserted afterwards into the text of Chronicles" (Keil), and accept where possible the assumption defined by the ancients, as Heidegger, Vitringa, Carpzov, etc., of a corruption of the present Masoretic text, perhaps a gap before בְּנֵי רִפְיָה (so likewise Keil). We may reserve the choice between these two views; for while the assumption of a corruption of the text seems to be natural enough, and to be rendered even probable by the change of בְּנֵי into בָּנִים in the Sept., yet, on the other hand, we scruple to ascribe to the Chronist an uncertain or defective knowledge concerning the families of the house of David after Zerubbabel, as it is to be presumed that he would be especially well informed on matters so near his own time.—Ver. 22. *And the sons of Shechaniah: Shemaiah.* The plur. בְּנֵי, as in i. 41, ii. 42, etc. On Hattush son of Shemaiah, then named in the first place, see on previous verse, and Introd. § 3, Rem. The closing notice, that

six sons of Shemaiah are named in all, is strange, because only five of them are named; and it is quite unfeasible, with J. H. Mich., Starke, and others (as in Gen. xlv. 15), to assume that the father is included. We can scarcely escape the assumption, that one of the six names has fallen out of the text by an old error of transcription, but we can hardly regard the sixth name *Seas* (*Sessa*), presented by the Vulg. in the *Edit. Sixt.* of 1590, as anything else than a poor emendation arising from the number שֵׁשׁ, since no other text

presents this name.—Ver. 23. *And the son of Neariah: Elioenai.* With the latter name, which is here written without ה (אֱלִיעֶזֶר), but elsewhere in full אֱלִיעֶזֶר (my eyes unto Jehovah), comp.

Ezra viii. 4, and, with respect to the sentence which contains its etymology, Ps. xxv. 15.—Ver. 24. *And the sons of Elioenai: Hodaiah, etc.*

With the name הוֹדָיָה (or perhaps הוֹדָיָה, "praise Jehovah, praise God") compare the shorter form הוֹדָיָה, v. 24, ix. 7, Ezra ii. 40, and הוֹדָיָה, Neh. vii. 43; see also Crit. Note.

The seven sons of Elioenai here named, if we are to suppose a direct genealogical connection of the families enumerated from ver. 21b with the before-named descendants of Zerubbabel (if, consequently, the assumption of Movers, Herzfeld, and Keil, that vers. 21b-24 form an unconnected interpolation, is to be rejected), would be the seventh generation inclusive from Zerubbabel, and, if the length of a generation be fixed at 30 years, would have to be placed near the middle of the 4th century B.C., as, for example, Bertheau (p. 35) reckons the years 386-356 B.C., Ewald (*Gesch. d. V. Isr.* 2d edit. i. 229) the time after 350, as the period of the existence of the seven sons of Elioenai, who are supposed to be contemporary with the author of Chronicles. The assumption that we are here dealing with direct descendants of Zerubbabel is liable to serious doubt. For, besides the loose connection of בְּנֵי רִפְיָה and the following families in ver. 21, it appears to favour the fragment hypothesis, that "in the genealogy of Jesus, Matt. i., not a single name of the descendants of Zerubbabel agrees with the names in this register," and that at least seven members must be supposed to be overleaped at once by Matthew or his genealogical voucher (so Clericus, and recently Keil). In reply to this, it may be assumed certainly, that those descendants of Zerubbabel whose pedigree is traced by the Chronist to his own time need not necessarily have been the direct ancestors of Joseph (or Mary), but that the line of Abiud, Eliakim, etc., leading to Jesus in Matthew, might have sprung from another of the seven sons of Zerubbabel. Besides, Matthew must have made very great omissions in the interval of 500 years between Zerubbabel and Joseph, as he reckons only twelve members for this period (comp. the edit. of the *Bibeln.* on Matt. p. 8 f.): an omission of six or seven successive members would be nothing inconceivable in his mode of proceeding. And if the genealogy of Hananiah, communicated at length by the Chronist, in particular the family of Elioenai with his seven sons, were deemed worthy of special notice on account of their celebrity, high reputation, and eminent

services on behalf of the theocracy, this would not prove that the New Testament pedigree of Jesus must necessarily have mentioned these famous descendants of Zerubbabel as belonging to the ancestors of our Lord. For lowliness and obscurity, not splendour and fame, should be the characteristic of the pedigree of Jesus after the exile. If the line of the ancestors of Jesus, reaching from David to the exile, according to Matthew's arrangement, contains crowned heads, and thus forms a lofty range of royal names, it corresponds to the plan of the apostolic genea-

logists, that the third line from the exile to Joseph and Mary should include in it chiefly undistinguished names, and thus form a descending line which ends in the carpenter Joseph (see Lange, p. 6). Nothing decisive can thus be inferred from a comparison of the New Testament genealogies of the Messiah with our passage for the relation of the names therein contained to the posterity of Zerubbabel, or for the question whether those named in vers. 21b-24 are to be regarded as descendants or as remoter connections of this prince.

8. *Supplements to the Genealogy of the House of Judah (leading to the Genealogical Survey of the Twelve Tribes of Israel):* ch. iv. 1-23.

CH. IV. 1. The sons of Judah : Perez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah son of Shobal begat Jahath ; and Jahath begat Ahumai and Lahad : these are the families of the Zorathite.

3 And these were<sup>1</sup> of the father of Etam : Jezreel, and Ishma, and Idbash ;

4 and the name of their sister was Hazelelponi. And Penuel the father of Gedor, and Ezer the father of Hushah : these are the sons of Hur the first-born of Ephrathah, the father of Bethlehem.

5, 6 And Ashur the father of Tekoah had two wives, Helah and Naarah. And Naarah bare him Ahuzzam, and Hephher, and Temeni, and the Ahashtari :

7 these were the sons of Naarah. And the sons of Helah : Zereth, Izhar,<sup>2</sup> and Ethnan.

8 And Koz begat Anub and Zobebah, and the families of Aharhel the son of Harum. And Jabez was honoured above his brethren ; and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, If thou wilt bless me indeed, and enlarge my border, and thy hand be with me, and thou deal without evil, that it grieve me not ! And God brought that which he had asked.

11 And Celub the brother of Shuhah begat Mehir ; he was the father of Eshton. And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of the city Nahash : these are the men of Rechah.

13 And the sons of Kenaz : Othniel and Seraiah ; and the sons of Othniel : Hathath. And Meonothai begat Ophrah : and Seraiah begat Joab father of the valley of the carpenters ; for they were carpenters.

15 And the sons of Caleb son of Jephunneh : Iru, Elah, and Naam ; and the sons of Elah and Kenaz.

16 And the sons of Jehalelel : Ziph and Zipah, Tiria and Asarel.

17 And the son<sup>3</sup> of Ezrah : Jether, and Mered, and Ephraim, and Jalon ; and she conceived [and bare]<sup>4</sup> Miriam, and Schammai, and Ishbah father of Eshtemoa.

18 And his wife, the Jewess, bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah : and these are the sons of Bithiah daughter of Pharaoh, whom Mered took.<sup>5</sup>

19 And the sons of the wife of Hodiah, the sister of Naham : the father of Keilah the Garmite, and Eshtemoa<sup>6</sup> the Maachathite.

20 And the sons of Shimon : Amnon and Rinnah, Benhanan and Tulon ;<sup>7</sup> and the sons of Ishi : Zoheth and Benzoheth.<sup>8</sup>

21 The sons of Shelah son of Judah : Er the father of Lechah, and Ladah the father of Mareshah ; and the families of the house of byssus work, of the house of Ashbea. And Jokim, and the men of Cozeba, and Joash, and Saraph, who ruled over Moab, and Jashubi-lehem<sup>9</sup> : and these are ancient things. These are the potters and the dwellers in Netaim and Gederah ; with the king, in his service, they dwelt there.

<sup>1</sup> For וְאֵלֶּה בְּנֵי אָבִי עֵיטָם, which gives no tolerable sense, read with some mss. וְאֵלֶּה בְּנֵי אָבִי עֵיטָם, or with the Sept., Vulg., and some other mss. וְאֵלֶּה בְּנֵי עֵיטָם.

\* So (יְהוֹר) in the *Kethib*. The *Keri* יְהוֹר is designed to gain a name better known (comp. Gen. xxiii. 8, xiv. 10).

\* For יְהוֹר some mss. have יְהוֹנִי, which is perhaps to be preferred, as in vers. 13, 16, 19, 20.

\* For יְהוֹר, "and she conceived," the Sept., following perhaps another reading, give *καὶ ἐγέννησεν Ἰσὶδρ* (Vulg.: *genitrix Mariam*). For מֵרִים they exhibit *Maido* (cod. Vat. *Mapdo*).

\* This closing sentence מֵרִים . . . וְאֵלֶּה stands here probably in the wrong place, and is to be placed after יְהוֹר, ver. 17; see Exeg. Expos.

\* Before אֲשֶׁר־עָלָה (which the Sept. here renders by *ἡσθυσμένη*, whereas in ver. 17 it has *ἑστῆσεν* [cod. Vat. *ἑστῆσεν*]) אֲנִי seems to have fallen out, as the parallel אֲנִי קָעִילָה indicates.

\* *Kethib*: תִּלְיָה; *Keri*: תִּלְיָה.

\* Before בְּזוֹהָר, which (not as, for example, בְּזוֹהָרִים immediately before) is not a *nom. propr.*, but denotes "son of Zoheth," the name of this son seems to have fallen out.

\* Jerome (perhaps on the ground of a somewhat different text, but more probably only following the arbitrary interpretation of an old Jewish Midrash) renders the words from יוֹרִים: *et qui stare fecit solem, virique mendacii et securus et incendens, qui principes fuerunt in Moab, et qui reversi sunt in Lachem.*

#### EXEGETICAL.

PRELIMINARY REMARK. — This section, unusually rich in obscurities and difficulties, is characterized on the one hand as a supplement to the pedigree of Judah already communicated, embracing numerous fragments of old genealogies; on the other hand, as a transition and introduction to the genealogical and chorographical survey of the twelve tribes except Judah, contained in iv. 24-vii. In common with the latter group of genealogies, it makes frequent reference to the places in the territory of each tribe, and inserts brief historical or archaeological notices, which are of considerable value on account of the antiquity of the events recorded (vers. 9, 10, 14, 21-23). We are reminded of the former notices of the families of Judah in ch. ii., not only by the superscription connecting the introductory verse of this chapter, with its enumeration of some of the most eminent descendants of Judah (ver. 1), but also by the abundance of the details communicated concerning many more or less celebrated Jewish families (at all events a proof that the tribe of Judah passed with the author for the most important of all, and that the most special notices concerning it lay before him); as well as by the loose order of the several fragments, in which a similar neglect of the formation of longer lines of generations standing in direct succession to one another betrays itself, as in those supplementary reports concerning various descendants of Caleb at the close of ch. ii., and perhaps in the closing verses of ch. iii. Nowhere is this fragmentary character of the genealogical notes of our author so striking as in the present section, which presents no less than ten or twelve isolated fragments of lines or genealogical notices, having no visible connection with that which precedes or follows. The whole, in fact, looks almost like a gathering of genealogical pebbles, rolled together from various quarters, and consisting of older and younger parts, that are kept together only by their common connection with the tribe of Judah. That anything here communicated refers to the state of things after the exile, is assumed by Bertheau (p. 36), perhaps without sufficient ground. Yet it cannot be positively asserted that the author (who in ch. iii. traced the house of David down to his own late times)

here describes only ancient relations, and purposely has not overstepped the limits of the exile.

1. *The Superscription*: ver. 1.—*The sons of Judah: Perez, Hezron, and Carmi, and Hur, and Shobal.* These five are called "sons" of Judah, as appears from ii. 3 ff., only in a wider sense; for Perez only was an actual son of Judah (ii. 5); Hezron was his grandson; Carmi, as the probable grandson of Zerah (ii. 7), was his great-grandson; Hur the son of Caleb, son of Hezron, was his great-great-grandson (ii. 18, 19); and Shobal son of Hur was his grandson's great-grandson (ii. 50). The putting together of these five descendants is highly peculiar, and cannot be satisfactorily explained in its historical grounds. Several of the families founded by them certainly became chief families in the tribe of Judah, but not all; in particular, the prominence of Carmi between names so celebrated as Hezron and Hur is so truly strange, as to justify the suspicion that this name is not genuine, and to favour the hypothesis of Wellhausen (p. 20), that for כַּרְמִי is to be read

כַּלְבִּי, Celubai=Caleb (see ii. 9). If this were the original reading, we should obtain a series of directly succeeding descendants of Judah (comp. ii. 3, 9, 18 f., 50), and so far as our verse is a superscription for the following, it would merely indicate descendants of Hezron, who is also named in ch. ii. as the ancestor of a widely-spread stock of Jewish families. This indication, however, would by no means correspond with the following verses. For only by uncertain conjecture do we think to find in vers. 5-7 descendants of Hur, in vers. 11-15 descendants of Caleb, in vers. 16-23 other Hezronites of different lines (comp. on the respective passages). On the whole, the several groups of our section are strung together without much connection; and that they form no continuous line of descent (by which the line started in ver. 1, if the proposed emendation be accepted, would be carried forward) is at all events clear and beyond a doubt. The matter, therefore, must rest with the remark of Bertheau: "Why in our passage precisely these five 'sons' of Judah are enumerated, while in Gen. xiv. 1 and 1 Chron. ii. other names occur in a different order, is a question we should only be able to answer if we could state the point



of time in the history and development of the tribe of Judah to which our series refers, and were in a position to trace further from other sources the relations of the families of Judah here exhibited. As matters stand, we must be contented with the general remark, that the families designated by our five names were without doubt the prominent families in the time of the author of our series, and are therefore enumerated as sons of Judah. It is surprising, certainly, that in the following pedigree, vers. 2-20, this arrangement almost entirely disappears, and that in vers. 21-23 Shelah, sixth 'son' of Judah, is introduced by way of appendix."

2. *The Zorathites*, a line of descent from Shobal: ver. 2.—*And Reaiah son of Shobal* (the son who is probably latent under הרֶאִיָּה, ii. 52, on which see) *begat Jahath*. יָהֹת is no further mentioned

as a descendant of Judah through Shobal, but occurs often as a Levite name; comp. vi. 5, 28, xxiii. 10 ff., xxiv. 22, 2 Chron. xxxiv. 12.—His sons also, Ahumai and Lahad, occur nowhere else. On the contrary, the closing notice, "these are the families of the Zorathite," refers us to well-known ground, in so far as a descent of the inhabitants of Zorah from Shobal (the ancestor of Kiriath-jearim, the mother city of Zorah and Eshtaol) is manifest from ii. 50-53. The present verse therefore stands plainly in the relation of a supplement to that passage.

3. *A Line of Descent from Hur*: vers. 3, 4.—*And these were of the father of Etam*. So is it to be amended instead of the unmeaning "and these were Abi Etam" of the Masoretic text, or with the Sept. and Vulg.: "And these were the children of Etam." עֵיטָם, whether it be an element of a personal name עֵיטָם, or itself denote an old patriarch or family, points at all events to the inhabitants of an old Jewish mountain city not far from Bethlehem and Tekoa (2 Chron. xi. 6), which occurs in the history of Samson (Judg. xv. 8). Jezreel also, the first-named son of Etam, occurs Josh. xv. 56 as a mountain city of Judah; comp. the *nom. gentil*. "the Jezreelites" referring to this city, and applied to Ahinoam the wife of David, iii. 1. On the contrary, Ishma, Idbash, and their sister Hazeleponi are mentioned only here. Whether the name of the last is the name of a family or of an individual (comp. Ew. § 273e) remains doubtful.—Ver. 4. *And Penuel the father of Gedor*. Penuel (פְּנֹֻּל) is here the name of a patriarch of Jewish descent, but in viii. 25 of a Benjamite. With the city Penuel or Peniel, east of the Jordan and south of Jabbok (Gen. xxxii. 31 f., Judg. viii. 8, 17, 1 Kings xii. 25), the name here has no connection. On the contrary, that of his son Gedor occurs also as a name of a town in the tribe of Judah (Josh. xv. 58; comp. 1 Chron. iv. 39, xiii. 7), and this town, preserved as a ruin in the present Jedur (Robins. ii. 592), is to be referred to the son of Penuel as its father or founder. We meet, indeed, in ver. 18 with a certain Jered as "father of Gedor," whence we may conclude that the posterity of both formed the population of this Gedor.—*And Ezer the father of Hushah*. עֶזֶר ("help") occurs elsewhere as a man's name (vii.

21, xii. 9), but not in the genealogies of the house of Judah. The site of the town Hushah founded by this Ezer is unknown; but the *nom. gentil*. עֶזְרִי occurs several times, namely, in the Davidic

hero Sibbechai, 1 Chron. xi. 28, xx. 4, 2 Sam. xxiii. 27.—*These are the sons of Hur the first-born of Ephrathah, the father of Bethlehem*. Comp. ii. 19, and on Hur's relation to Bethlehem ii. 51, where more precisely than here Salma the son of Hur is called "father of Bethlehem." "The circumstance, moreover, that in our verses (3 and 4) other names and persons are enumerated as descendants of Hur than in ii. 50-55, betokens no difference; for there is no ground for the assumption that in the latter passage all his descendants are given" (Keil). Our passage is thus, like ver. 2, supplementary to ii. 50-55, so far as it repeats and confirms some of the names and affinities there mentioned, and adds other new ones.

4. *Ashur the father of Tekoa and his descendants*: vers. 5-7. According to ii. 24, this Ashur was a posthumous son of Caleb [Hezron] by Abiah. That he was properly a son of Caleb, and no other than Hur (חֹר = חֹרֶר, that is,

חֹרֶר, Ew. § 273b), is a hypothesis of Wellhausen, grounded on several rather forced emendations of the text (p. 14 sq.; comp. above on the p.).—Ver. 6. *And Naarah bare him Ahuzzam*, a son mentioned nowhere else. Why Naarah's sons are enumerated first, while Helah was named ver. 5 as the first, and Naarah the second, wife of Ashur, remains uncertain. Hephher the second son of Naarah is at all events different from the Gileadite of this name mentioned xi. 36 and Num. xxvi. 32 f., but might possibly be the patriarch or founder of the district Hephher, 1 Kings iv. 10, in the south of Judah, not far from Tappuah, where a Canaanitish king resided in early times (Josh. xii. 17).—*Temeni* (תִּמְנִי) or Temani (Southern), the third son, will designate a neighbouring family of the tribe of Judah. *Ahashtari*, that is, the family of those from Ahashtar, is wholly unknown.—Ver. 7. *And the sons of Helah: Zereth, Izhar, and Ethnan*. These names occur only here. The צֹרֶר of the Keri, instead of the *Kethib* יֶזְרָר, occurs as the name of a son of Simeon, Gen. xli. 10, and of a Canaanitish king, Gen. xxiii. 8; but these names have obviously nothing to do with the son of Ashur and Helah.

5. *Koz and his descendants*, among whom is Jabez: vers. 8-10. This section wants all genealogical connection with the families already mentioned.—*And Koz begat Anub*. A Koz (with the art. קֹז) occurs afterwards, xxiv. 10, as a Levite, and also in Ezra ii. 61 and Neh. iii. 4, in which latter passage, moreover, the Levitical descent is not expressed, so that possibly a Jew descended from this Koz might be meant. In what relation our Koz stands to those before named, whether he belonged to the sons of Ashur (as Glassius, Tremell., Piscator, Starke, etc., think), is quite uncertain. The name of his son קֹזֶר appears, moreover, to be identical with that of the town קֹזֶר, Josh. xi. 21, xv. 50 (a place not far from Debir in the south of Judah); for the Sept.

(cod. Alex.) renders it by *ἄκρῳ*. If this identification be correct, עֵנֶב, "the grape," would be the product of קִץ, a "thorn," and the present genealogical notice thus present an allegorical sense, reminding us of the fable of Jotham (Judg. ix.), and of Matt. vii. 16 (comp. Hiller, *Hierophyt.* i. p. 464).—*Zobebah and the families of Aharhel the son of Harum.* These are quite unknown.—Ver. 9. *And Jabez was honoured above his brethren.* Jabez here is probably the name of another descendant of Koz; for the יָבֵז connects the

notice of him closely with that which precedes. The town Jab-z, the inhabitants of which are mentioned ii. 55, may perhaps have been founded by him; from which might be surmised a connection of himself and of those named, ver. 8, with Shobal the son of Hur (ii. 50). But all this is very uncertain.—*I bare him with sorrow.* This maternal utterance, discovering the fundamental meaning of the name יָבֵז = "son of sorrow" (comp. the root עָצַב, the second and third

radicals of which are here transposed), reminds us of similar exclamations of mothers in the patriarchal age, as Gen. iv. 25, xix. 37 f., xxix. 32-35, xxxiii. 20. In like manner, the statement that Jabez was "honoured above his brethren," reminds us of Gen. xxxiv. 19 (Hamor the son of Shechem). And by the vow of this Jabez to the "God of Israel" (comp. Gen. xxviii. 20, xxxiii. 20) recorded in ver. 10, as well as by the new explanation of the name, which is contained in the terms of this vow (a second reference of יָבֵז to

the root עָצַב, but with a new turn, לִבִּי עָצֵב, "that thou grieve me not"), we are carried back to the scenes of Genesis (comp. Gen. xvii. 17 ff., xviii. 12, xxi. 6, xxvi. 8, etc.), so that we have here an undoubted primeval historical record. Even the rhetorical clothing of the vow, a mere antecedent clause, with אֲנִי wanting a consequent,

but with clear emphasizing of the עָצֵב coming in at the end as the point of the whole, reminds us of the ancient style of the Pentateuch; comp. Gen. xxviii. 20 ff.; Num. xxi. 2, etc.—*And God brought that which he had asked.* This statement, occupying the place of consequent to the aposiopesis אֲנִי-בָרַךְ תְּבָרַכְנִי, serves to explain the above

notice that Jabez was honoured above his brethren, and exhibit him as the lord of a wide domain, and the possessor of the divine blessing. Observe, moreover, the name אֱלֹהִים used here (as in v. 20, 25, 26) instead of יְהוָה, which occurs elsewhere in these genealogical sections (for example, ii. 3, v. 41, etc.).

6 *The Men of Rechab:* vers. 11, 12.—*And Celub the brother of Shuhah begat Mehir.* This Celub (כְּלֻב) bears indeed the same name as the famous hero Caleb or Celubai (ii. 9), but is distinguished by the addition "the brother of Shuhah" from his more illustrious namesake, and cannot possibly have passed with our genealogist for the same person (as Wellhausen, p. 20, thinks). The choice of the form כְּלֻב, which stands to עֵנֶב as עֵנֶב, ver. 8, to עֵנֶב, while the

famous Caleb the son of Jephunneh, ver. 15, is designated by his usual name, shows that in the view of the writer the owners of the two names are to be kept apart. It is doubtful whether יִנְחָה be a man's or a woman's name; its identification with יִנְחָה, ver. 4, is not admitted (against

Starke and other old writers). Mehir the son, and Eshton the grandson, of Celub occur nowhere else.—Ver. 12. *And Eshton begat Bethrapha,* that is, perhaps, the house or family of Rapha, who is otherwise unknown; for neither the Benjamite Rapha (viii. 2) nor the offspring of Rapha (xx. 4-8) can apply here. And the two following descendants of Eshton remain at least uncertain. Paseah might possibly be the ancestor of the "sons of Paseah" introduced among the Nethinim (Ezra ii. 49; Neh. vii. 51); Tehinnah occurs not elsewhere, though perhaps the city Nahash, of which he is the father or founder, may be connected with Nahash the father of Abigail, the step-sister of David (see ii. 16; 2 Sam. xvii. 25).—*These are the men of Rechab,* the inhabitants perhaps of the town Rechab, a place not elsewhere named.

7. *The Descendants of Kenaz:* vers. 13, 14.—*And the sons of Kenaz: Othniel and Seraiah.* That Kenaz (קִנָּז), the "father" of Othniel the judge (Judg. i. 13 ff., iii. 9), sprang from Hezron the grandson of Judah, appears to follow from this, that Caleb the son of Jephunneh is several times designated a Kenizzite (קִנִּזִּי), and so

placed in a certain genealogical relation to Kenaz. It is to be observed, indeed, that Kenaz, if really father or grandfather, and not a more remote ancestor of Othniel, would have been younger than Caleb or a contemporary of nearly the same age. Caleb and Othniel are usually called "brothers," on account of their common relation to Kenaz (Josh. xv. 17; Judg. i. 13); and, indeed, in the latter place Othniel is called the "younger brother" of Caleb (we must therefore translate, with Bachmann, the son of Kenaz, younger brother of Caleb, with which, however, Josh. xv. 17 would conflict; see Keil, p. 63). Hence appears the possibility that both the companion of Joshua, Caleb the son of Jephunneh (who was eighty-five years old at the conquest of Canaan, Josh. xiv. 10 f.), and Othniel the judge, at least a generation younger (the conqueror of Cushan-rishathaim), stood in a common relation to an otherwise unknown patriarch Kenaz. Of what nature this relation was, whether it was that Caleb, by means of his father Jephunneh, was a grandson of Kenaz (as appears to have been the case, Num. xxxii. 12), and that Othniel, either through Jephunneh or some other, was likewise his grandson, or perhaps great-grandson, must remain uncertain. Possibly Kenaz is merely the name of a race external to Israel, belonging in fact to Edom, Gen. xxxvi. 11, 1 Chron. i. 36, 53, to which Caleb became somehow related in the march through the wilderness, and from which also Othniel was descended. Knobel (on Gen. xxxvi. 11, p. 281) conceives the relationship thus: "The 'Kenizzite' is perhaps a surname of Caleb, originating from some Kenizzites having passed into his family during the journey of Moses. After Jephunneh's death, one of them appears to have married Caleb's mother, and had by her Othniel. His name being afterwards for-

gotten, he was designated by the name of his tribe."—Seraiah, Othniel's brother, occurs only here; we meet with a later Jew of this name, who returned with Zerubbabel, Ezra ii. 2.—*And the sons of Othniel: Hathath.* On the phrase *בְּנֵי* before only one name, see ii. 7. Yet the plural might here possibly refer also to Meonothai as brother of Hathath (ver. 14), if a *בְּנֵי* had fallen out at the end of our verse, or if the genealogist had presupposed that Meonothai was brother to Hathath, and therefore hastened at once to the statement of his descendants. Othniel's sons occur nowhere else. The name Meonothai might also be connected with the town Maon (Josh. xv. 55), or with the Meunim (Ezra ii. 50; Neh. vii. 52).—Ver. 14. *And Meonothai begat Ophrah.* We can scarcely think of Ophrah as the Benjamite town of this name (Josh. xviii. 23; 1 Sam. xiii. 17), or even of the home of Gideon in the tribe of Manasseh (Judg. vi. 11).—*And Seraiah begat Joab father of the valley of the carpenters.* This occurs here as a place founded by Joab son of Seraiah (ver. 13), called the "Valley of the carpenters or the craftsmen" (*הַרְשִׁים*), and in Neh. xi. 35; and, indeed, as a place not far from Jerusalem, on the north side. Whether it had received its name after the exile, and whether Joab, the founder of the colony, is to pass for one of those Joabs in Zerubbabel's time who are mentioned Ezra ii. 6, Neh. vii. 11 (to which hypothesis Berth. seems inclined), must remain doubtful.

8. *The Descendants of Caleb the Son of Jephunneh:* ver. 15.—That this Jephunnite Caleb is probably the same with him whose genealogy is given ch. ii. 46-49 (and therefore with the Caleb of Num., Josh., and Judg.), and different from the Hezronite Celubai or Caleb (ii. 9, 18, 42 ff., 50 ff., perhaps his ancestor [rather descendant]), has been fully shown on ii. 49.—*Iru, Elah, and Naam.* These three sons of Caleb occur nowhere else; for the second, Elah, must have been combined with the Edomite prince of the same name mentioned i. 52, as Kenaz might be identical with the Kenaz named there, ver. 53. This Calebite Kenaz cannot be the same as the father of Othniel (ver. 13); rather as grandson or great-grandson, he bore the same name as his ancestor. Why "the sons of Elah" are set down between this Kenaz and Naam in the series of the sons of Caleb we can no longer explain. It is inadmissible, at all events, to translate, with a number of older expositors (including Starke): "and the sons of Elah were (also) Kenaz," as if *בְּנֵי* could be anything but the copula. As the words run, Kenaz is appended to the aforementioned descendants of Caleb, of whom the sons of Elah take the fourth place, as the fifth and last; only if a name were fallen out before *בְּנֵי* (as Keil supposes) could Kenaz be regarded as belonging to the sons of Elah.

9. *Jehalelel's Sons:* ver. 16.—*Zipah and Ziphah, Tiriah and Asarel.* Only the first of these is known, and, indeed, as the supposed father of one of those towns in Judah which are named in Josh. xv. 24, 55. Even of Jehalelel we know nothing more. A quite arbitrary hypothesis of some older scholars makes out of him rather a woman, the supposed second wife of Kenaz, ver. 13, whose first wife was (1) Jephunneh.

10. *Ezrah's Posterity:* vers. 17, 18.—*And the sons of Ezrah: Jether, and Mered, and Ephraim, and Jalon; and she conceived, etc.* If the sing. *בְּנֵי* is to be retained, we may compare such

cases as iii. 19, 21, 23, etc.; but see Crit. Note. The here-named Ezrah occurs nowhere else; he belongs, at all events, to a grey antiquity, as the father of old Jewish towns like Eshtemoa, Socho, Zanoah, etc. It is not clear how he is connected with the foregoing or following families of Judah. Of his four sons, the last, Jalon, occurs only here even in name; the names Jether and Ephraim elsewhere, but in other families (Jether, ii. 32, comp. 53; and Ephraim, xi. 33 and v. 24); further notices of them are wanting. On the contrary, the closing sentence of ver. 18 shows, with respect to Mered, that probably all the names from ver. 17b ("and she conceived," etc.) denote descendants of this man by two wives, a "Jewess" and a "daughter of Pharaoh." And as the words *וְהָיָה*

"וְהָיָה," standing as they now do after the name of the fourth son of Ezrah, and wanting a feminine subject, yield no rational sense, the removal (proposed by Bertheau, and adopted by Kamph., Keil, and others) of that closing sentence: "and these are the sons of Bithiah daughter of Pharaoh, whom Mered took," to our passage after *וְהָיָה*, commends itself as a very suitable amendment; comp. the Crit. Note. *וְהָיָה* is then to be taken

as a synonym of *וְהָיָה* (which is given by the Sept. and the Vulg.), and the names Miriam (*מִרְיָם*, for which, perhaps, *מִרְיָם*, as in Sept. cod.

*Vat.* or the like, is to be read, as we expect to find a man's name in the first place), Shammai, and Ishbah then denote the sons born to Mered by Pharaoh's daughter; whereupon in ver. 18 the names of those descended from the Jewess are added. We obtain here, accordingly, two lines descending from Mered—one Egyptian, from which (and in particular from Ishbah the third son of Pharaoh's daughter) the inhabitants of the town Eshtemoa (Sept. *Ἐσθημόα* or *Ἐσθημόα*), on the mountains of Judah, the present Samua, south of Hebron, drew their origin (comp. Josh. xv. 15, xxi. 14, and ver. 19), and one Jewish, from which three towns of Judah are derived:—1. Gedor, comp. on ver. 4; 2. Socho, perhaps the present Suweikeh, in the lowland south west of Jerusalem, comp. Josh. xv. 35, 1 Sam. xvii. 1, etc.; 3. Zanoah, perhaps the present Sanuah, in the lowland near Zorah, comp. Josh. xv. 34 (though the other Zanoah on the mountains of Judah, Josh. xv. 36, the site of which we do not know, might be meant). Of the names of the three "fathers" or founders of these towns, Jekuthiel

(*יְקֻתִּיֵּל*, probably "fear of God") occurs nowhere else; while Jered (comp. Gen. v. 15) and *חֶבְרֹן* occur elsewhere, the latter pretty often (Gen. xlvii. 17; Num. xxvi. 45; Judg. iv. 11, 17; 1 Chron. viii. 17).—*And these are the sons of Bithiah, etc.* These words, in the position which we have assigned to them, are not a subscription for the preceding, but rather an introduction to the following words "וְהָיָה." We know nothing more of this daughter of Pharaoh. *בְּתֻרְעָה* may be merely a general phrase for

מִצְרַיִם, an Egyptian; so thinks Hitzig, *Gesch. d. V. Isr.* p. 64, who, indeed, without right, might thus degrade the Pharaoh's daughter of the Exodus, the foster-mother of Moses, into a common Egyptian. No less arbitrary is the opposite conjecture of the older Rabbins, and recently of Fürst (*Gesch. d. bibl. Liter.* i. 319), that this same king's daughter Thermuthis, the protectress of Moses, is here meant. The name Miriam, at the head of the descendants of this Egyptian, seems to have given rise to this identification with Thermuthis (comp. Wagenseil, *Sota*, p. 271). The opinion of Osiander, Hiller, J. H. Michaelis, Starke, etc., that we are not to think of an Egyptian here, as Bithiah is a Hebrew name, and Pharaoh the name of a Jew, is also arbitrary, and directly against the phrase בְּתֻמֶּנֶּה (comp. 2 Chron. viii. 11; 1 Kings ix. 24).

11. *The Sons of the Wife of Hodiah:* ver. 19.—*And the sons of the wife of Hodiah, the sister of Naham.* Hodiah (הֹדִיָּה), as the present *St. constr.* אִשְׁתּוֹ, and its occurrence as the name of several Levites after the exile, in the book of Nehemiah (Neh. viii. 7, ix. 5, x. 11), show, is not a woman's, but a man's name. We know neither the name of Hodiah's wife nor her relation to the foregoing; for that בְּנֵיהֶם, whose sister she is said to be, is the same as נָעֻם, Caleb's son, ver. 15, no one will seriously assert.—*The father of Keilah the Garmite, and Eshtemoa* (or perhaps "the father of Eshtemoa;" see Crit. Note) *the Maachathite.* The two designations, "the Garmite" and "the Maachathite," are to us equally obscure and unintelligible; the latter may, perhaps, contain an allusion to Maachah the third wife of Caleb, ii. 48. The situation of Keilah (קַעִילָה), a town in the lowland of Judah (Josh. xv. 44), has not yet been ascertained. On Eshtemoa, see ver. 17.

12. *Descendants of Shimon and Ishi:* ver. 20.—*And the sons of Shimon: Amnon, etc.* We know not otherwise either Shimon or his four sons, and therefore cannot indicate his place in the genealogy of Judah. That he was a Hezronite, like all the foregoing, is a mere conjecture of Wellhausen (p. 20).—*And the sons of Ishi: Zoheth and Benzoheth.* The name Ishi was also borne by a Jerahmeelite (ii. 31), the son of Appaim, and by a Simeonite, iv. 42. Neither can be meant here, especially as a son Zoheth, not there mentioned, and an anonymous grandson of this Zoheth, are added as descendants.

13. *Descendants of Shelah, third son of Judah:* vers. 21-23.—*The sons of Shelah son of Judah.* On this third son of Judah by the Canaanitess Bathshua, see ii. 3; Gen. xxxviii. 5. The absence of the copula ו before בְּנֵי שְׁלָה (as before בְּנֵי יהודה, ver. 1) marks the beginning of a new genealogical series; and, indeed, a series that is of the more importance, because the posterity of Shelah is entirely omitted in ch. ii.—*Er the father of Lechah, and Ladah the father of Maralah.* This Er is not to be confounded with Shelah's brother, the first-born of Judah (as Bertheau thinks); rather is this a similar case of uncle and nephew having the same name, as

in Ram, for example, ii. 9; comp. ver. 25. We know no more of the town Lechah (לֶכָּה) founded by this younger Er; but Marelah, founded by his brother Ladah, is no doubt the present Marash in the Shephelah; see on ch. ii. 42.—*And the families of the house of byssus work, of the house of Ashbea.* This house of byssus work (cotton factory) may have been situated in Egypt, or possibly in Palestine. We know as little of its situation as of the "house of Ashbea" (בֵּית אִשְׁבָּע, rendered by Jerome: *domus juramenti*). For the cultivation of cotton (בִּרְץ, here defectively בִּרְץ) also in Syria and Palestine, comp.

Ezek. xxvii. 16; Pausan. v. 5. 2; Pococke, *Morgenl.* ii. 88; Robinson, ii. 612, 628, iii. 432.—Ver. 22. *And Jokim, and the men of Cozeba, etc.* The strange rendering of these and the following words in the Vulg. (see Crit. Note) seems to have been occasioned by an old Rabbinical combination of the words בָּעֵלָם לְמוֹאָב with the narrative of the book of Ruth; the יֹאקִים = *qui stare fecit solem* are accordingly Elimelech, the *viri mendacii* his sons Mahlon and Chilion, who removed with him to Moab, and married daughters of this land; and in יֹשְׁבֵי לָחֶם is indicated their return to Bethlehem, etc. Our passage in reality states a total or partial conquest of Moab, effected in ancient times by several descendants of Shelah, whose names are not otherwise known to us. יֹאקִים appears contracted from יֹאקִיָּם. The men of בְּנֵי לָחֶם might be the inhabitants of בְּנֵי, Gen.

xxxviii. 5 (= אֶבְיָיִם, Josh. xv. 44), the birth-place of Shelah, in the lowland of Judah. An altogether strange and now inexplicable name occurs at the end, יֹשְׁבֵי לָחֶם, "which the punctuators would scarcely have so pronounced, if the pronunciation had not been so handed down to them" (Berth.).—*And these are ancient things,* that is, not merely "before the exile, in the period of the kings," as Bertheau thinks (p. 46), who endeavours to convert this notice into an indirect support of his hypothesis, that in vers. 7-20 the generations and families of Judah after the exile are reported, while vers. 21-23 form an appendix referring to the period of kings, but certainly without warrant; the words merely bespeak a high age, belonging to the grey foretime, for the traditions concerning Jokim, the men of Cozeba, etc. (comp. Wellhausen, p. 23, n. 1).—Ver. 23. *These are the potters and the dwellers in Netaim and Gederah.* הַפָּתִים, "these," appear to refer to the whole descendants of Shelah (with the natural exception of those "byssus workers," ver. 21, that could not well be at the same time potters), and not merely those named in ver. 22 (as Berth.); for this verse has its closing notice in הַדֹּבְרִים עִתִּיקִים. It is not known where

Netaim (נֶטְאִים, "plantings") was; perhaps it means royal gardens near Jerusalem, or near those pleasure gardens of Solomon in the Wady Urtus at Bethlehem (see on Song i. 1, vol. xiii. p. 29 of *Bibeb.*); comp. also Uziah's

gardens, 2 Chron. xxvi. 10. Gederah (גְּדֵרָה, "fence") is perhaps the town mentioned Josh. xv. 38 in the lowland of Judah (the present village Gadera, about an hour south-west of Jabneh; see Keil on 1 Chron. xii. 4).—*With the king, in his service, they dwell there.* To what king this alludes is uncertain; probably no single king (as Uzziah, or David, or Solomon) is meant: but the phrase applies to the kings of the house of David in general, who, from the beginning, inherited extensive private domains, where not merely cattle-breeding, tillage, and gardening were pursued, but also handicrafts, as the pottery here mentioned, the cotton-weaving, ver. 21, and perhaps carpentry, ver. 14.<sup>1</sup>

It has been already remarked that Bertheau's assumption, that vers. 1-20 of our chapter "presented a description of the generations and families of the tribe of Judah which were living soon after the exile (the time of Zerubbabel, Ezra, and Nehemiah)," but vers. 21-23 formed an appendix relating to earlier times, was not well founded, and finds no sufficient support in the assertion, "and these are ancient things." Comp. the full refutation which Keil (p. 66 ff., note 2) has given to this hypothesis. Neither is

the concomitant assumption tenable, that there are exactly twelve families of the house of Judah in vers. 1-29, and of Judah, too, after the exile, in the days of Zerubbabel; for the families mentioned are not arranged according to the sons and grandsons of Judah in ver. 1, but are strung together loosely, and without any mark of connection. Instead of twelve, also, a smaller number of families may be brought out by another mode of reckoning; as, for example, Ewald, in a far more arbitrary way indeed than Bertheau, has found twelve families in the whole of our section, including Shelah and his descendants in vers. 21-23 (*Gesch.* i. p. 471). Both appear to be merely accidental—the number twelve of the families named, according to Bertheau's reckoning, and the circumstance that many of the persons and places in our section recur in Ezra and Nehemiah. To the latter circumstance, strongly urged by Bertheau, Keil has justly opposed the no less undeniable fact, that most of the places already occur in Joshua, and very many of the persons in Samuel and Kings, and that, with respect to the geographical coincidences with Ezra and Nehemiah, the historical contents of these books, that were almost exclusively enacted on the soil of Judah, and among Israelites of Jewish extraction, should in great part be taken into account in explanation of this. Comp. also what has been urged above in the Preliminary Remark, p. 53.

<sup>1</sup> Moreover, the engineer of the "Palestine Exploration Fund," Captain Warren, has recently discovered remains of the pottery of these royal factories in Jerusalem. See *Our Work in Palestine*, London 1873, p. 149.

c. THE FAMILIES OF SIMEON, AND THE TRANSJORDANIC TRIBES OF REUBEN, GAD, AND HALF-MANASSEH (TILL THE DEPORTATION OF THE LATTER BY THE ASSYRIANS).—CH. IV. 24-V. 26.

1. *The Families of Simeon:* ch. iv. 24-43.

- CH. IV. 24. The sons of Simeon were Nemuel, and Jamin, Jarib, Zerah, Shaul.  
 25, 26 Shallum his son, Mibsam his son, Mishma his son. And the sons of Mishma:  
 27 Hamuel his son, Zaccur his son, Shimi his son. And Shimi had sixteen sons and six daughters; but his brethren had not many sons: and all their family did not multiply, like the sons of Judah.  
 28, 29 And they dwelt at Beer-sheba, and Moladah, and Hazar-shual. And at  
 30 Bilhah, and at Ezem, and at Tolad. And at Bethuel, and at Hormah, and at  
 31 Ziklag. And at Beth-marcaboth, and at Hazar-susim, and at Beth-biri, and  
 32 at Shaaraim: these were their towns until the reign of David. And their  
 33 villages, Etam, and Ain, Rimmon, and Tochen, and Ashan, five towns. And  
 all their villages that were round these towns unto Baal. This was their  
 habitation, and they had their own genealogy.  
 34, 35 And Meshobab, and Jamlech, and Joshah the son of Amaziah. And Joel,  
 36 and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel. And  
 Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel,  
 37 and Benaiah. And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah,  
 38 the son of Shimri, the son of Shemaiah. These are they that entered by name  
 39 princes in their families; and their father-houses spread greatly. And they  
 went to the entrance of Gedor,<sup>1</sup> to the east of the valley, to seek pasture  
 40 for their flocks. And they found fat and good pasture, and the land was  
 wide on all sides, and quiet, and peaceful; for they were of Ham who dwelt  
 41 there before. And these written by name came in the days of Hezekiah  
 king of Judah, and smote their tents, and the Meunites<sup>2</sup> that were found  
 there, and destroyed them unto this day, and dwelt in their stead; for there  
 42 was pasture there for their flocks. And of them, of the sons of Simeon, five  
 hundred men went to mount Seir; and Pelatiah, and Neariah, and Rephaiah,

43 and Uzziel, the sons of Ishi, were at their head. And they smote the remnant that had escaped of Amalek, and dwelt there unto this day.

<sup>1</sup> The Sept gives here Πράα, whence רַבּ might possibly be an error of transcription for רַבִּי.

<sup>a</sup> So (דִּמְעָנִים) the *Keri*, whereas the *Kethib* gives דִּמְעָנִים, and the Sept. accordingly *Misérions*.

## EXEGETICAL

**PRELIMINARY REMARK.**—This account of the tribe of Simeon includes in it a genealogical, a geographical, and a historical section. The first (vers. 24-27) gives the five sons of Simeon, and traces the posterity of the last, Shaul, through a series of generations; the second (vers. 28-33) recounts their dwelling-places till the time of David; the third (vers. 34-43) contains two migrations or conquests of Simeonite families, one in the time of Hezekiah into a region previously inhabited by Hamites, another without a date to Mount Seir, into a district previously Amalekite. These accounts partake of the same fragmentary character as the sections referring to the following tribes. Comp. moreover, K. H. Graf, *Der Stamm Simeon, a contribution to the History of Israel*, Meissen 1866, and, with respect to the geography, the great work of the Englishmen E. H. Palmer and T. Drake, *The Desert of the Exodus*, etc., Cambridge 1871, one of the most valuable publications of the “Palestine Exploration Fund,” with specially valuable contributions to the geography of the south of Palestine. With the conclusion of these inquirers, that the south border of Palestine, in particular of the tribe of Simeon, must be extended much farther than is usually supposed, agrees also Consul Wetzstein, *Ueber Kadesch und Palästina's Südgrenze* (Excursus III. in Delitzsch's *Comment on Gen.* 4th ed.).

1. *The Five Sons of Simeon, and the Descendants of Shaul:* vers. 25-27.—*Nemuel, and Jamin, Jarib, Zerah, Shaul.* The list in Num. xxvi. 12-14 also names five sons of Simeon, and quite the same as here, except Jarib, who is there Jakin (יָכִין), of

which it appears to be a corruption. On the contrary, in the older parallels, Gen. xlv. 10, Ex. vi. 15, six sons of Simeon are enumerated, among whom an Ohad stands in the third place, who is wanting here and in Numbers, perhaps because his posterity had died out so soon as to form no distinct family; and in the first place a Jemuel, who corresponds to the Nemuel of our passage, and in the last a Zohar, instead of the Zerah here before the last. It is plain that we have here equivalent names, as זְהָרָה, *candor*, is not very remote from חֹרֶף, *ortus solis* (comp. Mal. iii. 20; Luke i. 78), and also יִמְיָאֵל (with whom Hitzig on Prov. xxx. 31, perhaps too boldly, identifies the conjectural king Lemuel of Massa) appears only a by-form of יִמְיָאֵל, day of God. It is uncertain whether we are to regard the forms given in Genesis and Exodus at once as original. It is at least plain, from the agreement of Num. xxvi. 12-14 with our passage, that the Chronist has not adopted an arbitrary form of the names, as Gramberg assumes.—Ver. 25. *Shallum his son*, etc. Only of Shaul, the last (perhaps the youngest) of the sons of Simeon, whose mother is called a Canaanitess in the parallel accounts of Genesis and Exodus, are further descendants re-

ported in six succeeding generations, Shallum, Mibsam, Mishma, Hamuel, Zaccur, and Shimi. By the words, "and the sons of Mishma," at the beginning of ver. 27, these six generations are divided into two groups, of which, however, the second, only lineal, without any collateral descendants; comp. the plur. **בָּנָי** in like cases, as i. 41, ii. 31, iii. 16, 22, etc.—Ver. 27. *And Shimi had sixteen sons and six daughters.* This father of a very large and flourishing family is brought into prominence, like Elieonai, iii. 24: comp. the descendants of Jacob, Jesse, David, Jc., and Ps. cxviii. 3, cxviii. 3.—*But his brethren* (the remaining Simeonites, not merely Shimi's immediate brothers) *had not many sons.* This is the reason that their whole "family did not multiply like that of Judah." With this agrees the comparatively small number of the Simeonites in the census under Moses (Num. i.-iv.), and the way in which this smaller tribe was included in the stronger tribe of Judah in the division of the land, Josh. xix. 1.

2. *The original Dwelling-Places of the Simeonites in the Southern Part of the Land of Judah:* vers. 28-33; comp. Josh. xix. 2-8.—With the names of the Simeonite dwelling-places reported in this old parallel, those here named agree in the main, and in particular with respect to the separation into two groups, one of thirteen, the other of five towns. Only the second group consists there of only four towns (see on ver. 32), and in the first group, notwithstanding the statement that thirteen towns are reported, ver. 6, fourteen are actually named; between Beer-sheba and Moladah a Sheba is inserted, a name (שבע)

which appears to be a repetition of the second component of **בְּאֵר שֶׁבַע**, occasioned by negligence in copying, but possibly also = **שֶׁבַע**, a town named, Josh. xv. 26, before Moladah (of the latter opinion is, for example, Keil, on Josh. xix. 2 and our passage). There are several unessential differences of form or orthography between our passage and Josh. xix., as in the latter **בְּלָהָה** for **בְּלָהָה**, ver. 29, **אֶלְתוֹלָד** for **תוֹלָד**, **בְּתוּלָה** for **בְּתוּלָה**.

בֵּית לְבָאוֹת, חֶצֶר סוֹסִים for חֶצֶר סוֹסָה (house of lions) for בֵּית בְּרָאִי, שְׂהָדוֹן (pleasant harbour) for שְׁעָרִים (two gates). It cannot be shown which of these forms is the more original: some of the deviations may rest on mere errors of transcription, as might so easily happen in places that scarcely ever occur again. Moreover, the book of Joshua (xv. 28-32) repeats the most of them as belonging to the towns of the south of Judah, and certainly with some variations of form (for example, בְּעֵלָה for Bilhah, בְּסוּלִי for Bethul, שְׂחָרַיִם for Shaaraim, מַדְמַנָּה for Beth-marcaboth, סַנְסַנָּה for Hazer-susim). Most of these places are still undiscovered; Beer-sheba survives

in Bir-es-Seba; Moladah probably in the ruins Tel Milh, south of Hebron, on the road to Aila;<sup>1</sup> Hormah, the older name of which was Shephath, in the ruin Sepata, two and a half hours south of Khalasa; Ziklag in Kasluj, east of this Sepata; and Shaaraim in Tell Sheriah, between Beer-sheba and Gaza.—*These were their towns until the reign of David, and their villages.* With almost all recent expositors, מְצֻרֹת is certainly to be at-

tached to ver. 31, for the parallel, Josh. xix. 6, speaks of "towns and their villages," and all that are named in ver. 32 are expressly named "towns." Moreover, the separation of מְצֻרֹת from the foregoing, occasioned by the date "until the reign of David," is already very old; for the old translators agree with the Masoretic text in transferring the word to the following verse. The reason why the date "until the reign of David" was inserted here, and not in ver. 33 (where it would be less surprising), appears to be this, that the changes occurring from the time of David in the habitations of the Simeonites, consisting in their partial removal by the Jews (comp. ver. 34 ff.), applied only to the thirteen towns already named, whereas the five towns, with their villages to be named in the following verse, remained still an undiminished possession of the Simeonites. So, justly, Keil, following Raashi and Kimchi, and partly against Bertheau, who assumes as the object of the subscription merely an allusion to Ziklag (comp. 1 Sam. xxvii. 6), or perhaps to others of the forementioned towns, as belonging from the time of David no longer to the tribe of Simeon, whereas such a limitation of the sense is foreign to the words; and, moreover, Ziklag was severed from Simeon by the Philistines before the reign of David (1 Sam. xxvii. 6).—Ver. 32. *Etam, and Ain, Rimmon, and Tochen, and Asher, five towns.* After the thirteen towns, the parallel, Josh. xix. 7, gives a second group, not a pentapolis, but only a tetrapolis, with the omission of Tochen, and the change of Etam (עֵתָם) into Ether

(עֶתֶר). It is hard to say where the original is to be sought. We are scarcely entitled, with Movers (p. 73) and Bertheau, to charge both texts with inaccuracy, and to affirm that the series of these towns originally ran thus: עֵתֶר, עֶתֶר, עֵתָם, עֶתֶר.

עֵתָם, so that by an oversight two cities were made out of one En-rimmon (which occurs in Neh. xi. 29), and by another oversight Tochen fell out of the text of Joshua, and by a third the name עֶתֶר, which is proved to be original by the subsequent mention of such a town in Josh. xv. 43, has in Chronicles been supplanted by the better known עֵתָם. Against this conjecture Keil has justly urged: 1. The רִמּוֹן and עֵתָם are counted as separate cities not merely in Josh. xix. 7, but also in Josh. xv. 32, and the union of the two names into an En-rimmon in Nehemiah may be explained simply from the contiguity of the two places (of which Rimmon is discovered in "Rum er Rummanin," four hours north of Beer-sheba, and Ain appears to have been the name of an old well lying near it), or possibly by a coalescence of the two at a later period; 2. Etam, if it actually came into the text by exchange with the original Ether,

should have been, not at the head of the list, but the last but one (where עֶתֶר stands in Josh. xix.

7); and 3. There were notoriously two Etams, one in the mountains of Judah south of Bethlehem, 2 Chron. xi. 6, and one in the Negeb of Judah on the border of Simeon, which occurs in the history of Samson, Judg. xv. 8, 11, and must be the place here meant, where a locality near Ain and Rimmon is intended. This leaves nothing unsolved but the difference of the number, being only four in Joshua, and five here. The hypothesis of Keil, that חֶתֶן is only another name for עֶתֶר, is not

well grounded.—Ver. 33. *And all their villages that were round these towns unto Baal.* The parallel, Josh. xix. 8, is more full: "and all the villages that were round these towns, unto Baalath-beer, Ramath-negeb." Hence עֶתֶר appears to be an abbreviation of the fuller name עֶתֶרֶת

בְּעֶתֶר, and the group of villages extending to this Baalath-beer (or Bealoth, as it is called Josh. xv. 24) bore the name Ramath-negeb or Ramah of the south, with which Ramoth-negeb, 1 Sam. xxx. 27, is manifestly identical. "An attempt has been recently made to determine the situation of this place, in doing which it is to be observed that Baal or Baalath-beer is not to be counted among the towns of Simeon; for it is only said that the villages of the last-named towns extend to Baal, that is, in the direction and perhaps very near to Baal, so that we are warranted in seeking our Baal in a region somewhat more remote from the towns, if it had otherwise a peculiar character and adaptation to denote the direction in which the territory of Simeon extended. Now Walkott found near Ramet el Khulil, about an hour north of Hebron, a second Ramah, called Ramet el Amleh, and also two heights with old sites. A whole group of places on hills, which can be observed at one glance, and present a grand and peculiar aspect, is here found: there is no doubt that the Ramoth-negeb, 1 Sam. xxx. 27, is to be sought here. As there is a remarkable well in Ramet el Khulil, the conjecture arises that here is a Baalath-beer, a well-town; and a confirmation of this conjecture presents itself in the designation of this place by the addition Ramoth-negeb." So Bertheau, after Roediger (review of Robinson's *Bibl. Sacra*, Halle'sche Literaturztg. 1843, No. 111); whereas Keil on Josh. xix. 8 is inclined to seek Baalath-beer and Ramoth-negeb in a more southerly situation than Ramet el Khulil, which is not far from Hebron; and the best chartographers of the day (Menke in ch. iii. of his *Bible Atlas*, Gotha 1868) place the localities in question south-west of the Dead Sea, on the caravan road leading to Hebron.—*This was their habitation, and they had their own genealogy*, that is, their own register of families as a separate independent tribe, though they dwelt in the territory of Judah, and were much less in number and extent than this contiguous tribe. On the substantively used infin. הָיוּ, genealogy (properly,

entrance in the register), comp. Intro. § 5.

3. *History of the Two Migrations or Conquests of the Simeonites: vers. 34–43.*—a. First expedition, in the time of Hezekiah: vers. 34–41.—*And Meshobab, and Jamlech, and Joshah, etc.* These thirteen princes of the tribe of Simeon are

<sup>1</sup> So also Palmer and Drake, p. 303.

only made prominent because they were the leaders of the present expedition, not because the former genealogical series (vers. 24-26) was continued by them. For although of some of them (Joshah, Jehu, and Ziza) the descent for several generations is given, yet the connection of these small genealogical lines with that earlier series is wanting. With the remarkable form יַעֲקֹב, "to Jacob" (reckoned to him), comp. the analogous form יִשְׂרָאֵל, 1 Chron. xxv. 14, and other examples in Ewald, *Lehrb.* p. 670, n. 1, 7th edit.

-Ver. 38. *These are they that entered by name princes in their families* (not: "these were famous, celebrated princes," as Luther). A phrase essentially the same occurs in ver. 41; comp. also xii. 31; Num. i. 17; Ezra viii. 25. "Princes of families" are, moreover, not heads of families, but "heads of the houses into which the families were divided" (Keil).—*And their father-houses spread greatly, unfolded and branched out into a great multitude.* On בֵּית־אֲבוֹת, plural of the compound בֵּית־אָב, comp. Ewald, § 270, p. 657, where the same plural is cited from 2 Chron. xxxv. 5, Num. i. 2, 18, 20, vii. 2, etc., and the similar בֵּית בְּמֹת, high houses, from 1 Kings xii. 31, 2 Kings xvii. 29, 32.—*And they went to the entrance of Gedor* (scarcely "to the west of Gedor," as Keil, for this would have required the addition of לְמִנְבֹּא הַשְּׂמֶשׁ, to the east of the valley. What valley is uncertain, as the definite article only points to some known valley near Gedor, a place that cannot itself be determined; but the identification of this הַנָּיָא with the valley of the Dead Sea is a very precarious conjecture of Ewald and Bertheau, for the valley of the Dead Sea with its southern continuation bears in the O. T. the standing name of הַעֲרֵבָה.

Equally uncertain is the conjecture of the same inquirers, and of Kamph., Graf, Mühlau (also of Menke in ch. iii. of his *Bible Atlas*), that נָרַר is an error of transcription for נָרַר (נָרַר in Sept.; see Crit. Note). A place so far west as Gerar (now Kirbet el Gerar) on the river Gerar can scarcely have been used to mark the border of the Simeonite pasture lands; and the mode of expression is not fitted to indicate the west and east bounding points of the region occupied by the Simeonites (comp. also on ver. 41). On the other hand, to identify Gedor with the town נָרַר named in Josh. xv. 58, situated on the mountains of Judah, has its difficulties. For it must also be presumed that the Meunim named in ver. 41 were the inhabitants of the adjacent hill-town Maon, Josh. xv. 55; and the region of this hill-town of Judah cannot be that intended here, as the latter is described, ver. 40, as on all sides (literally "on both sides;" יָדָיִם, as in Gen.

xxxiv. 21) open, and therefore clearly as a plain.—Ver. 40. *For they were of Ham who dwelt there before.* For the phrase, comp. Judg. xviii. 7, 28. These men of Ham, whom the Simeonites found as inhabitants, peaceable and harmless inhabitants of the country in question, and subdued, may have been Egyptians, Cushites, or Canaanites; most probably they belonged to the last branch of the

Hamites, as the region in question is contiguous to Palestine. Hitzig ("The Kingdom of Massa" in Zeller's *Theolog. Jahrbüchern*, 1844, p. 269 ff., and on *Prov.* p. 312) gratuitously supposes the Amalekites to be designated by "the men of Ham" (likewise Hoffmann, *Blicke in die früheste Geschichte des heiligen Landes*, p. 73): for the history of the second expedition of the Simeonites refers to the Amalekites, vers. 42, 43, and it is a question whether the Amalekites were Hamites (Knobel on Gen. x. 13, 23, and comp. above on i. 36 f.); and the circumstance that these Hamites were nomades does not compel us to think of Amalekites (Ludim, Hyksos?), since many Canaanitish tribes lived as nomades; for example, those of Laish, Judg. xviii.—Ver. 41. *Came in the days of Hezekiah.* Here is a quite definite chronological date, that shows still more positively than the reference to the reign of David in ver. 31, the high age and the certainty of these notices.—*And smote their (the Hamites') tents, and the Meunites that were found there.* The smiting refers first to the tents or dwellings of the Hamites, and then to the Meunites found there, who are therefore foreigners who had come to dwell among the Hamites. מְעֻנִים (for which the

*Kethib* has מְעֻנִים and the Sept. *Μενοι*) are here, as in 2 Chron. xxvi. 7 (comp. xx. 1), probably inhabitants of the town Maon near Petra, east of the Wady Musa (Robinson, iii. 127). Their being involved in the fate of the Hamites implies that the scene of the present event lay to the east, though it cannot be further defined. Against the reading proposed by some old expositors (Luther, Starke), וְאֶת־הַמְּעֻנִים, "and the fixed habitations," in contrast with the fore-mentioned tents, see Bochart, *Geogr. Sacra*, p. 138.—*And destroyed them unto this day, and dwelt in their stead.* יַחֲרִימֻם, *ad internecionem usque eos exciderunt* (J. H. Mich.), *deleverunt* (Vulg.). Comp. הֲחָרִים

ban, extirpate, in 2 Chron. xx. 23, xxxii. 14, 2 Kings xix. 11, Isa. xxxvii. 11. The term "unto this day" points to the time of composition, not by the Chronist, but by the old historical sources at least before the exile employed by him.

b. Second expedition of the Simeonites against Mount Seir: vers. 42, 43.—*And of them, of the sons of Simeon, five hundred men went to Mount Seir.* Nothing more precise is stated regarding the time of this expedition; it may have been before or after that in the time of Hezekiah. And the statement, "of them, of the sons of Simeon," is quite general, and sets no limit either to the Simeonites named vers. 34-37 or to those before enumerated, vers. 24-27. Keil, who exchanges the Ishi of our verse with Shimi, ver. 27, is arbitrary in thinking only of the latter; and no less so is Bertheau, who refers the words to the part of the Simeonites described ver. 34 ff. Of the surmise, that the event of our verse is somehow connected with that referred, vers. 34-41, to the time of Hezekiah, and is to be regarded as in some measure a continuation of it (Ew., Berth., Kamph.), there is not the slightest hint in the text, even if the valley of the present expedition to Mount Seir could be situated in the same direction from the tribe of Simeon as that of the former; see on vers. 39, 40.—Ver. 43. *And they smote the remnant that had escaped of*



*Amalek*, that is, those Amalekites who escaped annihilation in the victories of Saul and David over this hereditary foe of the Israelites (who were formerly settled, Judg. v. 14, xii. 15, comp. Num. xiii. 29, chiefly in Paran or half-Manasseh east of Jordan; comp. Hitzig, *Gesch. d. V. Isr.* pp. 26, 104; comp. 1 Sam. xiv. 48, xv. 7; 2 Sam. viii. 12. These who thus escaped had retired into the Idumean mountains, and there intermingled partly with the Edomites (comp. i. 36 f.). Here they were now sought out and extirpated by the Simeonites under the sons of Ishi, while the conquerors occupied their seats. From a comparison of the present passage with Mic. i. 15, ii. 8-10, Isa. xxi. 11, xxviii. 12, etc., which appear to indicate an advance of the Israelites who believed in Jehovah far into the south and south-east in the times of Hezekiah and Isaiah, Hitzig (*Das Königreich Massa*) has, with the concurrence of Bunsen, Bertheau, etc., developed his hypothesis of the founding of an

Israelitish kingdom of Massa east or south-east of Seir (not far from Dumah; comp. Gen. xxv. 44; 1 Chron. i. 30) by the colony of Simeonites here mentioned, and has assigned to it as kings, Agur and Lemuel, the authors of the two appendices to the book of Proverbs. Comp. our substantially concurring judgment concerning this hypothesis on Prov. xxx. 1 ff., vol. xii. p. 208 of the *Bibelo*. The objections urged against this hypothesis by Graf (*Der Stamm Simeon*, p. 12 ff.) and Mühlau (*De prov. Aguri, etc., orig.* p. 24 f.) certainly point out much that is not and cannot be proved in it, but are not sufficient to show that it is a mere fancy picture. At all events, the traditions, that in accordance with our passage part of the tribe of Simeon penetrated far into Arabia and founded there an Israelitish colony, are as widespread as they are ancient. Arabian legends even make the tribe of Simeon found the city and the temple of Mecca. See Hoffmann, *Blicke*, etc., p. 124.

## 2. The Tribes of Reuben, Gad, and half-Manasseh: ch. v.

### a. The Tribe of Reuben: vers. 1-10.

- CH. v. 1. And the sons of Reuben, the first-born of Israel,—for he was the first-born; but, because he defiled his father's bed, his birthright was given to the sons of  
 2 Joseph the son of Israel, though he was not to be registered as first-born. For Judah was mighty among his brethren, and of him was the prince; and Joseph  
 3 had the birthright.—The sons of Reuben, the first-born of Israel: Hanoch and  
 4 Pallu, Hezron and Carni. The sons of Joel: Shemaiah his son, Gog his son,  
 5, 6 Shimi his son. Micah his son, Reaiah his son, Baal his son. Beerah his son, whom Tilgath-pilneser king of Asshur carried away; he was prince among the Reubenites.  
 7 And his brethren by their families, in the register after their generations:  
 8 the chief Jeiel, and Zechariah. And Bela the son of Azaz, the son of Shema,  
 9 the son of Joel; he dwelt in Aroer, even unto Nebo and Baal-meon. And eastward he dwelt unto the entrance into the wilderness from the river Euphrates;  
 10 for their cattle multiplied in the land of Gilead. And in the days of Saul they made war with the Hagarites, and they fell by their hand; and they dwelt in their tents on all the east side of Gilead.

### β. The Tribe of Gad: vers. 11-17.

- 11 And the sons of Gad dwelt over against them, in the land of Bashan, unto  
 12 Salcah. Joel the chief, and Shapham the second, and Janai and Shaphat<sup>1</sup> in  
 13 Bashan. And their brethren by their father-houses: Michael, and Meshullam,  
 14 and Sheba, and Jorai, and Jachan, and Zia, and Eber, seven. These are the sons of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son  
 15 of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz. Ahi the  
 16 son of Abdiel, the son of Guni, chief of their father-houses. And they dwelt in Gilead in Bashan, and in her daughters, and in all the suburbs of Sharon<sup>2</sup> unto  
 17 their outgoings. All of them were registered in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

### γ. War of the Tribes of Reuben, Gad, and half-Manasseh with Arab Nations: vers. 18-22.

- 18 And the sons of Reuben, and Gad, and the half-tribe of Manasseh, of valiant men bearing shield and sword, and drawing the bow, and skilful in war, were  
 19 forty and four thousand and seven hundred and sixty going forth to war. And  
 20 they made war with the Hagarites, and Jetur, and Naphish, and Nodab. And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them; for they cried to God in the battle, and He

21 was entreated of them, because they trusted in Him. And they took their cattle; their camels fifty thousand, and sheep two hundred and fifty thousand, 22 and asses two thousand, and souls of men a hundred thousand. For many fell slain, because the war was of God; and they dwelt in their stead until the captivity.

δ. *The half-Tribe of Manasseh: vers. 23, 24.*

23 And the sons of the half-tribe of Manasseh dwelt in the land, from Bashan 24 unto Baal-hermon and Senir and Mount Hermon; these were many. And these were the heads of their father-houses, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, valiant heroes, famous men, heads of father-houses.

ε. *Carrying of the Three East-Jordanic Tribes into Exile: vers. 25, 26.*

25 And they were untrue to the God of their fathers, and lusted after the gods 26 of the people of the land, whom the Lord destroyed before them. And the God of Israel stirred up the spirit of Pul king of Asshur, and the spirit of Tilgath-pilneser king of Asshur, and he carried them away, the Reubenites, and the Gadites, and the half-tribe of Manasseh, and brought them to Halah and Habor, and the mountain and the river Gozan, unto this day.

<sup>1</sup> For לָפָם the Sept. read שָׁפָם or כָּפָר; for it gives the words לָפָם כָּפָר by: *na! fawā i yapa-  
maris is Baskv.*

<sup>2</sup> For שָׁרָן the cod. Vat. of the Sept. has Γερμάρ (possibly from an original שָׁרָן; comp. Exeg. Note).

EXEGETICAL

PRELIMINARY REMARK.—The three east-jordanic tribes are closely connected by our genealogist on account of their common fate, not only by being here placed together, although by this arrangement the eastern half of Manasseh are severed from their western kindred, but also by the insertion of two historic episodes referring to the common doings and fortunes of the three. The first of these pieces is inserted between Gad and half-Manasseh; the second is transferred to the end, because it describes the catastrophe by which the three tribes lost their independence. "An endeavour after an equable distribution of the historical matter" (Berth.) may lie at the ground of this; for even to the genealogical account of the Reubenites a short war notice, ver. 10, is appended. But the notable thing is, that the more copious and important of these historical notices refer to the common acts and the common fall of the three (it is not observed that the tribe of Gad, in connection with whose generations the war report, vers. 18-22, is given, played a specially prominent part in it), by which our section is distinguished as one compact group from the genealogical series of our chapter.

1. *The Tribe of Reuben: vers. 1-10.*—The introductory vers. 1, 2 treat of the birthright of Reuben in its relation to that of Joseph.—*For he was the first-born; but because, etc.* These words to the close of ver. 2 form a parenthesis, which, reminding us in its opening words of Gen. xlix. 4, set forth the ground on which the birthright of Joseph is mentioned along with that of Reuben.—*Though he was not to be registered as first-born,* literally, "though not to register (ל) before הַיְחִי, to denote that which should take place; see Ew. § 237, c) for the first birth," that is, in the rank of the first-born. The subject here is perhaps

not Reuben (Sept., Vulg.), but Joseph, as Kimchi and other Rabbinical expositors justly observe; for the statement of the following verse refers to Joseph as the chief person spoken of here.—Ver. 2. *For Judah was mighty among his brethren.* בָּרַךְ, was strong, mighty, in numbers and influence; comp. Gen. xlix. 8 ff.; Judg. i. 1, and ch. ii.-iv.—*And of him was the prince* (namely, David, xxviii. 4; 1 Sam. xiii. 14, xxv. 30), or, "and of him should be one of the princes" (Kamph.). This concealed reference to the Davidic kingdom that sprang from Judah reminds us in its form of Mic. v. 1 (comp. מִצְרַיִם here with מִצְרַיִם there, and לְנִיךְ with מִצְרַיִם there).—*And Joseph had the birthright.* To him were allowed two territories (according to the right of first birth, Deut. xxi. 15-17), one for Ephraim and one for Manasseh.—Ver. 3. *Hanoch and Pallu, Hezron and Carmi.* So are the four sons of Reuben named Gen. xli. 9, Ex. vi. 14; comp. Num. xxvi. 5-7.—Vers. 4-6. The descendants of Joel, as a single line of Reubenites, which is carried through several generations. From which of the four sons this line descended, the author of the present list knew, and perhaps even the Chronist, who incorporated it into his work; but the knowledge is lost to after times.—*Shemaiah his son, Gog his son, etc.* The first בְּנֵי after שְׁמַעְיָהּ the Sept. has read as a *nom. propr.*, and therefore inserted between Shemaiah and Gog another descendant of Joel, *Basaid*, whereby his whole descendants are increased from seven to eight, though scarcely in accordance with the original text. The seven names occur also elsewhere, but only here in reference to the descendants of Reuben.—Ver. 6. *Beerah his son, whom Tilgath-pilneser carried away.* The Chronist always writes מִלְּנָחֶר, whereas in 2 Kings the

only form of writing is תְּנַלְתָּר פְּלֶאֶסֶר (comp. the similar difference between "Nebuchadrezzar" of Jeremiah and Ezekiel and "Nebuchadnezzar" of the other books; see on Dan. i. 1). Whether G. Oppert's interpretation of the name = תְּנַלְתָּר, פְּלֶאֶסֶר, "prayer to the son of the Zodiac," the Assyrian Hercules, be correct, or the certainly preferable one of Schrader (*Tuklat-habal-asar*, "trust in the son of the house of grace," that is, "he who trusts in the house of grace," that is, in the god Adar; comp. Schrader, *Die Keilinschriften und das Alte T.*, 1872, pp. 134 f., 237), the form used in the books of Kings appears the more original.—*He was a prince among the Reubenites*, that is, Beerah. He was prince of a family of Reubenites, not of the whole tribe; for the לְרֹאשִׁי (לְרֹאשֵׁי) indicates a looser sort of connection than the relation of prince to the whole tribe, to be expressed by the *stat. constr.* The adjective form, "the Reubenite," denotes here, as in ver. 26 and xxvi. 32, generally those belonging to the tribe of Reuben; comp. ver. 18, נָרִי, and iv. 2, הָרָעִי, and similar forms in Chronicles.

—Vers. 7-9. *The brothers of Beerah*, that is, the families among the descendants of Joel most nearly related to his family.—*And his brethren by their families* (before לְמִשְׁפַּחֹתָיו supply אִישׁ, every one by his family; comp. Num. ii. 34, xi. 10), in the register after their generations (or order of birth): the chief Jeiel, etc. הָרֹאשׁ, the head, the first, the chief of the family. Comp. ver. 12 and ix. 17, where, however, this epithet stands after the name of the person in question, while in xii. 3, xxiii. 8, as here, it stands before.

—Ver. 8. *And Bela the son of Azaz, the son of Shema, the son of Joel*; scarcely any other than the Joel of ver. 4. From him sprang Bela in the third generation, a clear proof that he belonged only in the wider sense to the brethren of Beerah, who descended from him in the seventh generation, and that he was at all events considerably older than the latter; see on ver. 10.—*He dwelt in Aroer, even unto Nebo and Baal-meon*. Aroer, now a ruin, Arrayar on the river Arnon (comp. Josh. xii. 2, xiii. 9, 16); Nebo, a place on Mount Nebo, in the range of Abarim, over against Jericho (Num. xxxii. 38, xxxiii. 47); Baal-meon, perhaps the ruins Myun, two miles south of Heshbon (comp. Num. xxxii. 38, where it is also found along with Nebo).—Ver. 9. *And eastward he dwelt, unto the entrance into the wilderness from the river Euphrates*, that is, to the line where the great wilderness begins, that extends from the Euphrates to the east border of Peræa, or Gilead as it is called in this verse; for Gilead (Gen. xxxi. 21, xxxvii. 25; Josh. xiii. 11, xvii. 1; Judg. v. 17, etc.) is the general term usual in the Old Testament for the territory of Israel east of the Jordan; comp. on ver. 16.—Ver. 10. *And in the days of Saul* (the first king of Israel) *they made war with the Hagarites* (or Hagarenes; comp. Ps. lxxxiii. 7), the same North Arabian tribe that appears, vers. 19, 20, as the adversary of the east-Jordanic Israelites, perhaps the Ἀγραι of Strabo, xiii. p. 767, occurring, according to Schrader, in the form *Hagaranu* (or Ha-ar-gi-'i) several times in the Assyro-Babylonian cuneate inscriptions.

—*And they fell by their hand*, or, even into their hands, of which the consequence was, that the victors dwelt in the tents of the vanquished (that is, occupied their country, Gen. ix. 27), "on all the east side of Gilead," that is, on the whole east border of the land of Gilead and beyond it (with עַל־כַּלְפָּי comp. עַל־פָּנָי, "close before," Gen.

xvi. 12). Who are these conquerors? Are they the Reubenites in general, or only those of the family of Bela? Against the latter alternative, which is defended by Keil, appears to be the circumstance that in vers. 8, 9 Bela is spoken of in the singular. But this singular begins even in ver. 9b to pass into the plural (מִקְנֵיהֶם), and the mighty outspreading of the Belaites mentioned there seems intended to prepare for the notice of their war with their Hagarene neighbours. Moreover, the statement in ver. 8, that Bela was great-grandson of Joel, while Beerah was his descendant in the seventh generation, corresponds with the fact that this conquest of the Hagarites preceded the deportation of the Reubenites under Beerah by Tilgath-pileser, ver. 6, some centuries. After the removal of a considerable portion of the Reubenites, so wide an outspreading of another Reubenite family as is here related would scarcely have taken place. We must therefore refer what is recorded from ver. 7 of the family of the brothers of Beerah, and especially of that of Bela, to a much earlier time than that which is related in ver. 6, because the narrative issues in the present notice of a war in the time of Saul; and there is no good ground why we should isolate this war notice, and regard it as an unconnected appendix to the genealogy of Reuben (against Berth. and others, and also against Hoffmann, *Das gelobte Land in den Zeiten des getheilten Reichs*, etc. 1871, p. 27).

2. *The Tribe of Gad*: vers. 11-17.—*And the sons of Gad dwell over against them in the land of Bashan*, that is, over against the Reubenites dwelling beside the Dead Sea in the mountain range of Abarim or Moab, and also beyond the Jordan in middle Gilead, which formed the southern part of the former kingdom of Og king of Bashan (Num. xxi. 33; Deut. iii. 11). The extension of this tract inhabited by the Gadites to the east is shown to be considerable by the addition "unto Salchah" (as in Josh. xiii. 11). For Salchah, now Sulchad, lies on the southern slope of Jebel Hauran, six or seven hours east of Bozra, and therefore about thirty hours in a direct line east from Jordan.—Ver. 12. *Joel the chief, and Shapham the second, and Janai and Shaphat in Bashan*, that is, dwelling, the שָׁכֵן of the previous verse completing the sense here. It is uncertain how these four Gadite heads of families are genealogically connected with the immediate descendants of Gad named in Gen. xlv. 16. The omission of those seven sons of Gad enumerated in Genesis (Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, Areli) is surprising, and raises the suspicion of a gap in the text. On the variant reading of the Sept. for שָׁכֵן, see Crit. Note. As שָׁכֵן occurs elsewhere as a proper name, for example, iii. 22, its retention here is the less doubtful.—Ver. 13. *And their brethren by their father-houses*, that is, by the families at whose head they stood, and which were named after them.

For the plur. **בְּנֵי אֲבוֹתֵיהֶם**, comp. on iv. 38.

Luther has erroneously taken the phrase for a singular, and therefore translated, "and their brethren of the house of their fathers," etc. The term "brethren" stands naturally in as wide a sense as in ver. 7. A statement of the country where they dwell does not follow the names of these seven brothers of the four Gadite heads of families already named. But their pedigree is first given, vers. 14, 15, through eight generations, terminating in a not otherwise known Buz, who has perhaps as little to do with his namesake the son of Nahor, Gen. xxii. 21, as with the progenitor of Elihu, Job xxxii. 2.—Ver. 15. *Ahi, the son of Abdiel, the son of Guni, chief of their father-houses.* This Ahi we may suppose to have lived at the beginning of the eighth century B.C., under Jeroboam II. of Israel, or half a century later, under Jotham of Judah, as ver. 17 shows.—Ver. 16. *And they dwell in Gilead, in Bashan, and in her daughters, and in all the suburbs of Sharon unto their outgoings.* The first of these designations of place is the widest and most general: it embraces both "Bashan and her daughters" and "the suburbs of Sharon;" see on ver. 9. The suffix in **בְּנִתֶיהָ** refers to both countries, the

more extensive Gilead and the narrower Bashan forming merely the northern part of Gilead; and the "suburbs" or pastures (**מִנְעָרִים**, as in Num.

xxxv. 2 ff.; Josh. xxi. 11 ff.; Ezek. xlviii. 15) of Sharon are no doubt to be sought in Gilead, as nothing is known of a dwelling or a grazing of any Gadites on the well-known plain of Sharon, west of Jordan, between Cæsarea and Joppa (Song ii. 1; Isa. xxxiii. 9, xxxv. 2, lxx. 10); and the "outgoings" of the suburbs of Sharon are not necessarily outgoings or boundaries on the sea, as Keil, referring to Josh. xvii. 9, will have it; comp. on the contrary, Num. xxxiv. 4, 5. Kamph. is right, who at the same time mentions a plausible conjecture of the early expositors, that Shirion should be read for Sharon. But we see no reason why there should not be a Sharon east of the Jordan. Comp. Smith's *Bibl. Dict.*, Art. "Sharon."—Ver. 17. *All of them were registered in the days of Jotham, etc.* "All of them" refers to the collective families of the Gadites from ver. 11, not merely to those mentioned ver. 13 ff. Of the two kings of the eighth century under whose reign the registration took place, that of the rightful kingdom of Judah is, contrary to the order of time, named first. We meet with no other notices of these two registrations of the tribe of Gad, of which that undertaken by Jeroboam II. of Israel (825-784), at all events, coincides with the restoration of the old boundaries of the northern kingdom mentioned 2 Kings xiv. 25 ff. A temporary subjection of the tribe of Gad by Jotham of Judah (759-743), or perhaps by his predecessor, the powerful Uzziah (811-759), as a prelude to the second registration here mentioned, is easily conceivable, because after Jeroboam's death a long weakening of the northern kingdom by internal strife and anarchy ensued, from which it recovered under Pekah's reign of twenty years (759-739). Comp. Keil, p. 77, where, however, Pekah's reign, probably by an error of the press, is stated to be of only ten years' duration.

### 3. War of the Tribes of Reuben, Gad, and half-

*Manasseh with Arab Tribes*: vers. 18-22.—On the reason why this account is inserted here after the families of Gad, see Preliminary Remark.—Of *valiant men*, literally, of sons of valour (**בְּנֵי חַיִל**;

comp. **בְּנֵי חַיִל**, ver. 24). These and the following descriptions of the military prowess of these tribes are confirmed by 1 Chron. xii. 8, 21, at least with regard to Gad and half-Manasseh.

With **לְמַדֵּי מִלְחָמָה**, comp. the partic. *Pual*

**מִלְחָמָה**, Song iii. 8 and ch. xxv. 7. The number

44,760, which certainly rests on an exact numeration, nearly agrees with that given in Josh. iv. 13, but not with the added numbers yielding a far greater sum in Num. i. 21, 25, xxvi. 7, 18. The difference is explained by this, that the statements in Numbers refer to the time when the whole tribes of Reuben, Gad, and half-Manasseh were armed for war under Moses, and in a wandering state, and each of these tribes, at least of the first two, numbered more than 40,000 men fit for war, whereas the present statement, like that in Josh. iv. 13, refers to the time after they were settled beyond the Jordan, when the number of troops available for external service was naturally much smaller; comp. on xxi. 5.—Ver. 19. *And they made war with the Hagarites.* The same tribe of northern Arabs with which Reuben alone, ver. 10, had been at war. The present common fight of all the tribes beyond the Jordan with this tribe is perhaps to be dated later than that of Reuben; comp. ver. 22.—*And Jetur, and Naphish, and Nodab.* The first two tribes (of which **יִטְר** has

given name to the district of Iturea) occurred in i. 31 and in Gen. xxv. 15 as descendants of Ishmael. Nodab, also a Beduin tribe, occurs nowhere else. The name appears to signify "noble, princely," and might possibly be the source of the Nabatæans (Arab. *nabt*); for to identify this at once with **נַבְתָּן**, Gen. xxv. 13,

Isa. lx. 7, as is usually done, has its difficulties; comp. Chwolson, *Die Sabier*, i. 698; Quatremère, *Les Nabatéens*, Par. 1835; Muhlau, *De prov. Aguri et Lemuelis orig. et indole*, p. 28 f.—Ver. 20. *And they were helped against them.*

**וַיִּנְעֲוֹרָם**, namely, of God; comp. 2 Chron. xxvi. 15; Ps. xxviii. 7.—*And all that were with them,* namely, the Itureans, etc., the confederates of the Hagarites.—*And he was entreated of them.* **וַיִּנְעֲוֹרָם** is not an unusual form of the perf.

**וַיִּנְעֲוֹרָם** (for **וַיִּנְעֲוֹרָם**, Isa. xix. 22), but, what alone

suits for continued narrative, as here, *infm. abs.*

*Niph.*, with a perfect meaning; comp. **נִחְלָמוֹם**,

Esth. viii. 8; **נִחְלָמוֹךְ**, Esth. ix. 1.—Ver. 21.

*Camels, fifty thousand.* Luther, Starke, and even Kamph., in Bunsen's *Bibelwerk*, incorrectly (not observing the plur. **חֲמִשָּׁתָּם**), "five thousand."

The enormous numbers, that are explained by the great riches in herds of the north Arabians, remind us of the like statements regarding the rich booty in the war with Midian, Num. xxxi. 11, 32 ff.—Ver. 22. *For many fell slain.* The greatness of the defeat which the foe sustained accounts for the extremely great value of the booty taken from them. On the further explanatory sentence, "for the war was of God," comp.

2 Chron. xxv. 20; 1 Sam. xvii. 47.—*And they dwell in their stead, in the seats of the conquered tribes; unhindered, they made use of their abodes and pastures, "until the captivity," until the deportation decreed by Tiglath-pileser, ver. 6.*

4. *The half-Tribe of Manasseh*: vers. 23, 24.—*From Bashan unto Baal-hermon and Senir and Mount Hermon.* As Bashan is the district inhabited by Gad bordering on the south, ver. 12, it denotes here the south border, while Baal-hermon (Judg. iii. 3, qv "Baal-Gad under Hermon," Josh. xii. 7, xiii. 5), Senir (later, by the Arabs, Sunir; according to Ezek. xxvii. 8, the name of a part of the Hermon range; according to Deut. iii. 9, an Amorite name for the whole of Hermon), and Mount Hermon (or Autilibanus, now Jebel esh Sheik) designate the north border. On account of this wide extent from south to north, and also in breadth, it is said of those belonging to this half-tribe, "these were many;" comp. Num. xxvi. 34, where the number of military age in this whole tribe is said to be 52,700.—Ver. 24. *And these were the heads of their father-houses, even Ephraim.* The י before עפר seems to be rendered

"even"; but it is surprising, and raises the suspicion that perhaps a name has fallen out. None of these heads of families of East Manasseh is otherwise known, so that we know nothing of the deeds for which they were called "valiant heroes, famous men."

5. *Carrying away into Exile of the three east-Jordanic Tribes*: vers. 25, 26.—*And they were untrue, etc., namely, the three eastern tribes named in the following verse, and not merely the Manassites.* For the terms, as for the fact, comp. 2 Kings xvii. 7 ff.—*The people of the land, whom the Lord had destroyed before them, are the Amorites and the subjects of Og of Bashan.*—Ver. 26. *And the word of Israel stirred up the spirit of Pul.* וַתִּקְרַע, as 2 Chron. xxi. 16 (comp.

xxxix. 26; Ezra i. 1, 5). L. Lavater justly remarks: *in mentem illis dedit, movit eos, ut expeditionem facerent contra illos.* Pul is, moreover, named as the beginner of the oppressions coming from Assyria (comp. 2 Kings xv. 19 f.); the removal itself is completed by Tiglath-pileser, as the sing. וַתִּקְרַע, referring only to him,

shows. Besides, the Assyriologists, especially Rawlinson, Schrader (p. 124 ff.), declare Pul to be the same with Tiglath-pileser, and his name a mere mutilation of the latter name, because the Assyrian inscriptions nowhere exhibit any such thing as a ruler Pul almost contemporary with Tiglath-pileser.—*Carried them away, the Reubenites, etc.* The suffix in וַתִּקְרַע is more precisely

defined by the following accusatives לְרֵאשִׁיתֵינוּ, introduced by ל (according to later usage); comp. Ew. § 277e.—*And brought them to Halah and Habor, and the mountain and the river Gozan,*

*unto this day.* הָלַח, perhaps = הָלַח, Gen. x. 11, at all events = Καλαχίη, a region described by Strabo and Ptolemy: "On the east side of the Tigris, near Adiabene, north of Nineveh, on the borders of Armenia." Not far from this Halah (the name of which occurs on the Assyrian monuments in the form Kal-hu; comp. Schrader, *Die Keilenschriften und d. A. T.* p. 20 f.) is to be sought הַבֹּר, perhaps a district in North Assyria,

after which both the mountain Χαλπίς (Ptolem. vi. 1), near the Median border, and a river flowing into the Tigris (Khabur Chasaniz, now Khabur), are named. We are not here to think of the Mesopotamian river Chaboras, rising at Nisibis, and falling into the Euphrates near Circesium, as its Hebrew name is כְּכָר, Ezek. i. 1.

The river Gozan, also, is scarcely to be sought in Mesopotamia (where there is certainly a district Γαζανίτις, the present Kaushan, bordering on that river Chebar, and where also Schrader, p. 161, has pointed out a place *Guzana*, near Nisibis—*Nasibina*—in an Assyrian inscription), but perhaps in the border land of Assyria and Media, where the Median city Γαζανία, mentioned by Ptol. vi. 2, lay, and where also a river Ozan (in full, Kizil-Ozan, the red Ozan) is found, the Mardos of the old Greeks, rising south-east of the lake Urumiah, forming the boundary of Assyria and Media, and falling into the Caspian Sea. As all these places point to the north of Assyria and to Media, so the term before the last, "the mountain," appears to mean the Median highlands; and, indeed, הָרָא seems to be the Aramaic form for the Hebrew הָר, mountain, the popular designation in that region of the Median highlands (al Jebel among the Arabs); comp. also 2 Kings xvii. 6, where, in place of הָרָא, the "cities of Media" (עָרֵי מֶדִּיָּה) are named. Keil

on our passage and on 2 Kings xvii. 6, Bähr on the latter, Ew. (*Gesch.* iii. p. 318), M. Niebuhr (*Gesch. Assurs und Babels*), Wichelhaus (*Das Exil der 10 Stämme, in the Deutschen Morgenl. Zeitschr.* v. 467 ff.), Kamph. on our passage, etc., are here right; while Thénius, Berth., Hitz. think, without sufficient grounds, of parts of Mesopotamia, near the Euphrates. Moreover, not merely the Chronist, but the sources used by him, appear to have assumed as the place to which Tiglath-pileser removed the tribes beyond the Jordan, the same region in the north of Assyria to which, 2 Kings xvii. 6, some decennia afterwards, Shalmaneser transplanted the remaining tribes of the northern kingdom. Whether this statement be historically correct, or involve the confounding of two different events (as Berth. will have it), must remain undecided. From 2 Kings xv. 29, where the country to which Tiglath-pileser brought the 2½ tribes is simply called Asshur, the inaccuracy of the present statements cannot be proved.

#### d. THE FAMILY OF THE LEVITES, WITH A STATEMENT OF THEIR SEATS IN THE DIFFERENT TRIBES.—CH. v. 27–VI. 66.

##### 1. The Family of Aaron, or the High-priestly Line to the Exile: ch. v. 27–41.

CH. v. 27, 28. The sons of Levi: Gershon, Kohath, and Merari. And the sons of 29 Kohath: Amram, Izhar, and Helron, and Uzziel. And the sons of Amram:

Aaron, and Moses, and Miriam. And the sons of Aaron : Nadab and Abihu,  
 30 Eleazar and Ithamar. Eleazar begat Phinehas, and Phinehas begat Abishua.  
 31, 32 And Abishua begat Bukki, and Bukki begat Uzzi. And Uzzi begat Zerariah,  
 33 and Zerariah begat Meraioth. Meraioth begat Amariah, and Amariah begat  
 34, 35 Ahitub. And Ahitub begat Zadok, and Zadok begat Ahimaaz. And Ahimaaz  
 36 begat Azariah, and Azariah begat Johanan. And Johanan begat  
 37, 38 Azariah, he that served as priest in the house that Solomon built in Jerusalem.  
 39 And Azariah begat Amariah, and Amariah begat Ahitub. And  
 40 Ahitub begat Zadok, and Zadok begat Shallum. And Shallum begat Hilkiah  
 41 and Hilkiah begat Azariah. And Azariah begat Seraiah, and Seraiah begat  
 41 Jehozadak. And Jehozadak went away, when the LORD carried away Judah  
 and Jerusalem by the hand of Nebuchadnezzar.

2. *The Descendants of Gershom, Kohath, and Merari, in a Double Series: ch. vi. 1-15*

CH. VI 1, 2. The sons of Levi : Gershom, Kohath, and Merari. And these are the  
 3 names of the sons of Gershom : Libni and Shimi. And the sons of Kohath :  
 4 Amram and Izhar, and Hebron and Uzziel. The sons of Merari : Mahli and  
 5 Mushi. And these are the families after their fathers.  
 6 To Gershom : Libni his son, Jahath his son, Zimmah his son. Joah his  
 son, Iddo his son, Zerah his son, Jeatherai his son.  
 7 The sons of Kohath : Amminadab his son, Korah his son, Assir his son.  
 8, 9 Elkanah his son, and Ebiasaph his son, and Assir his son. Tahath his son,  
 10 Uriel his son, Uzziab his son, and Shaul his son. And the sons of Elkanah :  
 11 Amasai and Ahimoth. Elkanah his son,<sup>1</sup> Elkanah of Zoph his son, and Nahath  
 12, 13 his son. Eliab his son, Jeroham his son, Elkanah his son. And the sons of  
 Samuel : the first-born<sup>2</sup> Vashni, and Abiah.  
 14 The sons of Merari : Mahli, Libni his son, Shimi his son, Uzzah his son.  
 15 Shima his son, Haggiah his son, Asaiah his son.

3. *The Ancestors of the Levitical Songmasters Heman, Asaph, and Ethan: vers. 16-34.*

16 And these are they whom David set over the singing in the house of the  
 17 LORD, after the resting of the ark. And they ministered before the dwelling  
 of the tent of meeting with singing, until Solomon built the house of the Lord  
 18 in Jerusalem, and they attended in their order to their service. And these  
 are they who attended, and their sons : of the sons of Kohath : Heman the  
 19 singer, the son of Joel, the son of Samuel. The son of Elkanah, the son of  
 20 Jeroham, the son of Eliel, the son of Toah. The son of Zuph,<sup>3</sup> the son of  
 21 Elkanah, the son of Mahath, the son of Amasai. The son of Elkanah, the  
 22 son of Joel, the son of Azariah, the son of Zephaniah. The son of Tahath,  
 23 the son of Assir, the son of Ebiasaph, the son of Korah. The son of Izhar,  
 the son of Kohath, the son of Levi, the son of Israel.  
 24 And his brother Asaph, who stood on his right hand, Asaph the son of  
 25 Berechiah, the son of Shima. The son of Michael, the son of Baaseiah, the  
 26 son of Malchiah. The son of Ethni, the son of Zerah, the son of Adaiah.  
 27, 28 The son of Ethan, the son of Zimmah, the son of Shimi. The son of Jahath,  
 the son of Gershom, the son of Levi.  
 29 And the sons of Merari, their brethren on the left hand : Ethan the son of  
 30 Kishi, the son of Abdi, the son of Malluch. The son of Hashabiah, the son  
 31 of Amaziah, the son of Hilkiah. The son of Amzi, the son of Bani, the son of  
 32 Shamer. The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.  
 33 And their brethren the Levites, given for all service of the tabernacle of  
 34 the house of God. And Aaron and his sons offered on the altar of burnt-offering,  
 and on the altar of incense, for all the work of the holy of holies,  
 and to atone for Israel, in all that Moses, the servant of God, had commanded.

4. *The Series of High Priests from Eleazar to Ahimoeaz (in the time of Solomon): vers. 35-38.*

35 And these are the sons of Aaron : Eleazar his son, Phinehas his son,

36, 37 Abishua his son. Bukki his son, Uzzi his son, Zerariah his son. Meraioth  
38 his son, Amariah his son, Ahitub his son. Zadok his son, Ahimaaz his son.

5. *The Towns of the Levites*: vers. 39-66.

39 And these are their dwellings, by their districts, in their border, of the  
sons of Aaron: of the family of the Kohathites, for to them was the lot.  
40 And they gave them Hebron, in the land of Judah, and its suburbs round  
41 about it. And the field of the city and its villages they gave to Caleb the  
42 son of Jephunneh. And to the sons of Aaron they gave the free towns,<sup>1</sup>  
Hebron and Iibnah and its suburbs, and Jattir and Eshtemoa and its suburbs.  
43, 44 And Hilen<sup>2</sup> and its suburbs, Debir and its suburbs. And Ashan and its  
45 suburbs, and Bethshemesh and its suburbs. And out of the tribe of Benjamin:  
Geba and its suburbs, and Allemeth and its suburbs, and Anathoth and its  
suburbs; all their cities were thirteen cities in their families.  
46 And to the sons of Kohath that remained of the family of the tribe, were  
47 from the half-tribe, the half of Manasseh, by lot, ten cities. And to the sons  
of Gershom for their families, of the tribe of Issachar, and of the tribe of  
Asher, and of the tribe of Naphtali, and of the tribe of Manasseh, in Bashan,  
48 thirteen cities. To the sons of Merari for their families, of the tribe of  
Reuben, and of the tribe of Gad, and of the tribe of Zebulun, by lot twelve  
cities.  
49 And the sons of Israel gave to the Levites the cities and their suburbs.  
50 And they gave by lot out of the tribe of the sons of Judah, and the tribe of  
the sons of Simeon, and the tribe of the sons of Benjamin, these cities which  
they called by names.  
51 And of the families of the sons of Kohath, some had the cities of their  
52 border out of the tribe of Ephraim. And they gave them the free towns,  
Shechem and its suburbs in Mount Ephraim, and Gezer and its suburbs.  
53, 54 And Jokmeam and its suburbs, and Beth-horon and its suburbs. And  
55 Aijalon and its suburbs, and Gathrimmon and its suburbs. And out of the  
half-tribe of Manasseh, Aner and its suburbs, and Bilam and its suburbs,  
to the family of the remaining sons of Kohath.  
56 To the sons of Gershom, out of the family of the half-tribe of Manasseh,  
57 Golan in Bashan and its suburbs, and Ashtaroth and its suburbs. And out  
of the tribe of Issachar, Kedesh and its suburbs, Daberath and its suburbs.  
58, 59 And Ramoth and its suburbs, and Anem and its suburbs. And out of the  
60 tribe of Asher, Mashal and its suburbs, and Abdon and its suburbs. And  
61 Hukok and its suburbs, and Rehob and its suburbs. And out of the tribe of  
Naphtali, Kedesh in Galilee and its suburbs, and Hammon and its suburbs,  
and Kiriathaim and its suburbs.  
62 To the sons of Merari that remained, out of the tribe of Zebulun, Rim-  
63 mono and its suburbs, Tabor and its suburbs. And beyond Jordan by  
Jericho, east of Jordan, out of the tribe of Reuben, Bezer in the wilderness  
64 and its suburbs, and Jahzah and its suburbs. And Kedemoth and its  
65 suburbs, and Mephaath and its suburbs. And out of the tribe of Gad,  
66 Ramoth in Gilead and its suburbs, and Mahanaim and its suburbs. And  
Heshbon and its suburbs, and Jazer and its suburbs.

<sup>1</sup> The *Kethib* is אֶלְקָנָה בְּנֵי; the *Keri* puts בְּנֵי for אֶלְקָנָה, and places אֶלְקָנָה (with *Athnach*) as a separate superscription. The text is, at all events, corrupt (see Exeg. Expl.), whether the first אֶלְקָנָה is to be erased, and בְּנֵי to be read, or the second אֶלְקָנָה removed, and the sing. בְּנֵי to be retained.

<sup>2</sup> After הַבְּכֹרֶת, the name יוֹאֵל must have fallen out, as the comparison of 1 Sam. viii. 3 shows (comp. also ver. 18).

<sup>3</sup> The *Kethib* has בְּרִצְיָה; the *Keri*, more correctly, בְּרִצְיָה.

<sup>4</sup> For אֶת־עָרֵי יְהוּדָה הָאֵלֶּס, some old prints, after the *Bibl. Veneta Robb.* 1525, have 'אֶת־עָרֵי יְהוּדָה הָאֵלֶּס. The *ms.* (see de Rossi, *Var. Lect.*) do not show this addition, which appears to have come into the text from the margin.

<sup>5</sup> For חִילָן (in Josh. xxi. 16, חִלָן), the more accurate *ms.* have, according to R. Norzi and Ed. Neapo<sup>l</sup>itana, חִילָן.

## EXEGETICAL.

**PRELIMINARY REMARK.**—Of the five subdivisions into which this section falls, the first (v. 27-41) is a list of the high priests from Aaron to the exile, which appears to be taken from a peculiar older source, partly because one portion of the high priests is enumerated again (vi. 35-38) under a different genealogical form (instead of *הַכֹּהֲנִים* before the name, *בְּנֵי* comes after it), partly because Gershon (v. 27) appears instead of "Gershon," which is used throughout ch. vi. But the four divisions also in ch. vi. bear a more or less fragmentary character; only the genealogies of the three Davidic songmasters Heman, Asaph, and Ethan (vers. 16-34), appear to be complete in themselves, and without defect. In the register of the three Levitical families Gershon, Kohath, and Merari (vers. 1-15), many names are obviously wanting, and some parts, especially in the series of the Kohathites, vers. 7-13, appear to have come down in a state of some confusion. The list of the Levitical cities, vers. 39-66, presents great corruptions of the text in considerable number, with many inaccuracies, and a notorious perversion of the original order (see on vers. 49, 50), as a cursory comparison of it with that drawn from other sources in the book of Joshua, xxi., will show. And lastly, the short list of the high priests appears clearly to be a fragment from its breaking off with Ahimaaz; is, moreover, closely connected with the preceding remarks in vers. 33, 34, on the ministry of the Aaronites in the temple, and might be fitly formed with these two verses into a special section referring to the *הַכֹּהֲנִים* *הַגְּדֹלִים* of the house of Levi and its functions. Comp. moreover, H. Graf, *Zur Gesch. d. St. Levi*, in A. Merx's *Archiv. f. Wissenschaftliche Erforschung des A. T.* vol. i. 1870 (hypercritical on the content of our chapter, and throughout).

1. *The Family of Aaron, or the High-priestly Line to the Exile:* v. 27-41. a. Aaron's descent from Levi: vers. 27-29.—*Gershon, Kohath, and Merari.* So run the names of the three sons of Aaron in the Pentateuch, Gen. xlv. 11, Ex. vi. 18. The form *קָהָת* is there constant, while for *קָהָת* is occasionally *קָהָת*.—Ver. 28. The names of the four sons of Kohath (the father of the chief Levitical line) are literally the same in Ex. vi. 18. Likewise the names of the three children of Amram, and those of the four sons of Aaron, ver. 29, agree literally with Ex. vi. 20, 23; comp. Num. iii. 2-4, and in 1 Chron. xxiv. 2, the account of the premature death of Nadab and Abihu by a divine judgment, reminding us of Lev. x. 1 ff.—b. The descendants and successors of Eleazar (Num. xx. 28; Josh. xiv. 1) in the office of high priest: vers. 30-41. Only this series of high priests from Eleazar is given here, as in vi. 35 ff., not that from Ithamar, as the former only is strictly legitimate. That the line from Ithamar, to which Eli belonged (1 Sam. ii. 30),—whose son was Phinehas, and grandson, Ahitub (1 Sam. iv. 11, xiv. 3), further, Ahitub's son Ahijah or Ahimelech (comp. 1 Sam. xiv. 3 with xxii. 9 ff.), lastly, this Ahimelech's son Abiathar (from whom Solomon took the high-priesthood to give it to Zadok, 1 Sam. xxii. 20; 1 Kings ii. 26-35),—was not unknown to our author, is shown by his account in 1 Chron. xxiv. 3 ff. But the

line of Eleazar only must have passed with him as really legitimate; for here, and in vi. 35 ff., he ignores the line of Ithamar running parallel with it for several generations (from Uzzi, ver. 31, the contemporary of Eli, to Zadok, the contemporary and rival of Abiathar, ver. 34). On the relation existing between those collateral lines in the times of Saul and David we find nothing certain, either in our books or in those of Samuel or Kings. So much appears certain, however, from various intimations in the latter books, that the statement of Josephus (*Antiq. Jud.* viii. 1. 3; con p. ch. v. 12), that the descendants of Eleazar kept quiet, and lived as private persons during the supremacy of Eli, Phinehas, Ahitub, and Ahimelech, is incorrect, and rests on mere conjecture. Rather, from 1 Kings iii. 4 ff. (comp. 1 Chron. xvi. 39), Zadok appears to have presided at Gibeon, contemporary with Abiathar (the constant companion of David, 1 Sam. xxii. 20-23) at Jerusalem over the service of the sanctuary; and even before David, there seems to have been a certain co-existence of different sanctuaries with different high priests in different places,—an assumption that is at least better supported than the conjecture proposed by Thenius on 2 Sam. viii. 17, that, in David's time, the two high priests of the collateral houses might have held office in alternate years.—Ver. 35. *And Ahimaaz begat Azariah.* As Ahimaaz (ver. 38) is son of Zadok, he belongs to the reign of Solomon, within which also his son Azariah may have been high priest. Without doubt, the notice standing in ver. 36, beside a younger Azariah (grandson of the other), "he that served as priest (*כֹּהֵן*), Ex. xl. 13; Lev. xvi. 32) in the house that

Solomon built in Jerusalem," only suits the present Azariah, the grandson of Zadok. For in 1 Kings iv. 2, also, Azariah the son (more exactly grandson) of Zadok is named as priestly prince under Solomon; his grandson of the same name in ver. 36 cannot have lived before the time of Rehoboam, or even Asa or Jehoshaphat. We must therefore assume, with Bertheau, that the words quoted from ver. 36b originally stood after the name *אֶזְרִיָּהוּ*, ver. 35a,—an assumption which,

from the second occurrence of the same name shortly after, and from the notorious occurrence of such erroneous transpositions in our section (see on ver. 49 f.), involves no difficulty, and at least commends itself more than the attempt of Keil to identify the Azariah of ver. 36 with the high priest of this name under king Uziah (who, 2 Chron. xxvi. 17, boldly resisted the attempt of this king to burn incense in the sanctuary).<sup>1</sup> The name Azariah appears to have often recurred in the family of the high priest in the time of the kings; for as our series contains this name no less than three times (vers. 35, 36, 40), we know from other accounts several other high priests of the name before the exile; thus, besides the one in Uziah's time, another in the time of Hezekiah, 2 Chron. xxi. 10, who cannot possibly be identi-

<sup>1</sup> It is only an insipid rabbinical conceit, which Keil should not have reproduced, of Rashi and Kimchi to apply the words, ver. 36b, "he that served as priest in the house that Solomon built," to the bold stand of the Azariah, under Uziah, against this king recorded in 2 Chron. xxvi. 17. But no less untenable is Neteler's assertion (*Chron.* pp. 68, 940), that Azariah was the son of Jehoiada, the husband of Jehoshaphat, and effector of that revolution which raised Joash to the throne (2 Kings xi.; 2 Chron. xxiii. 1 ff.); see on 2 Chron. xxiii. 3.



cal with those here mentioned. For the one named in ver. 40 as the son of Hilkiah (2 Kings xxii.) may have lived under Josiah, nearly a century after Hezekiah; of all the three Azariahs of our section, therefore, only the first (ver. 35) can coincide with one of the elsewhere mentioned high priests of this name, and this can have been no other than that contemporary of Solomon named in 1 Kings iv. 2.<sup>1</sup>—Ver. 37. *And Azariah begat Amariah*. This is the Amariah mentioned, 2 Chron. xix. 11, in the history of Jehoshaphat. Here Oehler, Art. "Hoherpriester" in Herzog's *Real-Encycl.* vi. 205, is certainly right, though opposed by Keil; in the sixty-one years between Solomon's death and Jehoshaphat's accession, the four high priests named between Zadok and Amariah may very well have followed in succession.—Ver. 38. *And Ahitub begat Zadok*. In the neighbourhood of this second Ahitub, whom we must place at the beginning or middle of the ninth century B.C., we miss the Jehoiada who dethroned Athaliah, and governed some time for the young king Joash (who was perhaps, however, not properly high priest, but only "chief of the priesthood of his time," that is, a very influential priest; see on 2 Chron. xxiii. 8). Even so somewhat later in the vicinity of Shallum is wanting the Uriah, known from 2 Kings xvi. 10 ff., who was high priest under king Ahaz. The list from vers. 37–40, or for the last period of the kings (ninth, eighth, and seventh centuries), appears very defective and concise, like the New Testament genealogies of Jesus (Matt. i. 8–10; Luke iii. 28–31), which make the longest leaps in this very epoch. The number of the links omitted in our list between the high priests for the time of Solomon (ver. 36) and Seraiah must be at least seven; for with the ten generations of high priests enumerated vers. 36–40, correspond seventeen generations of the house of David, from Solomon to Zedekiah (comp. iii. 10–27); and there is no reason why the line of priests should have a less rapid succession of generations than that of kings.—Ver. 41. *And Jehozadak went away, to captivity in Babylon*. יהוזכד stands here for the usual more

definite יהוזכד בבל, Jer. xlix. 3. The carrying away of this Jehozadak must have taken place before the destruction of Jerusalem (perhaps 599); for at the destruction of Jerusalem (588), not he, but his aged father Seraiah, grandson of Hilkiah, was high priest, as appears from the account in 2 Kings xxv. 18, 21, of his capture by Nebuchadnezzar and execution at Riblah. Jehozadak, in exile, became father of that Joshua who returned 536 B.C. with Zerubbabel at the head of the exiles, Ezra iii. 2 v. 2, Hag. i. 1.

With the series here given of the high priests from Aaron to the exile, agrees that in Ezra vii. 1–5, which is more summary, and makes even greater omissions. If we compare the sixteen names there given, from Seraiah to Aaron, with twenty-two of our list, the shorter list of Ezra appears to be an abbreviated extract of the present longer one. But the author of the latter

<sup>1</sup> With Kell's and Bähr's attempt (*Bibelsw.* part vii. p. 25 ff.) to regard the "Azarah son of Zadok" of this passage, not as priest or high priest, but as the first of the great civil functionaries of Solomon, we cannot agree, because יהוזכד is then taken in too abnormal a sense. Comp. Gesenius-Dietrich on the word בָּרֶן.

cannot have aimed at absolute completeness. The יהוזכד used by him to denote the descent is quite as much a mere phrase of indefinite and elastic meaning as the כֹּהֵן of Ezra. Moreover, the argument of Gramberg, p. 55, from the repeated occurrence of the same names in our list, for the assumption of an arbitrary process of compiling by the Chronist, has been long refuted by Movers, Keil, and others. On the extra-biblical traditions concerning the series of high priests before the exile, in Josephus, in the *Seder Olam*, etc., comp. Lightfoot, *Ministerium templi*, Opp. t. i. p. 682 sqq.; Selden, *De successione in pontif.* l. i.; and Reland, *Antiq.* ii. c. 2. So far as these accounts supplement the statements of our text, they are almost devoid of any historical authority. [The line from Aaron is not said to be a list of actual high priests. External influence seems to have often determined who should be the actual high priest.—J. G. M.]

2. *The Descendants of Gershom, Kohath, and Merari*: vi. 1–15.—These are first given alone with their sons (vers. 1–4); then follow further genealogical statements regarding the descendants of the most important of these sons, who became the ancestors of the three chief families of the Levites. That in the Kohathite family the line of Amram, the father of Aaron, is not given again, as in v. 27 ff., is explained by this, that the families of the Levites, not that of the high priest, are here to be registered. For the form "Gershom," comp. on v. 27. The two sons each of Gershom and Merari, and the four sons of Kohath, bear the same names as in the Pentateuch, Ex. vi. 16–19, Num. iii. 17–20, xxvi. 57 ff.—Ver. 4b. *And these are the families of Levi, after their fathers*. This formula, found by the author in his source, seems rather to be the superscription for the following special genealogy of the Levites, than the subscription to what precedes; but comp. Ex. vi. 19, where the same words serve clearly as the subscription to the list of the sons and grandsons of Levi.—Vers. 5, 6. *Descendants of Gershom*.—To Gershom: Libni his son, etc. The לְבִי before גֵּרְשֹׁם serves for introduction, and therefore stands in another sense than in Ezra ii. 6, 16, where it is *nota genitivi*; comp. rather Ps. xvi. 3; Isa. xxxii. 1.—Jeatherai, the last in this eight-link chain of the descendants of Gershom, may have lived in the times of Saul and David, but is not otherwise known. That some of the names in this series, Jahath, Zimmah, and Zerah, occur also among the ancestors of Asaph, who springs from the line of Shimi (vers. 24–28), does not warrant the identification of the two series, nor (as Bertheau affirms) the assumption that "these are inserted, not because they lead to Jeatherai, but because they belong to the ancestors of Asaph." As if the recurrence of the same names in different lines were not usual in our genealogical sections!—Vers. 7–13. *Descendants of Kohath*. Three series of names, each beginning with a new בִּנְיָן or בְּנֵי (vers. 7, 10, 13), without ex-

hibiting their genealogical connection. The very beginning: "The sons of Kohath: Amminadab his son," involves a surprising deviation both from ver. 3 and from Ex. vi. 18 ff., where no Amminadab occurs among the sons of Kohath. As the latter parallels, as ver. 23, agree in naming

an Izhar as the link between Kohath and Korah, with Keil and the majority of older expositors, Amminadab is to be regarded as a by-name of Izhar; for to regard Amminadab, with Bertheau, as a descendant of Izhar, and suppose an omission of the latter by some oversight, is less probable. Why should not the name Amminadab, otherwise occurring among the descendants of Judah as father of Nahshon and father-in-law of Aaron (Ex. vi. 23; Num. vi. 23; Ruth i. 19; comp. 1 Chron. ii. 10), by some no longer discoverable cause, serve as a by-name to Izhar, the second son Kohath!—*Korah his son, Assir his son, Elkanah his son, and Ebiasaph his son.* If we compare the series in vers. 18-23 of the ancestors of Heman, which presents so many points of contact with the present, that it may and must be used for the elucidation of several of its obscurities, it appears that Ebiasaph also (the father of that second Assir who is named ver. 8) is a son of Korah, and a brother of that first Assir; and in fact Assir, Elkanah, and Ebiasaph appear in Ex. vi. 24 as sons of Korah. Thus these three, notwithstanding the inexact phraseology of our list, which seems to exhibit them as father, son, and grandson, are rather to be taken for brothers. That Ebiasaph, the third of these Korahites, had a son Assir, and this a son Tahath, is recorded also in the genealogy of Heman, ver. 22. On the contrary, the names of the three following members, Uriel, Uziah, and Shaul, vary from the parallel names Zephaniah, Azariah, and Joel, in the line of Heman, ver. 21; whence it would appear natural to assume a double name (favoured by the known identity of the king's name, Uziah-Azariah) for these three members; but this is liable to grave doubts.—Ver. 10. *And the sons of Elkanah: Amasai and Ahimoth.* Among the ancestors of Heman also, ver. 20, an Amasai is named as son of an Elkanah. It is natural to identify that Elkanah with the present, to take him for a son of Joel, son of Azariah, and so supply the severed connection between Shaul, ver. 9, and Elkanah. The present Elkanah might also, indeed, be the son of Korah mentioned ver. 8, and brother of Ebiasaph. It is impossible, however, to decide absolutely.—Ver. 11. *Elkanah his son, Elkanah of Zoph his son, or "Elkanah Zophai."* As the text is here notoriously corrupt, and an Elkanah, be it the first or the second, is redundant (see Crit. Note), it should perhaps be emended, with Bertheau, "Elkanah his son, Zophai his son," etc. In this case, a desirable agreement with ver. 20 is gained, where Elkanah appears, not indeed as son, but as grandson of Amasai (through a certain Mahath omitted in our text), and where, further, Zuph is named as son of this Elkanah, a name that is obviously identical with Zophai (comp. Kelubai, ii. 9, with Kelub, iv. 11).—Ver. 12. *Eliab his son, Jeroham his son, Elkanah his son.* As "Nahath," the father of Eliab, bears a name that is closely allied in etymology to Toah, the son of Zuph (or Zophai), in the series of the ancestors of Heman, ver. 19, and so may pass for a by-form of this name, אֶלְכָנָה also appears to be a collateral form of אֶלְיָאָה, ver. 19; but Jeroham and Elkanah coincide exactly with the two there named predecessors (or rather descendants) of Eliab. Hence the two parallel series actually agree out and out,

from Zuph to the last Elkanah. So much the more certainly is אֶלְכָנָה (comp. ver. 18), forming the transition to ver. 13, to be supposed omitted at the end of our verse, or the assumption at least to be made that the author (as follows at once from ver. 13) meant by the last Elkanah no other than the father of Samuel.—Ver. 13. *And the sons of Samuel: the first-born Vashni, and Abiah.* That here the name of Joel, who was actually the first-born of Samuel, and is named, ver. 18, as his proper scion, has fallen out, appears indubitable from 1 Sam. viii. 2; comp. Crit. Note. On the whole, the present genealogy of Kohath coincides with that of the ancestors of Heman in vers. 18-23, though the text of our list appears the more defective, inaccurate, and partly corrupt.—Vers. 14, 15. *Descendants of Merari, of the line of Mahli, from whom six generations of direct descendants are given.* Against Bertheau's attempt to identify the names Muhli, Libni, Shimi, Uzzah, Shema, Haggiah, Asaiah with those of the ancestors of Ethan in vers. 29-32 (Mushi, Mahli, Shamer, Bani, Amzi, Hilkiah, Amaziah), in order to represent the three series of our section as mere parallels to the three series of the following section, see the remarks of Keil (p. 89). The latter justly asserts, in reference to ver. 4a: "The vers. 14 and 15 furnish a list of the family of Mahli, whereas the ancestors of Ethan, vers. 29-32, belong to the family of Mushi. Accordingly, our series cannot be designed to introduce Ethan or Ethan's ancestors. This hypothesis is altogether a castle in the air."

3. *The Ancestors of the Levitical Songmasters Heman, Asaph, and Ethan:* vers. 16-34.—*And these are they whom David set over the singing in the house of the Lord;* comp. xv. 17 ff. and 2 Chron. xxxix. 27.—עֲלִי-יִשָּׁר, properly: "to the hands of song," that is, for the singing, for the purpose of leading and executing it.—*After the resting of the ark;* from the time when the ark (אֲרוֹן הַבְּרִית = אֲרוֹן), instead of its previous wandering, had a permanent abode on Mount Zion, 2 Sam. vi. 2, 17.—Ver. 17. *And they ministered before the dwelling of the tent of meeting with singing.* "Before the dwelling;" for in the court, before the holy tent, or before the temple, took place the public worship, consisting of sacrifice and singing. The genitive, "of the tent of meeting" (institution), is explicative of the dwelling, that is, the dwelling of God among His people. This means, in the first place, the tent of institution or meeting (אֹהֶל-מוֹעֵד), which David erected on Zion, as the immediate predecessor of the stone temple (2 Sam. vi. 17 ff.; 1 Chron. xxi. 28 ff.; 2 Chron. i. 3), and along with which the old Mosaic tent of meeting continued a long time in Gibeon, with a separate service (1 Chron. i. 29; 2 Chron. i. 3; 1 Kings iii. 4). That this Davidic tent on Zion is intended in the first place, is shown partly by the following reference to the building of Solomon's temple, and partly by the circumstance that the following genealogy takes its start from the three songmasters of David.—*And they attended in their order to their service.* "In their order" (בְּמִשְׁפָּחָם), that is, according to the order prescribed by David,—so, namely, that (ver. 18 ff.)

Heman the Kohathite, as chief leader of the whole choir, should stand in the middle, Asaph the Gershonite, with his choir, on his right, and Ethan the Merarite on his left, in conducting the sacred singing of the temple (comp. xvi. 37 ff., xxiv. 1; 2 Chron. xxx. 16).—Ver. 18. *And these* (the following) *are they who attended, and their sons*, with the choirs formed of their sons and their families. The names of their sons, see in xxv. 2-4. Here it is intended to trace, not so much the descendants of these songmasters from David's time down, as rather their ancestors up to Levi.—*Of the sons of Kohath: Heman the singer.* He stands before the rest, and is distinguished from them by the mere predicate, "the singer" (הַמְשִׁיר; Sept. ὁ ψαλτφόρος), because the

chief leading of the temple singing belonged to him. He appears here as the grandson of Samuel, which is chronologically and genealogically admissible, and is needlessly questioned by Hitzig (*Gesch. d. Ier.* p. 125 f.), who denies that Samuel belonged to the house of Levi. On the series of Kohathites now following to ver. 23, consisting of twenty-two generations, and its relation to that in vers. 7-13, see above.—Ver. 23. *The son of Levi, the son of Israel.* Only here is this ascent beyond Levi to the patriarch of all Israel; comp. Luke iii. 38: *סוּ אֲדָם סוּ שׁוּר.*—Vers. 24-28. The ancestors of Asaph the Gershonite.—*And his brother Asaph.* "Brother," obviously in a wider sense, as relative and fellow-officer in the sacred service. On the relation of his genealogy, including fifteen members to the earlier series of Gershonites, see on vers. 5, 6.—Vers. 29-32. The ancestors of Ethan the Merarite.—*And the sons of Merari, their brethren on the left*, forming the choir standing on the left. For the name Jeduthun (יְדֻתָּן, "praiseman"), otherwise occurring

for Ethan, perhaps an honorary surname, comp. xvi. 41, xxv. 1; 2 Chron. xxxv. 15; Neh. xi. 17. The series of Ethan's ancestors must be greatly abbreviated, as it contains only twelve names up to Merari.—Ver. 32. *The son of Mahli, the son of Mushi, the son of Merari.* If Mahli and Mushi, ver. 4, be named together as sons of Merari (as also Lev. iii. 20), this does not contradict our passage, as Mahli is plainly enough designated, not as son, but as grandson of Merari, therefore as nephew or perhaps grand-nephew of Mushi the younger son of Merari. On the diversity of the whole series, vers. 29-32, from that in vers. 14, 15, see on these verses.—Ver. 33 f. *And their brethren the Levites, given for all service*, etc. "Their brethren the Levites" are other Levites beside the singers already mentioned. A general notice of the ministry of the Levites not belonging to the families of the singers thus closes our section, as the like notice of the liturgical functions of the singers themselves (vers. 16, 17) opened it. כְּתֻנֹתֵי, "given

to all service," that is, given to Aaron and his descendants, to the priestly family appointed for service in the performance of worship; comp. Num. iii. 9, viii. 16-19, xviii. 6; also Samuel's consecration or dedication to the temple service, 1 Sam. i. 11, 28, and the *oblatus* of monkery in the middle ages, for example, Bernard, etc.—Ver. 34. *And Aaron and his sons offered.* There are three functions of the priestly portion of the Levites:—1. Sacrifice (on the altars of burnt-

offering and incense), Num. xviii. 1-7; 2. Ministration in the holy of holies, 1 Chron. xxviii. 13; 3. Propitiation or expiation for Israel, Lev. xvi. 32.—*In all that Moses, the servant of God, had commanded.* For this honourable designation of Moses, comp. Num. xii. 7; Deut. xxxiv. 5; Josh. i. 1, 13; Heb. iii. 2 ff.

4. *The Series of High Priests from Eleazar to Ahimaaz:* vers. 35-38.—This section is closely connected with the two preceding verses; for it states who were "the sons of Aaron" named, ver. 34, as the conductors of the priestly service in the temple. This series (which agrees essentially with v. 30-34; comp. Ezra vii. 1-5) is brought down only to Ahimaaz, the contemporary of Solomon (comp. 2 Sam. xv. 27), because in the whole section, from ver. 16, a "source" is used in which the prominent families of Levi in the time of David (and Solomon) were described, and along with the genealogies of Heman, Asaph, and Ethan, that of Ahimaaz also stood, which the author of Chronicles was induced to insert for the sake of completeness and confirmation of the former series" (Bertheau). This series of high priests, breaking off with the time of Solomon, does not form a specially suitable transition to the following list of the Levitical cities (against Keil), although by its introductory words (especially by the suffix מְשִׁבֹּתָם, ver. 38, that points to מְשִׁבֹּתָם, ver. 35) it appears closely connected with the foregoing section.

5. *The Cities of the Levites:* vers. 39-66.—*And these are their dwellings, by their districts in their border*—the border which was then assigned to the several Levitical families. The superscription may have stood in the document which the Chronist here follows; it is wanting in the list of the dwellings of the Levites, Josh. xxi., which runs in the main parallel to this, but deviates in form and in many details. For מִיָּדָה (from מִדְּבָר, *circum dare*), in early times, village of nomades, of tents (Gen. xxv. 16; Num. xxi. 10), here district, circuit of dwellings, comp. Ps. lxxix. 26.—*Of the sons of Aaron, of the family of the Kohathites; for to them was the lot.* These words form the special superscription to vers. 40-45.

After הַנְּזִיל, perhaps רִאשִׁינָה has fallen out; comp. Josh. xxi. 10. At all events, the first lot is here in question.—Vers. 40, 41 agree almost literally with Josh. xxi. 11, 12, only Hebron has there its old name Kiriath Arba; and for "in the land of Judah," stands "on the mountains of Judah."—*And its suburbs round about it.* מְרִשִּׁים is the standing phrase for the pastures (Kamph.) or commons belonging to the cities, as distinguished from the field שָׂדֶה, or arable land, ver. 41. For the historical contents of ver. 41, comp. also Josh. xiv. 14, xv. 13.—Ver. 42. *And to the sons of Aaron they gave the free towns Hebron and Libnah.* As Hebron only was a free town (עִיר מְקִלָּה הָרוּצָה), place of refuge for the manslayer), the plural appears at least inexact. The parallel, Josh. xxi. 13, has the correct form עִיר. The same occurs with respect to Shechem, ver. 52.—*And Jattir, and Ashtemoa, and its suburbs.* After יַתִּיר, the standing addition

וְאֶת־מִנְיָשֵׁי, which is found in Josh. xxi. 13 as always.—Ver. 43. *And Hilen and its suburbs.* Instead of הִילָן, Josh. xxi. 15 has the more correct הִלָּן (comp. Josh. xv. 51).—Ver. 44. *And Ashan and its suburbs.* The name אֶשָּׁן in this place appears more correct than אֶשֶׁן in Josh. xxi. 16. Immediately after this Ashan the name of Juttah must have fallen out, as appears from Josh. xxi.; as in ver. 45 the name of Gibeon before Gaba. This twofold omission is indirectly confirmed by the closing notice in ver. 45: "all their cities were thirteen cities in their families;" for at present, the list referring to the tribes of Judah, Simeon, and Benjamin, vers. 42-45, contains only eleven cities. Besides, the third of the Levitical cities in Benjamin is called, Josh. xxi. 18, not Allemeth (עֲלֵמֶת), but Almon (עֲלָמוֹן). It is impossible to decide which is the original form.—Vers. 46-48 give summarily only the number, not the names, of the cities of the remaining Levites of the families of Kohath, Gershon, and Merari (parallel to vers. 5-7 in Josh. xxi.); the enumeration by name follows ver. 51 ff.—*Of the family of the tribe, from the half-tribe.* Between these words of ver. 46 (הַמִּשְׁפָּחָה וְהַחֲצִיתָא) there is an obvious gap; according to Josh. xxi. 5, the words "Ephraim, and of the tribe of Dan and" have here fallen out.—Ver. 47. *And of the tribe of Manasseh in Bashan.* More exactly, Josh. xxi. 6, "and of the half-tribe of Manasseh in Bashan," though we may do without the missing חֲצִיתָא. Vers. 49, 50 disturb the progress of the enumeration, which, after the summary statements of the foregoing three verses, raises the expectation of a specification of the cities of the other Kohathites in a way so surprising, that their original occupation of another place, and that before ver. 39b ("of the sons of Aaron," etc.), admits of no doubt; comp. Josh. xxi., where they stand in vers. 8, 9 as superscription of the list of cities assigned to the priests. As they are there annexed to the summary statement, vers. 5-7, which forms here vers. 46-48, a mechanically proceeding compiler takes them over with these at once, and the Chronist, who followed this compiler, neglects to repair his negligence.—*These cities which they called by names.* The plurals יְשֻׁבוֹת and יְקָרָא are suitable explanations, instead of the corresponding singulars in Josh. xxi. 9, as the subject, "the sons of Israel," is easily supplied to the verb from ver. 48, and several names of cities are given. The masc. אֲתֵרִים, instead of אֲתָרִים, may be only an oversight (Berth., Keil).—Vers. 51-55. *The cities of the remaining Kohathites;* comp. Josh. xxi. 20-26. *And of the families of the sons of Kohath.*—Instead of בְּמִשְׁפַּחֹתָם, is perhaps to be read בְּמִשְׁפָּחוֹתָם, "and with respect to the families," etc.—Ver. 52. For the pl. "free towns," comp. on ver. 42.—Ver. 53. *And Jokmeam.* Josh. xxi. 22 gives for יִקְמֵעָם an otherwise unknown קִמְצִים; but the Sept. confirms the former reading by its Ἰοκμαῖ.—Ver. 54. *And Aijalon and its suburbs, and Gath-rimmon and its suburbs.*

In Josh. xxi. 23, 24, these two Levitical cities, with two others here omitted, Eltekeh and Gibbethon, belong to the tribe of Dan. According to this, before these words a whole verse has fallen out: "and of the tribe of Dan, Eltekeh and its suburbs, Gibbethon and its suburbs." That the mention of the tribe of Dan is here for the second time avoided (comp. ver. 46), can scarcely be called accidental; comp. on vii. 12.—Ver. 55. *Aner and its suburbs, and Bilam and its suburbs.* Josh. xxi. 25 calls the two Levitical cities in West Manasseh rather Tanach and Gath-rimmon; but these names appear to be errors of transcription originating in the foregoing verse. In this case, our text should be the more correct, only that בִּלְעָם (Josh. xvii. 11) should perhaps be changed into יִבְלָעָם.—*To the family of the remaining sons of Kohath.* These words, formally annexed to "they gave," etc., ver. 52a, form a kind of subscription, in which, perhaps, the singular "family" should be changed into the plural; comp. מִשְׁפָּחוֹתָם, Josh. xxi. 26.—Vers. 56-61. *The cities of the Gershonites;* comp. Josh. xxi. 27-33.—*Golan in Bashan.* That Golan is one of the six cities of refuge, like Hebron, Shechem, etc., is not mentioned; this again is one of the omissions in which our text abounds. For the name Ashteroth, Josh. xxi. 27 substitutes Beeshterah (בְּעִישְׁתֵּרָה), perhaps compounded of בֵּית־עִישְׁתֵּרָה. This city (Deut. i. 4, Josh. xiii. 12, once the seat of king Og) was perhaps formerly called Ashteroth-karnaim, Gen. xiv. 5, now Tell Ashteroth, some hours north-west of Edrei.—Ver. 57. *Kedesh and its suburbs.* For קִדְשָׁא, Josh. xxi. 28 has more correctly קִישְׁוֹן, as in ver. 58 the reading יְרֵמוֹת, Josh. xxi. 29, is perhaps more correct than יְרֵמוֹת, and עֵין זַנִּים than עֵינָם.—Ver. 59. *Mashal (מִשְׁאֵל)* is contracted for מִשְׁאָלָא, Josh. xix. 26. On the contrary, חֻזָּק, ver. 60, appears to be wrongly transcribed for חֻלְקָה, which Joshua has in our passage and xix. 25 (חֻלְקָה in Naphtali, Josh. xix. 24, cannot be here intended).—Ver. 61. *Kedesk in Galilee.* Of this city, also, it is not noted that it belonged to the six free towns, Josh. xxi. 32. On its site, west of the lake Merom, where Kedes now lies, see Rob. iii. 682, Raumer, *Paläst.* p. 116.—The following Hammon corresponds to Hammoth-dor, Josh. xxi. 32, and to Hammath, Josh. xix. 35, which three forms appear all to point to hot springs in the vicinity of the place. In Joseph. *Antiq.* xviii. 2, 3, the name is Ἀμμαῖος. For Kiriathaim, Josh. xxi. 32 has the contracted form Kartan (קִרְתָּן), that stands to the present full form as דִּוְרָתָן, 2 Kings vi. 13, to דִּוְרָתָן, Gen. xxxvii. 17.—Vers. 62-66. *The cities of the Merarites;* comp. Josh. xxi. 34-37.—*To the sons of Merari that remained,* namely, the Levites, as the fuller form הַלְוִיִּם הַנִּשְׁתַּחֲוִּים, Josh. xxi. 34, shows, which may mean, "those of the Levites still to be men-

tioned."—*Rimmono and its suburbs, Tabor and its suburbs.* Here the names of two other cities of Zebulun have fallen out, Jokneam and Kartah. But even the two here named have other names there, where, for רַמּוֹנָה, the probably less correct רַמְמֹנָה appears (comp. the repeated mention of a city רַמּוֹן in Zebulun, Josh. xix. 13), and where, in place of our רַבְדִּי, stands the name נְהַלֵּל, which is certainly identical with Nahalol, Judg. i. 30, and is perhaps found in the present Nalul, southwest of Nazareth. It is hard to say how our רַבְדִּי came into the text instead of the undoubtedly original נְהַלֵּל; possibly the author meant, instead of the city, only the region where it lay—Mount Tabor (Movers); possibly the name of the city fell out, and of the determination of its site, that was perhaps included in the words רַבְדִּי נְבִלָה כְּסִלָּה רַבְדִּי, only the last word remains (Berth.); or possibly the place bore two quite different names.—Vers. 63, 64 are wanting in some editions of the books of Joshua, where they are xix. 36, 37. But the most and best mss. contain them, and there is no decisive reason for their condemnation as spurious; see the particulars in Fay on the passage.—*And beyond Jordan by Jericho, east of Jordan.* This determination of place (which is often found in like terms, Num. xxii. 1, xxvi. 3, xxxiv. 15; comp. on 2 Chron. viii. 3) is wanting in the book of Joshua, which in other respects agrees with our verse, only that it omits not to mark Bezer as a free town.—Ver. 65. *And out of the tribe of Gad, Ramoth in Gilead.* Here also is wanting the mention of its being a city of refuge; comp. Josh.

xxi. 36, where also the name is written, not as here, רַמּוֹת, but רַמְמֹת, as of the two places mentioned in the following verse, the latter is there not Jaazer but Jazer; comp. Num. xxi. 32. The situation of these towns is wholly unknown.

Moreover, let us compare, with respect to the Levitical cities in general, the not unimportant remark of Hengstenberg, *Gesch. d. Reichs Gottes unter dem A. B.* ii. 1, p. 259: "the number of the cities in all amounted to forty-eight. At first sight, for a comparatively small tribe, this appears to be too great. But this appearance vanishes, when we consider that in these cities, not the Levites alone, but, along with them, craftsmen and others from the other tribes dwelt, who made often the greater part of the population; comp. Lev. xxv. 33; 1 Chron. vi. 40, 41 (Caleb as inhabitant of the lands of Hebron), etc." There is weight also in his remark, p. 260, on the many differences between our list and Josh. xxi.; these "are most easily explained by the fact that some of the cities assigned to the Levites were at the time (when the land was divided among the twelve tribes) in possession of the Canaanites, and as the hope of their immediate conquest failed, were first recovered from them by others, in whose possession they remained, on account of the inconvenience of the change." In many cases this assumption may be correct, and serve to explain the double names, as Ashau and Ain, Allemeth and Almon, Kedesh and Kishion, Aneim and Engannim, Tabor and Nahalal, etc. (See on vers. 44, 45, 57, 58, 62.) But that, besides numerous corruptions of the text, errors in transcription, and omissions of names, sentences, and clauses, took place not merely in our text, but also in that of Joshua, must have been abundantly evident from our exegetical and critical remarks.

e. THE FAMILIES OF THE REMAINING TRIBES (EXCEPT DAN AND ZEBULUN), AND IN PARTICULAR OF THE BENJAMITE HOUSE OF SAUL.—CH. VII. VIII.

1. The Families of Issachar, Benjamin, Naphtali, West Manasseh, Ephraim, and Asher: ch. vii.

a. The Tribe of Issachar: vers. 1-5.

CH. VII. 1. And the sons<sup>1</sup> of Issachar: Tola and Puah, Jashub<sup>2</sup> and Shimron, four.

- 2 And the sons of Tola: Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Samuel, heads of their father-houses to Tola, valiant heroes in their generations; their number in the days of David was twenty and two
- 3 thousand and six hundred. And the sons of Uzzi: Izrahiah; and the sons of
- 4 Izrahiah: Michael, and Obadiah, and Joel, Ishiah, five heads in all. And with them, by their generations, by their father-houses, troops of the host of war,
- 5 thirty and six thousand; for they had many wives and sons. And their brethren of all the families of Issachar, valiant heroes, eighty and seven thousand was their register for all.

b. The Tribe of Benjamin: vers. 6-11.

- 6, 7 Benjamin: Bela, and Becher, and Jediael, three. And the sons of Bela: Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five, heads of father-houses, valiant heroes; and their register was twenty and two thousand and
- 8 thirty and four. And the sons of Becher: Zemirah, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alemeth:
- 9 all these were the sons of Becher. And their register by their generations, heads of their father-houses, valiant heroes, twenty thousand and two hundred.

- 10 And the sons of Jediahel: Bilhan; and the sons of Bilhan: Jeush,<sup>2</sup> and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tarshish, and Ahishahar.  
 11 All these were sons of Jediahel, by the heads of the fathers, valiant heroes, seventeen thousand and two hundred going out in the host for war.

*γ. Another Tribe, and the Tribe of Naphtali: vers. 12, 13.*

- 12, 13 And Shuppi and Huppi, sons of Ir: Hushim, sons of another. The sons of Naphtali: Jahziel, and Guni, and Jezer, and Shallum, sons of Bilhah.

*δ. Half-Tribe of Manasseh (west of Jordan): vers. 14-19.*

- 14 The sons of Manasseh: Ashriel,<sup>4</sup> whom his concubine, the Aramitess, bare;  
 15 she bare Machir, the father of Gilead. And Machir took a wife for Huppi and Shuppi, and the name of his sister was Maachah, and the name of the  
 16 second was Zelophehad; and Zelophehad had daughters. And Maachah, wife of Machir, bare a son, and she called his name Peresh; and the name of  
 17 his brother was Sheresh; and his sons were Ulam and Rekem. And the sons of Ulam: Bedan: these are the sons of Gilead, the son of Machir, the son of  
 18 Manasseh. And his sister Hammolecheth bare Ishod, and Abiezer, and  
 19 Mahlah. And the sons of Shemidah: Ahian, and Shechem, and Likhi, and Aniam.

*ε. The Tribe of Ephraim: vers. 20-29.*

- 20 And the sons of Ephraim: Shuthelah, and Bered his son, and Tahath his  
 21 son, and Eladah his son, and Tahath his son. And Zabab his son, and Shuthelah his son; and Ezer and Elad; and the men of Gath that were born in the land slew them, because they came down to take away their cattle.  
 22 And Ephraim their father mourned many days, and his brethren came to  
 23 comfort him. And he went in to his wife, and she conceived and bare a son,  
 24 and he called his name Beriah, because it went evil with his house. And his daughter was Sherah, and she built Beth-horon, the nether and the upper, and  
 25 Uzzan-sherah. And Rephah his son, and Resheph and Telah his son, and  
 26, 27 Tahan his son. Ladan his son, Ammihud his son, Elishama his son. Non his son, Joshua his son. And their possession and their habitations were Bethel and her daughters, and eastward Naaran, and westward Gezer and her daughters, and Shechem and her daughters unto Ajjah<sup>5</sup> and her daughters.  
 29 And on the side of the sons of Manasseh, Bethshean and her daughters, Taanach and her daughters, Megiddo and her daughters, Dor and her daughters; in these dwelt the sons of Joseph the son of Israel.

*ζ. The Tribe of Asher: vers. 30-40.*

- 30 The sons of Asher: Imnah, and Ishuah, and Ishui, and Beriah, and Serah  
 31 their sister. And the sons of Beriah: Heber and Malchiel; he is the father  
 32 of Birzavith.<sup>6</sup> And Heber begat Japhlet, and Shomer, and Hotham, and  
 33 Shua their sister. And the sons of Japhlet: Pasach, and Bimhal, and  
 34 Ashvath: these are the sons of Japhlet. And the sons of Shemer: Ahi, and  
 35 Rohgah, and Hubbah,<sup>7</sup> and Aram. And the son of Helem his brother:  
 36 Zophah, and Imna, and Shelesh, and Amal. The sons of Zophah: Suah, and  
 37 Harnepher, and Shual, and Beri, and Imrah, Bezer, and Hod, and Shamma,  
 38 and Shilshah, and Ithran, and Beera. And the sons of Jether: Jephunneh,  
 39 and Pispah, and Ara. And the sons of Ulla: Arah, and Hanniel, and Riziah.  
 40 All these were the sons of Asher, heads of father-houses, choice, valiant heroes, heads of the princes: and their register for the service in war was twenty and six thousand.

<sup>1</sup> For יְבִי read יְבִי, as the Sept. cod. Alex. reads καὶ ὅτι εἰς τὴν ἱερὴν (cod. Vat. has καὶ τὴν εἰς τὴν ἱερὴν).

<sup>2</sup> So the Keri: the Kethib has יְבִי.

<sup>3</sup> יְבִי in the Kethib.

אֲשַׁר appears to be a gloss introduced into the text by the double writing of the following consonants,

אֲשַׁר יִלְ

So (עֵינָה) all the best mss. and prints. The עֵינָה of some other mss. and editions is an error of the pen or the press introduced into the text by the influence of the Sept., Vulg., and Targ.; comp. de Rossi, *Var. lect. ad A. I.*

So the *Keri*: it is doubtful how the *Kethib* בְּרִנֹת is to be pronounced (בְּרִנֹת? with Gesen., who supposes it to be a woman's name).

For יִחְזָבֶה is to be read, with the *Keri*, יִחְזָבֶה.

#### EXEGETICAL.

1. *The Tribe of Issachar*: vers. 1-5.—*And the sons of Issachar*. That יִלְבֵּנִי is an error of the pen for וְבִנֵי (comp. ver. 20, v. 11, etc.), occasioned by the many לְבִנֵי in the previous section

(vi. 42, 46, 47, etc.), is probable in itself, and is confirmed by the Sept. *cod. Alex.* (see Crit. Note). To regard the לְ as introductory, "as for the sons of Issachar," is impossible, because the names of the four sons immediately follow. On the constant *Keri* (יִשְׁכָּר), "obtained by hire" referring to the name יִשְׁכָּר, and on its probable pronunciation, comp. the expositors on Gen. xxx. 16, and Dietrich's *Gesenius*.—*Tola and Puah, Jashub and Shimron*. So run the names also in Num. xxvi. 23 ff., while in Gen. xlv. 15 the second and third vary (פִּזְיָה, פִּזְיָה, and יִזְבֵּן).

—Ver. 2. *Uzzi and Rephaiah*, etc. These sons of Tola occur nowhere else. They are here designated "heads of their father-houses to Tola" their parent; this addition לְתוֹלָה serves to define

לְבֵית אֲבוֹתָם more exactly; but it is somewhat

strange, which raises the suspicion of corruption.

—*Valiant heroes in their generations*, after their births, that is, as they are registered. Before

לְתוֹרֹתָם a לְתוֹרֹתָם appears to have fallen out;

comp. ver. 9. Less probable is the connection of לְתוֹרֹתָם with the following מִסְפָּרָם, against

the accentuation, which Keil proposes, "after their births their number was," etc. Moreover,

the number 22,600 for the men of Issachar fit for service in David's time should rest on the known census made by Joab under this king (ch. xxi.;

2 Sam. xxiv.), and therefore, like the following numbers, vers. 4, 5, 7, 11, etc., should be credible and accurate.—Ver. 3. *Five heads in all*,

namely, Izrahiah the father with his four sons.—Ver. 4. *And with them*, namely, the five heads of

families mentioned ver. 3 (וְעֵלֵיהֶם in עַל), "with,

along with"). The number 36,000 for this family alone is at first sight surprising; but the following remark: "for they (those five heads)

had many wives and sons," is sufficient to explain and justify it, pointing to an unwonted fruitfulness of this family, and making it conceivable

that the grandson of Izrahiah should have nearly twice as many descendants (36,000) as the patriarch Tola (22,600).—Ver. 5. *And their brethren*

... eighty and seven thousand was their register, literally, their register with respect to all (לְכָל).

In this sum total of all the tribes of Issachar in the time of David are included—1. The 22,600

descendants of Tola; 2. The 36,000 of Izrahiah;

and 3. "Their brethren," 28,400 of the other families of the tribe not mentioned by name. The credibility of these numbers is shown by the circumstance that in the two enumerations under Moses the men of Issachar fit for service were respectively 54,400 (Num. i. 29) and 64,800 (Num. xxvi. 25). The comparatively slow increase (about 23,000) during the centuries from Moses to David is due to the desolating troubles in the time of the judges.

2. *The Tribe of Benjamin*: vers. 6-11.—*Benjamin: Bela, and Becher, and Jediael, three*. אֲבִנֵי

or בְּנֵי appears to have fallen out before בְּנֵי.

If only three sons of Benjamin are here enumerated, this seems to contradict Gen. xlv. 21, where ten sons of Benjamin are named; also Num. xxvi. 38, where at least five are named; and 1 Chron. viii. 1 f., where at all events five are enumerated, though some of them are different from those in Numbers. The relation of these four different registers may be thus exhibited:—

Gen. xlv.	Num. xxvi.	1 Chr. viii.	1 Chr. vii.
Bela.	Bela.	Bela.	Bela.
Becher.			Becher.
Ashbel.	Ashbel.	Ashbel.	
Gera.			
Naaman.			
Ehi.	Ahram.	Ahrah (אֶחְרָה).	
Kosh.			
Muphim.	Shephnaphan.		
Huphim.	Hupham.		
Ard.			
		Nochah (נֹחָח).	
		Raphah (רָפָא).	
			Jediael.

From this comparison, it appears that—1. Jediael occurs only here, and may be corrupted from the Ashbel of the other three lists, or a synonymous by-form of it. If this conjecture of most old expositors (with which the derivation of

אֶשְׁבֵּל from אֶשְׁבֵּל [Wellhausen, *Text d. B.*

*Sam.* p. 31] would not agree) were well grounded, our text would give three sons of Benjamin

agreeing with Genesis, and pass over in silence the remaining seven. 2. Becher the second son

of Benjamin, is, to our surprise, wanting in Num. and 1 Chron. viii., although a family of

nine sons, growing into 20,200 men, are given underneath (vers. 8, 9). His omission in those

lists in Num. xxvi. may arise from this, that he did not attain to great numbers in the time of

Moses, but only in the days of David and Solomon, whose enumerations lie at the basis of

the data here. 3. Some of the differences in the other names prove to be mere variations of

pronunciation or structure; thus Ehi, Ahram,

and Ahrah are one and the same; also Mup-

פִּימ (פִּימ), probably written by mistake for שִׁפִּים; see on ver. 12) and Shephupham, Huppim

and Hupham. 4. Two of the ten names in Gen. xli., as the partly more correct genealogy in Num. xxvi. 38-40 shows, are not sons, but grandsons of Benjamin, Naaman and Ard, who were sons of Bela. 5. The two names in Gen. xli. that have no parallel, Gera and Rosh, appear to have died childless, or to have not been blessed with a numerous offspring, to whose existence the later genealogists were not led to make any further reference.—Ver. 7. *And the sons of Bela* . . . *five*, etc. Their names do not agree with the names of the sons of Bela given in viii. 3 and in Num. xxvi. 40; the difference will rest on this, that a part of these heads of father-houses of the family of Bela, or perhaps all of them, were later descendants of their ancestors, and therefore sons in a wider sense.—*Valiant heroes*. בְּבוֹרֵי חַיִּים here and in ver. 10 for the otherwise usual and more concrete בְּבוֹרֵי חַיִּל (vers. 2, 9, etc.).—Ver. 8.

*And the sons of Becher*, etc. Of the names of these nine sons of Becher, the last two, Anathoth and Alemeth, occur otherwise as cities of Benjamin; Alemeth (in the varied form עֲלֵמֶת), vi. 45, and Anathoth there and Isa. x. 30, Jer. i. 1, both as Levitical cities.—Ver. 9. *Heads of their father-houses, valiant heroes*. רָאשֵׁי בֵּית אֲבוֹתָם

is in explanatory apposition with לְחַלְדָּתָם, and בְּבוֹרֵי חַיִּל with the former. The heads of houses are, at the same time, designated as heroes of war. See a similar construction in Ezra iii. 12.—Ver. 10. *And the sons of Bilhah: Jeush, and Benjamin, and Ehud*, etc. Of these grandsons of Jediael, the first is called in the *Kethib* "Jeish" (see Crit. Note); the second bears the name of the patriarch, his ancestor; the third is a namesake of Ehud the judge (Judg. iii. 15), who was of the family of Gera, and scarcely identical with the present one (Gen. xli. 21). Chenaanah, בְּנֵינָה, may incline us to think (with Berth.) of a Canaanitish family incorporated with the Benjamites. The names Tarshish, otherwise denoting a precious stone, and Ahishahar, brother of the morning blush, point to the glory and fame of their bearers, and may be surnames, which afterward became personal names.—Ver. 11. *All these were sons, descendants, of Jediael, by the heads of the fathers registered*. רָאשֵׁי הָאֲבוֹת

stands briefly for רָאשֵׁי בֵּית אֲבוֹת. The לְ before רָאשֵׁי seems to be redundant; it is also wanting in the Sept., and is perhaps to be erased, though it may be dependent on a הוֹרִיחֶשֶׁם (ver. 6) to be supplied in thought, and in this case to be retained. The 17,200 men of Jediael's family fit for war, with the 20,200 men of Becher's and 22,034 of Bela's, make up 59,434 warriors or heads of houses in Benjamin when David made his census, about 14,000 more than in the days of Moses, when all the families of Benjamin presented in the field 45,600 men (Num. xxvi. 41). In weighing the grounds for this not very rapid increase during a period of

three or four centuries, it is proper to take into account the catastrophe of the first period of the judges, whereby the whole tribe of Benjamin was reduced to 600 men (Judg. xx. 47). The number of 230,000 Benjamite warriors given, 2 Chron. xiv. 7, for the time of Asa is explained in this way, that there, not heads of houses, but individuals fit for military service, are included.

3. *Another (unnamed) Tribe, and the Tribe of Naphtali*: vers. 12, 13.—*And Shuppim and Huppim, sons of Ir*. This first half of the verse contains pretty certainly a supplement to the genealogy of Benjamin; for the names Shuppim and Huppim coincide with those of two by the sons of Benjamin, as they are called Gen. xli. 21 (the word פִּימ there appears, as has been

said, corrupted from שִׁפִּים); and that these two Benjamites, whose more correct forms are preserved in Num. xxvi. 39, appear here as בְּנֵי עִיר, is easily reconciled with other statements, for עִיר is most probably identical with עֵרִי the son of Bela, ver. 7; hence those who are called, Gen. xli. and Num. xxvi., sons of Bela, appear here more correctly as his grandsons. Thus our verse contains so far nothing difficult or enigmatical.—*Hushim, sons of another*, or "sons of Aher" (אָחֵר). It is possible that these words also refer to a Benjamite family, for the name חֲשִׁם, in the varying form חֲשִׁים or חֲשִׁים, is found,

viii. 8, 11, among the Benjamites as the son of a Shahraraim, who might lie hid under the אָחֵר of our passage (so thinks Davidson, *Introd.* ii. 51, who proposes the middle form שָׁחֵר as common ground for אָחֵר and שִׁחֲרִים). But it is more probable that חֲשִׁם denotes the only son of

Dan mentioned Gen. xli. 23, who is himself indicated by the mysterious אָחֵר. For—1. Both in Gen. xli. and Num. xxvi. Dan immediately follows Benjamin, and he stands in the first passage, as here, between Benjamin and Naphtali. 2. The name שָׁחֵם, which Num. xxvi. 42 gives for the only son of Dan, is different only in form from the חֲשִׁם of our passage and the חֲשִׁים of Genesis; we may suppose a חֲשִׁם or שָׁחֵם (comp. שָׁחֵם, Num. xxvi. 39) as common ground-

form for both. 3. Decisive for the reference of ver. 12b to the tribe of Dan is the בְּנֵי בְלָהָה at the close of ver. 13, a note referring obviously, Gen. xli. 25, to Dan and Naphtali, the two sons of Bilhah. The avoiding to name Dan, and concealing him under the indefinite אָחֵר (comp. Ezra ii. 31), recall the former surprising omissions of this tribe in vi. 46-54, and appear to rest like these on a peculiar dislike of our author to record particulars concerning a tribe that had early separated itself from the theocratic community by the establishment of a foreign worship; comp. Judg. xvii. xviii. That the name Dan occurs three times in our book (ii. 2, xii. 35, xxvii. 22) certainly appears to stand against this



hypothesis proposed by Bertheau, and approved by other moderns, as Kamph., Böhm (Zur Lehre vom Antichrist, Jahrb. f. deutsche Theol. 1859, p. 449), and to favour either the view of Ewald, who supposes an accidental omission of the name of Dan and of some other words by a corruption of the text, or that of Keil, who, with the ancients, finds in the words "Hushim, sons of Aher," only a Benjamite family (named viii. 8, 11). But that here again a corruption of the text accidentally affects the name of Dan, whom we expect to meet between Benjamin and Naphtali, is scarcely credible; and against the addition of the words in question to the foregoing series of Benjamites is the absence of the copula ו before הַשִּׁימִים. There is therefore considerable probability in the assumption of Berth., that the omission of Dan is as little accidental here as in the list of the twelve tribes in Rev. vii. 5-8, and that it has a theocratic, judicial import, as it points to the fall of Dan into idolatry. From the Rabbinical tradition concerning Judg. xviii. 30, where the name of Moses is supposed to be intentionally changed into Manasseh, that it might not occur in the history of the Danite sanctuary, nothing can be drawn in support of this assumption, as this is only an insipid conceit in explanation of the *Keri* מְנוּשָׁה (against Berth.). It is also to be borne in mind that another tribe, that of Zebulun, is wholly passed over in our series, the omission of which may well be called accidental (as, for example, that of the tribes Asher and Gad in the list of tribe-princes, xxvii. 16-24). Comp. the evangelical-ethical principles, No. 2.—*The sons of Naphtali: Jahziel, and Guni, and Jazer, and Shalum.* The parallel lists, Gen. xli. 24, Num. xxvi. 48 f., give these names, only the first is there Jahzeel (יֶהֱזִיעֵל) and the last Shilleem (שִׁלֵּעַם). For the addition, "sons of Bilhah," see on ver. 12.

4. *The half-Tribe of Manasseh* (west of Jordan): vers. 14-19.—*The sons of Manasseh: Ashriel, whom his concubine the Aramiteess bare.* That here it is treated of the western half of Manasseh is understood of itself after the former communications concerning East Manasseh, v. 23 f. Of the six families of West Manasseh named in Num. xxvi. 30, 34, and Josh. xvii. 2, only two are mentioned here, Ashriel and Shemida (ver. 19). But Ashriel, from the more exact accounts in Num. xxvi. 31, is not a son, but a grandson, of Manasseh, by his father Gilead. Now, as the following sentence referring to the Aramæan concubine of Manasseh, "she bare Machir the father of Gilead," seems designed to explain how Ashriel could be called a son of Manasseh and his concubine, it seems necessary to assume that he sprang from her in the fourth degree as the son of Gilead and grandson of Machir. But this assumption is as doubtful as the Masoretic expedient, which separates the words אִשְׂרִיֵּל אֶחָד by an *Athnach* under the latter from the following בְּיִלְנִישׁוֹ וְגו' and requires the supplement of some unmentioned wife to the "whom she bare." The sagacious hypothesis of Movers (assented to by Berth. and Kamph.) here commends itself, that the name Ashriel, as a gloss arising from writing twice the consonants immediately following אִשְׂרִיֵּל, is to be erased, and so the sense is to be gained: "the

sons of Manasseh, whom his Aramæan concubine bare: she bare Machir," etc. Comp. the Sept. on Gen. xli. 26: *ἡ γυνὴ αὐτοῦ ἡ ἀραμῆνη ἡ Ζύρα*.—Ver. 15. *And Machir took a wife for Huppim and Shuppim,* etc. The whole verse is so obscure, that the assumption either of interpolation or of the omission of some words seems unavoidable. Bertheau proceeds in the former way, rejects the words יֶשְׁפִּים יֶשְׁפִּים as a gloss from ver. 12, and by

means of some other changes, especially the insertion of ver. 18a, arrives at the sense: "and Machir took a wife, whose name was Maachah, and the name of his sister was Hammolecheth; and the name of his brother (the second) was Zelophehad." Somewhat less violent is the emendation attempted by Movers (p. 89), which limits itself to the change of אֶחָד before מַכִּיר into הָאֶחָד, and yields the sense: "and Machir took a wife from Huppim and from Shuppim (י)

standing for הָאֶחָד, and pointing to a marriage of Machir with two wives out of the families of Huppim and Shuppim, ver. 12); the name of the first was Maachah, and the name of the second Zelophehad." Keil conjectures an omission of some words, among these the name of Ashriel, the first son of Gilead, but at the same time the intrusion of senseless interpolations in ver. 15a; while, on the contrary, he regards as critically impregnable the words of the second half verse: "and the name of the second is Zelophehad; and Zelophehad had daughters (only)." Several gaps are also supposed in the emendations of older writers, as in that of J. H. Michaelis, who endeavours to squeeze out the sense: "and Machir took to wife (the sister of) Huppim and Shuppim, and the name of his sister (namely of Huppim) was Maachah, and the name of the second (here named son of Manasseh) was Zelophehad." From the unsatisfactory character of all these attempts, it is plain that a correct interpretation of the verse must be given up. So much only is clear from the second gloss, whether it be preserved intact or in some way corrupted, that therein Zelophehad was called the brother or near relative of Machir, and was the same who, Num. xxvii. 1, xxxvi. 1 ff., Josh. xvii. 3, was called the father of a great number of daughters.—Ver. 17. The sons of Maachah here mentioned, Peresh and Sheresh, as also the sons of the latter, Ulam and Rekem, occur only here.—Ver. 17. *And the sons of Ulam: Bedan.* The Masoretic text names a judge Bedan, 1 Sam. xii. 11, where, however, perhaps בְּרִק is to be read.—*These are the sons of Gilead, the son of Machir.* Bertheau, perhaps rightly, proposes here the change (favoured by ver. 41 and by ii. 21): "These are the sons of the father of Gilead, of Machir the son of Manasseh."—Ver. 18. *And his sister Hammolecheth bare Ishod.* The Vulg. explains this not elsewhere occurring name appellatively: *Regina* (as Kimchi, queen of a part of Gilead). Rightly!—The first of her sons, Ishod, "man of fame, of glory," is otherwise unknown; on the contrary, the second appears to be identical with the Abiezer named Josh. xvii. 2, the chief of one of the families of Manasseh. If this were so, he would have to pass for the ancestor of Gideon, Judg. vi. 11, 15. But

Abiezer in Joshua, or Jezer (אֶזֶר) as it is in Num. xxvi. 30, appears as first son of Manasseh after Machir, not as the mere sister's son of this Machir, as here; for which reason the identity is doubtful. Whether the following name מַחֲלֵה denotes a brother of these two, or a sister (comp. Mahlah, the daughter of Zelophehad, Num. xxvi. 33, xxvii. 1), is doubtful.—Ver. 19. *And the sons of Shemidah.* A son of Manasseh, Josh. xvi. 2, or, more exactly, of Gilead, Num. xxvi. 32. The names of his four sons, except Shechem, שִׁכֶּם, who appears, Josh. xvii. 2, as an immediate son of Manasseh, but, Num. xxvi. 32, as a son of Gilead, occur nowhere else; for Bertheau's attempts to connect Likhi with Helek, Num. xxvi. 30, and Aniam (אֲנִיָּם) with נֶעֱמָ, one of the daughters of Zelophehad, Num. xxvi. 33, Josh. xvii. 3, are arbitrary.

5. *The Tribe of Ephraim:* vers. 20-29.—*Shuthelah, and Bered his son,* etc. Shuthelah appears also, Num. xxvi. 25, as founder of a chief family of Ephraim. This family is here traced through six generations to a second Shuthelah, ver. 21, to whom are then added Ezer and Elad, two brothers of the older Shuthelah, and therefore sons or near descendants of Ephraim.—*And the men of Gath, that were born in the land, slew them,* namely, Ezer and Elad. The Avim (Avites), driven by the Philistines from their seats between Hazerim and Gaza, Deut. ii. 23, are said to be born in the land, in contrast with the intruders. Hence Ew., Berth., Kampf. will have these Avim to be here meant, whereas Keil thinks rather of the Philistines, whose settlement in south-west Palestine, in the district of Gath, was attested even in the time of Abraham, or even of the Canaanites, but not the Avites, of whom there is no tradition that they had spread to Gath. At any rate, reference is here made to a very old event, as Ephraim, the son of Jacob, still lived and begat other children. This can scarcely have taken place before the descent into Egypt, as Ephraim was born in Egypt, Gen. xli. 20 (against Ewald). We must suppose it to have occurred during the sojourn in Egypt, and to have been a warlike expedition from the land of Goshen, that may have fallen in the interval from Gen. i. 13-23. The verb יָרַד is not absolutely

against this assumption, which was advocated by older expositors (Rossi, Kimchi, L. Lavater, Grot., Calov., etc.), and accepted by more recent ones, as Fürst (*Gesch. d. bibl. Lit.* i. 318). When the Ephraimite host marched from the wilderness of Shur or Paran, we may very well regard this as a descent upon the district of Gath (without directly identifying Ephraim with Paran, as Hitzig does, *Gesch. Ier.* p. 48).—Ver. 22. *And Ephraim, their father, mourned many days.* Bertheau will, without ground, take these words figuratively, and apply them to the whole tribe of Ephraim; the going in of Ephraim to his wife, mentioned ver. 23, can only be taken literally; and as there is no indication that a younger Ephraim is meant (as Keil), it is plainly recorded of the old patriarch Ephraim that he begat a son, Beriah, after those two sons were slain by the Gathites. Ewald perhaps goes too far, when he makes the sons Rephah and Resheph, ver. 25, be born to Ephraim in this latter period. Rather is the interwoven historical

notice of the raid of Ezer and Elad against Gath and its results to be regarded as closed with ver. 23, and the following passage from ver. 24 to be taken as the continuation of the genealogy of Ephraim.—*And he called his name Beriah, because it went evil with his house,* "because there had been calamity (בְּרָעָה) in his house." This etymology of the name בְּרִיעָה, reminding us of the well-known derivations of Genesis (especially Gen. v. 9, 29, 30), speaks for the undoubted antiquity of the present account. For the relation of this Ephraimite to his namesake of Benjamin, see on viii. 13 f.—Ver. 24. *And his daughter was Sherah,* namely, Ephraim's daughter (ver. 20), not Beriah's, who is only mentioned by the way. The places Nether and Upper Beth-horon built, that is, fortified, by this Sherah, probably a powerful heiress, correspond (Robinson, iii. 273 ff.) to the present Beit Ur et-Tachta and Beit Ur el-Foka, on the road from Jerusalem to Joppa. They lay at the south border of the tribe of Ephraim, on a strip of land stretching out between the tribes of Benjamin and Dan. Uzzeh-Sherah must be sought in their immediate neighbourhood. The name (אֶזֶר=אֶזֶר, ear) points to a like projection or skirt as its site.—Vers. 25-27. *Joshua's forefathers.*—*And Rephah his son, and Resheph.* These two can scarcely pass for actual sons of Ephraim; comp. Num. xxvi. 35 f. It is uncertain to which of the families of Ephraim there mentioned they belonged.—*And Telah his son,* that is, Rephah's son, who is the chief person, while Resheph is only mentioned by the way. The Tahan named as the son of this Telah appears different from the Tahan named Num. xxvi. 25 as son of Ephraim, but might belong to his posterity.—Ver. 26. *Ladan his son,* etc. The name לָדָן occurs, xxiii. 7 f., xxvi. 21, also as the name of a Levitical family, but only here as an Ephraimite. Elishama, the son of Arimihud, meets us, Num. vii. 48, x. 22, as prince of the tribe of Ephraim in the time of Moses. His grandson was Joshua the son of Nun, or Nun, as it is constantly spelled in the Pentateuch and Joshua. [This episode corresponds in antiquarian interest with the notices concerning Caleb in ch. ii. The simplest exposition of the passage is obtained by making a pause after "Shuthelah his son," and another after "Rephah his son." Ezer and Elad are then the second and third sons of Ephraim. This younger but greater son of Joseph became heir to the portion of ground which Jacob had taken from the Amorite in the region of Shechem, Gen. xlviii. 22. Hence, in the early period of Israel's sojourn in Egypt, we find Ephraim in this quarter asserting his claim and taking possession of this domain. The presence, or perhaps the aggression, of his family provoked the Philistines, and in a warlike encounter these two sons of Ephraim were slain by the men of Gath. After this another son was born to Ephraim, of whom Sherah, the builder or fortifier of towns, and Rephah were most probably the daughter and son, though they are generally regarded as the immediate children of Ephraim. Then we have a fifth son of Ephraim, Resheph, through whom Joshua is the eighth in descent from Ephraim. After the exploits of Sherah, it is probable that the tribe lost its hold on this region, and the bondage in Egypt com-

menced. We learn from this curious passage that there were nine generations in the line of Joshua during the sojourn in Egypt.—J. G. M.]—Vers. 28, 29 attach as a geographical notice of the dwelling-places of the Ephraimites, ver. 28, and West Manassites, ver. 29, to their genealogies, as the account of the Levitical cities, vi. 39 ff., to the preceding genealogy of Levi, or as the like geographical notice of the dwelling-places of the Simeonites, iv. 28 ff., to the preceding genealogy.—*Bethel and her daughters*, that is, the surrounding hamlets belonging to Bethel. Bethel, now Beitin, on the borders of Benjamin and Ephraim (Josh. xvi. 2, xviii. 15), was originally assigned to the former tribe (Josh. xviii. 22), but afterwards belonged to the kingdom of the ten tribes, and therefore to Ephraim. Our genealogist regards only this later relation.—*Naaran* bears in Josh. xvi. 7 the name נַעֲרָתָהּ, lengthened by ה local,

and seems to be identical with Neara, north of Jericho (comp. Joseph. *Antiq.* xvii. 13. 1).—*Gezer* (Josh. xvi. 3) lay between Bethhoron and the sea, in the south-west corner of Ephraim, while the next named, Shechem and Ajjah, lay on the north-west. For the uncertainty of the reading גֵּזֶר see Crit. Note. The only here occurring נָעִי

lay not far from Shechem (Neapolis, Nablous), perhaps in the region of Michmethah (Josh. xvi. 6, xvii. 7).—Ver. 29. *And on the side of the sons of Manasseh*, on their border, and in their possession. עַל יָדֵי, as in vi. 16. The four cities now named, Bethshean, Taanach, Megiddo, and Dor, lie properly (like Ibleam joined with them, Josh. xvii. 11) outside the territory of Manasseh, in that of the tribes of Issachar and Asher bordering it on the north. They were, however, to be assigned to Manasseh as remote dwelling-places towards the north, and serve here to mark the north border of the whole territory of "the sons of Joseph," as the Ephraimite cities named, ver. 28, determined their south border.

6. *The Tribe of Asher*: vers. 30–40.—*The sons of Asher: Imnah, and Ishuah, and Ishui, and Beriah*. So Gen. xlvii. 17, whereas, Num xxvi.

44 ff., Ishui is omitted. Beriah's sons Heber and Malchiel occur also in Gen. xlvii. and Num. xxvi., but the last, Birzajith, only here (perhaps a woman's name, see Crit. Note; but perhaps also = בְּאֵר "well of the olive," and so a local name).—Vers. 32–34. Heber's descendants for three generations. The name Shomer (שׁוֹמֵר), ver. 32, recurs, ver. 34, in the form שֹׁמֵר (*in pausa* שֹׁמֵר), without warranting a difference between the two. For the name Ahi (אֲחִי) in ver. 34

(which is not to be taken appellatively, "brother," as the following ו shows), comp. v. 15, where a Gadite is so called.—Vers. 35–38. Descendants of Helem, as it appears, the son of Heber, and brother of Shemer, who was called Hotham in the third place after Japhlet and Shomer, ver. 32.

One of the two names, either הוֹתָם or חָלָם, seems to have arisen from a slip of the pen, but which is uncertain. So it is with Ithran, the last but one of the eleven sons of Zophah, ver. 37, who reappears in the following verse under the name of Jethra, and perhaps also with Ulla, ver. 39, which may be = Beera, the last son of Zophah, on the supposition of a very gross error of the pen.—Ver. 40. *All these were the sons of Asher*, etc. This collective notice is like that in ver.

11; the plur. חֵילִים, as in ver. 5.—*Heads of the princes* (Vulg. *duces ducum*), that is, captains of the greater divisions of the army, at the head of which stood the מַגִּנִּיִּם, *elati, magnates, optimates*.—*And their register for the service in war*, that is, not that of the whole tribe of Asher, but only that of the family of Heber, as the most powerful and flourishing. The limitation to this one family explains how the present list of warriors (it is expressly designated as such, in contrast with registers including the whole inhabitants of the country; comp. ix. 22) yields only 28,000 men of war, whereas for the whole tribe of Asher, the numbers 41,500 and 53,400 are given in Num. i. 41, xxvi. 47.

## 2. Again the Families of Benjamin, especially the House of Saul: ch. viii.

### 1. The Families of Benjamin: vers. 1–28.

CH. VIII. 1. And Benjamin begat Bela his first-born, Ashbel the second, and Ahrah  
2, 3 the third. Nohah the fourth, and Rapha the fifth. And the sons of Bela  
4 were Addar, and Gera, and Abihad. And Abishua, and Naaman, and Ahoah.  
5 And Gera, and Shephuphan, and Huram.  
6 And these are the sons of Ehud (these are the heads of the fathers to the  
7 inhabitants of Geba, and they removed them to Manahath. Even Naaman,  
and Ahiah, and Gera, he removed them): and he begat Uzza and Ahihud.  
8 And Shaharaim begat, in the field of Moab, after he had sent them away,  
9 Hushim and Baarah, his wives. And he begat of Hodesh his wife: Jobab, and  
10 Zibiah, and Mesha, and Malcam. And Jeuz, and Shobiah, and Mirma: these  
11 were his sons, heads of fathers. And of Hushim he begat Ahitub and  
12 Elpaal. And the sons of Elpaal: Eber, and Misham, and Shemer; he built  
Ono and Lod, and her daughters.  
13 And Beriah and Shema (these were the heads of fathers for the inhabi-  
14 tants of Aijalon; these put to flight the inhabitants of Gath). And Ahio,  
15, 16 Shashak, and Jeremoth. And Zebadiah, and Arad, and Eder. And Michael,  
and Ishpah, and Joha, sons of Beriah.

- 17, 18 And Zebadiah, and Meshullam, and Hizki, and Heber. And Ishmerai, and Izliah, and Jobab, sons of Elpaal.  
 19, 20 And Jakim, and Zichri, and Zabdi. And Elienai, and Zillethai, and Eliel.  
 21 And Adaiah, and Beraiah, and Shimrath, sons of Shimi.  
 22, 23 And Ishpan, and Eber, and Eliel. And Abdon, and Zichri, and Hanan.  
 24, 25 And Hananiah, and Elam, and Antothijah. And Iphdeiah, and Penuel, sons of Shashak.  
 26, 27 And Shamsherai, and Shehariah, and Athaliah. And Jareshiah, and  
 28 Elijah, and Zichri, sons of Jeroham. These were heads of fathers in their generations, chiefs; these dwelt in Jerusalem.

## 2. The House of Saul: vers. 29-40.

- 29 And at Gibeon dwelt Abi-gibeon; and his wife's name was Maachah.  
 30 And his first-born son was Abdon, and Zur, and Kish, and Baal, and Nadab.  
 31, 32 And Gedor, and Ahio, and Zecher. And Mikloth begat Shimah: and these also, beside their brethren, dwelt in Jerusalem with their brethren.  
 33 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and  
 34 Malchi-shua, and Abinadab, and Esh-baal. And the son of Jonathan was  
 35 Merib-baal; and Merib-baal begat Micah. And the sons of Micah: Pithon,  
 36 and Melech, and Tarea, and Ahaz. And Ahaz begat Jehoaddah; and Jehoaddah begat Alemeth, and Aznaveth, and Zimri; and Zimri begat Moza. And  
 38 Moza begat Binah: Rapha his son, Elasa his son, Azel his son. And Azel had six sons; and these are their names: Azrikam, Bocheru,<sup>2</sup> and Ishmael, and  
 39 Shehariah, and Obadiah, and Hanan; all these were the sons of Azel. And the sons of Eshek his brother: Ulam his first-born, Jeush the second, and  
 40 Eliphelet the third. And the sons of Ulam were valiant heroes, archers, and had many sons and sons' sons, a hundred and fifty; all these were of the sons of Benjamin.

<sup>1</sup> Instead of a proper name אֶזֶל, the Sept. read אֶזֶל, as they render ἡ ἀδελφὴ αὐτοῦ. The conjecture of Bertheau, that the appellative is the original sense, and that the name Elpaal, which from ver. 18 we expect here, has fallen out before this אֶזֶל, so that the text was originally וְאֶזֶל אֶזֶל אֶזֶל, is very plausible. See Exposition.

<sup>2</sup> For בְּכֹרֶךְ (with the closing *w* of proper names, comp. בְּכֹרֶךְ, Neh. vi. 6) the Sept. (ἀπὸ τῆς ἀδελφῆς αὐτοῦ) and some Hebrew mss. read בְּכֹרֶךְ, incorrectly however, as six sons of Azel are announced.

## EXEGETICAL.

PRELIMINARY REMARK.—This full supplement to the shorter genealogy of Benjamin in vii. 6-11 appears in its whole plan and form to have been taken from another document, when we regard the frequent occurrence of הוֹלִיד, the collection of many families in vers. 6-28, without expressing their relation with the nearest immediate descendants of Benjamin; and lastly, the termination of the whole genealogy, in a register of the house of Saul, reaching down nearly to the exile (or perhaps quite beyond it, as Bertheau will have it). The latter phenomena remind us of ch. iii. and iv. in relation to ch. ii., and show that the Chronist had before him genealogical accounts of the tribe of Benjamin, and the royal house descending from it, of the same extent and exactness as of Judah and the royal house of David.

1. *Families of Benjamin: vers. 1-28.*—*a. Sons of Benjamin and Bela: vers. 1-5.*—For the relation of the five sons of Benjamin here mentioned to those of the parallel list, see on vii. 6. Keil is perhaps right in supposing that only those sons are mentioned here who founded families of Benjamin. That Ahrah = Ahiram, Num. xxvi.

38, and also = Ehi, Gen. xli. 21, appears certain. It is possible that the not otherwise occurring names Nohah and Rapha correspond to the Shephupham and Hupham of the parallel list, Num. xxvi., or at least denote descendants of these two sons of Benjamin.—Ver. 3 f. *And the sons of Bela were Addar, and Gera, etc.* The suspicion that the list of the sons of Bela contains several errors of transcription, is raised by the recurrence of the name Gera. אָהֳרָה also appears to be a transcriptive error for אָהֳרָה, Gen. xli. 21, אָהֳרָה, for אָהֳרָה, and אָהֳרָה possibly for אָהֳרָה, Num. xxvi.

39. At any rate, several are found among these six sons of Bela, that appear in Gen. xli. 21 and Num. xxvi. 38 f. among the sons of Benjamin; in particular, the first of the two Geras is like the Gera there; and Naaman there appears again here. Only Abihud, Abishua, and Ahrah occur exclusively here as sons of Benjamin.

*b. Sons of Ehud: vers. 6, 7.*—*And these are the sons of Ehud.* As Ehud (אֶהוּד), union, from אָהֳרָה is radically different from Ehud (אֶהוּד), mild, from אָהֳרָה, to be mild), the well-known judge Ehud, the son of Gera, Judg. iii. 15, has

nothing to do with the person here named.—*These are the heads of the fathers to the inhabitants of Geba.* These words, with the following notice of the removal to Manahath, are a parenthesis; the names of the sons of Ehud, Uzzah and Ahibud, follow at the close of ver. 7. For Geba, that is, "Geba of Benjamin," now Jeba, a Levitical city, comp. vi. 45; 1 Sam. xiii. 3, 16. The place is the same as "Gibeah of Benjamin," 1 Sam. xii. 2, 15, xiv. 2, 16 (comp. Knobel on Isa. x. 29). For Manahath, a place of uncertain situation, of which the inhabitants were partly from Judah, see on ch. ii. 52 (Hazi-hammenuhoth). The subject to יְהוֹנָדָה is the three men named in ver 7,

of whom, as the sing. הָאִישׁ shows, the last must have been the proper originator of the removal. Whether this Gera was the first or the second of the sons of Bela so named, is as uncertain as the other details of this old historical event.

c. *Descendants of Shaharaim:* vers. 8-12.—*And Shaharaim begat in the field of Moab, etc.* This Shaharaim, and his connection with the genealogy of Benjamin, are quite unknown. That he was the same as Ahishahar, vii. 10, or Shechariah, ver. 26, or that he lies hid under אֶחָד (= שְׁחָר),

—all these are uncertain conjectures. Neither do we know the ground of his coming to the field of Moab, or of his tarrying there.—*After he had sent them away,* (namely) Hushim and Baarah, his wives. הָאִישׁ כִּן שְׁלָחָו, literally, "from his sending"; שְׁלָחָו, inf. Piel, retaining the i and re-

jecting the Dag. f. (Ew. § 238, d). The suff. in אֶחָד may, though masc., refer only to the two wives whose names are appended (comp. Ew. § 309, c). The construction is thus more loose and negligent than in vers. 6, 7, since to the prefixing of the verb is added an *enallage generis*. Moreover, the first of the two names has not a feminine form (הָאִישׁ), and is only known as such by the following נִשְׁלָחָו.—Ver. 9. *And he begat of Hodesh his wife,* namely, his third, after the dismissal of the two above named; perhaps a Moabite, as the names of some of her sons have a Moabitish sound, particularly מִיֶּשָׁע (comp. the

king of Moab, מִיֶּשָׁע, 2 Kings iii.), מִלְכָּם (name of the idol of Ammon and Moab, Jer. xlix. 1, 8), etc. For הוֹלִידָה, comp. on ii. 18.—Vers. 11, 12. Here follow the descendants of Shaharaim by Hushim, and these are certainly, in contrast with those Moabites, genuine Israelitish and cis-jordanic, as the reference of the places Ono and Lod, west of the tribe of Benjamin, to one of them (probably to Elpaal, to whom the הָאִישׁ appears to apply, shows. Ono, without doubt adjacent to Lod, occurs also in Ezra ii. 33, Neh. vii. 37, xi. 35, as a place in West Benjamin (properly by situation in Dan), and Lod is certainly Lydda, afterwards Diospolis, now Ludd or Lidd, north of Ramleh, near the road from Jaffa to Jerusalem.

In vers. 17, 18 follows a further series of sons of an Elpaal, whose identity with the present one is uncertain.

d. *Benjamite Heads of Families of Aijalon,* ver. 13, *and of Jerusalem* (see ver. 28): vers. 13-28.—*And Beriah and Shema, etc.* There is no visible

genealogical connection of these and the next following with the foregoing names. On the contrary, a partly genealogical connection seems to exist between the five heads of families in vers. 13 and 14 and the following names in vers. 15-27. For in vers. 15, 16 are "sons of Beriah" enumerated, in vers. 22-25 "sons of Shashak" (see ver. 14); and if we may connect "the sons of Shimi" in vers. 19-21 with Shema, ver. 13 (because שְׁמִי and שְׁמִי look like two forms of

the same name), and discover in "the sons of Jeroham," vers. 26, 27 (by assuming an error of the pen), descendants of Jeremoth, ver. 14, it will be still more natural to combine "the sons of Elpaal," vers. 17, 18, with the fifth of the heads of families in ver. 13 f., and suppose "Ahio," ver. 14 = Elpaal, read אֶחָיו, with the

Sept., instead of אֶחָיו, and supply אֶלְפָּעַל before it (according to Bertheau's proposed emendations; see Crit. Note). Many doubts, however, remain in force against this hypothesis, especially the circumstance that both ver. 13 and ver. 15 (where the descendants of Beriah, the first of the five heads of families, are enumerated) begin with a mere ו instead of a more distinct formula of introduction (such as in ver. 6, וְהָאֵלֶּה הֵם).

—*These were the heads of fathers for the inhabitants of Aijalon . . . Gath.* A historical notice in parenthesis, like that in vers. 6, 7. Aijalon, now Jalo, lay west of Gibeon, in the earlier district of Dan, where also Ono and Lod as Benjamite colonies were situated (comp. on ver. 12); see Josh. x. 12, xix. 42. Because Beriah and Shema are here named as conquerors of the inhabitants of Gath, Bertheau thinks we may infer an identity of the present fact with that mentioned vii. 21 ff., that the Benjamite family Beriah, after the defeat there recorded (in which Ezer and Elad fell), came to the help of Ephraim against the Gathites, overcame and chastised them, in gratitude for which they were admitted by the Ephraimites into their community, whence Beriah is there represented as a late-born son of Ephraim. That this is a mere fancy is manifest from the impossibility of understanding the account of Ephraim and his sons in vii. 21 ff. otherwise than literally (see on the passage). Besides, the name Beriah is by no means so rare that the identity of these persons and events can be inferred from it alone (comp. for example, Asher's son Beriah, vii. 30). And אֶחָיו might not Gath, in the long period of contact between Israel and the Philistines, have been the object of repeated attacks by Israel!—Vers. 15, 16. *And Zebadiah, and Arad, and Eder, etc.* Of these six sons of Beriah nothing further is known, though their names almost all occur elsewhere: Zebadiah, ver. 17, among Elpaal's sons, and also xii. 7, Ezra viii. 8, x. 20; Michael still oftener, etc.—Vers. 17, 18. *And Zebadiah, and Meshullam, and Hizi, etc.* Of these seven sons of Elpaal, Bertheau will identify three, Meshullam, Heber, and Ishmerai, with the three sons of Elpaal in ver. 12, Misham, Eber, and Shemer, to make the identity of the Elpaal in both places probable. But this assumption is the more uncertain, the more doubtful it is whether that earlier Elpaal family that dwelt in Ono and Lydd can, by a supposed migration, be con-

ected with the present family in Jerusalem (see ver. 28).—Ver. 19 ff. On Shimi, Shashak, and Jeroham, and their probable identity with Shema, Shashak, and Jeremoth, vers. 13, 14, see above. Of the sons of these three heads of families given as far as ver. 27, nothing is known elsewhere, although their names mostly recur.—Ver. 28. *These were heads of fathers in their generations, chiefs.* The repetition of ראשים serves scarcely (as the Vulg., *principes inquam*, and some older expositors will have it) to lay stress on the idea of heads, which would be here quite unmeaning. The sense rather appears to be, "that the persons named in the genealogical lists are cited as heads (of houses); and this appears to be noted, that those cited as sons of such and such persons may not be taken for individual members of houses" (Keil).—*These dwelt in Jerusalem*, not merely the heads, but their families, who cannot be supposed to be separate from them.

2. *The House of Saul*: vers. 29-40 (comp. ch. ix. 35-44, where this section, with the exception of vers. 39, 40, recurs).—a. Saul's Ancestors: vers. 29-32.—*And at Gibeon dwelt Abi-gibeon; and his wife's name was Maachah.* The plur. ישר refers also to the sons of Abi-gibeon, to be named in the following verse. Gibeon is now el Jib, two and a half hours north-west of Jerusalem; comp. Rob. ii. 351. The here appellatively-named Abi-gibeon, that is, father (founder) of Gibeon (comp. the like remarks in ii. 42 ff.), bears in ix. 35 the name Jeiel or Jeuel (יעאל);

*Kethib* (קתאל). His descent from Benjamin is not given, and he occurs only here; and so it is with Maachah his wife, whose name, however, is of frequent occurrence (comp. on ii. 48).—Ver. 30. *And his first-born son was Abdon*, etc. Instead of the eight sons of Abi-gibeon here named, ch. ix. 36 f. enumerates ten; and, in fact, the names of two seem to have fallen out of our passage, namely Ner (between Baal and Nadab) and Mikloth (at the end of the series, ver 31), for their descendants are given in the following verses. It is doubtful whether the names בעל and נר at the close of our verse are to be combined into one, בעלנר (as Wellh., *Text d. B.*

*Sam.* p. 31, will have it). In chap. ix. 37 we find Zechariah in place of the present זכר.—Ver. 32. *And Mikloth begat Shimah.* In ix. 38 he is called Shimam.—*And these also*, namely Shimah and his family, *beside their brethren, dwell in Jerusalem with their brethren.* "These also" perhaps points only to Mikloth's family as likewise dwelling in Jerusalem. The "brethren" of these descendants of Shimah are the remaining Benjamites, in the first phrase ("beside their brethren") perhaps those dwelling outside of Jerusalem to the west and north, and in the second ("with their brethren") those settled in Jerusalem itself.

b. The Family of Ner, and the House of Saul: vers. 33-45.—*And Ner begat Kiah, and Kiah begat Saul.* As in 1 Sam. ix. 1, xiv. 51, the father of Kiah is called Abiel, Ner is an earlier ancestor, perhaps the father or grandfather of the Abiel. Possibly, indeed, there was originally in the text, "And Ner begat Atzer (comp. 1 Sam. xiv.

51), and Kiah begat Saul;" for it is scarcely conceivable that the celebrated general Abner, the uncle of Saul, should be originally wanting in this genealogy (comp. Berth. and Kamph.).—*And Saul begat Jonathan . . . and Eshbaal.* Instead of these four sons of Saul, 1 Sam. xiv. 49 names only three—Jonathan, Ishui, and Malchishua. But Ishui is, as appears from 1 Sam. xxxi. 2 and 1 Chron. x. 1, only another name for Abinadab; and thus the three, who are the three that fell with Saul, quite agree with the first three of those here named. But Eshbaal is no other than Ishbosheth, the well-known rival of David. 2 Sam. ii. 8 ff. The change of the second element of this name (בעל) into בישת, "shame, idol," expressing abhorrence and contempt, may be compared with Jerubbaal, Judg. vi. 32, changed into Jerubbeatheth (ירבשת), 2 Sam. xi. 21, or with the name of the son of Ishbosheth, who is here called Meribbaal (so, with a slight difference in orthography, מריבעל, ix. 40), but in 2 Sam. iv. 4, xxi. 7, Mephibosheth (or perhaps מריבשת, as at least

Berth. thinks; but comp. Wellh., *Der Text d. B. Sam.* p. 31).—Ver. 35. The sons of Micah, the son of the lame Meribbaal, are four in number, the same as in ix. 41, 42, only that the last but one is called Tahrea (תחרע) instead of Tarea (תארע).—Ver. 36. *And Ahaz begat Jehoaddah.* The descendants of this Ahaz are traced through ten generations. For יחזקיה (יחזקיה) stands in ix. 42 יערה, by a mistake of

ר for ד. Of the two following names, Alemeth occurs (with a slight variation) in ix. 45 as a Benjamite place, and Azmaveth twice, xi. 33 and xii. 3, as a Benjamite person.—Ver. 37. Instead of Rapha (רפא), the parallel ix. 43 has the longer and more original form Rephaiah (רפיה).—Ver. 38. For the name Hocheru, the second of the sons of Azel, comp. Crit. Note.—Ver. 40. *And the sons of Ulam were valiant heroes, archers.* For the expression, comp. v. 18. For the thing, namely, the warlike prowess of the tribe of Benjamin, comp. Judg. xx. 16, Gen. xlix. 27.—*And had many sons and sons' sons, a hundred and fifty.* For מרבים, properly "mul-

tiplying" sons, comp. vii. 4, Lev. xi. 42. As grandsons of Ulam and grand-nephews of Azel (who was the thirteenth in descent from Saul), the hundred and fifty here mentioned were the fifteenth generation from Saul. If we reckon for every generation a maximum average of thirty years, the resulting sum of 450 years from the time of Saul (1095-1055) would terminate in the middle or second half of the 7th century B.C., and therefore in the time before the exile. Against Bertheau's attempt to assign the sons and grandsons of Ulam to the time after the exile, Keil justly remarks on the whole: "This reckoning is too high. Sixty years cannot be allowed for Saul and Jonathan, as Jonathan fell in the year 1055, and his son Meribbaal was then only five years old, and therefore born in 1060. In the following generations also not more than

twenty-five years on an average (!) can be allowed. Accordingly, the grandsons of Ulam's sons, who were the twelfth generation from Micah (son of Meribbaal), may have come into the world about 760 B.C., have grown into the host of 150 grandsons of Ulam about 760-700. But even if thirty years be reckoned for each generation, the last-named generation of 150 grandsons and great-grandsons of Ulam would have lived in the period from 660-600, and therefore before the exile, at least before the first great deportation of the people under Jehoiachin, 599 B.C." Moreover, the traces of a representation of the relations of the tribe of Benjamin after the exile which he has endeavoured to show in our chapter,—for example, the occurrence of several names of places and persons of our section in the history of the times of Ezra and Nehemiah, the connection of the Benjamites in the land of Moab men-

tioned vers. 8-10 with the "princes in Moab" (פְּרִיחַ מוֹאָב) named in Ezra ii. 6, viii. 4, x. 30, Neh. iii. 11, vii. 11, the form בְּכָרֶךְ corresponding with בְּכָרֶךְ, the near agreement of the number 150 with the numbers of some families in Ezra and Nehemiah (comp. Ezra ii. 18-30, viii. 3 ff.), etc.,—would only render it probable that the present genealogical account extends beyond the exile, if we were entitled to suppose that a number of links had fallen out in the series of generations from Saul to Ulam and his grandsons. The possibility of such assumption is as undeniable as it is precarious to take it for granted without any sufficient ground.—*All these were of the sons of Benjamin.* "All these" goes back to ver. 1, and includes the whole of the names in our section.

f. THE INHABITANTS OF JERUSALEM TILL THE TIMES OF THE KINGS, WITH A REPETITION OF THE GENEALOGY OF SAUL.—CH. IX.

1. *The Inhabitants of Jerusalem:* vers. 1-34.

- CH. IX. 1. And all Israel was registered; and, behold, they are written in the book of the kings of Israel; and Judah<sup>1</sup> was carried away to Babel for his transgression. And the former inhabitants, that were in their possession in their cities, were Israel, the priests, the Levites, and the Nethinim. And in Jerusalem dwelt, of the sons of Judah, and of the sons of Benjamin, and of the sons of Ephraim and Manasseh.
- 2 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani,<sup>2</sup> of the sons of Perez the son of Judah. And of the Shilonites:<sup>3</sup> Asaiah the first-born, and his sons. And of the sons of Zerah: Jeuel and their brethren, six hundred and ninety.
- 3 And of the sons of Benjamin: Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah. And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah. And their brethren in their generations, nine hundred and fifty and six; all these men were chiefs of their father-houses.
- 4 And of the priests: Jedaiah, and Jehoiarib, and Jachin. And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, a prince of the house of God. And Adaiah the son of Jeroham, the son of Pashhur, the son of Malchijah, the son of Maasai, the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer. And their brethren, heads of the father-houses, a thousand and seven hundred and sixty, able men for the work<sup>4</sup> of the service in the house of God.
- 5 And of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, of the sons of Merari. And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zicri, the son of Asaph. And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, who dwelt in the villages of the Netophathites.—And the porters: Shallum, and Akkub, and Talmon, and Ahiman, and their brethren; Shallum the head. And hitherto he was in the king's gate eastward; these are the porters for the camps of the sons of Levi.—And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, for the house of his father, the Korhites, were over the work of the service of the keepers of the thresholds of the tents; and their fathers in the camp of the Lord were keepers of the entry. And Phinehas the son of Eleazar was formerly prince over them; the LORD with him. Zechariah<sup>6</sup>

22 the son of Meshelemiah was porter at the door of the tent of meeting. All these that were chosen to be porters at the thresholds were two hundred and twelve; they were registered in their villages: David and Samuel the seer had ordained them in their trust. And they and their sons were over the gates of the house of the LORD, at the house of the tent, by wards. To the four winds were the porters, to the east, west, north, and south. And their brethren in their villages were to come in seven days from time to time with them. For they were in trust, the four head keepers of the gates, these Levites, and were<sup>6</sup> over the chambers and treasuries of the house of God. 27 And they lodged around the house of God; for on them was the charge, and 28 they had to open every morning. And some of them were over the vessels 29 of service, for they brought them in and out by tale. And some of them were appointed over the vessels, even over all the holy vessels, and over the 30 flour, and the wine, and the oil, and the frankincense, and the spices. And of the sons of the priests some were compounders of the ointment of the spices. 31 And Mattithiah of the Levites, who was the first-born of Shallum the Korhite, 32 was in trust over the baking in pans. And of the Kohathites their brethren, 33 some were over the shew-bread, to prepare it every Sabbath. And these the singers, heads of the fathers for the Levites, were free<sup>7</sup> in the chambers; for they were over them in the service day and night. 34 These are the heads of the fathers for the Levites, heads in their generations; these dwelt in Jerusalem.

2. Register of Saul's Family repeated: vers. 35–44.

35 And in Gibeon dwelt the father of Gibeon, Jeiel;<sup>8</sup> and his wife's name was 36 Maachah. And his first-born son Abdon, and Zur, and Kish, and Baal, and 37, 38 Ner, and Nadab. And Gedor, and Ahio, and Zechariah, and Mikloth. And Mikloth begat Shimam; and they also, beside their brethren, dwelt in Jerusalem with their brethren. 39 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and 40 Malchi-shua, and Abinadab, and Eshbaal. And the son of Jonathan was 41 Merib-baal: and Merib-baal begat Micah. And the sons of Micah: Pithon, 42 and Melech, and Tahrea. And Ahaz begat Jarah; and Jarah begat Alemeth, 43 and Azmaveth, and Zimri; and Zimri begat Moza. And Moza begat Bina, 44 and Rephaiah his son, Elasa his son, Azel his son. And Azel had six sons; and these are their names: Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan; these were the sons of Azel.

<sup>1</sup> The Sept., the Vulg., and Luther attach יְהוֹדָה to the foregoing words (*vñ βασιλίου 'Iepaλ and 'Iouda*), with an arbitrary interpretation of the following 'וְהָלָה וְנָ (μετὰ τὴν ἀπομνηστῆρον εἰς Βαβυλῶνα, — *translatique sunt in Babel*).

<sup>2</sup> For the *Kethib* בְּרִבְכָּנִי מִן־בְּנֵי is doubtless to be read the *Keri* בְּרִבְכָּנִי מִן־בְּנֵי (comp. the name בְּנֵי in vi. 81, among the Merarites).

<sup>3</sup> For הַשֵּׁלִי, since שֵׁלֵה (שֵׁלֵה) is a city of Ephraim, must apparently have been read, according to Gen. xvi. 20, הַשְּׁלִינִי (the Shelanites, descendants of Shelah, third son of Judah). The incorrect pointing הַשֵּׁלִינִי appears to have arisen from the *scriptio plena*: הַשְּׁלִינִי. Comp. Neh. xi. 5, where, instead of הַשֵּׁלִינִי, we should also perhaps point הַשְּׁלִינִי.

<sup>4</sup> Before מִלְאָכָה a ל (in consequence of the ל at the end of הַלֵּל) seems to have fallen out. Comp. *de leprosis* of the Sept., and ch. vii. 2, xii. 25 (also F. Böticher, *Neue erz. Erz. Aehrenlose*, iii. 232).

<sup>5</sup> Before זְכַרְיָה a י seems to have fallen out.

<sup>6</sup> For הָיָה הַלֵּוִיִּם הָיָה הָיָה the original text seems to have been הָיָה הַלֵּוִיִּם הָיָה; comp. ver. 14.

<sup>7</sup> *Kethib*: מְסִירִים. *Keri*: מְסִירִים.

<sup>8</sup> So the *Keri*. The *Kethib* is יְעִיאל.



## EXEGETICAL.

**PRELIMINARY REMARK.**—Of the two unequal sections into which our chapter falls, the second, vers. 35–44, coincides almost literally with viii. 29–38, and so presents only a repetition of the register of Saul and his house there given, preliminary to the narrative of the fall of his dynasty following in ch. x. The first section, vers. 1–34, presents in its first half, containing a list of the heads of families dwelling in Jerusalem, vers. 4–17, several points of contrast with a similar list in Neh. xi. 3–19. The plan of both lists is at all events the same; and if, with Bertheau, of the three chiefs of Judah, vers. 4–6, we put Uthai beside Athaiah (Neh. xi. 4), and Asaiah beside Maasoiah (ver. 5) (so that only the third name, Jeuel, has nothing corresponding to it in Nehemiah); if we consider the recurrence of the Benjamite chiefs Sallu and Hodaviah in Neh. xi. 7–9 (where, certainly, the remaining names are wanting); if we compare the six chiefs of the priestly divisions with those corresponding in number and mostly in name in the list of Nehemiah, and find Aere (vers. 10–13) the series: Jedaiah, Jehoiairib, Jachin, Azariah, Adaiah, Masai, there the series: Jedaiah, Joiairib, Jachin, Seraiah, Adaiah, Amashai; if we observe among the chief of the Levites two, Shemaiah and Mattaniah, verbally identical, and a third, Obadiah (= Abda in Nehemiah), approximately so; if, lastly, we perceive at least two of the four chiefs of the porters, Shallum and Akkub, common to both lists,—a pretty general agreement even in names appears to prevail between the two registers. It seems natural, also, either with Zunz (*Gottendienst. Vorträge der Juden*, p. 31; also Herzfeld, *Gesch.* p. 298) to conceive our list modelled after that of Nehemiah, or both drawn from one source, and in like manner referring to the inhabitants of Jerusalem after the exile, as Movers (p. 234), Berth., Kamph., etc., do. But if both lists are based upon one common document, relating to the times of Ezra and Nehemiah, and arising from them, we should expect a more complete agreement with regard to all the names. The accordance of the names in only half of the whole number given, and the resemblance in place (giving first the sons of Judah, then the sons of Benjamin, then the priests, and then the Levites and porters), are sufficiently explained by supposing a general continuity of the inhabitants of Jerusalem before and after the exile, and laying the diversities of the two lists to the account of the altering, disturbing, and partly destroying effects of the exile, and the similarities to that of the endeavour of those returning with Zerubbabel and Ezra to restore as far as possible the former state of things. The following exegetical treatment of the passage will prove that, with this presupposition, the assumption of the origin of our present list before the exile, in contrast with the obvious reference of Nehemiah's list to the times after the exile, has nothing of moment against it, and is even demanded by ver. 2 and other indications.

1. Vers. 1–3. *Transition from the Genealogical Registers of the Twelve Tribes to the Enumeration of the Inhabitants of Jerusalem.*—And all Israel were registered; and, behold, they are written in the book of the kings of Israel; and Judah was carried away. By the Masoretic accentuation, which plainly separates יהודה from the fore-

going words, and makes it the subject of a new sentence (comp. Crit. Note), the first sentence appears to treat of Israel in the narrow sense, that is, of the northern kingdom, and its kings in particular (so Berth., Kamph., etc.). But the phrase "all Israel" makes it more natural here to think of the people of the south as well as of the north; and it is also in favour of this, that the expression: "the book of the kings of Israel," is in 2 Chron. xx. 34 manifestly of like import with "the book of the kings of Judah and Israel," or "Israel and Judah," as well as that the universal sense of the term "Israel" is found at the beginning of the second verse. Keil therefore justly remarks: "The antithesis of Israel and Judah is analogous to that of Judah and Jerusalem;" that is, Israel denotes the whole covenant people, Judah a part. To understand the name Israel of the whole people is also demanded by the position of our verse at the end of the genealogies of all the tribes of Israel, and not merely of the ten northern tribes. That ver. 1 effects the transition from the genealogies to the following enumeration of the inhabitants of Jerusalem, and so forms properly the close of the genealogies in ch. ii.–viii., is so obvious, that Bertheau has not been able to bring forward a single tenable ground for his counter assertion, that "the verse forms obviously a new beginning." For the affirmation, that "we perceive in it a brief introduction to the historical accounts of the tribe of Judah, or of the Israelites after the exile," can furnish no ground for this, because it not only contradicts the assertion that Israel is to be understood of the northern kingdom, but cannot be reconciled with the letter of the verse (that begins with the connective ו). The same exegete justly declares against the further assertion of Berth., that ver. 1 cannot be written by our historian himself, but must have been taken literally from his source,—an assertion which is devoid of all solid ground.—For their transgression: so ch. v. 25 f., 41.—Ver. 2. And the former inhabitants, that were in their possession in their cities. Movers, Berth., and Kamph., who find in the following list the inhabitants of Jerusalem after the exile, in the time of Nehemiah, will understand by these "former inhabitants" those citizens of Jerusalem who dwelt there in the time of Zerubbabel and his immediate successors, before Jerusalem was newly peopled from the surrounding districts. It is much more natural, with almost all old expositors, and with Keil, to refer הראשונים here to the inhabitants of Jerusalem before the exile; for, in that case, "the inhabitants in their possession in their cities" are in no way opposed as former inhabitants of Jerusalem to the later, but both appear so placed side by side that this opposition is excluded. The parallel Neh. v. 15, quoted by Bertheau, where the governors from Zerubbabel to Ezra are opposed as הַפְּחוּתֹת הראשונים to Nehemiah as the later פְּחוּתָה, proves

indeed the possibility of understanding the predicate הראשונים in the sense of "before the exile" but not the necessity. And from the dwelling "in their cities" (comp. Ezra ii. 70; Neh. vii. 23, xi. 1 f.) nothing can be concluded in favour of this interpretation.—Were Israel, the priests, the Levites, and the Nethinim. "Israel"

denotes here obviously the lay element of the citizens, that which is otherwise designated by *עַם* beside *בְּנֵי* (Isa. xxiv. 2; Hos. iv. 9). For

the notion and name of the Nethinim, properly the "bestowed," that is, the temple ministers, comp. Num. viii. 19; Josh. ix. 27; 1 Sam. i. 11; Ezra ii. 43, viii. 17, 20, and elsewhere.—Ver. 3. *And in Jerusalem dwell of the sons of Judah, etc.* These words are not a superscription of the list of those dwelling in Jerusalem in contrast with those living in other cities (as Berth., etc.). The list rather begins with these words, so that thus the verse serves to introduce the contents of the greater part of our chapter (to ver. 34), and corresponds to ver. 35. This close connection of our verse with the following special enumeration of the families of Jerusalem (ver. 4 ff.), and the mention of "the sons of Ephraim and Manasseh" as fellow-citizens with them in Jerusalem (comp. 2 Chron. xxxiv. 9), are against referring the present list to the time after the exile. The book of Nehemiah (xi. 3) announces its list corresponding to ours in quite another way, so that there no doubt at all remains of its exclusive reference to conditions and relations after the exile. Moreover, the circumstance that the following list contains no names of Ephraimites and Manassites in Jerusalem, is simply explained by this, that of the former only a very few families dwelt in Jerusalem, while the Jews and Benjamites formed the bulk of its population. On the evangelical and theocratic import of the association of Ephraim and Manasseh with Judah, Benjamin, and Levi in the citizenship of Jerusalem, comp. below, evangelical and ethical principles, No. 1.

2. Vers. 4-17. *Special Enumeration of the Inhabitants of Jerusalem, and first, of the Heads of Families of Judah and Benjamin, of the Priests and Levites:* vers. 4-6.—Three heads of families out of the three chief branches of Judah, those of Perez, Shelah, and Zerah (comp. ii. 3, 4).—*Uthai, the son of Ammihud . . . of the sons of Perez.* The name Uthai might be etymologically equivalent to that of the Athaiah (*עַתְיָה*) mentioned Neh. xi. 4 as a head of a family of the sons of Perez; for *עַתְיָה* = *עַתְיָה*, "whom Jehovah

helps," might, if we regard the somewhat obscure root *עַתָּה* as a by-form of *עָתָה*, have the same meaning as *עַתְיָה*. But to the still diverse form

is to be added the quite different series of ancestors that connect Athaiah with Perez (Uzziah, Zechariah, Amariah, Shephatiah, Mahalaiah, instead of the present Ammihud, Omri, Imri, Dani). It seems therefore very doubtful whether Uthai be the same with Athaiah. For the defective reading concealing the name Bani, see the Crit. Note.—Ver. 5. *And of the Shilonites, Asaiah the first-born, etc.* It seems pretty certain that

*הַשִּׁילֹנִי* should be read here instead of *הַשִּׁילֹנִי*, as in Neh. xi. 5. We expect to find the descendants of Shelah (Num. xxvi. 20; comp. 1 Chron. ii. 3, iv. 21) mentioned between the sons of Perez and those of Zerah. Moreover, it is doubtful whether the Shelanite Asaiah (*עַשָּׂיָה*), "whom Jehovah has made" is to be at once taken as identical with the Maaseiah (*מַעֲשִׂיָה*), "Jehovah's

work"), as both names are of frequent occurrence (comp. for Asaiah, iv. 36, vi. 15, xv. 6, 11, 2 Kings xxii. 12, 14, and for Maaseiah, xv. 18, 20, 2 Chron. xxiii. 1, Jer. xxi. 1, xxix. 21). The existence of an Asaiah as head of a house in the family of Shelah before the exile does not preclude the appearance of a Maaseiah, son of Baruch, son of Col-hozeh, son of Hasaiah, etc., as head of this family after the exile.—Ver. 6. *And of the sons of Zerah: Jeuel and their brethren, six hundred and ninety.* This number refers, as the plur. suff. in *אֶחָדָם* shows, not to Jeuel alone, but to the three chiefs named in vers. 4-6, and to their brethren, the remaining heads of houses of subordinate import. So it is also with the number 956 in ver. 9. Moreover, the name Jeuel (*יְעֻלָּה*),

or its variant (*יְעֻלָּה*), occurs elsewhere; for example, v. 7, 2 Chron. xxvi. 11. In Neh. xi. no descendants of Zerah are given.—Vers. 7-9. Four Benjamite chiefs: Sallu, Ibneiah, Elah, Meshullam, of whom the first (and, as here, the son of Meshullam) occurs also Neh. xi., but the other three not; see the Preliminary Remark.—Ver. 9. *And their brethren, etc.; comp. on ver. 6—All these men were chiefs of their father-houses.* This remark, which naturally refers, not to the brethren numbered, but to the chiefs named, applies to all that are named from ver. 4, both Jews and Benjamites. It serves thus to close the list of family chiefs, and lead to the following one of the priests and Levites.—Vers. 10-13. The priests of Jerusalem.—*Jedaiah, and Jehoiarib, and Jachin.* The names of these three priestly classes dwelling in Jerusalem (comp. xxiv. 7, 17) are found also in the parallel list in Neh. xi. 10 ff. (supposing that there, by a change of *בְּנֵי יְהוֹיָדָב* into *יְהוֹיָדָב*,

the true reading is restored).—Ver. 11. *And Azariah the son of Hilkiah . . . a prince of the house of God.* Instead of this prince or president of the temple, Azariah ben Hilkiah, certainly the same who, v. 40, was named as grandfather of the Jehozadak who was carried to Babel (comp. also 2 Chron. xxxi. 13), Neh. xi. 11 names rather a Seraiah son of Hilkiah. Yet the identity of this Seraiah with the Azariah of our passage is probable, as the other ancestors of both up to Ahitub (Meshullam, Zadok, Meraioth, Ahitub) are quite the same. Seraiah might indeed be a descendant of Azariah ben Hilkiah after the exile.—Ver. 12. *And Adaiah the son of Jeroham, etc.* This priestly chief Adaiah (belonging to the class of Malchijah; comp. 1 Chron. xxiv. 9) is given in Neh. xi. 12 in the same form and with the same line, up to Malchijah, as here. The following Maasai (*מַעֲשִׂיָה*), belonging to the class of Immer

(1 Chron. xxiv. 14), is called in Nehemiah Amashai (*עַמְשָׁי*), and appears there connected by another line with Immer. Another priestly chief given by Nehemiah, Zabdiel, son of Haggedolim, who is designated the president or overseer of the last-named priestly family (that of Amashai), is wanting here.—Ver. 13. *And their brethren, heads of the father-houses, 1760.* This number cannot possibly refer to the heads; it rather denotes (like the number 1192 in Nehemiah) that of the brethren or the heads of houses standing under the heads of the great complex of families. The phrase appears thus inexact; per-

haps, with Keil, a transposition of the words is to be assumed, in such a way that "heads of father-houses" is placed before and drawn to ver. 12 as closing formula, while "and their brethren" (וְאֶחָיוֹתָם) is immediately connected with the number 1760. Moreover, that all the priests dwelling in Jerusalem, or the priestly families of the six classes named, amount in our passage to 1760, and in Nehemiah only to 1192, tends to confirm our view of the present list as belonging to the period before the exile; we expect for the priesthood of Jerusalem after the exile, about 150 years after the restoration of the city and temple, not so great a number as here.—*Able men for the work of the service in the house of God.* Before מְלָאכֹת, which may not be a mere accusative of reference ("able men with respect to the work"), the word עָמָל (comp. xxiii. 24; Neh. xi. 12), or perhaps a mere ל (which might easily be overlooked after חָלַל), appears to have fallen out; see Crit.

Note.—Vers. 14–16. *The Levites of Jerusalem.*—*Shemaiah the son of Haashub*, etc. This Merarite Shemaiah, as the descendant of Asaph (therefore Gershonite) Mattaniah named in ver. 15, recurs in Neh. xi. 15, and with substantially the same line of ancestors. Bakbakkar, Heresh, and Galal (ver. 15a) are wanting there; for the first name would have to be identified with Bakbukiah, Neh. xi. 17, of which there are grave doubts, as בַּקְבֻקָּא (= בַּקְבֻק הַהוּא) seems to mean "destruction of the hill;" but בַּקְבֻקָּיהָ, "desolation from Jehovah." And of the names of Levites in ver. 16, only Obadiah can be identified with Abda, Neh. xi. 17 (as Jeduthun appears as the ancestor of both). Berechiah is wanting in Nehemiah; and the latter has two names, Shabbethai and Jozabad, which are foreign to our text.—*And Berechiah, the son of Asa, the son of Elkanah*, and so a Kohathite, as the name Elkanah is native in this family; comp. vi. 18–23.—*Who dwell in the villages of the Netophathites*, thus near Beth-lehem; comp. Neh. vii. 26. This clause refers, not to Berechiah, whose dwelling is in Jerusalem, but to his ancestor Elkanah. It is impossible to determine what the Kohathite so called in vi. 18 ff. was to this Elkanah.—Ver. 17. *And the porters: Shallum, and Akkub, and Talmon, and Ahiman, and their brethren; Shallum the head.* The four here named (of whom, in Neh. xi. 19, only two, Akkub and Talmon, recur) are to be regarded, as appears from the particulars following (vers. 24, 26), not as common porters, but as captains of the four companies of porters, who were to keep guard on the four sides and gates of the temple: they are designated, ver. 26, as "head keepers of the gates," a phrase reminding us of the *επιστάται τῶν πυλῶν* in Luke xxii. 52. The number of all the doorkeepers, which is stated to be 172 in Neh. xi. 19, is wanting here, where it would, like that of the priests, have been considerably higher, because Jerusalem before the exile must have had a much more numerous staff of officers in every respect than that after the exile, to which the catalogue of Nehemiah refers. From all this, the correspondence of the two similar lists in the personal matters is only partial, and by no means such as to be inconsistent with the origin of the one before the exile

and of the other after it. The resemblance and even sameness of the names in two or three generations does not of itself prove the identity of the persons, because we learn from the genealogy of Aaron (v. 29 ff.) that the series Amariah, Ahitub, Zadok repeats itself at different times (comp. vers. 33 f. and 37 f.). In general, the same names recur very often in genealogies, because it was the custom to give the children the names of their ancestors; comp. Luke i. 59; Winer, *Realh.* ii. 133; Hävernick, *Einl.* ii. 1, 179 ff. But if the likeness of names in the two lists furnishes no necessary ground for the identity of the lists, and in no way warrants us to identify the like sounding names by the assumption of errors of the pen, we must, on account of the great diversity in all points, understand our list of the inhabitants of Jerusalem before the exile, especially as the following remarks on the functions of the Levites demand this, because they relate throughout to the time before the exile.

3. Vers. 18–34. *The Ministerial Functions of the Levites, and first* (vers. 18–26a), *of the Levitical porters.*—*And hitherto* (he was, namely Shallum, who is called in ver. 17 the head of the porters) *in the king's gate eastward*; that is, till the present time the family of Shallum had to keep the guard at the east gate of the temple, that chief entrance to the inner court, by which the king alone entered (comp. 2 Kings xvi. 18; Ezek. xlvi. 1, 2). The "hitherto" scarcely gives a hint of the time when the present list was composed. It may point as well to a time before the exile as after it, as Shallum is here obviously named as a hereditary name of a house or collective personality, which Keil contravenes unnecessarily. For the circumstance that a pedigree of Shallum is given, not yet in ver. 18, but at length in ver. 19, shows that in this latter passage the person of the patriarch of the leading house of doorkeepers is first distinguished from his descendants; see also after.—*These are the porters for the camps of the sons of Levi.* This expression, having an antique ring, and reminding us of the wanderings of the people under Moses (Num. iii. 21 ff.), proves no more than the many other designations of this kind ("tent," ver. 20; "tent of meeting," ver. 21; "house of the tent," ver. 23a) that our list was composed before Solomon or near the time of Moses; comp. "camp of Jehovah" of Solomon's temple, 2 Chron. xxxi. 2.—Ver. 19. *And Shallum the son of Kore, the son of Ebiasaph, the son of Korah.* This reference of Shallum to Korah, the grandson of Kohath (v. 7), comes so close upon the ancestry of Shelemiah or Meshelemiah, the Korhite appointed by David over the east gate, 1 Chron. xxvi. 1, 14, that the Shallum of our passage can scarcely be different from him. It is also highly probable that the name of אֶבְיָסָפָה, the father or ancestor of Korah, should be restored there (see Crit. Note), so that the identity of the two persons and the merely formal diversity of their names (יִשָּׁעִי, requital; מְסֻלְמִיָּהוּ, whom Jehovah requites) is

almost certain; and the Meshelemiah, ver. 21, must be held to be identical with the Shallum belonging to the time of David: for there, as in xxvi. 2, a son Zechariah is ascribed to him. Thus the record goes back, as in ver. 20 to Phinehas the contemporary of Joshua, so in ver. 21 at

least to a contemporary of David; and the guard at the east gate (the king's gate), as it was hereditary in the family, is referred to a nomination by King David. The then mentioned brethren of Shallum, of the house of his father, the Korhites, are the heads of the other three families of porters, Akkub, Talmon, and Ahimian, living in the time of David, ver. 18.—*Were over the work of the service of the keepers of the thresholds of the tent.* This specifies the service performed by these Levites at the temple; they were threshold or gate keepers; comp. 2 Kings xii. 10; 2 Chron. xxiii. 4. The genit. "of the tent" (here expressed by ל before אֶתֶּן, because

the preceding word having the article cannot be in the construct state) applies to the tent in Jerusalem erected by David, without, however, expressing any contrast to the temple of Solomon (which, in ver. 23, seems clearly to be included in the term "tent"); comp. on ver. 18.—*And their fathers in the camp of the Lord were keepers of the entry, namely, in the time of Moses, to which there is reference here as in the following verse.* "In the Pentateuch there is no mention of the Korhites keeping guard in the time of Moses; but as the Kohathites to whom they belonged were the first servants of the sanctuary, Num. iv. 4 ff., and especially had the charge of the tabernacle, it is in itself probable that they had to keep the entrance to the sanctuary (comp. Num. iv. 17-20); and therefore we cannot doubt that our statement follows an old tradition" (Berth.).—Ver. 20. *And Phinehas the son of Eleazar was formerly prince over them, over the porters of the Korhite family.* Phinehas cannot have been invested with this oversight of the Korhite porters when he was high priest, but only under the high-priesthood of his father Eleazar; as also Eleazar, as chief over the chiefs of Levi, Num. iii. 32, under the presidency of Aaron, had the oversight of the keepers of the sanctuary.—*The Lord with him.* This clause might be meant as a historical remark, and so completed by a הָיָה, "was," in which case the copula ו was to be expected before הָיָה, as in xi. 9. It is more

natural to see in the two words a blessing, "God be with him," and to compare the German phrases, "God bless him," "Of blessed memory." We may remember also God's covenant of peace with Phinehas and his posterity, Num. xxv. 11 ff. [This goes to prove that the historical is the correct meaning, and not one that is nearly akin to an error of doctrine.—J. G. M.]—Ver. 21. *Zechariah the son of Meshelemiah, that is, Shallum; see on ver. 19.* The designation of this Shallum (before whose name we miss the copula ו; see Crit. Note) as porter at the door of the tent of meeting has something indefinite needing explanation. But we can find nothing either from the present passage or from ch. xxvi. 2 to clear up this difficulty, or account for the prominence given to this Zechariah.—Ver. 22 returns to the description of the service of the porters, which was interrupted by the historical digression, vers. 19-21. What is now stated belongs to the time of the author of the list, with the exception of the remark applying to the time of David, ver. 22b.—*All these, that were chosen to be porters at the thresholds.* On בְּרִירָתָם,

"chosen," comp. vii. 40, xvi. 41; for construction with ל, xxv. 1. The number 212 as the total of the porters agrees neither with the time of David, in which (xxvi. 8-11) 93 porters in all officiated at the tabernacle; nor with that of Zerubbabel, for which Ezra ii. 42 gives the number 139; nor, lastly, with that of Nehemiah, for which, Neh. xi. 19, the number 172 is set down. But it suits the time before the exile, to which also the numbers of the families and priests in vers. 6, 9, 13 most probably point.—*They were registered in their villages.* They dwelt, therefore, in villages (חֲצֵרִים, as vi. 41 ff.) around

Jerusalem, and came to it on the days of their service, as the singers in the time after the exile, Neh. xii. 29 f.—*David and Samuel the seer* (ancient designation for prophet, נָבִיא; comp. 1 Sam. ix. 9) *had ordained them in their trust.* בְּאִמּוּנָתָם, "in their trust," official trust or duty;

comp. the same term without suffix, vers. 26, 31; 2 Kings xii. 16, xxii. 7; 2 Chron. xxxi. 12. The naming of Samuel with David (and after him, against the order of time; comp. Heb. xi. 32) the Chronist no doubt found in his source, and it is explained by the fact that the agency of Samuel in the religious institutions of Israel prepared the way for the reforms of David, and were therefore usually mentioned along with them. And perhaps some arrangement regarding the Levitical porters was made by Samuel which laid the foundation for that of David, though we have no information concerning this beyond the present passage.—Ver. 23. *And they and their sons, the porters of the time of David and after it.* The following phrase also, "at the house of the tent" (comp. on vers. 18, 19), is chosen, because the present statement applies to both—the tent-sanctuary before Solomon, and the stone temple built by him.—Ver. 24. *To the four winds* (quarters of the heaven; comp. Job i. 19; Matt. xxiv. 31) *were the porters, יְהִי, that is,* according to the arrangement of David (xxvi. 14 ff.).—*By wards, מִיְּמִדָּוָת, of persons, as Neh.*

xii. 9, iv. 3, 16.—Ver. 25. *Were to come in seven days, the seventh day from time to time, that is, on the Sabbath of the week, on which every family was in their rank to perform the service* (ל in לְבֹא, to denote obligation, as v. 1).—

*With them (עִם אֹתָם), along with the heads or chiefs of the divisions, ver. 17, who dwelt in Jerusalem itself, and to whom the notice in ver. 26a refers.—For they were in trust, the four head keepers of the gates; comp. on ver. 17.—Vers. 26b-32 report on the duties of the other Levites besides the porters.—These Levites, and were, etc. It has been remarked in the Crit. Note that for this we are most probably to read (according to ver. 14), "And of the Levites were." At all events, the duties enumerated in the following passage (exclusive of ver. 27) belong to the Levites in common, and not to the porters.*

Accordingly, the words הָיָה וְהָיָה must be regarded either as a subscription to the whole preceding paragraph from ver. 14 (so Berth.), or amended (with Keil) in the way indicated.—

*Over the chambers and treasuries of the house of God.* These chambers (לְשָׁבוֹת) and treasuries (אֲצִרוֹת) were in the side buildings of the

temple, over which the Levites presided; comp. Ezek. xl. 17, xlii. 1 ff.; Neh. x. 38; and Keil, *Bibl. Arch.* i. pp. 121, 124.—Ver. 27. *And they lodged around the house of God.* This notice, referring again to the porters, with the subjoined statement, that they had to open every morning (lit. "were set over the keys;"; comp. כַּפְתָּח, Judg. iii. 25; Isa. xxii. 22), is strange in the present place: it had its place perhaps originally after ver. 26a.—Ver. 28. *And some of them were over the vessels of service,* the more valuable vessels of gold and silver, with the sacrificial bowls (xxviii. 13 f.; Dan. i. 2, v. 2 ff.), which required careful keeping, and as they were to be taken out of the treasuries for the public worship an exact "tale."—Ver. 29. *Over the vessels, even over all the holy vessels, and over the flour, and the wine, etc.* As the term כְּלִים is used here as in ver. 28, the difference between the vessels here and there mentioned seems to depend on the articles which are here named in connection with the latter, namely, flour (סֶלֶחַ),

Lev. ii. 1 ff.), wine, oil, frankincense, and spices (בְּשָׁמִים, as Ex. xxx. 23). They may be, therefore, the more ordinary, less costly vessels used in the daily incense, meat and drink offering (comp. on Ex. xxv. 6). For כֶּנֶה, "order, appoint," in the *Piel*, comp. Dan. i. 5, 10, 11; the partic. *Pi*. only here.—Ver. 30. *And of the sons of the priests, etc.* To them belonged, Ex. xxx. 23 ff., the preparation of the holy anointing oil, by the compounding of several spices. This notice referring to the priests does not, strictly taken, belong to the functions of the Levites. The division of things has here for the moment overruled the division of persons. [The priests, however, were Levites.]—Ver. 31. *And Mattithiah of the Levites, who was the first-born of Shallum the Korhite:* thus an elder brother of that porter Zechariah, ver. 21, if this is actually to pass for the son of the Shallum here. But certainly, in ch. xxvi. 2, Zechariah is directly called first-born (בְּכוֹר) of Meshelemiah; and

hence, to maintain the identity of this Meshelemiah with Shallum, we must assume "that in our passage Mattithiah bears the honourable title of first-born only in an improper sense, because he ranks high among the descendants of Shallum on account of his office" (Berth.). Nothing further is known to us concerning the person or time of Mattithiah.—*Was in trust, over the baking in pans.* The term הַחֲבִיתִים, a baking

in pans (comp. מַחֲבֵת, an iron pan, Lev. ii. 5, vi. 14; 1 Chron. xxiii. 29; Ezek. iv. 3), is used only here.—Ver. 32. *And of the Kohathites their brethren,* the brethren of the last-mentioned Levites, at whose head was the Korhite Mattithiah. For the way of laying on the shew-bread, see Lev. xxiv. 6 ff.—*Every Sabbath.* For the phrase שַׁבַּת שַׁבַּת (the first with *Patach* in the last syllable, for euphony), comp. Bertheau.—Ver.

33. *And these the singers, heads of the fathers for the Levites, were free in the chambers.* This is usually regarded as a first subscription to the foregoing, from ver. 14, to which a second still more general subscription is added in ver. 34. Yet in the mention of the singers (the families of which had been reported in vers. 14–16), the enumeration of the ministerial functions of the several classes of the Levites, which had begun ver. 26b, is rather continued; and therefore, instead of "these are the singers," the rendering is rather "these singers, etc.," and thus a force, extending to a rather remote point (ver. 14), is to be assigned to the demonstrative (Kamph. justly). The "being free" in their chambers is set forth very naturally, because their exclusive occupation with their art was to be indicated. Comp. Rashi's and Kimchi's interpretation of פִּטְוִרִים, *immunes ab omni alio officio*.—*For they were over them in the service day and night.* This literal rendering of the Masoretic text (עֲלֵיהֶם בְּמִלְאָכָה) seems to express the sense:

"they were placed over them, the subordinate singers, had to superintend them" (Berth.). But the comparison of the somewhat different passage, 2 Chron. xxxiv. 12, is insufficient to justify this view. It is more natural to take

עֲלֵיהֶם to mean: "it lay upon them;" but then הַמִּלְאָכָה would have to be changed into הַמִּלְאָכָה

(ver. 27), and so the suitable sense restored: "for by day and night their service, their singing function, was incumbent on them."—Ver. 34. *These are the heads of the fathers for the Levites, etc.* Comp. the similar subscription, viii. 28. Since this precedes the first genealogy of Saul, as here the repetition of this genealogy immediately follows, Movers (p. 82 f.) conjectured that it had its place here originally, but was taken by an old transcriber erroneously for the beginning of the following genealogy of Saul, and therefore transposed with this (as he endeavoured to point out a more suitable place, as he thought, for it at the close of the genealogy of Benjamin, viii. 1–27) to that previous place, and thereby somewhat altered. This assumption would only be plausible if the double position of the genealogy of Saul must be regarded as resting on a mistake, and contrary to the plan of the writer, for which there is no manner of ground. He rather repeated this genealogy intentionally here to form a proper transition from his genealogical section to his following (introducing the historical section) account of the fall of Saul's house. This simple consideration removes all that was formerly adduced in the way of doubts, conjectures, and highly absurd and superfluous reflections on the supposed ground of this repetition, as, according to Mar Sutra in *Tr. Pesachim* 62b, 400 (or in another report, 1300) camel-loads of explanations are forthcoming on this repetition and on the present section; comp. Herzfeld, *Gesch.* p. 299.

4. *Repeated Genealogy of Saul:* vers. 34–44.—On the deviations of this list from viii. 29–39, see on that passage, where it has been already stated that our present passage seems to present the older and more correct text with respect to the forms of the names.

EVANGELICAL AND ETHICAL REFLECTIONS ON  
CH. I.-IX.

There is in many respects the impression of wandering in a wilderness, of walking among the stones in a graveyard, ranged in long rows, and more or less weathered, remaining on the mind after the exegetical examination of the genealogical contents of these chapters. But as in the wilks of Hauran, Idumæa, and Arabia Petræa, bristling with innumerable bare rocks, there is, notwithstanding all the drought and waste, a mysterious charm that acts with irresistible attraction on all Christian travellers animated by the spirit of biblical research; or as, to use another but kindred figure, the labyrinthine windings of the old Christian catacombs of Rome, with their thousands of sarcophagi, and the ever-varying inscriptions and manifold symbolic figures on them, prepare for the Christian antiquarian walking through them, not weariness, but an inexhaustible charm and ever new satisfaction; even so do the seemingly so dry and unrefreshing names of these nine chapters act upon the searchers of Scripture, not only the Jewish, but also the Christian. For it is from beginning to end holy ground through which we here pass. They are the grave-stones of the people of God, the monuments of a thousand years of the old covenant people, between the rows of which the Chronist leads us. They are the cities and places of the holy land, the origins of which are here presented to us in greater or briefer extent. And the same mysterious attraction that yearly impels thousands of Christian pilgrims, of all countries and confessions, to that land, in which not merely Israel after the flesh, but also the confessors of Christ, have to seek a right of home, insensibly influences every reader of this section who is led by a Christian and scientific interest. The same home-longing that comes upon us on beholding every chart of the country of the twelve tribes, on examining every plan and picture of Jerusalem, even on reading the plainest and simplest of the innumerable books of travels with which the present luxuriant literature of Palestine constantly floods us, seizes with irresistible power the biblical inquirer who turns his attention to these opening chapters of our work; it sweetens in many ways the hard labours that are occasioned by the deciphering of the often illegible text, the pondering on the import of so many isolated names, the reconciling of so many contradictory statements concerning places, persons, and genealogical lists. Considered in detail, there are four chief aspects in which the deeper significance of the history of salvation in our chapters is presented, and on which the attention of the historical inquirer, moved by higher motives than mere profane history and criticism can yield, will be concentrated.

1. The grouping and arrangement of the genealogical material, with all the complication, seeming inconconnection and arbitrariness of the considerations involved, is highly attractive, as it affords a deep insight into the organic arrangement of the tribes of God's people, and the parts they are destined to perform in the history of the theocracy. The fundamental principle of division is neither purely genealogical nor politico-theocratic, but has reference to all these relations. The enumeration of the tribes is not arranged

genealogically, according to the ages of the twelve sons of Jacob; otherwise it would have begun with Reuben and ended with Benjamin. It proceeds not according to the political relations of the time of the divided kingdom; otherwise Judah and Benjamin would have stood first, and Ephraim would have followed at the head of the northern kingdom. It follows not exclusively the geographical principle; for if it starts with Judah, the chief tribe of the south, and passing over the seats of the Simeonites, extending far to the south, bends round to the three eastern tribes, and enumerates them from south to north, in order to pass on to the remaining tribes of middle and northern Canaan, in the enumeration of the latter it abandons all geographical order, as the southern Benjamin and probably Dan are annexed to the northern Issachar, and then follows, not Ephraim, the more southern of the tribes of Joseph, but the more northern Manasseh, next to Naphtali; and lastly, after Ephraim and Asher, Benjamin reappears. In the midst of this not very geographical enumeration falls the copious genealogical details of Levi, to whom a definite territory was wanting, on account of its distribution over all the tribes. And yet in this apparently ungeographical and unhistorical order there lies a deeper sense. The author, as a strict theocratic legitimist, subordinates all the others to the two chief tribes, Judah and Benjamin, forming the kingdom of Judah, and adhering to the legitimate national sanctuary, as well as the tribe of Levi remaining in natural mutual connection with them. As he otherwise ignores, as far as possible, the northern kingdom, that had revolted from the legitimate worship, and subordinates the tribes belonging to it, on every occasion, to the orthodox tribes of the south, and regards them as mere dependencies of the latter (comp. ix. 3, where, along with Jews, Benjamites, and Levites, those belonging to the tribes of Ephraim and Manasseh are named as belonging to the inhabitants of Jerusalem; also the quite similar passage, 2 Chron. xxxiv. 9, and our remarks on it), here also is all that does not belong to the kingdom of Judah treated as accessory, and not only more briefly despatched (none of the tribes belonging to the north is given as fully as the tribe of Simeon belonging to Judah; some, as Dan and Naphtali, are almost wholly, and one, Zebulun, wholly omitted), but pushed in as subordinate, filling up between the tribes of Judah, Levi, and Benjamin, forming the beginning, the middle, and the end. What is especially conspicuous and beautiful is the central, all-pervading, embracing, and connecting position of the priestly tribe of Levi. "Over the whole distribution of the tribes is spread out as a connecting network the uniformly-distributed tribe of Levi, as the priestly mediator between God and His people, in its forty-eight cities, that belonged to all the tribes, but are not to be regarded as exclusively inhabited by Levites (comp. our remarks on vi. 65); whereby, according to Josh. xxi. (and our ch. vi.), a peculiar crossing of the families of Levi took place, partly in the east and partly in the north of Palestine, so that those akin in family appear removed as far asunder as possible (Kohathites in Judah and Simeon, but also in Ephraim and West Manasseh; Merarites in Reuben and Gad, but also in Zebulun, etc.). It is as if this tribe, provided it remained at the

height of its destiny, and the consciousness of God's people clung to it, should represent the strong sinews and muscles running through the body of the people, which bind the members into a living and moving whole" (Hoffmann, *Blicke in die früheste Geschichte des gelobten Landes*, p. 99 f.).

2. Prominent in this arrangement, with regard to the history of grace, is the passing over of two tribes in silence. That Dan is only indicated, not named, in vii. 12. can only be conceived as a critical judgment on this tribe, that early and almost wholly fell into idolatry (see on the passage, and comp. xxvii. 16 ff., where there is not so much an overpassing of the name as a transposition of it to the end of the twelve tribes, by which the same theocratico-critical judgment is passed upon it). On the contrary, it may be accidental that no mention is made of the tribe of Zebulun in giving the genealogy of the twelve tribes, though it occurs in the enumeration of the Levitical cities (vi. 48, 62). Yet a certain significance for the history of salvation cannot be denied to this accidental omission, as it was certainly the relative smallness of the tribe, the low number of famous and populous families, that occasioned its disappearance from the genealogical traditions of the later time. Yet this so small and obscure tribe! it was that included Nazareth, the dwelling-place of the earthly parents of Jesus. Zebulun, with its neighbour Naphtali, was, according to prophetic announcement (Isa. ix. 1; Ps. lxxviii. 28), to prove to be "the people walking in darkness," the land overshadowed with heathen gloom, that was to see the great light of salvation go forth from its midst. In this contemporaneous omission, then, of Dan, the tribe typically pointing to the Antichrist, and of Zebulun, the tribe serving as the earliest scene of the earthly living and working of the Saviour, there is in our registers a certain significance for the history of salvation, that even if it rests upon accident, points to a higher guidance and a providential arrangement.

3. The investigator of all that is significant for the history of salvation and the defence of the truth, will take no less interest in the many historical and archaeological notices that are interwoven in the genealogical text. With their now scanty, now copious, contributions to the special history of the tribe, their details, often truly surprising by the epic grandeur and dramatic life of the narrative (to which belong, in particular, the records of the conquests of the Simeonites, the successful raids of the three trans-jordanic tribes against the north Arabian Beduin, and the slaying of the two sons of Ephraim, Ezer and Elad, by the primeval inhabitants of Gath), their highly ancient colouring both in style and deed, which prompts us almost to generalize the remark once added by the author: "these are ancient things," and apply it to the whole of these accounts,<sup>1</sup> these notices delight us as petrifications from the grey

foretime imbedded in the strata of genealogical series; they resemble scattered gems or medals of antique stamp shining through the rubbish of ages, that give us accounts of otherwise unknown events of theocratic history, and open to us perspective views into remote epochs of the development of God's people, on which the darkness of absolute oblivion would otherwise have rested. From each of these, now shorter, now longer, documents concerning the older and oldest history of the tribe, goes forth the testimony of an unusually rich and many-sided individual impress of the Israelitish spirit, reminding us almost of the German nation in the multiplicity of its tribes, of a fresh but rude native power as a heritage more or less proper to each of the twelve tribes, and to each in peculiar modification, and thereby of a divine providence guiding and governing the life of the several tribes and of the whole nation with uninterrupted fatherly love as well as judicial integrity.

4. Of pre-eminent importance is finally the appearance, more or less clear in every tribe, of a preponderating repute and influence of one family over the rest. In the tribe of Judah, it is the family of Hezron the son of Perez, and grandson of Judah, that by its growth and power casts all the rest into the shade. In the tribe of Levi, the Kohathites predominate; in that of Benjamin, it is the house of Jeuel, or Abi-gibeon, the ancestor of Saul (viii. 29, ix. 35 ff.), that, obscuring all the rest, rises to kingly worth and power, and even in its later offshoots, especially the sons of Azel and the bold archers of Ulam (viii. 38-40), remains great and renowned. Among the Simeonites, Shimei, the descendant of Shaul, the last of the five sons of Simeon, becomes the ancestor of the most flourishing family (iv. 26 f.). Among the Reubenites, the family of Joel is conspicuous (v. 4 f., 8 f.); among the Gadites, that of Buz (v. 14); among the Manassites, that of Machir the father of Gilead (vii. 14 ff.); among the Ephraimites, that of Resheph the ancestor of Joshua (vii. 25); among the sons of Issachar, that of Izrahiah the son of Uzzi, the son of Tolah (vii. 8); among the sons of Asher, that of Heber the son of Beriah (vii. 32 ff.). It is obvious enough to explain this remarkable phenomenon naturally, and regard it as preservation and completion of the strong families in "the struggle for existence," or, if you will, as natural training. The statement of Palgrave, the English traveller, regarding the division of all the Arab tribes into two kinds of families, the townsmen or peasants, and the nomads or beduin, of which the former are the stronger and more developed, the latter the weaker, though patriarchally the more simply constituted, and therefore better fitted for handing down faithfully their genealogical recollections, should perhaps be regarded as pointing to a partial explanation of the present interesting phenomenon.<sup>1</sup> Neither of these two purely

<sup>1</sup> That Zebulun, in the times of Moses, and even David, sent into the field an army of 50,000 men (see xli. 23), is not in contradiction with its insignificance in the later times before and after the exile, and is historically quite conceivable.

<sup>2</sup> Thus J. Fürst (*Rech. der bibl. Lit.* i. p. 318) conjectures that the raid of Elad and Ezer, the sons of Ephraim, against Gath, narrated vii. 21. Is probably taken from "the old accounts (דברים עתיקים) mentioned iv. 22, which the Chronicist had before him," but without adducing any direct proof for it.

<sup>1</sup> Palgrave, *Central Arabia*, i. p. 35: "Arab nationality is and always has been based on the divisions of families and clans. These clans were soon by the nature of the land itself divided each and every one into two branches, correlative indeed, but of unequal size and importance. The greater section remained as townsmen or peasants in the districts best susceptible of culture and permanent occupation, where they still kept up much of their original clannish denominations and forms though often blended, and even at times obliterated, by the fusion inseparable from civil and social organization. The other and lesser portion

natural attempts at explanation can be called satisfactory. The last and deepest ground of the rise of one family or tribe to a physically, ethically, or intellectually distinguished pre-eminence, and to an illustrious name, obscuring kindred tribes or families, is the secret of the divine election, that, without respect to character or conduct, raises and glorifies the one people or family, and leaves the other to lowliness and oblivion, according to the words, "Jacob have I loved, but Esau have I hated;" and, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Rom. ix. 13, 15; Mal. i. 2 f.; Ex. xxxiii. 19). As in the life of nations, so is this elective grace visible in the development of single tribes, clans, and families, and often in a way that directly contradicts the normal mode of growth and self-development, especially the law

devoted themselves to a pastoral life. They, too, retained their original clannish and family demarcations, but unsoftened by civilization, and unblinded by the links of close-drawn society; so that in this point they have continued to be the faithful depositaries of primeval Arab tradition, and constitute a sort of standard rule for the whole nation. Hence, when genealogical doubts and questions of descent arise, as they often do among the fixed inhabitants, recourse is often had to the neighbouring beduins for a decision unattainable in the complicated records of the town life." Wellhausen (*De gentibus et familiis Jud.*, etc. p. 24 f.), setting out from the mainly correct presupposition, that these observations of Palgrave on the Arabs apply *mutatis mutandis* to the tribes of ancient Israel, has described the family of Caleb (ii. 18 ff. 42 ff.) as an example of a Jewish family dwelling in towns and tilling the ground, and therefore

of the prevalence of the strong over the weak in "the struggle for existence," and rather proceeds according to the Pauline saying: "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are, that no flesh should glory in His presence" (1 Cor. i. 27-29). Above all, in the development of the forefathers of Christ, before David as well as after, in the times of the rise as in those of the decline, this election by grace has repeatedly asserted itself, and operated as the proper principle and inmost motive of that blessed historical process, embracing many thousands of years, which, as the divine education of the human race, is the counterpart of all natural training, and the ideal archetype of all human education.

widely spread, but certainly difficult to reduce to a genealogy: and, on the contrary, that of his brother Jerahmeel, ii. 25-41, as an example of a nomad family, remaining certainly smaller and less renowned, but also provided with far more precise and correct genealogical recollections. *Et in casu non factum est*, he thinks, with reference to ii. 25-41, *quod nunquam excelsior invenitur articulus corporis ethnologici, quam apud Jerahmeel'em. Immo ut mo. ille schemata genealogico depingendi res gentitibus suavit primariis e tali societate, quam maxime familiis erit similior quam artificibus ac contortis structura civitatis quam recte dici potest, ita postea etiam ibi sine dubio maxime tignit, ubi antiqua patriarcharum fidelius servabatur vitæ consuetudo, sic quidem ut sanissima vis jungens et dirimens ceteris omnibus causis, quibus homines solent conciliari et abalienari, aut revera prævaleret aut certe secundum conscientiam popularem prævalere judicaretur, etc.*

## § 2. HISTORY OF THE KINGS IN JERUSALEM FROM DAVID TO THE EXILE.—1 CHRON. x.—2 CHRON. xxxvi.

### 1. DAVID.—1 CHRON. x.—xxix.

#### a. INTRODUCTION: FALL OF THE HOUSE OF SAUL.—CH. x.

- CH. x. 1. And the Philistines fought against Israel; and the men of Israel fled  
 2 before the Philistines, and fell down slain in Mount Gilboa. And the Philistines pursued Saul and his sons; and the Philistines smote Jonathan and  
 3 Abinadab and Malchi-shua, sons of Saul. And the battle went sore against  
 4 Saul, and the archers found him, and he trembled for the archers. And Saul said to his armour-bearer, Draw thy sword and thrust me through therewith, lest these uncircumcised come and insult me; but his armour-bearer would  
 5 not; for he was sore afraid: and Saul took the sword and fell upon it. And his armour-bearer saw that Saul was dead, and he also fell on the sword and  
 6 died. And Saul died, and his three sons, and all his house died together.  
 7 And all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead; and they forsook their cities and fled, and the Philistines came and dwelt in them.  
 8 And it came to pass on the morrow that the Philistines came to strip the slain,  
 9 and they found Saul and his sons fallen in Mount Gilboa. And they stripped him, and took his head and his armour, and sent into the land of the Philistines  
 10 around, to bear tidings to their idols and to the people. And they put his armour in the house of their god, and fastened his skull in the house of Dagon.  
 11, 12 And all Jabesh-gilead heard all that the Philistines had done to Saul. And all the valiant men arose, and took the body of Saul and the bodies of his



sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

- 13 And Saul died for his transgression which he committed against the LORD, for the word of the LORD which he kept not, and also for asking a necromancer  
14 to inquire.\* And inquired not of the LORD; and He slew him, and turned the kingdom to David the son of Jesse.

\* *Kathō*: יָבֵאוּ. *Kari*: יָבֵאוּ.

\* After *לְדָוִד* the Sept. gives the superfluous addition: *sau desphère aïrē Samariā ē apophorē*. Comp. Sir. xlv. 20

#### EXEGETICAL.

**PRELIMINARY REMARK.**—This account of the downfall of Saul and his house agrees, except in subordinate details, literally with 1 Sam. xxxi. 1-13; only the vers. 13, 14 are an addition of the Chronist, designed to mark the history of the fall of Saul's family as the transition to the following history of David, that forms the proper centre of the whole work of our historian. For to this history of David points all that precedes, the whole of the genealogies in the first nine chapters, with their emphatic elevation of the tribe of Judah. And if these genealogies are so disposed that they close with the register of the Benjamite house of Saul, this serves to prepare for the contents of our chapter, which on its part is preparatory to the following special history of the reign of David, the ancestor and founder of the legitimate line of kings.

1. *Saul's Defeat and Death in the Battle with the Philistines on Mount Gilboa*: vers. 1-12 (comp. 1 Sam. xxxi. 1-12).—*And the men of Israel fled before the Philistines*. The fuller statement of the books of Samuel (1 Sam. xxix. 1; comp. xxviii. 4) shows that this flight of the defeated Israelites was directed from the plain of Jezreel, as the proper field of battle, to Mount Gilboa, their former post.—Ver. 2. *And the Philistines pursued Saul and his sons*; properly, "clung to Saul," a fit expression for the incessant and vehement pursuit (Sept.: *ἐπείσθησαν αὐτῷ*; Luth.: "hingen sich an Saul"). The abridged form *וַיִּדְבְּקוּ*, for *וַיִּדְבְּקוּ*, as in 1 Sam. xiv. 22,

xxx. 2. On Jonathan, Abinadab, and Malchishua, see ch. viii. 33.—Ver. 3. *And the archers found him, overtook him* (as ver. 8; comp. 1 Sam. xxx. 11).—*And he trembled for the archers*. *וַיִּחַל*, fut. apoc. *Kal* of *חָל*, *torqueri, tremere*; so 1 Sam. xxxi. 3; comp. *וַיִּחַל*, Ps. xcvii. 4. The present terror of Saul corresponds with that in 1 Sam. xxviii. 5. It is unnecessary here to prefer the reading of the Sept.: *καὶ ἰσχυροὶ αὐτῷ ἐπέσθησαν* (*ισχυροὶ*, perhaps resting on a *וַיִּחַל*, from *חָל*, *ἐπείσθη*), and so render (with Kamph.), "and he was pressed by the archers." For the *ἐπείσθη*, "he was wounded," of the Sept. in the parallel 1 Sam. xxxi. 3, comp. Berth. and Wellh., *Text der Bücher Sam.* p. 147, who perhaps unnecessarily assumes that the Chronist may have read *וַיִּחַל*, "and he was wounded" (*Niph.* of *חָל*), and therefore omitted *מָאָר*, which did not suit this verb. The omission of this adverb is sufficiently accounted for by the abbre-

viating habit of the author, on which also the omission of the pleonastic *אֲנֹשִׁים* after *וַיִּחַל* (1 Sam. xxxi. 3) rests, as also that of *וַיִּחַל* at the close of ver. 5, etc.—Ver. 4. *Lest these uncircumcised come and insult me*. Before *וַיִּחַל* (comp. Jer. xxxviii. 19; 1 Sam. vi. 6) the parallel text in Samuel exhibits a *וַיִּדְבְּקוּ*, which perhaps did not originally stand in the text, but seems to be repeated by mistake from the foregoing imper. *וַיִּדְבְּקוּ*, so that the word is rightly omitted by the Chronist; comp. Berth. and Wellh.—Ver. 6. *And all his house died together*. Again an abbreviation for, "and his armour-bearer, and all his men on that day together," in Sam. xxxi. The design of this abbreviation was scarcely to remove the strong "exaggeration" (Wellh.) contained in *כָּל אֲנָשָׁיו*, on account of which the Sept. perhaps left these words untranslated; for the *וְכָל-בֵּיתוֹ* of our author contains a like exaggeration, as Saul's whole house did not fall in this battle, as the author (ix. 35 ff.) knew very well. The expression is general and excessive, as the longer one in 1 Sam. xxxi. also.—Ver. 7. *And all the men of Israel that were in the valley, or on the plain*. More exactly, 1 Sam. xxxi., "the men of Israel that were beyond the valley and beyond the Jordan," that is, that dwelt west and east of Mount Gilboa. That our writer had a defective text (Thenius) is not to be assumed; rather the same process of abbreviation is found here, as immediately after, where the required subject *אֲנָשִׁי יִשְׂרָאֵל* is omitted after *כִּי נָסוּ*.—

Ver. 9. *And they stripped him, and took his head and his armour*. Instead of this, 1 Sam. xxxi. 9 has, "and they cut off his head and stripped off his armour." The beheading, understood of itself (comp. Goliath, 1 Sam. xvii. 54), our author leaves unmentioned.—*And sent into the land of the Philistines around, namely, these trophies, Saul's head and armour* (comp. Judg. xix. 29 f.). Accordingly, the Sept. in 1 Samuel has translated *καὶ ἐπεσθίσαντες αὐτῷ*, where perhaps "messengers" (*מַשְׁלִימִים*) is to be supplied; see Then. and Wellh.—*To their idols and to the people*. For *אֶת-עֲצֵבֵיהֶם* (where *אֶת*=with, before), the text in Samuel has *בֵּית עֵצָה*, "in the house of their idols," a reading not confirmed by the Sept., which seems to owe its origin to the following verse (*בֵּית-אֱלֹהֵיהֶם*).—Ver. 10. *And they put his armour in the house of their god*; according to

1 Sam. xxxi. 10, in the temple of Astarte. For the Ashtaroth, the same deity as the "queen of heaven" of the Canaanites, Jer. vii. 18 ff., or the Allat of the Arabs, Herod. iii. 8 (perhaps also = the Phenician mother of gods, Astronoe of Damascus [vid. *Isid.* 302; comp. Döllinger, *Judenth.* p. 143], and the Spartan Venus *hastata* *victrix* of Cythera), was the chief deity of the Philistines, that 'Αφροδίτη *Obsavia* whose ancient and wealthy sanctuary at Askelon is mentioned by Herodotus i. 108. We are perhaps, therefore, to understand this Astarte temple at Askelon, as the next named temple of Dagon, the second chief divinity of the Philistines, will be that mentioned, 1 Sam. v. 3 ff., at Ashdod, which was especially frequented in the times of Saul (comp. Vaihinger, Art. "Philister" in Herzog's *Encycl.* xi. 576 f.). That "their god" and "Dagon" could not be opposed, as Wellh. thinks, is too much to assert. Rather was the Astarte of the Philistines a kind of androgynous being, that formed with Baal a syzygy or a supreme divine principle, and certainly one fundamentally different from the fish god Dagon (because the latter was both younger and less esteemed). Comp. Döllinger, p. 397 ff.; Müller, *Astarte*, a contribution to the mythology of oriental antiquity, Wien 1861 (in which also the Cretan Europa [= רבבה, the strong] is identified with Astarte), Vaihinger, as above.—*And fastened his skull in the house of Dagon.* These words are wanting in 1 Sam. xxxi., where, on the contrary (ver. 10), is found the following notice: "and they fastened his body to the wall of Bethshean." Here we must choose between the assumption, that our text arose from a corruption of this reading of Samuel (Wellh.), and such harmonizing attempts as that of Ewald and Thenius, who assume that originally after the words, "his skull in the house of Dagon," stood the following, "and they fastened his body to the wall of Bethshean," but they fell out on account of the similarity of נללתו and נללתו; or that of Bertheau, who explains the omission of the notice of the fastening of the body to the wall of Bethshean as an intentional one, that is to be judged in the same way as the other abbreviations of our writer. The latter assumption is the most probable, because in ver. 12 there is no mention of fetching the body from Bethshean.—Ver. 11. *And all Jabesh-gilead:* 1 Sam. xxxi.: "and the inhabitants of Jabesh-gilead." According to Berth., the יבש before יבש came into the

text on account of the plur. יבש; but here again the easier supposition is that the Chronist has abbreviated the text of Samuel. Besides, it was gratitude for the deliverance wrought for them by Saul (1 Sam. xi.) that moved the citizens of Jabesh to this pious care for his burial.—Ver. 12. *And took the body of Saul.* נפצת is a later

phrase, usual in Aramaic, occurring only here in the O. T. for the נפצת of Samuel. Whence the

body was fetched, and what was done with it (for example, its incineration, 1 Sam. xxxi. 12), our author, true to his abbreviating habit, omits.

2. *Closing Reflection on the Fall of the Kingdom of Saul:* vers. 13, 14.—*And Saul died for his transgression.* Wherein this transgression (עוון, unfaithfulness, apostasy; comp. v. 25, ix. 1; Lev. v. 5) consisted, is added—1. In not following the word of the Lord, that is, His command to destroy Amalek (1 Sam. xv. 11; comp. xxviii. 18); 2. In inquiring of the necromancer.—*For the word of the Lord which he kept not.* Besides 1 Sam. xv., we are to understand here, also, that earlier case of disobedience in 1 Sam. x. 8, x. ii. 13, and also 1 Sam. xxii. 18 f.—*And also for asking the necromancer to inquire, to seek an oracle, a revelation;* comp. 1 Sam. xxviii. 7, where דרש is used in the same pregnant sense. On the quite superfluous gloss of the Sept., comp. Crit. Note.—Ver. 14. *And inquired not of the Lord,* sought not information. This is not inconsistent with the fact that, 1 Sam. xiv. 37, xxvi. 6, Saul had inquired of the Lord, but without effect (because the Lord had departed from him, xxviii. 15). It rests rather on the certainly correct and historical presupposition, that Saul had neglected to seek the favour of Jehovah with the proper zeal, and then inquire of Him. Comp. Starke: "he sought Jehovah not uprightly and in due order, and put not his trust in the Lord, in the order of true repentance;—he did not continue his inquiry of the Lord, when God refused him an answer on account of his sins, to the confession and entreaty for pardon of which he had not brought himself, but betook himself forthwith to the soothsayer."—*And He slew him* (in the battle, after Samuel's spirit had announced to him his doom, 1 Sam. xxviii. 19), *and turned the kingdom to David.* On רסב, comp. xii. 23; 2 Sam. xiii. 12. On the significance of the present small section for the history of salvation, comp. the evangelical and ethical reflections on ch. x.—xxxix., No. 1.

## 1. DAVID'S ELEVATION TO THE KINGDOM; FIXING OF HIS RESIDENCE AT JERUSALEM; WARS AND NUMBERING OF THE PEOPLE.—CH. XI.—XXI.

### a. The Anointing of David in Hebron, and his Removal thence to Jerusalem: ch. xi. 1-9.

CH. XI. 1. And all Israel gathered to David unto Hebron, saying, Behold, we are thy  
2 bone and thy flesh. Also heretofore, even when Saul was king, thou wast he  
that led Israel out and in; and the LORD thy God said unto thee, Thou shalt  
3 feed my people Israel, and thou shalt be prince over my people Israel. And  
all the elders of Israel came to the king to Hebron; and David made a covenant  
with them in Hebron before the LORD, and they anointed David over  
Israel, according to the word of the Lord by Samuel.

4 And David went and all Israel to Jerusalem, that is, Jebus; and there

5 the Jebusites were the inhabitants of the land. And the inhabitants of Jebus said to David, Thou shalt not come hither; and David took the castle of  
6 Zion: this is the city of David. And David said, Whosoever smiteth the Jebusites first shall be chief and captain; and Joab the son of Zeruiah went  
7 up first, and became chief. And David dwelt in the castle; therefore they  
8 called it the city of David. And he built the city around, from Millo to the  
9 circuit; and Joab repaired the rest of the city. And David became greater and greater; and Jehovah Zebaoth was with him.

*β. List of David's Heroes: ch. xi. 10-47.*

- 10 And these are the chiefs of the heroes of David, who held fast to him in his kingdom, with all Israel, to make him king, by the word of the Lord concerning Israel. And this is the number of the heroes of David: Jashobam son of Hachmoni, the chief of the thirty;<sup>1</sup> he lifted his spear against three  
12 hundred slain at one time. And after him Eleazar son of Dodo<sup>2</sup> the Ahohite; he was among the three heroes. He was with David at Pas-dammim, and the Philistines were gathered there for battle,<sup>3</sup> and there was a plot of ground full of barley; and the people fled before the Philistines.  
14 And they stood in the midst of the plot, and defended it, and smote the Philistines; and the LORD granted them a great salvation.  
15 And three of the thirty chiefs went down the rock to David, to the cave of Adullam; and the camp of the Philistines was in the valley of Rephaim.  
16 And David was then in the hold, and a post of the Philistines was then at Bethlehem. And David longed, and said, Who will give me drink of the  
18 water of the well of Bethlehem, that is at the gate? And the three brake through the camp of the Philistines, and drew water out of the well of Bethlehem, at the gate, and took and brought it to David; but David would not  
19 drink it, but poured it out to the LORD. And said, My God, forbid it me that I should do this thing; shall I drink the blood of these men at the risk of their lives? for at the risk of their lives they brought it: and he would not drink it; these things did the three heroes.  
20 And Abshai, Joab's brother, he was chief of the three; and he lifted up his spear against three hundred slain, and had<sup>4</sup> a name among the three.  
21 Above the three he was honoured among the two, and was their captain; but  
22 he attained not to the three. Benaiah the son of Jehoiada, son of Ish-hail, great in deeds, from Kabzeel; he smote two [sons] of Ariel of Moab, and he  
23 went down and smote a lion in a pit in a snowy day. And he smote the Egyptian, a man of stature,<sup>5</sup> of five cubits; and in the hand of the Egyptian was a spear like a weaver's beam, and he went down to him with a staff, and plucked the spear from the Egyptian's hand, and slew him with his own  
24 spear. These things did Benaiah the son of Jehoiada, and had a name among  
25 the three heroes. Before the thirty, behold, he was honoured; but he attained not to the three; and David set him over his guard.  
26 And the heroes of war were Asahel the brother of Joab, Elhanan the son  
27, 28 of Dodai of Bethlehem. Shammoth the Harorite,<sup>6</sup> Helez the Pelonite. Ira the son of Ikkesh the Tekoite, Abiezer the Antothite. Sibbechai the Hushathite, Ilai the Ahohite. Maharai the Netophathite, Heled the son of Baanah  
31 the Netophathite. Ithai the son of Ribai of Gibeath, of the sons of Benjamin,  
32 Benaiah the Pirathonite. Hurai of Nahale-gaash, Abiel the Arbathite.  
33 34 Azmaveth the Baharumite, Eliahba the Shaalbonite. The sons of Hashem  
35 the Gizonite, Jonathan the son of Shageh the Hararite. Ahiam the son of  
36 Sacar the Hararite, Eliphai the son of Ur. Hopher the Mecherathite, Ahijah  
37, 38 the Pelonite. Hezro the Carmelite, Naarai the son of Ezbai. Joel the  
39 brother of Nathan, Mibhar the son of Hagri. Zelek the Ammonite, Naharai  
40 the Berothite, the armour-bearer of Joab the son of Zeruiah. Ira the Ithrite,  
41, 42 Gareb the Ithrite. Uriah the Hittite, Zabadi the son of Ahlai. Adina the son of Shiza the Reubenite, a chief of the Reubenites, and thirty with him.<sup>7</sup>

44 Hanan the son of Maachah, and Joshaphat the Mithnite. Uziah the  
 45 Ashterathite, Shama and Jeiel the sons of Hothan the Aroerite. Jedinei  
 46 the son of Shimri, and Joha his brother, the Tizite. Eliel the Mahavim,<sup>8</sup> and  
 47 Jeribai and Joshaviah the sons of Elnaam, and Ithmah the Moabite. Eliel,  
 and Obed, and Jasiel of Hammezobaiah.<sup>9</sup>

<sup>1</sup> For the *Keri* הַשְּׁלִישִׁים, the *Kethib* הַשְּׁלִישִׁים is to be retained; comp. vers. 15, 25, xii. 4, 18, xxvii. 6.

<sup>2</sup> For הַשְּׁלִישִׁים the Sept. seems to have read הַשְּׁלִישִׁים; comp. xxvii. 4.

<sup>3</sup> For the not unimportant gap here, see Exeg. Expl.

<sup>4</sup> For הַשְּׁלִישִׁים is to be read הַשְּׁלִישִׁים, one of the fifteen cases in which this form occurs in the Masoretic text, as Ex. xxi. 10, Isa. lxiii. 9, etc.

<sup>5</sup> For הַשְּׁלִישִׁים must apparently be read, with the Sept. (ἀνδρες τρεῖς), הַשְּׁלִישִׁים.

<sup>6</sup> Instead of הַשְּׁלִישִׁים read, 2 Sam. xxiii. 25, הַשְּׁלִישִׁים, and, as there, supply הַשְּׁלִישִׁים. For the further conjectural corruption of the text till ver. 41, comp. Exeg. Expl.

<sup>7</sup> The Sept. and Vulg. appear to have read הַשְּׁלִישִׁים, like the Masoretic text, but the Syr. על השלשים; for it renders thus: "and even he (Adina) was a prince over thirty heroes."

<sup>8</sup> For הַשְּׁלִישִׁים the Sept. gives *Maui*, the Vulg. *Mahumides*. The corruption of the name, under which, perhaps, הַשְּׁלִישִׁים is concealed, seems indubitable.

<sup>9</sup> הַשְּׁלִישִׁים is at all events corrupt. Sept. *de Masobia*, Vulg. *de Masobia*; comp. Exeg. Expl.

#### EXEGETICAL.

PRELIMINARY REMARK.—In the history of David, the author dwells chiefly on the bright and prosperous side of the Davidic kingdom; the troubles and disorders of his glorious career, occasioned by misfortune and his own guilt, he passes over as much as possible (comp. *Introd.* § 4, p. 11). Hence the mention of his anointing at Hebron, vers. 1-3, and yet the entire omission of the rival kingdom of Ishbosheth at Mahanaim, to which there is not even an indirect allusion in stating the seven years' duration of David's residence at Hebron. An account of the taking of Jerusalem, and the valour of Joab therein displayed, vers. 4-9, is then followed by a list of the other famous warriors of David, vers. 10-47, wherein again a shadow in the bright picture, the unprincipled and barbarous conduct of Joab (the murderer of Abner, Uriah, Absalom, etc.), is passed over in silence. And after this list, the appendix in ch. xii., containing the heroes devoted to David during the reign of Saul, and the proceedings in his elevation to the throne at Hebron, makes no reference to the rival kingdom of Ishbosheth, though many occasions of doing so were presented; so that it appears almost as if the statement in x. 6, that Saul and all his house together had fallen in the battle of Gilboa, were meant by the author to be literally true. But besides the conscious tendency to glorify as much as possible the kingdom of David, as the prototype of all theocratic excellence, his propensity to communicate long lists and mere enumerations, his statistical rather than historical mode of representation, also contributes more or less to the one-sidedness of his narrative. This method leads him to place the list of heroes, which in the books of Samuel (at least in its greater part; see 2 Sam. xxiii. 8-39) stands at the end of David's history, at the very head of it. Besides, not only this list, of which the closing verses only (41-47) are peculiar to Chronicles, but also the account of the anointing at Hebron, has its parallel in the books of Samuel, 2 Sam. v. 1-10. The agreement between the two is tolerably exact; comp.

vers. 1-3 with 2 Sam. v. 1-3, and vers. 4-9 with 2 Sam. v. 6-10. Yet the note of the length of David's reign, 2 Sam. v. 4, 5, is wanting in our text, not from an oversight of the Chronist (Then.), but because he preferred to introduce it at the end of his report, xxix. 27.

1. *The Anointing of David at Hebron*: vers. 1-3.—*And all Israel gathered to David unto Hebron.* The phrase "all Israel" (comp. Ezra ii. 70) includes the northern and trans-jordanic tribes; it is therefore not the earlier anointing of David in Hebron by the tribes of Judah only, 2 Sam. ii. 4, which is here reported, but that which was performed after the deaths of Abner and Ishbosheth by all the tribes together, 2 Sam. v. 1 ff., to which there is a still fuller reference in xii. 23 ff.—*Behold, we are thy bone and thy flesh, thy relatives by tribe and blood*; comp. Gen. xxix. 14.—Ver. 2. *Also heretofore*, literally, "yesterday and ere yesterday," that is, a long time since; comp., besides 2 Sam. v. 2, also Gen. xxxi. 2; 2 Kings xiii. 5.—*That led Israel out and in, out to the battle, and home after the victory*; comp. 1 Sam. xviii. 13, 16.—*And the Lord thy God said unto thee*, by the mouth of Samuel the prophet; comp. 1 Sam. xvi. 1-3; 2 Sam. iii. 9, 18, etc.—Ver. 3. *And all the elders of Israel came*, as the representatives of the people, to establish the rights of the kingdom (1 Sam. viii. 11, x. 25) by contract (by making a covenant or elective treaty).—*According to the word of the Lord by Samuel.* These words, wanting in the corresponding place in 2 Sam. v. 3, appear to be an explanatory addition of our author; for it is not probable that they originally stood in the text of Samuel, and fell out by *ipsaesis*. (שמואל—ישראל); comp. ver. 10 with 2 Sam. xxiii. 8 (against Then.). On the absence of the date here appended in the parallel text 2 Sam. v. 4 f. as intentional on the part of the writer, who reserves it for xxix. 27, comp. Preliminary Remark.

2. *The Taking of Zion, and the Change of Residence to Jerusalem*: vers. 4-9.—*To Jerusalem*, that is, *Jebus*; and *there the Jebusites were the inhabitants of the land*. For this circumlocution

2 Sam. v. 6 gives more briefly: "to Jerusalem, to the Jebusites, the inhabitants of the land." That the latter reading has been obtained by corruption of the text from the former (Berth., Then.) it is by no means needful to assume; the

יְרוּשָׁלַם after הָיָא יְרוּשָׁלַם seems rather to be an

addition of the Chronist, serving as a transition from "Jerusalem" to the Jebusites, which then further necessitates the insertion of the notice: "and there the Jebusites were" (properly, the Jebusite was); comp. Wellh. p. 162 f.—Ver. 5. *And the inhabitants of Jebus said to David, Thou shalt not come hither.* Only the close of this threat, given in full in 2 Samuel, is here recorded, after the abbreviating manner of the author.—

Ver. 6. *Whosoever smiteth the Jebusites first.* Only these first words of David's speech occur in 2 Sam. v. 8, where something quite different is given as spoken by him. "The highly peculiar account in 2 Sam. v. 8, clearly resting on strictly historical recollection, is obviously the more original and exact. It may well be conceived that in other accounts of the conquest of Jebus, the great captain of David, Joab (in like manner as Othniel, Judg. i. 12 ff., in the conquest of Kiriath-sepher), was mentioned; and a celebrated saying of David in the siege was referred to Joab, not from clear recollection, but from a conjecture which might rest on the account of Joab in ver. 8. Thus two different accounts of this saying might arise; the simpler, presenting apparently no difficulties, found its way into Chronicles." Such is Bertheau's view, at all events more probable than that of Then. on 2 Samuel, who makes the Chronist complete a critically corrupt text on the ground of tradition by conjecture.—*And Joab the son of Zeruiah* (comp. ii. 16) *went up first and became chief.* That this "becoming chief" is only a confirmation of Joab in his previous office is shown by 2 Sam. ii. 3.—Ver. 7. *And David dwelt in the castle.* כְּצֶדֶק, the same as

מְצֻדָה in ver. 5; comp. xii. 8, 16.—*Therefore they called it the city of David.* According to 2 Sam. v. 9, David himself gave it this name; but the one does not exclude the other.—Ver. 8. *And he built the city around, from Millo to the circuit,* beginning from Millo, and returning to it in a circuit. Somewhat different is 2 Sam. v. 9: "around from Millo and inward;" that is, from the circumference to the centre. For the fortress Millo, situated probably on the north-west corner of Zion, comp. Thenius and Bähr on 1 Kings ix. 11. The name מְלִיּוֹ signifies filling; that is,

probably not wall or scone, but a strong tower (bastion, castle); comp. בֵּית מְלִיּוֹ, 2 Kings. xii. 21 and 2 Chron. xxxii. 5.—*And Joab repaired the rest of the city,* properly, "quicken, made alive;" comp. חַיָּה in the same sense, Neh. iii. 34, as the similar expression "heal," 1 Kings xviii. 30. On account of the supposed trace of ancient style contained in the use of חַיָּה for בָּנָה, "rebuild," Wellhausen, p. 164, declares this addition peculiar to the Chronist regarding Joab's co-operation in the building of Jerusalem, especially its fortification, to be not even historically credible. But that חַיָּה in this sense occurs only here and in Nehemiah does not prove

the lateness of this usage; and the circumstance that David's field-marshal took part in the fortification of the capital is so far from being improbable, that the statement seems a genuine trace of ancient history. Wherefore Kennicott's emendation, accepted by Thenius, is unnecessary:

וַיֹּאבֵד יְהוָה לְשָׂר הָעִיר, "and Joab became governor of the city."—Ver. 9. *And David became greater*

*and greater.* The construction הָיָא הַלֵּךְ is like that in Gen. xiii. 3, 5, xii. 9, xxvi. 13, Judg. iv. 24; comp. Ew. § 280, b. On b, comp. ix. 20. The general remarks of the verse prepare very suitably for the following list of the numerous heroes of David.

3. *List of David's Heroes:* vers. 10–47; and first of Jashobam, Eleazar (and Shamhah): vers. 10–14.—*And these are the chiefs of the heroes of David.* By these words, peculiar to the Chronist (the parallel text 2 Sam. xxiii. 8 opens the list merely with the clause: "and these are the names of the heroes of David"), the communication of the following list is justified, as standing in relation with David's elevation to the kingdom and confirmation in it. Hence the designation: "chiefs of the heroes," chief heroes, heroes of the first rank.—*Who held fast to him in his kingdom,* who stood bravely by him (in common with him) during his reign. הִתְחַזְקָה עִם, as in

Dan. x. 21.—*To make him king.* Rightly Keil:

לְהַמְלִיכֵהוּ is not to be limited to the appointment to the kingdom, but includes also confirmation in it; for of the men named, heroic deeds are mentioned, which they performed in the wars which David as king waged with his foes, to maintain and extend his sway.—*By the word of the Lord concerning Israel.* Comp. on vers. 2 and 3; for the same word of God in and by Samuel is meant here also, as there.—Ver. 11. *And this is the number of the heroes of David.* In 2 Sam. xxiii. 8: "and these are the names of the heroes of David." The term מְסָפָר instead of נִשְׁמֹת is not surprising, especially after the plur. אָלֶה. If מְסָפָר be the original, the expression must mean: "that these heroes at first formed a corps definite in number (the thirty)" (Keil). Moreover, Bertheau's conjecture, מְבַרָר for מְסָפָר ("and this is the choice, the élite, of the heroes"), deserves all attention.—*Jashobam son of Hachmoni, the chief of the thirty.* After the perhaps right reading here is to be corrected the corrupt בִּשְׁבַת תַּחֲמוֹנִי, 2 Sam. xxiii. 8. It remains doubtful, however, in this respect, that Jashobam in xlvii. 2 is called son of Zabdiel, not of Hachmoni, and that the mas. of the Sept. differ surprisingly in the writing of the name, inasmuch as cod. Alex. presents Ἰσβαάμ (or Ἰσβαάμ, xxvii. 2), but Vatic., the 6<sup>th</sup> time, xi. 11, Ἰσβαβάζ, the second time, xxvii. 2, Ἰσβαζ. Hence Wellhausen (p. 212) might possibly be right in his conjecture, that the true name may have been "Ishbosheth the Hachmonite" (אִשְׁבוֹשֶׁת הַחֲמוֹנִי), and that the ישְׁבָעַם of our

verse is corrupted from אִשְׁבְּעַל, the well-known by-form or rather primitive form of the name Ishbosheth. The "head of the thirty" (see

Crit. Note) is given as an epithet to Jashobam as leader of the thirty heroes of second rank who are set down by name in ver. 26 ff.—*He lifted his spear against three hundred slain at one time.* The same heroic deed is recorded, ver. 20, of Abshai; whence Thenius, Keil, and Wellh., starting from the supposition that Jashobam was a greater hero than Abshai, wish to correct our passage after 2 Sam. xxiii. 8, where the number of those slain at once by Jashobam is set down as 800 (otherwise Ew. *Geach.* ii. p. 603, who defends the number 300 for both places; while Berthieu gives no decision).—Ver. 12. *And after him Eleazar son of Dodo the Ahohite.* הַאֲחֹיטָי

is the correct reading, as appears from xxvii. 4, הַאֲחֹיטָי, 2 Sam. xxiii. 9. Whether the name הַאֲחֹיטָי is to be changed, with the Sept. (as in ch. xxvii. 4), into הַאֲחֹיטָי appears less certain.—*He*

*was among the three heroes*, among the three warriors of the first rank, Jashobam, Eleazar, and Shamma, of whom the name of the third has fallen out of the middle of ver. 13, as the parallel 2 Sam. xxiii. 11 shows. On the surprising but still grammatically admissible combination הַאֲחֹיטָי הַגִּבּוֹרִים instead of הַגִּבּוֹרִים

הַגִּבּוֹרִים (comp. v. 19), see Berth., who justly rejects as unnecessary the emendation of Thenius:

הַגִּבּוֹרִים הַגִּבּוֹרִים, “among the knights (Shalishim) of the heroes.”—Ver. 13. *He was with David at Pas-dammim, and the Philistines.* These words refer still to Eleazar; see 2 Sam. xxiii. 9. Pas-dammim, or Ephes-dammim, 1 Sam. xvii. 1, is a place between Socho and Azekah, not otherwise known; in 2 Sam. xxiii. the name is wanting, from the great corruption of the text, which is otherwise fuller than our text here, as it describes more exactly the heroic deed of Eleazar. It is there said, vers. 9, 10, at the close of the sentence: “and the Philistines were gathered there for battle:” “and the men of Israel were gone away (to the mountain, fleeing before the Philistines); and he stood and smote the Philistines, until his hand was weary and clave unto the sword; and the Lord wrought a great victory that day; and the people returned after him only to spoil. And after him was Shammah the son of Age the Hararite; and the Philistines were gathered for battle,” etc. This not inconsiderable gap in our text, by which that which follows in ver. 13b and ver. 14 seems to be a description of a heroic deed, not of Shammah, but of Eleazar, appears to have been occasioned by the eye of the transcriber wandering from

הַאֲחֹיטָי הַגִּבּוֹרִים, 2 Sam. xxiii. 9, to הַאֲחֹיטָי הַגִּבּוֹרִים, ver. 11.—*And there was a plot of ground full of barley.* For barley (שְׂעוֹרִים), in 2 Sam. xxiii. 11, the plot is said to be full of lentiles (עֵרִשִׁים); which is the original reading

it is hard to decide, but it may be a mere slip of the pen (Movers, Wellh.).—*And they stood in the midst of the plot.* More correctly 2 Sam. xxiii.: “and he stood,” namely, Shammah. The two following verbs also, “defended” and “smote,” are to be changed into the sing., as, according to

2 Samuel, the one Shammah clearly achieved the successful defence of the plot. The three plurals have come into our text after the lines referring to Shammah had fallen out.

4. *Continuation.* The Three Heroes who fetched Water to David from Bethlehem: vers. 15-19 (comp. 2 Sam. xxiii. 13-17).—*And three of the thirty chiefs went down:* three other than those already named. The thirty chiefs or captains are those mentioned ver. 11 and given by name in ver. 26 ff.—*The rock to David, to the cave of Adullam.* This cave must have been either in the rock itself or in its immediate neighbourhood. On the rock itself, however, stood the hold (כְּזִיזָה) mentioned ver. 16. The valley

of Rephaim (valley of giants, κοιλάς τῶν Γίγαντων; Joseph. *Antiq.* vii. 4. 1), mentioned as the camping ground of the Philistines, lies, according to Robinson, “between the present convent Mar-Elias and Jerusalem: is wide, bounded on the north by a small ridge of rock, that forms the margin of the valley of Hinnom, and sinks gradually to the south-west” (Winer, *Realwörterb.* ii. 322); comp. Josh. xv. 8, xviii. 16; 2 Sam. v. 18, 22.—Ver. 16. *And a post of the Philistines was then at Bethlehem,* which is therefore to be conceived as not far from Adullam and the valley of Rephaim.—Ver. 17. *O’ the well of Bethlehem, at the gate.* On the dried-up cistern situated one-quarter hour north-east of Bethlehem, which tradition gives as the well of our passage, see Robinson, ii. 378, and Berth.—Ver. 18. *And the three brake through the camp of the Philistines,* namely, not through the main camp, but that of the post before Bethlehem.—*But poured it out to the Lord,* made a libation to God by pouring it on the ground; comp. 1 Sam. vii. 6.—Ver. 19. *My God forbid it me.* The same construction as in 1 Sam. xxiv. 7, xxvi. 11, 1 Kings xxi. 8, etc.—*Shall I drink the blood of these men at the risk of their lives,* literally, “in their souls;” comp. Gen. ix. 4; Lev. iii. 17, vii. 26, xvii. 10 ff., xix. 26 ff., especially xvii. 14. “As blood and soul are here made equal, the blood as the seat and bearer of the soul, the soul as moving in the blood, so David, according to our report of his words, makes the water which those heroes had brought at the price (or risk) of their souls equal to their souls, and the drinking of the water brought by them equal to the drinking of their souls, and the souls equal to the blood, in order to express his abhorrence of such drinking. So that we may express the meaning thus: Should I drink in the water the souls, that is, the blood, of these men; for they have fetched the water at the price of their souls!” (Keil). Moreover, הַנַּפְשֹׁתַי appears to be put down twice only by an oversight; in the parallel 2 Sam. xxiii. 17 it stands only once, which is perhaps the original form of the text. That David pours the water out instead of drinking has its ground in this, that it was become blood in his eyes; for blood, if it cannot be put on the altar, must be “poured on the earth as water,” Deut. xii. 16 (Berth.). With the Levitical prohibition of the use of blood, the saying of David has evidently nothing to do.

5. *Abshai and Benaiah:* vers. 20-25 (comp. 2 Sam. xxiii. 18-23).—*And Abshai, Joab’s brother, he was chief of the three.* Abshai or Abishai (2 Samuel), one of the three sons of Zeruiah (ii. 16), is here designated as chief, and in the

following verse as captain, of the three, while it is said of him: "but he attained not to the three." This enigmatical saying has been explained in various ways: 1. So that two groups or classes of three are distinguished: those mentioned vers. 15-19, whose head or ruler Abshai may have been, and the three heroes, Jashobam, etc., mentioned before in vers. 11-14, to whom he was not so related (so in particular the ancients, and Starke). 2. So that it is sought to unite both, the being chief of the three and standing after them (in bravery), as possibly co-existent, though the same three, Jashobam, Eleazar, and Shamnah, are still referred to; that is, Abshai has taken, along with Joab the field-marshal, the first place among David's captains; is therefore, as having a higher command, the chief and leader of the three heroes, while they excel him in personal bravery and famous deeds (Keil). 3. So that

הַשְּׁלֹשָׁה in vers. 20 and 21 is taken in two different senses, in that of the number three (so ver. 21), and in this of the abstract substantive, "body of thirty, Sheloshah-company" (so the three first times),—a sense that necessarily results from the comparison of ver. 21 with ver. 25, and of 2 Sam. xxiii. 19 with 2 Sam. xxiii. 23 (Berth.). We shall have the choice between these three modes, unless we prefer the three first times (ver. 20 and ver. 21a) to read the pl. הַשְּׁלֹשָׁה for הַשְּׁלֹשָׁה, as Well-

hausen (supported by the numerous cases in which these like numbers are exchanged; see pp. 20, 81, 214 ff. of his work) declares to be necessary in the parallel 2 Sam. xxiii. —*And he lifted up his spear against three hundred slain*; comp. on ver. 11.—Ver. 21. *Above the three he was honoured among the two*. These enigmatical words in the present form can neither be explained, with the Vulg.: "Of the three of the second class" (*inter tres secundos*), nor, with the Sept.: "Of the three, above the two was he honoured" (ἐν τῶν τριῶν ὑπὲρ τοῦ δύο ἡνδυνεῖτο). If the בְּשָׁנִים is to be retained as genuine, it must be taken, with Ewald (*Lehrb.* § 269, b) and Keil, in the sense of "twofold, doubly," and so rendered: "above the three doubly honoured, he became their chief" (Keil). Or we may read, with Berth., בְּשָׁנִים for הָרַי, according to 2 Sam. xxiii. 19 (comp. 2 Sam. ix. 1; Gen. xxvii. 36, xxix. 15), and render: "Among the Sheloshah-company certainly he was honoured, and became their captain."—Ver. 22 ff. Benaiah's Heroic Deeds (comp. xviii. 17, xxvii. 6).—*Benaiah the son of Jehoiada, the son of Izhai*. So, if we retain בֶּן before אֶת־יִשָּׁי. There is much, however, for its erasure (Berth., Wellh., Kamph.), in which case the sense comes out: "Benaiah the son of Jehoiada, a valiant man of great deeds." For the home of this Benaiah, Kazeel in the south of Judah, comp. Josh. xv. 21; Neh. xi. 25.—*He smote two (sons) of Ariel of Moab, the king of Moab, who bore the epithet אַרְיֵל, "lion of*

God," as a title of honour. Before אֶת־אֲרִיֵּל is to be inserted, with the Sept., בְּנֵי; comp. Then. and Wellh., 2 Sam. xxiii. 20.—*And he went down and smote a lion*. This feat of Benaiah, which happened on a snowy day, and therefore in winter, may have been performed during the great war of

David with the Moabites, 2 Sam. viii. 2.—Ver. 23. *And he smote the Egyptian, a man of stature, or probably, according to the Sept., "a man of repute."* The following particulars of the successful combat of Benaiah with the giant nearly coincide with those of the conflict of David with Goliath, though the differences are not to be overlooked (there a Philistine, here an Egyptian; there a stature of six cubits and a span, here of five cubits; there the weapons are a staff and a sling, here only a staff; there the slaying of the fallen with his own sword, here with his own spear). If, with the Sept., in 2 Sam. xxiii. 21 be substituted for the weaver's beam a "bridge-beam" (ἐξέλεον διαβάδην), as an object of comparison to show the thickness of the spear, the difference of the two narratives would be still greater. But even without this, the similar feats are only so related as Shamsar's heroic deed to that of Samson (comp. Judg. iii. 31 with xv. 15), or as Jashobam's valiant deed (with the right reading 800 in ver. 11) to that of Abshai.—Ver. 24, 25. For "among the three heroes" and "above the thirty" Berth. would in both cases read "among the Sheloshah-company;" comp. on ver. 20.—*And David set him over his guard*, literally, "over his obedience," that is (*abstr. pro concr.*), over his obedient, his trusty men; comp., besides 2 Sam. xxiii. 23, also 1 Sam. xxii. 14; Isa. xi. 14. According to Berthieu's not improbable conjecture, by this guard of David is meant the corps of the Cerethi and Pelethi (see 2 Sam. viii. 18), from which, however, a second troop of guards, that of the 600 Gibborim (or Gittites, 2 Sam. xv. 18), 2 Sam. xvi. 6, xx. 7, etc., were no doubt different. Commander of the former was Benaiah, according to our passage and 2 Sam. viii. 18; over the 600 Gibborim, on the other hand, may have been placed the often named thirty, so that one of the thirty was leader to every twenty of the 600. This assumption of a difference of the Cerethi and Pelethi from the Gibborim is not certain; for as Benaiah, 2 Sam. viii. 28, appears as commander of the Cerethi and Pelethi, he is also, 1 Kings i. 10, connected with the Gibborim (Benaiah and the heroes).

6. *The Forty-eight Warriors*: and first the thirty-two enumerated in 2 Sam. xxiii.: vers. 26-41a. On the sixteen added by the Chronicist, vers. 41b-47, see No. 7.—*And the heroes of war were*, or more precisely: "And heroes of war were;" for the phrase נְבוֹרֵי הַהַיִּלִּים without

the article is a general superscription. The article before הַיִּלִּים constitutes no real difference from

נְבוֹרֵי הַיִּלִּים, vii. 5, 7, 11, 40, or from הַיִּלִּים, vers. 2, 9, etc. [1] Here, as there, are meant: "heroes in action, valiant heroes," not "leaders of the divisions," as Berth. (appealing to 2 Kings xv. 20, 1 Chron. xii. 8, etc.) thinks.—*Asahel the brother of Joab*. For him, comp. ii. 16; for his murder by Abner, 2 Sam. ii. 19 ff. The parallel text 2 Sam. xxiii. 24 adds to his name בְּשָׁנִים, "among the thirty."—*Elhanan the son of Dodo*, different from Elhanan son of Jair, xx. 6.—Ver. 27 *Shammoth the Harorite*. In 2 Sam. xxiii. this hero is called "Shammah the Harodite," but in 1 Chron. xxvii. 8, "Shamhuth the Izrahite." In the gentilic הַחֲרָרִי there ap-

pears at all events to be an error, which is to be corrected by הַרְרִי of Samuel; for in Judg. vii.

1 a Jewish place הַרְרִי is expressly mentioned.

After the name of this Harodite Shammoth must have fallen out that of a second Harodite Elikā (אֵלִיקָא), as 2 Sam. xxiii. 25 shows.—*Helez the Pelonite*. So xxvii. 10, whereas in 2 Sam. xxiii. 26 this Helez is originally designated as a Paltite (of Beth-pelet, פֶּלֶט, בית פֶּלֶט, Josh. xv. 27, Neh. xi. 26).—Ver. 28. *Ira and Abiezer*; comp. xxvii. 9, 12.—Ver. 29. *Sibbechai the Hushathite*. By the name סִבְכִּי the suspicious מְכַבֵּי of 2 Samuel must be corrected. Inversely, Ilai (עֵלַי) must be amended

after the צִלְמוֹן of Samuel.—Ver. 31. *Ithai the son of Ribai of Gibeah, of the sons of Benjamin*. For the situation of this Gibeah of Benjamin (near Ramah), comp. the «positor on Josh. xviii. 28 and on Judg. xiv. 19 ff.; for that of the following Pirathon (that occurs also, Judg. xii. 13-15, as the home of Abdon), *Zeitschr. der Deutschen morgenl. Gesellsch.* 1849, p. 55, and particularly Sandreczky in *Ausland*, 1872, No. 5, p. 97 ff.—Ver. 32. *Hurai* (so read also 2 Samuel for חֲרִי)

of *Nahale-gaash*. This place, occurring only here (and 2 Sam. xxiii. 30), properly, "valleys of Gaash," is at all events to be sought near Mount Gaash in the Ephraimite range, not far from which was Joshua's grave; comp. Josh. xxiv. 30; Judg. ii. 9.—*Abiel the Arbathite*, of Beth-haarahab, Josh. xv. 6, 61, xviii. 18, 23. The name אֲבִיאל is in 2 Samuel אֲבִירֵעֶלְבֹן, which form

Berth. takes without ground to be original, while Wellh. rejects both forms, and makes the original to be אֲבִירֵעֶלְבֹן.—Ver. 33. *Azmaveth the Baharumite*, that is, he of Bahurim (read הַבְּחֻרִי);

comp. 2 Sam. xvi. 5, xix. 17.—The following gentilic. הַשְּׁעֵלְבִי is to be referred to שְׁעֵלְבִים, Judg. i. 35, 1 Kings iv. 9 (שְׁעֵלְבִין, Josh. xix.

42), and so to be written הַשְּׁעֵלְבִי.—Ver. 34. *The sons of Hashem the Gizonite*. הַנִּי before

הַנִּי appears to owe its origin to a repetition of the last three consonants of the foregoing gentilic.

הַשְּׁעֵלְבִי; and thus originally there was only Hashem the Gizonite, after which 2 Samuel is to be amended: likewise in the following word the corrupt reading there is to be altered into our "Jonathan the son of Shageh the Hararite;" comp. Wellh. p. 216.—Ver. 35. *Eliphal the son of Ur*. 2 Sam. xxiii. 34: "Eliphelet the son of Ahasbai." The original was perhaps (comp. Then. and Berth. on the passage): "Eliphelet the son of Ur."—Ver. 36. *Hepher the Meherathite*; perhaps the Maachathite (2 Samuel); as also "Abijah the Pelonite" (comp. ver. 27) must perhaps be changed, as in 2 Samuel, into "Eliam, son of Abithophel the Gilonite."—Ver. 37. *Naarai the son of Ezbai*. For נַעֲרִי 2 Samuel has נַעֲרִי; for הַנֶּאֱרָרִי, which is perhaps

to be preferred on account of אֶרְבַּי, Josh. xv. 52.

—Ver. 38. *Joi the brother of Nathan*. I Nathan the prophet were meant, the אחִי, "brother," by the side of the usual בֶּן, would

lose its strangeness. But in 2 Sam. xxiii. 36 we find a Nathan of Zobah. Hence אחִי is perhaps to be changed into בֶּן; and יִנְאֵל might possibly

be more original than our יִנְאֵל.—*Mibhar the son of Hagri*. For these words 2 Sam. xxiii. 36 has "Bani the Gadite." מִבְּחָר may have there fallen

out; but it may also have been corrupted from מִבְּחָר. In הַנֶּרִי (if this, and not הַנֶּרִי, is to be

read) may possibly lie the name of the prophet Gad (Wellh.), so that here two relatives of prophets, a brother (son?) of Nathan and a son of Gad, may be named together.—Ver. 40. *Ira the Ithrite, Gareb the Ithrite*. The family of the Ithrites was enumerated, ii. 53, among those of Kiriath-jearim.—Ver. 41. *Uriah the Hittite*, the husband of Bathsheba, 2 Sam. xi. 3 ff. Here follows in 2 Sam. xxiii. 39 the closing subscription: "thirty and seven in all," as, according to the correct text, actually thirty-seven heroes are there enumerated, namely, twenty-nine others besides the eight mightiest heroes named in vers. 8-23 (Jashobam, Eleazar, Shammah, etc.). These twenty-nine should in the view of the author of the books of Samuel represent those thirty warriors (named in 2 Chron. xi. 25); whence he breaks off his enumeration after Uriah (or perhaps after Gareb, as Wellh. seeks to render probable), although most probably the same list, containing forty-eight names in all, lay before him, which our author has continued from this verse to the end. Moreover, for the criticism of both lists running parallel as far as our verse, the facts brought out by Wellh. (p. 215 f.) are to be considered:—1. "That the heroes are placed in pairs, and often every two from the same city (two Bethlehemites, ver. 26, two Netophathites, ver. 30, two Ithrites, ver. 40); 2. That the adjective of descent is always added, but not regularly the father's name, to the name of the hero; 3. That thorough corrections are only possible, if we have first collected the whole material of the proper names in the O. T. along with the variants in the Sept., and then elaborated them." The last rule applies also to the criticism of the following names preserved by the Chronist alone, which in this arrangement have no parallel.

7. *The last Sixteen of the Forty-eight Warriors*, whom the Chronist alone enumerates: vers. 41b-47.—Ver. 42. *Adina . . . a chief of the Reubenites, and thirty with him*, or besides him.

So, according to the Masoretic reading, וְעֵלִי, but Berth. prefers that of the Syriac version (see Crit. Note), and so gets the sense: "leader of the Reubenites over thirty," that is, commander of the thirty captains or heroes of the Reubenites, to which may be compared the thirty leaders of the Benjamites, xxii. 4.—Ver. 44. *Uzziah the Ashterathite*, from Ashteroth (Karnaim) or Beth-Eshterah, a city of East Manasseh, vi. 56. Whether the "Aroerite" points to Aroer in the tribe of Reuben (Josh. xiii. 16), or in that of Gad (ver. 25), is doubtful.—Ver. 46. *Eliel the Mahavim*. We should probably read "the



Mahanaimite" (Josh. xiii. 26); comp. Crit. Note.—Ver. 47. *Eliel*, and *Obed*, and *Jasiel* of *Hammezoabiah*. The unmeaning *הַמְצֹאִיָּה*, that by its form cannot be a *gentile*, is either to be changed by omitting the article and the penult consonant into *מְצֹאָה*, "from *Zobah*" (comp. 2 Sam. xxiii. 36) (so Bertheau), or to be regarded as corrupted from a longer name, such as *מְצֹאָה*.

*צִרְעָנָא* (a place, according to Rabbinic tradition, not far from Hebron), not, however, as a contraction or abbreviation of this name, as Reland (*Pal.* p. 899). Moreover, the Rabbinic Migdol Zebuiah could scarcely be contemplated, because almost all the sixteen names of our section, from ver. 41b on, belong to heroes from the east of Jordan. The Syrian *Zobah* would suit better in this connection.

γ. *Supplementary List of Brave Men who held to David during the Reign of Saul:*  
ch. xii. 1–22.

- CH. XII. 1 And these are they that came to David to Ziklag, while banished from Saul the son of Kish; and they were among the heroes, helpers of the war.
- 2 Armed with bows, using both right hand and left with stones and with
- 3 arrows on the bow:—Of the brethren of Saul of Benjamin. The chief Ahiezer and Joash, sons of Hashmaah the Gibeathite; and Jezuel<sup>1</sup> and Pelet the
- 4 sons of Azmaveth; and Berachah, and Jehu the Antothite. And Ishmaiah the Gibeonite, a hero among the thirty, and over the thirty;<sup>2</sup> and Jeremiah,
- 5 and Jahaziel, and Johanan, and Jozabad the Gederathite. Eluzai, and Jeri-
- 6 moth, and Bealiah, and Shemariah, and Shephatiah the Haruphite.<sup>3</sup> Elkanah,
- 7 and Ishiah, and Azarel, and Joezer, and Jashobam, the Korhites. And Joelah and Zebadiah the sons of Jeroham of Gedor.<sup>4</sup>
- 8 And of the Gadites, separated themselves unto David at the hold in the wilderness, valiant heroes, men of the host for battle, handling shield and spear,<sup>5</sup> with faces like lions, and like roes on the mountains for swiftness.
- 9, 10 Ezer the chief, Obadiah the second, Eliab the third. Mishmannah the
- 11 12 fourth, Jeremiah the fifth. Attai the sixth, Eliel the seventh. Johanan
- 13 the eighth, Elzabad the ninth. Jeremiah the tenth, Machbannai the
- 14 eleventh. These were of the sons of Gad, heads of the host: one for a
- 15 hundred, the least, and the greatest for a thousand. These are they that went over Jordan in the first month, when it had overflowed all its banks;<sup>6</sup> and they put to flight all the valleys to the east and to the west.
- 16 And there came of the sons of Benjamin and Judah to the hold unto David.
- 17 And David went out before them, and answered and said unto them, If ye be come peaceably unto me to help me, my heart shall be at one with you; but if to betray me to my enemies, with no wrong in my hands, the God of
- 18 our fathers look on and rebuke it. And the spirit came upon Amasai the chief of the thirty,<sup>7</sup> Thine are we, David, and with thee, son of Jesse; peace, peace be to thee, and peace to thy helpers; for thy God helpeth thee; and David received them, and made them captains of the troop.
- 19 And of Manasseh some fell to David, when he came with the Philistines against Saul to battle; but they helped him not: for on advisement, the lords of the Philistines sent him away, saying, At the peril of our heads he
- 20 will fall to his master Saul. When he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and
- 21 Elihu, and Zillethai, captains of the thousands of Manasseh. And they helped David against the troop; for they were all valiant heroes, and they
- 22 became captains in the host. For day by day they came to David to help him, until the camp was great, like a camp of God.

δ. *Supplementary Data concerning the Number of the Warriors who made David King in Hebron: vers. 23–40.*

- 23 And these are the numbers of the heads of those armed for the host who came to David to Hebron, to turn the kingdom of Saul to him, according to
- 24 the word of the LORD. The sons of Judah, bearing shield and spear, were
- 25 six thousand and eight hundred, armed for the host. Of the sons of Simeon,
- 26 valiant heroes for the host, seven thousand and one hundred. Of the sons of

27 Levi, four thousand and six hundred. And Jehoiada was the leader of the  
 28 Aaronites, and with him three thousand and seven hundred. And Zadok, a  
 29 valiant young man, and his father's house twenty and two captains. And of  
 the sons of Benjamin, brethren of Saul, three thousand; for hitherto the  
 30 most part of them kept the ward of the house of Saul. And of the sons of  
 Ephraim, twenty thousand and eight hundred valiant heroes, famous men of  
 31 their father-houses. And of the half-tribe of Manasseh, eighteen thousand,  
 32 who were expressed by name, to come to make David king. And of the sons  
 of Issachar, men having understanding of the times, to know what Israel had  
 to do, their heads were two hundred, and all their brethren were at their  
 33 command. Of Zebulun, those going to the host, ordering the battle with all  
 weapons of war, fifty thousand, arraying themselves<sup>1</sup> with a single heart.  
 34 And of Naphtali, a thousand captains, and with them, with shield and spear,  
 35 thirty and seven thousand. And of the Danites, ordering the battle, twenty  
 36 and eight thousand and six hundred. And of Asher, those going to the host  
 37 to order the battle, forty thousand. And beyond the Jordan, of the Reu-  
 benites, and the Gadites, and the half-tribe of Manasseh, with all weapons  
 of war for the battle, a hundred and twenty thousand.  
 38 All these men of war, keeping rank,<sup>2</sup> came with true heart to Hebron to  
 make David king over all Israel; and all the rest<sup>10</sup> of Israel also were of one  
 39 heart to make David king. And they were there with David three days eat-  
 40 ing and drinking; for their brethren had prepared for them. Moreover,  
 they that were nigh them, even to Issachar, and Zebulun, and Naphtali,  
 brought bread on asses, and on camels, and on mules, and on oxen, bread of  
 meal, fig and raisin cakes, and wine, and oil, and oxen, and sheep abundantly;  
 for there was joy in Israel.

<sup>1</sup> *Keri*: Jeziel (יְזִיאל).

<sup>2</sup> With וְהָיָה הַיּוֹם the fourth verse closes in the mss. and older editions, even that of R. Norzi, so that the whole chapter contains forty-one verses.

<sup>3</sup> *Keri*: "the Hariphite" (הַחֲרִיפִי); comp. בְּנֵי חֲרִיף, Neh. vii. 24.

<sup>4</sup> For הַנְּדָרִים is certainly to be read הַנְּדָרִים; comp. iv. 4.

<sup>5</sup> For וְיָסֵחַ the *Bibl. Venet. Rab.* has וְיָסֵחַ: so some old prints, but not the mss.

<sup>6</sup> The *Kethib* בְּיָמָיו, if correct, would be the plur. of בְּיָמָיו, and occur only here. With the *Keri* בְּיָמָיו comp. Josh. iii. 15, iv. 18: Isa. viii. 8.

<sup>7</sup> *Kethib*: וְהָיָה הַיּוֹם; *Keri*, as usual: וְהָיָה הַיּוֹם. The Sept. and Vulg. agree with the *Kethib*.

<sup>8</sup> For וְהָיָה הַיּוֹם nine mss., the Sept. (*ἡμεῖς*), and the Vulg. read וְהָיָה הַיּוֹם.

<sup>9</sup> Three mss. change עָרְרִי into עָרְרִי unnecessarily. See Exeg. Expl.

<sup>10</sup> *שְׂרִית*, defective for *שְׂאִרִית*, occurring only here; hence some mss. have the *scr. plena*.

#### EXEGETICAL.

PRELIMINARY REMARK.—The whole of the twelfth chapter is peculiar to the Chronist. Standing after that which is related in xi. 4 ff., it has the nature of an appendix, in the form of several military lists referring to the force of David before and at his accession to the sole sovereignty. The first of these lists consists properly of three smaller ones—*a*. That of the Benjamites and Jews that came to David during his residence at Ziklag: vers. 1-7; *b*. That of the Gadites and some other men from Judah and Benjamin who passed over to him during his residence in the hold: vers. 8-18; *c*. That of the Manassites who joined themselves to David shortly before the battle with the Philistines, and the death of Saul at Gilboa: vers. 19-22.

To these lists referring to the Sauline period is then subjoined that of the contingents from all the tribes present at the anointing in Hebron: vers. 23-40.

1. The Benjamites and Jews who came to Ziklag: vers. 1-7.—*And these are they that came to David to Ziklag*. Ziklag, belonging to the tribe of Simeon (iv. 30; Josh. xix. 5), assigned by Achish to David as a residence, was in a site not certainly determined. The sojourn of David there until his anointing at Hebron lasted (1 Sam. xxvii. 7) a year and four months.—*While banished from Saul* (עוֹד עָצָר), that is, while his return to Israel as king was still hindered by Saul: *inter Israelitas publice versari prohibitus* (J. H. Michaelis).—*And they were among the heroes, helpers of the wars*. They belonged to the heroes

who served and stood by him in his earlier wars; comp. vers. 17, 18, 21, 22.—Ver. 2. *Armed with bows*, or “aiming with the bow;” not really different from bending the bow (דרכי קשת), viii. 40; comp. 2 Chron. xvii. 17 and Ps. lxxviii. 9.—*Using both right and left with stones* (in slinging, Judg. xx. 16) and *with arrows on the bow*, namely, to shoot and surely hit with them.—*Of the brethren of Saul of Benjamin*. The second restriction serves to explain the first: אֶחָיוֹתָם do not mean near or blood relations.

Comp. Gibeath-Saul, 1 Sam. xi. 4, Isa. xv. 29, and as denoting the same place, Gibeath-Benjamin, 1 Sam. x. 16, xv. 34, or Gibeah of the sons of Benjamin, 1 Chron. xi. 31.—Ver. 3. *Sons of Hashmaah the Gibeathite*, from the Gibeah of Benjamin just mentioned.—Ver. 4. *And Ishmaiah the Gibeonite*. That this Gibeonite (this Benjamite of Gibeon; comp. viii. 29, ix. 35, with 2 Sam. xxi. 2 ff.) Ishmaiah is described first as a hero among the thirty, and then as a leader over the thirty, may be explained by assuming a temporary command over this company. The absence of his name in ch. xi. must be explained by this, that he was no longer alive at the time when this list was composed, and was therefore among the earliest members of the corps of the thirty.—*And Joabab the Gederathite*; perhaps from Gederah (now Ghedera, one hour south-west of Jabneh), a Jewish locality in the Shephelah, Josh. xv. 36. That Joabab, though coming from Gederah, belonged to some family of Benjamites dwelling there, is an unnecessary assumption of Keil. The following verses, especially the Geder, ver. 7, rather show that those here enumerated were by no means exclusively Benjamite.—Ver. 6. *Elkanah . . . the Korhites*. To think of another Korah as the ancestor of the Korhites than the known descendant of Levi is unnecessary; these may be Korhite Levites settled in Benjamin who are here in question; and the names Elkanah and Azarel having a genuine Levitical ring, make it very probable that they are such; comp. Keil on the p. and Del. *Psalter*, p. 300. Yet it is possible that they may be descendants of the Jewish Korah mentioned ii. 43 (so Berth., Kamph., etc.).—Ver. 7. *And Joelah . . . of Gedor*, without doubt the Jewish city mentioned iv. 4, south-west of Bethlehem; so that here also non-Benjamites are included in the series, notwithstanding the announcement, ver. 2, which leads us to expect only Benjamites. Whether this contradiction between the announcement and the contents of the list arises from the whole series of names being greatly abridged and composed out of two originally distinct lists, one of pure Benjamites, and another containing Jews, as Berth. thinks, appears doubtful; comp. Keil, p. 134.

2. The Gadites and some other Jews and Benjamites who joined themselves to David while in the Hold: vers. 8–18.—a. The Gadites: vers. 8–15.—*And of the Gadites* (that is, of those belonging to the tribe of Gad, while the others adhered to Saul) *separated themselves unto David at the hold in the wilderness*. This was during the first year of his flight before Saul, 1 Sam. xxii. ff.—לְמַעַן

מִדְּבַרִּי (so pointed for ‘לְמַעַן מְ’, on account of the close connection of the two following words) denotes properly: “to the hold towards the

wilderness.” A definite single hold (מַעֲדָה = מַעֲדָה; comp. xi. 16) is here as little intended as in ver. 16, but rather the greater number of those holds of the wilderness of Judah (comp. בְּמִדְבַּר בְּמַעֲדוֹת, 1 Sam. xxiii. 14, xxiv. 1) in which David dwelt at that time; thus מַעֲדָה is here general, as מַעֲדָה, 1 Sam. xxiv. 23.—*Men of the host for battle*, practised in war; comp. vii. 11. On the following “handling (לְרִכֵּי) shield and spear,” comp. ver. 24 (“bearing shield and spear”) and Jer. xli. 3; for the comparison of the warriors with lions and roes, 2 Sam. i. 23, ii. 18. “The expressions in the description of their power and fleetness, ver. 8, remind us of such as are used in the historical books of heroes in the time of David, and are without doubt drawn from the source which our author here used” (Berth.).—Ver. 13. *Machbannai the eleven*, literally, the eleven; comp. xxiv. 12.—Ver. 14. *Heads of the host* (so ver. 21b), that is, chief warriors, not leaders.—*One for a hundred the least, and the greatest for a thousand*. The smallest of them was equal to one hundred other warriors, and the strongest to a thousand,—an expression of manifestly poetical colouring, reminding us of Lev. xxvi. 8 and of 1 Sam. xviii. 7, xxi. 11, which our author certainly found in his source. The Sept. and the most of the older Rabbis rightly understood the passage, but the Vulg. wrongly: *novissimus centum militibus praeerat et maximus mille*, for which מֵלֵךְ instead of מֶלֶךְ, and another

order of words, should be expected.—Ver. 15. *These are they that went over Jordan*, at the time when they separated themselves from the other Gadites of the host of Saul, and were forced to break through this to reach David. Their flight fell “in the first month,” that is, in the spring, when the Jordan was greatly swollen, and had overflowed its bank. So much greater was the heroic deed.—*And put to flight all the valleys to the east and to the west*, on both sides of the river, just as if its overflowing waters were not present.

עַמְּקִים, properly “valleys,” here inhabitants of the valleys, Hitzig (*Geogr. Ier.* p. 29) conceives to be the name of a people, that occurs also Jer. xlix. 4 (comp. xlvii. 5), and is identical with the Anakim, Josh. xv. 14, and with the Amorites—with the latter really, with the former even in name (?). See, on the contrary, Keil on Jer. p. 480.—b. The men of Benjamin and Judah: vers. 16–18.—*And there came of the sons of Benjamin and Judah*. The names of these other followers of David when persecuted by Saul the Chronist does not give, either because his source did not contain them, or because they may have been included for the most part in the lists already communicated in ch. xi. Amasai only, the leader of this troop, is named.—Ver. 17. *And David went out before them*, or to meet them; comp. xiv. 8.—*My heart shall be at one with you*. לֵב לִּי־

a phrase occurring only here, not essentially different from לֵב אֶחָד, ver. 38 (comp. ver. 38).

—*But if to betray me to my enemies*. רִפְּוָה, with accus. of the object, means, “to practise fraud on any one.” For the following, compare, on the one hand, Job xvi. 17, Isa. liii. 9; on the other

band, 2 Chron. xxiv. 22. For the phrase: "the God of our fathers," namely, of the patriarchs Abraham, etc., comp. Ex. iii. 13; Ezra vii. 27; 2 Chron. xx. 6; Matt. xxii. 32.—Ver. 18. *And (the) Spirit came upon Amasai the chief of thirty.* Here, as in the parallel Judg. vi. 34, the Spirit of God is meant (comp. 2 Chron. xxiv. 20), as the principle of higher inspiration to great and bold deeds. The Amasai of our passage is perhaps not different from Amasa (with *at* instead of *a* at the end) the son of Abigail, sister of David, ii. 17, who, at a later period, in the time of Absalom, performed a not unimportant part as commander (first under Absalom, and then under David), till Joab murdered him (2 Sam. xvii. 25, xix. 14, xx. 4 ff.). Much less probable is the identity assumed by others of this Amasai with Abshai the brother of Joab (ii. 16, xi. 20).—*Thine are we, David, to thee we belong, and with thee, we hold.* Notwithstanding this simple and obvious completion, the Sept. has wholly misunderstood the words

לך רודר תעמך, and made of them *σπρίτου και ε* *lais* *ess.*—*For thy God helpeth thee.* This עזרך

refers to the past aid which David had received from God (1 Sam. xviii. 12 ff.), but also to the further aid in prospect, which was to be imparted to him in future.—*And made them captains of the troop,* appointed them leaders of the several divisions of his army,—that army (נדר) of all

kinds of people that had gathered about him; comp. 1 Sam. xxii. 2, xxvii. 8, etc.

3. The Seven Manassites who joined themselves to David before the Last Battle of Saul with the Philistines: vers. 19-22.—*And of Manasseh some fell to David.* נפל על, as in 2 Kings xxv.

11; 1 Sam. xix. 3; comp. נפל אל at the close

of the verse. For the historical situation, comp. 1 Sam. xix. 2-11.—*For on advisement,* בעצה, on consultation, as Prov. xx. 18.—*At the peril of our heads,* literally, "for our heads, for the price of them;" comp. 1 Sam. xix. 4.—Ver. 20. *When he went to Ziklag,* and thus before the great battle of Gilboa in which Saul fell; comp. 1 Sam. xix. 11.—*Captains of the thousands of Manasseh,* of the great military divisions (regiments) into which the tribe of Manasseh was divided; comp. Num. xxi. 14, 26, xxvii. 1, and ch. xv. 25.—Ver. 21. *And they helped David against the troop,* namely, his present foes, the Amalekites; comp. 1 Sam. xxx. 8, 15, where the נדר here used (for which the Sept. perversely

read a *pr.* Γιδδύς) appears more definitely as the army of the Amalekites. Moreover, the seven here named Manassites only are the immediate and direct subject of the sentence, not all the heroes named from ver. 1 to ver. 20 (as Berth. thinks), though certainly the whole force of David (600 strong, 1 Sam. xxx. 9) was drawn out to fight with Amalek. But that by רמפה; only the seven Manassites can here be meant is shown by the following words: "and they became captains in the host," which cannot apply to the whole troop.—Ver. 22. *Until the camp was great, like a camp of God;* comp. Gen. xxxii. 2 and phrases like mountains, cedars of God, Ps. xxxvi. 7, xxx. 11. The phrase is "only rhetorical, not

idealizing or exaggerating" (Keil); it extends also clearly beyond the time when David had only 600 followers to the time when thousands, and then hundreds of thousands, followed him. The following description seizes the moment when out of the thousands of the first seven years of his reign at Hebron came the hundred thousands and more.

4. The Number of the Warriors who made David King over all Israel: vers. 23-40.—*And these are the numbers (of the heads) of those armed for the host, or for military service* (comp. Num. xxxi. 5; Josh. iv. 13). The "heads of those armed" are here not the captains or leaders (Vulg. *principes exercitus*, Berth., etc.), but the sums or masses of the warriors, as Judg. vii. 16, 20, ix. 34, 37, 44, 1 Sam. xi. 11, or perhaps also the polls (Judg. v. 30); so that מִסְפַּר רִאשֵׁי would be the number of polls. For it cannot be

proved (against Berth.) that only גְּלִילֹת, and not

also רִאשֵׁי, can have this sense; and the following is not a list of leaders, but a poll list, that also originally bore this form, though the abbreviating changes of our author make it difficult to prove.—*To turn the kingdom of Saul to him;* comp. x. 14, and for the following, xi. 3, 10.—Ver. 24. *The sons of Judah, bearing shield and spear;* comp. on ver. 8. The enumeration begins with the two southern tribes, Judah and Simeon; next gives the priestly tribe of Levi, whose chief force lay at that time in and about Judah; and then, proceeding from south to north, names first the other western tribes, and then the three eastern ones.—Ver. 26. *And Jehoiaada was the leader of the Aaronites,* literally, "the leader of Aaron," that is, not the high priest (who was at that time Abiathar, 1 Sam. xxiii. 9), but the head of the family of Aaron. Perhaps this was Jehoiaada the father of Benaiah, xi. 22.—Ver. 28. *And Zadok, a valiant young man,* perhaps that descendant of Eleazar (v. 34) whom Solomon, 1 Kings ii. 26, made high priest. That the house of this Zadok, at the time of David's elevation, counted twenty-two chiefs or heads of families, proves how flourishing this branch of the Aaronites was at that time.—Ver. 29. *And of the sons of Benjamin, brethren of Saul, three thousand.* This number is indeed surprisingly small, but certainly original. The writer accounts for it also, first briefly, by the characteristic addition אֶחָדִי שְׂאֵל, then more

fully by the remark, "for hitherto (הנה) as

ix. 18) the most part of them kept the ward of Saul's house;" that is, the most of them were still devoted to the interest of the kindred house of Saul (מִשְׁמֶרֶת מִשְׁמֶרֶת, as Num. iii. 38; comp.

1 Chron. xxiii. 32; 2 Chron. xxiii. 6), so that they turned to David only slowly, and when Ishbosheth was dead.—Ver. 30. *Famous men of their father-houses,* arranged according to their father-houses. The Ephraimites, on the whole, though their number was above 20,000, are called celebrated, famous men (comp. Gen. vi. 4), perhaps because they were distinguished by their warlike bravery, and had not merely a few able heroes or leaders.—Ver. 31. *And of the half-tribe of Manasseh, the western half.* The "being expressed by name" (נִכְבָּר בְּשֵׁמוֹת), as Num. i. 17;

1 Chron. xvi. 41) points to the formation of a list by the tribe authorities, in which all those warriors of the tribe were entered who were chosen to take part in the elevation of the new king at Hebron. All the other tribes may have formed similar lists for this purpose.—Ver. 32. *And of the sons of Issachar, men having understanding of the times, to know what Israel had to do.* This applies, not to the whole tribe, but only to the 200 heads of their forces; and it denotes, not every kind of activity in astronomical or physical science (Chald., several Rabbis, Cleric.), but only that those leaders “saw what was most advisable to be done in the condition of the times” (Starke), that they were *prudentes viri, qui quid, quando et quomodo agendum esset, varia lectione (!) et usu rerum cognoscebant* (L. Lavater). “Men understanding,” literally, knowing judgment, יִדְעֵי בִינָה; comp. 2 Chron. ii. 12 and the similar יִדְעֵי דַעַת, Dan. i. 4. “To know what Israel had to do,” in the present case, means to whom it had to apply as its king and supreme ruler. These men of Issachar were not dull and narrow “bony asses” (Gen. xlix. 14), but prudent “judges of the signs of their time” (Matt. xvi. 3).—*And all their brethren were at their command.* עַל פִּיהֶם, literally, “by their mouth,” namely, guided; comp. Gen. xli. 40; Num. iv. 27; Deut. xxi. 5.—Ver. 33. *Ordering the battle with all weapons of war, practised in the conflict with all kinds of weapons; comp. ver. 6.—Arraying themselves with a single heart, literally, “and to band together with not heart and heart.”*

For הִתְעַזְּרוּ, with some critical evidence (see Crit. Note), to read הִתְעַזְּרוּ is unnecessary and untenable, from the recurrence of עָזַר in ver. 38. From this parallel passage, this verb must mean, “to take rank for war, to stand in order of battle.” For לֵב הָאֶחָד, to denote double-mindedness or a divided heart, comp. Pa. xii. 3 and ver. 38; גֵּב אֶחָד; comp. Ver. 38. *All these*

*men of war, keeping rank;* Sept. *κατατάξιμονι κατὰ τὸν πόλεμον*. The change of עָזַר into עָזְרָה (see Crit. Note) is unnecessary, and as little demanded by עָזַר in vers. 33, 35, 36 as by מַעֲרֹכָה; comp. on ver. 33. “All these” points naturally to the whole troops enumerated from ver. 24 on.—*And all the rest of Israel, etc.* On לֵב אֶחָד, “one, united heart,” comp. 2 Chron. xxx. 12.—Ver. 39. *And they were there with David three days, eating*

*and drinking.* Comp. the festivals described 1 Sam. xxx. 16, 1 Kings i. 25, 40, etc., and also from the most recent oriental history; for example, the enormous feast (100,000 sheep and wethers, 20,000 oxen, 40,000 gallons honey-wine, etc.) that was given in connection with the elevation of Kassai to be emperor (negus) of Abyssinia (Feb. 1872).—*For their brethren had prepared for them (victuals), namely, the Jews about Hebron.* Comp. on this רֶכֶּךְ, Gen. xliii. 16;

2 Chron. xxxv. 14, etc.—Ver. 40. *Moreover, they that were nigh them* (comp. Deut. xiii. 8), all the neighbouring tribes of Judah on this side the Jordan; and not merely those immediately adjacent, but also the tribes in the middle, and some of those in the north of Palestine.—*Brought bread (victuals) on asses, and camels, and mules, etc.* Observe the purely epical character of the representation, that points to a very ancient historical source used by the Chronist.—*Fig and raisin cakes.* For the masses of dried figs (רִיבִילִים) and raisins (צִמְקִים), as indispensable dainty additions

to feasts, comp. 1 Sam. xxv. 18, xxx. 12; Jer. xl. 10, 12; Amos viii. 1 f.; also Celsius, *Hierobot.* i. 377 ff.; Winer, *Realw.*, Art. “Feigenbaum.”

#### APOLOGETIC ON CH. XII. 23 ff.

With respect to the credibility of the numbers of our section, it is to be remarked in general, that the sum total of about 340,000 men,<sup>1</sup> resulting from the data relative to the military contingents of the several tribes, agrees, on the whole, with other known data concerning the sum of the people of Israel equipped for war (for example, the 600,000 men in the time of Moses, the 800,000 Israelites and 500,000 Jews in the census of David), as, indeed, a full call of all those fit to bear arms could not be expected on the present occasion. On the contrary, the relation of the numbers in the several tribes presents much that is surprising. The strength of the three eastern tribes (120,000), exceeding a third of the sum total, and the likewise considerable strength of Zebulun (50,000), Naphtali (37,000), and Asher (40,000), seem to contrast in a manner scarcely conceivable with the small contingents of Judah, Simeon, Levi, and Benjamin. But—1. With regard to Benjamin, the ground of his only small share in the festivities at Hebron is expressly stated, and in a way entirely satisfactory, and admitting of no further objection. 2. The number of the Levites is, in vers. 27, 28, not fully given, inasmuch as of the third division of them, the house of Zadok, only the number of the chiefs (22) and not that of the common order is stated (as in Issachar only the

<sup>1</sup> Namely, from Judah, . . . . .	6,800 men.	
“ Simeon, . . . . .	7,100 “	
“ Levi, . . . . .	4,600 “	
Also with Jehoiada, . . . . .	3,700 “	(with 22 chiefs of the house of Zadok).
From Benjamin, . . . . .	3,000 “	
“ Ephraim, . . . . .	20,800 “	
“ Half-Manasseh, . . . . .	18,000 “	
“ Issachar, . . . . .	?	(200 chiefs “ and all their brethren ”).
“ Zebulun, . . . . .	50,000 “	
“ Naphtali, . . . . .	37,000 “	(with 1000 chiefs).
“ Dan, . . . . .	28,000 “	
“ Asher, . . . . .	40,000 “	
From the three eastern Tribes, . . . . .	120,000 “	
Sum, . . . . .	339,000 men	(with 1222 chiefs and heads).

number of the chiefs or heads is expressed, ver. 32). 3. Of Judah and Simeon are certainly only comparatively very small numbers given, for this reason, that the warriors of this tribe had long since, seven years before, ranged themselves on the side of David, and therefore, in the review on the occasion of the solemnities of his anointing, did not need to be represented in their full military strength (which would have reached in itself to between 100,000 and 200,000 men). These warriors of Judah and Simeon had rather to act as commissaries, to make provision for the greater bodies of troops; and most of them were to be sought, not among the רִאשֵׁי

הַחֵלָקִים (vers. 24, 25 ff.), but among the

אֲחֵיהֶם הַפְּכִינִים. 4. Yet highly surprising is the numerical relation of the middle and northern tribes west of the Jordan, namely, the smallness of Ephraim (20,800) beside Zebulun and Naphtali. "But if we consider that Ephraim, which had 40,500 men at the first census under Moses at Mount Sinai, had diminished to 32,500 at the second on the steppes of Moab, this tribe may not at this time have been very strong in men-at-arms, as it may have suffered and been weakened most of all the tribes in the last wars of Saul with the Philistines, and in the battles of Abner for the recovery of the region occupied by the Philistines for Ishbosheth. Moreover, perhaps Ephraim, in his jealousy of Judah, dating from the time of the Judges, might not be altogether inclined to make David king over all Israel. That, however, Zebulun and Naphtali are here so numerously

represented, though they played no important part in the history of Israel, is not enough to cast suspicion on the numbers given. As Zebulun under Moses numbered 57,400, and afterwards 60,500, and Naphtali then 53,400, afterwards 45,400 men-at-arms (comp. Num. i.-iii. with Num. xxvi.), the former might send 50,000, the latter 37,000, men to David at Hebron" (Keil). The subsequent smallness and insignificance of these tribes (comp. Evangelical-Ethical Reflections on ch. i.-ix., No. 2, p. 92) is simply explained by their only imperfect restoration after the destruction of the kingdom of Israel by Shalmaneser.—The credibility of the data of our list cannot in general be doubted according to all this, that is, irrespective of particular corruptions of the text that are always to be admitted as possible. It would much more present matter for well-founded doubts if the numerical strength of the several tribes attested in it were exactly proportional to the data of Numbers regarding the early relations of the military divisions. The appearance of something surprising in the present numerical data speaks directly for their true historical origin, and imposes the greatest caution on the modern critic of the contents of our chapter, that exhibit so many traces of fresh originality and high antiquity. This also may perhaps be urged as a proof of the essentially unchanged transmission of the present documents from the author, that the tribe of Dan, which is elsewhere often omitted, as it seems intentionally, by the Chronist, is here expressly mentioned, and in no disparaging way; comp. ver. 35 with Introd. § 6, No. 1, p. 24, and with the remarks on vi. 46 and vii. 12.

*a. The Removal of the Ark from Kiriath-jearim: ch. xiii.*

- CH. XIII. 1. And David consulted with the captains of thousands and of hundreds,  
 2 with every leader. And David said unto all the congregation of Israel, If it seem good to you, and it be of the LORD our God, let us send quickly unto our brethren remaining in all lands of Israel, and with them the priests and Levites  
 3 in the cities of their suburbs, that they gather unto us. And let us bring again  
 4 the ark of our God to us; for we inquired not at it in the days of Saul. And all the congregation said, We must do so; for the thing was right in the eyes of  
 5 all the people. And David gathered all Israel, from Shihor of Egypt even unto Hamath, to bring the ark of God from Kiriath-jearim.  
 6 And David went up, and all Israel, to Baalah, unto Kiriath-jearim, which belonged to Judah, to bring up thence the ark of God the LORD, that sitteth over  
 7 the cherubim, as He is called by name. And they carried the ark of God on a new waggon from the house of Abinadab; and Uzza and Ahio drove the  
 8 waggon. And David and all Israel played before God with all their might, and with songs and with harps, and with psalteries, and with timbrels, and cymbals, and trumpets.  
 9 And they came to the threshing-floor of Chidon; and Uzza put forth his  
 10 hand to hold the ark; for the oxen shook it. And the anger of the LORD was kindled against Uzza, and He smote him, because he put his hand to the ark; and  
 11 he died there before the Lord. And David was angry, because the LORD had  
 12 made a breach upon Uzza; and that place is called Perez-uzza to this day. And David was afraid of God that day, saying, How shall I bring the ark of God to  
 13 me? And David removed not the ark to him to the city of David, but placed  
 14 it in the house of Obed-edom the Gittite. And the ark of God remained in the house of Obed-edom in his house three months; and the LORD blessed the house of Obed-edom, and all that he had.

## EXEGETICAL.

**PRELIMINARY REMARK.**—In the second book of Samuel, where ch. vi. 1-11 corresponds to the present section, the history of the transference of the ark from Kiriath-jearim to the house of Obed-edom (which is there related, irrespective of the somewhat shorter introduction, almost word for word as her-; comp. 2 Sam. vi. 2-11 with vers. 6-14 of our chapter) is immediately followed by the account of the removal three months later of the ark from that house to Zion. Our author, on the contrary, inserted (ch. xiv.) an account of David's house-building, his family, and his victory over the Philistines, which in 2 Sam. v. 11-25 follows the narrative of the taking of Zion, between the history of the removal of the ark to the house of Obed-edom and its introduction into Zion, and, moreover, on the ground of an old Levitical document, has treated this latter part of the history with vastly greater detail and fulness (see ch. xv. and xvi.). The more circumstantial introduction of our chapter, vers. 1-5, to which there is only one verse parallel in 2 Sam. vi., may spring from the same source as the following full detail in ch. xv., xvi.

1. Description of the Assembly in which the Removal of the Ark from Kiriath-jearim was resolved upon: vers. 1-5.—*And David consulted* (comp. 2 Chron. x. 6, xxx. 2) *with the captains of thousands and of hundreds* (comp. xv. 25), *with every leader.* לְכָל־נָגִיד before serves here

for the brief recapitulation of the fore-mentioned, thus, "in short, namely;" comp. Gen. xxiii. 10.—Ver. 2. *And David said unto all the congregation of Israel*, that is, to those princes as the representatives of the community (to the *ecclesia representativa*); comp. קָוַל in Lev. xiv. 3; Deut. xxxi. 30, etc.—*If it seem good to you*, properly, "if it be good with you;" comp. Neh. ii. 5, 7; Esth. i. 19, iii. 19. For the following: "and it be of the Lord our God," comp. Gen. xxiv. 50; Acts v. 39.—*Let us send quickly*, properly, "let us break through (פָּרַץ) and send," that is, with all diligence, and instant suppressing of all hesitation; comp. 1 Sam. xxviii. 23. Less certain is the interpretation, flowing from the notion of spreading out (so פָּרַץ, for example, Isa. liv. 3): "send far and wide."—*Unto our brethren remaining in all lands of Israel*, in all lands of the several tribes; comp. כָּל־אֶרְצוֹת in Gen. xxvi. 3, 4; 2 Chron. xi. 23, xxxiv. 33. The preposition עַל before אֶחָיו, because in the sending is implied at the same time the commanding (comp. עָלָה). After עִמָּהֶם ("with them," that is, here, "likewise, besides"), this עַל, or even עַל־שִׁיחֹר, is to be repeated.—Ver. 4. *We must do so*, literally, "to do so;" לַעֲשׂוֹת כֵּן the infin. with ל, as in v. 1, ix. 25.—Ver. 5. *All Israel, from Shihor of Egypt even unto Hamath*, that is, not all the individuals, but a large representation of the whole people (according to 2 Sam. vi. 1, a select number of 30,000). "From Shihor of Egypt even unto Hamath" means essentially the same as "from Dan to Beersheba," namely, Palestine

from the south to the north border; comp. Judg. xx. 1; 2 Sam. iii. 10, xvii. 11. שִׁיחֹר מִצְרַיִם is abbreviated for מִצְרַיִם אֲשֶׁר עַל־פְּנֵי מִצְרַיִם, Josh.

xxiii. 3. It means the small stream between Palestine and Egypt, which is otherwise called the river of Egypt (נַחַל מִצְרַיִם, Josh. xiii. 4, 47; 1 Kings viii. 65; 2 Chron. vii. 8, etc.), the Rhinokorura of old, and the Wady el Arish of the present. The Nile certainly bears the name שִׁיחֹר, that is, "black water" (Isa. xxiii. 3; Jer.

ii. 18); yet smaller waters are also so named, as Josh. xix. 26, the Shihor Libnath, in the tribe of Asher, which, however, casts no doubt on our interpretation. On לְבֹאֵה הַמָּת, to denote the

northern border of Palestine, comp. Num. xxxiv. 5, 8; 2 Kings xiv. 25. Hamath, on the river Orontes, on the southern slope of Antilibanus or Hermon, an old Canaanitish colony (Gen. x. 8), which the prophet Amos (vi. 2), in the 9th century B.C., designated "the great" (הַמָּת הַגְּדוֹלָה), and which still, in the Seleucid and Roman times, when it was called Ἐριφάσιον, belonged to the most considerable Syrian cities, was in David's time the seat of a king friendly to David, but independent of him, and tolerably powerful; see xviii. 9 f.; 2 Sam. viii. 9 ff.

2. The Execution of this Resolve: vers. 6-14.—*And David went up, and all Israel.* By "all Israel" is undoubtedly to be understood here, as well as in the foregoing verse, that assembly of select representatives of the people from every tribe, which amounted, 1 Sam. vi. 1, to 30,000 men. Neither the assumption that here, in the fetching of the ark, the participation of a much greater number is presupposed than in that preparatory assembly, nor the hypothesis that 2 Sam. vi. 1 originally conveyed the sense: "And David multiplied all the men of war in Israel, the Sheloshim and the captains of thousands" (instead of 30,000), is necessary (against Berth.), as the indefinite "all Israel" would suit even a smaller number of representatives than 30,000.—*To Baalah, unto Kiriath-jearim.* For בְּעֵלְתָּה אֶל־קִרְיַת־יֶעָרִים might be expected, from Josh. xv. 9, perhaps בְּעֵלְתָּה י' היא ק' for Baalah is the older Canaanitish

name for Kiriath-jearim, which is also called Kiriath-baal (Josh. xv. 60, xviii. 14). Yet the thing is expressed intelligibly enough; the "to Baalah" is sufficiently explained by the addition, "unto Kiriath-jearim." For the addition, "which belonged to Judah," comp. on Judg. xviii. 12, and for the situation of Kiriath-jearim, the present Kureyet el Enab, on the way from Jerusalem to Ramleh and Lydda (three hours from Jerusalem), comp. Rob. Pal. ii. 589.—*That sitteth over the cherubim, as He is called by name.* אֲשֶׁר here is, "as" (comp. Ew. Lehrs. § 333, a); the acc. of reference שָׁמָּה belongs not merely to יהוה, but to יֹשֵׁב הַכְּרוּבִים, and designates the whole phrase as a usual epithet of God in religious worship; comp. Isa. xxxvii. 16; Ps. lxxx. 2. Others would refer אֲשֶׁר בָּרוּךְ, and

change עֶזְרָא into עֶזְרָא (Kamph.: "which is called by the name"), or even change עֶזְרָא into עֶזְרָא (with reference to 2 Sam. vi. 2, where also עֶזְרָא is once to be read), and so get the sense: "who was there, at the ark, addressed" (Berth.; comp. Then. on 2 Sam. vi.). See, on the contrary, and in favour of our interp., Keil, p. 144.—Ver. 7. *And they carried . . . from the house of Abinadab.* This house lay on a hill in Kir'ath-jearim בְּנִבְכָּה, 1 Sam. vii. 1), not in a place Gibeah, near Kir'ath-jearim, as the passage 1 Sam. vii. 1 seems to say in the faulty translation of the Vulg. and Luther (comp. C. Hoffmann, *Blicke in die früh. Gesch. d. gelobten Land-s.* i. p. 156). Uzza and Ahio, the drivers of the waggon with the ark, are, 2 Sam. vi., expressly called the sons of Abinadab.—Ver. 8. *With all their might, and with songs, and with harps, etc.* The parallel: "with all woods of cypresses," in 2 Sam. vi. 5, rests on a corruption of the text, and is, as *is* *is* *is* of the Sept. there shows, to be amended by our passage (בְּכָל־עֵץ); comp. 2 Sam. vi. 14. For the instruments here named, particularly the harps, psalteries, and cymbals, see on xv. 16.—*Cymbals and trumpets.* The words presented instead of בְּכָל־עֵץ in 2 Sam. vi. 5: נְכֹחֵם; "and with rattles and with cymbals," נְכֹחֵם, are perhaps more original; at least the מְנַחֵם (Vulg. *sistra*), occurring nowhere else, might easily have been suppressed by the alleviating correction of a later hand (comp. Wellh. p. 167 f.).

3. Uzza's Fall, and the Placing of the Ark in the House of Obed-edom: vers. 9-14.—*And they came to the threshing-floor of Chidon.* The name כִּידֹן is written, in 2 Sam. vi. 6, כִּידֹן (Sept. *Ναχιδ*),

a reading scarcely preferable to our own.—*For the oxen shok it,* were on the point of upsetting it (Sept. *ἰξίλινοι αὐτῶν*; Vulg. *paululum inclinaverunt eam*); the ark of itself supplies the subject to עֲשֶׂה. Others give "the oxen let go" (Berth.), or "stept aside" (Luther and many ancients), or "flung on every side," Ew., etc.—Ver. 10. *And the anger of the Lord was kindled against Uzza,* whose error might lie less in the accidental and involuntary touching of the ark, as in his conveying this sacred thing on an ox waggon, instead of having it borne according to the law (Num. vii. 9, x. 17); comp. what David afterwards did, xv. 2. For the parallel text of Samuel to be amended by our passage, comp. Thenius and Wellhausen.—Ver. 13. *In the house of Obed-edom the Gittite;* according to xv. 18, 24, this Obed-edom was one of the Levitical porters; whence we are not to think of the Philistine Gath, but the Levitical city Gath-rimmon (Josh. xix. 45, xxi. 24), as his birth-place.—Ver. 14. *In the house of Obed-edom in his house,* in his own tent, which was spread over it in the court of this Levite (thus, in his dwelling-house, עֵם־בֵּיתוֹ).

This text appears more correct than that in 2 Sam. vi., which only states that the ark remained "in the house of Obed-edom the Gittite."—*And all that he had.* For this 2 Sam. vi. has: "and all his house." The various reading of our passage "is well chosen, because, just before, בֵּיתוֹ was used of the tent of the ark" (Berth.). That the blessing which God gave to Obed-edom consisted chiefly in numerous offspring, appears from xxvi. 4-8. Yet, even during the three months mentioned in our passage, David must have clearly perceived that the Lord's anger was sufficiently appeased by the death of Uzza, and that the removal of the ark to Jerusalem involved no danger, but would be attended with blessed effects.

#### ζ. David's House-Building, Family, and Victories over the Philistines: ch. xiv.

- CH. XIV. 1. And Hiram<sup>1</sup> king of Tyre sent messengers to David, and cedar-wood,  
2 and masons, and carpenters, to build him a house. And David perceived that the LORD had confirmed him king over Israel; for his kingdom was lift up on high, because of his people Israel.  
3 And David took more wives in Jerusalem; and David begat more sons  
4 and daughters. And these are the names of those born to him in Jerusalem:  
5 Shammua and Shobab, Nathan and Solomon. And Ibhar, and Elishua, and  
6, 7 Elpelet. And Nogah, and Nepheg, and Japhia. And Elishama, and Beeliada, and Eliphelet.  
8 And the Philistines heard that David was anointed king over all Israel; and all the Philistines went up to seek David: and David heard it, and went  
9 out against them. And the Philistines came and spread themselves in the  
10 valley of Rephaim. And David inquired of God, saying, Shall I go up against the Philistines, and wilt Thou give them into my hand? And the LORD said  
11 unto him, Go up, and I will give them into thy hand. And they went up to Baal-perazim; and David smote them there: and David said, God hath broken my enemies by my hand, like the breaking of waters; therefore they  
12 called the name of that place Baal-perazim. And they left their gods there; and David ordered, and they were burnt with fire.  
13, 14 And the Philistines came again and spread themselves in the valley.<sup>3</sup> And David inquired again of God; and God said unto him, Go not up after them;  
15 turn away from them, and come upon them by the basins. And it shall be, when thou hearest the sound going on the tops of the basins, then go out to



the battle; for God is gone out before thee to smite the camp of the Philistines. 16 And David did as God commanded him: and they smote the camp of the 17 Philistines, from Gibeon even unto Gezer. And David's fame went out into all lands; and the LORD brought his fear upon all nations.

2 **כְּחֹדֶם** **חִירָם**. *Keri*: **חִירָם**, as always in Chronicles (Sept. *Χυρῆμα*, as ever).

3 For **בַּעֲמֹק** the Sept. and Syr. read **רַמְאִים** **בַּעֲמֹק**, which is perhaps original; comp. 2 Sam. v. 23.

#### EXEGETICAL.

**PRELIMINARY REMARK.**—On the different position of this section in 2 Sam. v. 11–25, namely, before the history of the removal of the ark from Kiriath-jearim, comp. the Preliminary Remark on ch. xiii. The motive of the Chronist for the transposition is evidently the wish to represent the preparations for the removal of the national sanctuary to Jerusalem as the first undertaking of the king after the taking of the capital, to exhibit the building of his own palace as a work certainly taken in hand soon after, but still standing behind that all-important concern. To the history of the beginning of the palace-building is attached in the sources common to both historians a description of the blessing which attended David as a father and a captain in the battles with the Philistines: Our author took this description, in the main unaltered, along with the notice of the beginning of the palace-building, over into his narrative, undeterred by the appearance thence arising of the events in question, especially the two successful battles with the Philistines, having fallen in the three months between the removal of the ark to the house of Obed-edom and its introduction into Jerusalem. This grouping is here, as often in his representation of the history of David, determined by the order of thought rather than of time.

1. David's Palace-building and Family: vera. 1–7.—The text of the older parallel, 2 Sam. v. 11–16, agrees in the main with the present, only here and there more precise.—*And cedar-wood, and masons, and carpenters*, literally, “and timbers (beams) of cedars, and craftsmen of walls, and craftsmen of timbers” (Vulg. *artifices parietum lignorumque*).—Ver. 2. *And David perceived* (concluded from the high honour which was conferred upon him by this message from the Phœnician king) *that the Lord had confirmed him king over Israel*, definitely transferred the kingdom to him, established (“bestätigt,” Luther) him as king.—*For his kingdom was lift up on high*. **נִשְׁאָרָה**, if genuine, would be an irregularly formed 3 fem. perf. *Niph.* (not, as 2 Sam. xix. 43, an *inf. abs. Niph.*) from **נָשָׂא**, intensified by the **לְמַעַלָּה**,

“on high;” comp. xxii. 5, xxiii. 17, xxix. 3–25. But perhaps, as in 2 Sam. v. 12, the perf. *Piel* **נִשְׂאָה** is to be read, and Jehovah taken as the subject: “and that He had exalted his kingdom.” For **מִמְלַכְתּוֹ**, 2 Sam. v., our text presents the

later (occurring also xvii. 11, 14) form **מִלְכָּתוֹ**, perhaps merely by a slip of the pen; see Wellh. p. 164.—Ver. 3. *And David took more wives in Jerusalem*. Before **נָשִׁים** in 2 Samuel stands **פְּלִנְשִׁים**, which may have fallen accidentally out of our passage, as the concubines of David are

mentioned in iii. 9. Comp. on iii. 5–9, where the names of the thirteen sons of David born in Jerusalem, and the partly different spelling here and there, are fully handled.

2. The First War with the Philistines: vera. 8–12 (comp. 2 Sam. v. 17–21).—*To seek David*, to attack, **לְבַקֵּשׁ**, *causa hostili*, as in 1 Sam. xxiii.

15, 25, xxiv. 3, xxvi. 2.—*And David heard it, and went out against them*, properly, “before them;” comp. xii. 17. Into this general and indefinite expression our author has changed the more concrete, but also more obscure, statement of Samuel: “and went down to the hold” (the hold of Zion), perhaps designedly.—Ver. 9. *And spread themselves in the valley of Rephaim*; comp. on xi. 15, 2 Sam. v. 18: “sat down in the valley of Rephaim.” The perhaps more original **וַיִּנְשְׂאוּ**, 2 Sam. v. 18, 22, the Chronist has here and ver. 13 exchanged for the simpler and more intelligible **וַיִּפְּצוּ**.—Ver. 11. *Like the breaking of waters*, like an outburst of water (**כְּפָצֵן מַיִם**).

We may think of the rending or outbursting of enclosing dams by rapid floods, perhaps after a water-spout. The situation of Baal-perazim cannot be exactly ascertained. Mount Perazim, Isa. xxviii. 21, is not essentially different from it.—Ver. 12. *And they left their gods there*. 2 Sam. v.: “their idols” (**עֲצִבֵיהֶם**). The present phrase is the stronger; it yields, along with the following statement regarding the burning of these gods, a bitterly sarcastic sense. The burning took place, moreover, on the ground of the divine command in Deut. vii. 5, 25. The text of Samuel weakens the statement in a strange way: “and David and his men took them away.” If the more concrete and stronger statement of our author is a traditional expansion of that text, the tradition on which it rests is at all events credible; comp. Movers, p. 224. By this victory, David wiped out the old disgrace of Israel, which rested on the people since Eli's time. “As then Israel lost the ark, 1 Sam. iv. 11, so now the sacred things of the Philistines fell into the hands of the Israelites” (Berth.).

3. The Second War with the Philistines: vera. 13–17 (comp. 2 Sam. v. 22–25).—*And spread themselves in the valley*, that is, as the parallel text (so as the Sept. and Syr.; see Crit. Note) shows, in the same valley as above, ver. 9, scarcely in another at Gibeon, as Movers, p. 243, thinks.—Ver. 14. *Go not up after them*, that is, as Samuel shows: “go not directly towards them; seek not to drive them before thee by a direct attack.” Perhaps also our text is somewhat faulty, and to be amended, according to 2 Sam. v. 23: **לֹא תַעֲלֶה אַחֲרֵיהֶם**, by the change of **עֲלֶיהֶם** in **אַחֲרֵיהֶם** (Berth.).—*And come upon*

*burn by the bacas*, literally, over against the bacas. These we must suppose, as the divine command implies a going round the Philistine army, to be behind them. The bacca, mentioned only here and 2 Sam. v., and perhaps Pa. lxxxiv. 7, is, according to Abulfadi (in Celsius, *Hierobot.* i. 339), a plant related to the balsam tree, and resembling it, which, when cut, discharges a white, sharp, and warm resin in the manner of tears, and appears to have received its name from כבכב.

*Mare.* The older expositors, wavering uncertainly, render the term variously: Sept. *ἀπὸ τοῦ πυρρός*; Luther, after the Jewish expositors, mulberry tree. — Ver. 15. *The sound going on the tops of the bacas*, namely, the rustling of their leaves in the wind (Sept.: *τὸν φασὶν τὸν συρρέοντα αὐτῶν*), not the sound occasioned by the entrance of God (supernatural, as in Gen. iii. 8). As the bacca has much larger leaves than the ordinary balsam, the rustling of them may occasion a sufficiently loud sound; the rendering “bacca trees” (Kamph.) is therefore unnecessary. — Ver. 16.

*And they smote the camp of the Philistines, from Gibeon even unto Gezer.* Two places of this name lie to the north-west of Jerusalem, the former (now el Jib) 2½, the latter 4½, hours distant from it. If the battle-field is to be sought between the two, in the region of Upper and Nether Beth-horon, the valley, ver. 13, may still be the valley of Rephaim; only the site of it should be sought not so far south, as Thenius and Bertheau suppose (who also read for Gibeon in our passage, “Gebu,” according to 2 Sam. v. 25), and the battle must be regarded as moving in a north-westerly direction from its starting-point (comp. Wellh. on 2 Sam. v. 25, also Ew. *Gesch. d. V. Isr.* ii. 610). — Ver. 17. *And David's fame went out into all lands; and the Lord brought his fear upon all nations*, literally, “gave his fear upon all nations;” comp. Esth. viii. 17. A pragmatic reflection of our author added to the original text, as its absence in 2 Sam. v. 25 shows. Comp. the similar reflections in 2 Chron. xvii. 10, xx. 29. On כִּי יִרְאוּ especially, comp. 2 Chron. xxvi. 15.

★ *The Removal of the Ark to Jerusalem, with the Solemn Hymn sung on this occasion:*  
ch. xv., xvi.

CH. XV. 1. And he made him houses in the city of David, and he prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, None should carry the ark of God but the Levites; for the LORD hath chosen them to carry the ark of God, and to minister to Him for ever. And David gathered all Israel to Jerusalem, to bring up the ark of the LORD unto its place which he had prepared for it. And David assembled the sons of Aaron, and the Levites. Of the sons of Kohath: Uriel the chief, and his brethren a hundred and thirty. Of the sons of Merari: Asaiah the chief, and his brethren two hundred and twenty. Of the sons of Gershon: Joel the chief, and his brethren a hundred and thirty. Of the sons of Elizaphan: Shemaiah the chief, and his brethren two hundred. Of the sons of Hebron: Eliel the chief, and his brethren eighty. Of the sons of Uzziel: Amminadab the chief, and his brethren a hundred and twelve. And David called Zadok and Abiathar the priests, and the Levites Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab. And said unto them, Ye chiefs of the Levites, sanctify yourselves with your brethren, and bring up the ark of the LORD God of Israel to the place I have prepared for it. For because ye were not at the first, the LORD our God broke out upon us, because we sought Him not aright. And the priests and Levites sanctified themselves to bring up the ark of the LORD God of Israel. And the sons of the Levites bare the ark of God, as Moses commanded by the word of the LORD, upon their shoulders, with staves upon them.

16 And David said to the chiefs of the Levites, to appoint their brethren the singers with instruments, psalteries, and harps, and cymbals, sounding, to lift up the sound with gladness. And the Levites appointed Heman son of Joel: and of his brethren, Asaph son of Berechiah; and of the sons of Merari their brethren, Ethan son of Kushaiah.<sup>1</sup> And with them their brethren of the second degree: Zechariah,<sup>2</sup> and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters. And the singers, Heman, Asaph, and Ethan, with 20 cymbals of brass to sound aloud. And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries, 21 in the way of maidens. And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps after the octave to lead. 22 And Chenaniah, chief of the Levites;<sup>3</sup> for he instructed in bearing, for he 23 was skilful. And Berechiah and Elkanah were door-keepers for the ark. 24 And Shebaniah, and Joshaphat, and Nathaneel, and Amasai, and Zechariah,

and Benaiah, and Eliezer, the priests, blew<sup>4</sup> with the trumpets before the ark of God; and Obed-edom and Jehiah were door-keepers for the ark.

- 25 And David, and the elders of Israel, and the captains of thousands, were going to bring up the ark of the covenant of the LORD out of the house of Obed  
26 edom with gladness. And when God helped the Levites bearing the ark of the  
27 covenant of the LORD, then they offered seven bullocks and seven rams. And David was clothed with a robe of byssus, and all the Levites bearing the ark, and the singers, and Chenaniah the master of the bearing [*the singers*];<sup>5</sup> and upon  
28 David was a linen ephod. And all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of cornet, and with trumpets, and with  
29 cymbals sounding, with psalteries and harps. And when the ark of the covenant of the LORD came to the city of David, then Michal, daughter of Saul, looked out from the window, and saw King David leaping and playing; and she despised him in her heart.

CH. XVI. 1. And they brought the ark of God, and set it in the tent that David had pitched for it; and they offered burnt-offerings and peace-offerings before God.  
2 And David made an end of offering burnt-offerings and peace-offerings, and blessed  
3 the people in the name of the LORD. And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a measure [*of wine*], and a grape cake.

- 4 And he appointed before the ark of the LORD ministers of the Levites, to  
5 record, and to thank and to praise the LORD God of Israel. Asaph the chief, and next to him Zechariah, Jeiel,<sup>6</sup> and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom, and Jeiel, with psalteries and harps; and  
6 Asaph sounding with cymbals. And Benaiah and Jahaziel the priests with  
7 trumpets continually before the ark of the covenant of God. On that day then David ordered for the first time to thank the LORD by Asaph and his  
brethren.<sup>7</sup>

- 8 Thank ye the LORD, call on His name,  
Make known His deed among the peoples.  
9 Sing ye to Him, play ye to Him;  
Muse on all His wonders.  
10 Glory ye in His holy name;  
Let the heart of them that seek the LORD be glad.  
11 Seek ye the LORD and His strength,  
Seek ye His face continually.  
12 Remember His wonders that He hath done,  
His signs, and the judgments of His mouth.  
13 O ye seed of Israel His servant,  
Ye sons of Jacob, His chosen.  
14 He the LORD is our God,  
His judgments are in all the earth.  
15 Remember His covenant for ever—  
The word He commanded to a thousand ages.  
16 Which He made with Abraham,  
And His oath unto Isaac.  
17 And appointed it to Jacob for a statute,  
To Israel for an everlasting covenant.  
18 Saying, To thee I give the land of Canaan,  
The line of your inheritance.  
19 When ye were small in number,  
Few, and strangers in it.  
20 And they went from nation to nation,  
And from one kingdom to another people.  
21 He let no man do them wrong,  
And reprov'd kings for their sake.  
22 "Touch not mine anointed,  
And do my prophets no harm."

- 23 Sing ye to the LORD, all the earth ;  
Proclaim from day to day His salvation.
- 24 Tell ye among the nations His glory,  
His wonders among all the peoples.
- 25 For great is the LORD, and greatly to be praised ;  
And He is to be feared above all gods.
- 26 For all the gods of the peoples are idols ;  
But the LORD made the heavens.
- 27 Majesty and honour are before Him,  
Strength and gladness are in His place.
- 28 Give unto the LORD, ye kindreds of the people,  
Give unto the LORD glory and strength.
- 29 Give to the LORD the glory due to His name ;  
Bring an oblation, and come before Him ;  
Worship the LORD in the beauty of holiness.
- 30 Tremble before Him, all the earth :  
The world will also stand fast without moving.
- 31 Let the heavens be glad, and let the earth rejoice ;  
And let them sing among the nations, The LORD reigneth.
- 32 Let the sea roar, and the fulness thereof ;  
Let the field rejoice, and all that is therein.
- 33 Then shall the trees of the wood sing out  
Before the LORD ; for He cometh to judge the earth.
- 34 Thank ye the LORD ; for He is good ;  
For His mercy endureth for ever.
- 35 And say ye, Save us, O God of our salvation,  
And gather us and deliver us from the heathen,  
To thank Thy holy name,  
To glory in Thy praise.
- 36 Blessed be the LORD, the God of Israel,  
For ever and ever.
- And all the people said, Amen, and praised the LORD.
- 37 And he left there, before the ark of the covenant of the LORD, Asaph and his brethren, to minister before the ark continually, for the day's work in its day.
- 38 And Obed-edom<sup>8</sup> and their brethren sixty and eight ; and Obed-edom, son of
- 39 Jedithun, and Hosah, to be porters. And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD, in the high place that was at
- 40 Gibeon. To offer burnt-offerings to the LORD on the altar of burnt-offering continually morning and evening, and for all that is written in the law of the LORD,
- 41 which He commanded Israel. And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to thank the LORD, that His
- 42 mercy endureth for ever. And with them, Heman and Jeduthun,<sup>9</sup> were trumpets and cymbals for loud sounding, and [other] instruments of God ; and the sons of
- 43 Jeduthun were at the gate. And all the people went every man to his house ; and David turned in to bless his house.

<sup>1</sup> קְרָאִים, without variation, while in vi. 29 the name is קְרָאִי, and so the Sept. read here *Keraleu* (Vulg. *Ceraleu*).

<sup>2</sup> בֵּן after זְבֻדִּיָּהּ has come into the text by a mistake of the pen, as the בֵּן before the next name shows. On the contrary, the name עֲזַרְיָהּ seems to have fallen out at the close of ver. 18 (see Exeg.).

<sup>3</sup> בְּמִשְׁכָּא. So most editions, in the first place ; whereas R. Norzi has בְּמִשְׁכָּא even the first time.

<sup>4</sup> *Kethib*: כְּחֻצֵּיָם. *Keri*: כְּחֻצֵּיָם (*partic. Hiph.*). The same variation recurs 2 Chron. v. 13, where, however, the *Keri* is to be read as *partic. Pl.* (לְמַחֲזֵרִים).

\* The words **וְכִנְיָהּ הָשָׁר הַפְּעֻזָּה הַפְּשָׁרִים** are wanting in the *Pesh.* At least, **הַפְּשָׁרִים** should apparently be erased as unmeaning (comp. *Exeg.*), though the Sept. and *Valg.* have it.

\* Instead of **יְהוֹאֵל** after xv. 18 's certainly to be read here, in the first place (after **שְׂמִימֹת**), **יְעֻזֵּאל**.

\* The variants in this song, from its parallel in the Psalter (Ps. cv., cxvi., cvi.), see in *Exeg.*

\* After **אֲדָם**, as the plur. suff. in **וְאֶחָיוֹם** shows, must at least one name, probably **חֹסֶה** (see the following), have fallen out.

\* The names **יִדְוָתָן** **יִדְוָתָן** were not read by the Sept. (*καὶ μετ' αὐτῶν ἐλάττωγες καὶ ἐμύβαλε τοῦ ἀναρῶντος*, s.v.), and appear to be repeated by mistake from the preceding verse, which also begins with **וְעֹפְרָם**.

# EXEGETICAL.

**PRELIMINARY REMARK.**—Instead of the brief description of the parallel text 2 Sam. vi. 11-23, our author gives a detailed account: 1. Of the preparations for the solemn act of transferring the ark into its new sanctuary in Jerusalem, xv. 1-24, including *a.* The erection of the tent for the reception of the ark, ver. 1; *b.* a conference of the king with the priests and Levites, vers. 2-16; and *c.* the selection of the Levites appointed for the chief part in the solemnity (and therefore designated by name), vers. 16-24. 2. Then follows the execution of the so prepared holy act itself, xv. 25-xvi. 3; at the close of which comes the description of the first solemn service before the ark in its new sanctuary on Zion, xvi. 4-43, including the psalm of praise and thanks then sung, vers. 8-36. This long closing section is (except the last verse) peculiar to the Chronist. On its credibility, and especially on the genuineness and age of the psalm of praise and thanks, see at the close of these expositions.

1. *The Preparation for the Removal;* and first, *a.* The erection of the tent on Zion: xv. 1.—*And he made him houses in the city of David.* This may be understood of the building of other houses besides the palace built with the aid of Hiram of Tyre, xiv. 1 (*Berth.*, *Kamph.*); but as the verb used is **בָּנָה**, not **בָּנָה**, it appears rather to refer to the internal finishing of a palace for the abode of the king and his wives.—*And he prepared a place for the ark of God.* This was probably in the immediate neighbourhood of the king's house adjoining it; for here the one of the two existing high priests, Abiathar the Ithamarite, who, since the massacre at Nob, was constantly about David (as it were his court or domestic priest, while Zadok of the house of Eleazar officiated at Gibeon), was to exercise his functions.—*And pitched for it a tent,* we may suppose, after the model of the old tabernacle still existing at Gibeon (xvi. 39 f., xxi. 29; 1 Kings iii. 4 ff.), but only as a provisional sanctuary.

2. *Continuation.* *b.* The conference with the priests and Levites: vers. 2-15.—*Then David said,* namely, at the end of the three months, xiii. 14.—*None should carry,* properly, "it is not to carry." With this confession of the sole right of the Levites to carry the ark (comp. Num. i. 50, iv. 15, vii. 9, x. 17), David acknowledges that it was unlawful to convey it on a wagon, xiii. 7.—*Ver. 3. And David gathered all Israel,* by its natural representatives, the elders and captains of thousands; see ver. 25, and comp. 2 Sam. vi. 15: "all the house of Israel." Of this summons to a previous consultation in Jerusalem nothing further is reported, 2 Sam. vi.—*Ver. 4. And David assembled the sons of Aaron, and the Levites;* he formed of these representa-

tives of the priesthood an inner circle in the assembly of the people, to hear their counsel regarding the order of the solemnities. "The sons of Aaron" are the high priests Zadok and Abiathar, ver. 11; the "Levites" are the six chiefs named in vers. 5-10, with their brethren.—*Ver. 5. Of the sons of Kohath: Uriel the chief;* see vi. 9. The Kohathite chief is named first, because the ministry of the most holy, the carrying of the most holy vessels of the tabernacle, belonged to the Kohathites, the family from which Aaron the high priest sprang, Num. iv. 4, 15, vii. 9 (*Keil*).—On the Merarite chief Assiah, comp. vi. 15; on Joel, the chief of the sons of Gershom, vi. 21.—Vers. 8-10 name the chiefs of three other Kohathite families, those of Elizaphan (= Elizaphan son of Uzziel, Ex. vi. 22), of Hebron (son of Kohath, Ex. vi. 18; comp. 1 Chron. v. 28), and of Uzziel. The last named is probably not different from the Kohathite Uzziel, father of Elizaphan, Ex. vi. 22; there are thus formed of the sons of this Uzziel two houses, of which one is named after Elizaphan, the other after Uzziel himself, and not any of his other sons. There are then in all four Kohathite houses, with one Merarite and one Gershomite, here represented: a strong preference of the house of Kohath, which is not surprising, because the conveyance of the ark specially belonged to them.—*Ver. 11. And David called Zadok (of Eleazar, v. 27 ff.) and Abiathar (of Ithamar), the high priests, who then acted together;* see above on ver. 1, and comp. xxiv. 3; 2 Sam. xv. 24 ff., xx. 25.—*Ver. 12. Ye chiefs of the Levites, literally, "ye chiefs of the fathers of the Levites;"* comp. viii. 6, 10.—*Sanctify yourselves with your brethren, properly, "ye and your brethren."* The "sanctifying" consisted in keeping from their wives, from contact with unclean things, and also in washing the body and the clothes; comp. Gen. xxxv. 2 with Ex. xix. 10, 15, also 2 Chron. xxx. 3.—*To (the place) I have prepared for it,* **אֶל־הַכִּינִיָּוִי**.

The same elliptical construction (with omitted **אֶל־הַכִּינִיָּוִי**, or immediate connection of the relative sentence with the preposition) see in 2 Chron. i. 4; comp. 1 Chron. xxix. 3; 2 Chron. xvi. 9, xxx. 18; Neh. viii. 10 (*Ew.* § 333, *b*).—*Ver. 13. For because ye were not at the beginning, or "ye were not those who bare the ark."* "At the beginning," on the former occasion, when three months before the ark was brought from Kiriath-jearim, xiii. On the peculiar construction **לְמִצְרָאֲשׁוֹנָה** (from **לְמָה** **בְּרָאֲשׁוֹנָה**, comp. **מִלְּמָה** = **מִלְּמָה**, Mal. i. 13, and *Ew.* § 91, *d*. **לְמָה** in this compound signifies "for this, that," "because;"

comp. Ex. § 222, a, 353, a.—*The Lord our God broke out upon us* (xiii. 11), *because we sought Him not aright*, because we approached Him not in the manner prescribed by law, had neglected to testify our reverence to Him by keeping the legal regulation, that only Levites should bear the holy things—Ver. 15. *And the sons of the Levites bear the ark of God.* An anticipation, occasioned by that which was said in the verse before of the immediate execution of the order for the purification of the Levites. See the particulars, ver. 25 ff.—*Upon their shoulders, with staves upon them, upon their shoulders.* On מוֹטָם (from מוֹט, “waver”), the pole, comp. Num. xiii. 23 (also Lev. xxvi. 13; Ezek. xxxiv. 27). In the Pentat. the poles are besides called בָּרִים, Ex. xxv. 13 ff., etc.

3. *Close.* c. The appointment of the Levitical singers for the solemnity: vers. 16-24.—*To appoint their brethren the singers with instruments, properly, “with instruments of song,”* that is, to accompany the singing. Such כְּלֵי נָשִׁיר (comp.

Neh. xii. 36) are now named in three classes: 1. נְבִלִים, ψαλτήριον (Sept.), or nablā (Vulg.), guitar-like instruments, consisting of an oblong chest with flat bottom and convex sounding board, over which strings of wire were stretched, called by Luther, in accordance with the Sept. (and the Arab. *samtir*), psalteries, by others “harps” or nablia; 2. כְּנָרֹת (Sept. *liras*, Vulg. *liras*), harps or lute-like instruments, rendered by Luther not unsuitably, “harps,” though lutes would perhaps be more correct [rather should the former be called lutes]; 3. מְצִלְחִים (equivalent to the older term מְצִלְחִים, 2 Sam. vi. 5; Ps. cl. 5), here more fully defined by the epithet מְשִׁמְעִים, “clear-sounding” (making to hear), which belongs neither to all the three instruments (Berth.), nor to the too remote “their brethren the singers” (Kamph.), but, as in vers. 19, 28, and xvi. 5, 42, only to מְצִלְחִים; comp. Böttch. *Neue exeg.-krit. Aehrenl.*

iii. 223 f. (who, however, assigns to the term the unsuitable meaning, “beating time”).—*To lift up the sound with gladness*, to express or signify joy; comp. ver. 25; 2 Chron. xxiii. 18, xxix. 30. This telic clause refers not merely to the clear-sounding cymbals, but to the chief sentence.—Ver. 17. *And the Levites appointed Heman son of Joel.* That this Heman was of the family of the Kohathites, and Asaph of the Gershonites (comp. vi. 18, 24), is not here stated; only of the third song-master Ethan is his family, or his descent from Merari, expressly mentioned. On the name of Ethan's father, Kushiiah, see Crit. Note.—Ver. 18. *And with them their brethren of the second degree.* On הַשְּׁנִיִּים, “the second in rank,” comp. the sing. הַשְּׁנִי, 2 Kings xxiii. 4 and 1 Chron. xvi.

5.—*Zachariah and Jaaziel.* For the certainly spurious בֶּן after נְכִירָהוּ, see Crit. Note. The here named Jaaziel is certainly identical with the Aziel, ver. 20, and with the Jeiel, xvi. 5, or rather these names are to be changed into the present one.—*And Obed-elom and Jeiel the porters.*

The office of doorkeeper does not exclude *timir* acting also as musicians, as ver. 21 shows. After Jeiel, as the same verse teaches, the name Azaziah must have fallen out, so that originally there were not thirteen but fourteen persons named as musicians of the second order. After these singers and musicians have been mentioned by name (and in two orders or ranks, vers. 17 and 18), they are again brought forward, vers. 19-21, divided into three choirs, after the musical instruments on which they played.—Ver. 19. *The Cymbal Players: Heman, Asaph, and Ethan.*—*With cymbals of brass to sound aloud*, they were bound, had this to do. The cymbals were wholly of brass; comp. 1 Cor. xiii. 1: χαλκός ἤχων, and Joseph. *Antiq.* vii. 12. 3: κύμβαλά τι ἦν πλατία καὶ μεγάλη χαλκῆα. The “loud-sounding” (הַשְּׁמִיעִי) of the

three cymbal players was designed to beat time or direct; for in ver. 17 they are placed before as leaders.—Ver. 20. The Players on Psalteries or Nablia: Zachariah and Seven Others. Of these, who are here repeated with slight changes from ver. 18 (instead of Jaaziel, the second is here called Aziel; and at the end of the first series stands here Maaseiah before Benaiah, there inversely), it is here stated that they played *with psalteries in the way of maidens*. מַעֲלֵמֶת is certainly the name of that tone, which sounds in a high, clear voice, that is, the soprano, as the following מְשִׁמְעִינִי,

“after (or on) the octave,” is equivalent to “on the bass,” *al ottava bassa*. Comp. Del. on Ps. vi. 1, xvi. 1.—Ver. 21. The Harp or Lute Players: Mattaniah and Five Others.—*With harps after the octave to lead.* How this leading or directing expressed by נָצַח is distinct from that which is expressed, ver. 19, by הַשְּׁמִיעִי, we can no longer define; at all events, it was not such directing as could belong only to the music-master. Comp. Delitzsch on Ps. iv. 1.—Vers. 22-24 bring forward the other Levites engaged in the solemn procession.—*And Chenaniah, chief of the Levites, for bearing.* בְּמִשְׁמָנָה (or as perhaps is to be read, with R. Norzi, בְּמִשְׁמָנָה) is scarcely to be understood of any presiding or overseeing action of Chenaniah (as the Sept. *ἰ ἀρχῆς τῶν ᾠδῶν*, Vulg. *prophetia præerat ad præcendam melodiam*; Luth. “to instruct in singing;” L. Lavater, *supremus musicus*; Kamph. and others, “the leader in execution,” etc.). The phrase is rather to be referred to the bearing of the ark, which, according to ver. 23 f., is here in question (comp. also מִשְׁמָנָה in 2 Chron. xxxv. 3

and Num. iv. 19). With this agrees, rightly conceived, ver. 27, as well as the later mention of Chenaniah in xxvi. 29, where he is placed over the outward business of the Levites (rightly Berth. and Keil; undecided Kamph.).—*Instructed in bearing; for he was skilful*, acquainted with the ritual, experienced in the ceremonial relative to the bearing of the ark. Whether we take יָכַר as *inf. abs.* *Kal* in the sense of the verb. *fin.* יָכַר, “instruct” (J. H. Mich., Gesen., etc.), or as imperf. of סָרַר = שָׁרַר, “be chief, command” (Berth., etc.), or as a subst. in the sense of “instructor” (Keil), the meaning of presiding, directing, leading, is at all events ex-

pressed by the word.—Ver. 23. *And Berechiah and Elkannah were doorkeepers for the ark, who were to guard not so much the doors of the ark itself as those of the tent that gave access to it; thus, in general, to guard the ark. As these two at first, and then at the close of the following verse, Obed-edom and Jehiah also, are named as doorkeepers of the ark, we must regard the former two as going before the ark during the solemn procession, and the latter two as following after. Close by the ark, however, either immediately before it or on the two sides, the seven priests blowing trumpets, ver. 24, may be supposed to go.*—Ver. 24. *And Shubniah . . . blew with trumpets before the ark of God.* Whether the *Kelhib* מְחַצְצִים (denom. from חָצַץ) or the *Keri* כְּחָצִים (Hiph. of חָצַץ) is read does not affect the sense. The blowing of trumpets here is according to the prescription, Num. x. 1-10, and the example of the compassing of Jericho, Josh. vi. 4-6.—*And Obed-edom and Jehiah were doorkeepers for the ark.* Of these, Obed-edom was a son of Jeduthun, xvi. 38, and so perhaps different from him of the same name among the singers, vers. 18, 21 (though he also, ver. 18, is called a doorkeeper). Perhaps also the Jehiah named with him is not to be identified with Jehiel there (vers. 18 and 21) named with Obed-edom (against Raschi, Berth., etc.). It is plain that according to all this the whole procession included the following divisions:—1. The singers arranged in three choirs; 2. Chenaniah the captain of the bearers (as it were marshal); 3. Two doorkeepers; 4. Seven priests blowing trumpets close by the ark; 5. Two doorkeepers. After these followed, ver. 25, the king, with the elders and captains of thousands.

4. The Execution of that which was resolved in the Assembly: xv. 25-xvi. 3.—*And David and the elders of Israel, and the captains of thousands* (commanders over the thousands, chiliarchs). יְהִיָּה connects this with ver. 3, after the details concerning the preparations have intervened. The parallel 2 Sam. vi. 12 wants this connecting יְהִיָּה, and does not mention the elders and chiliarchs along with David.—Ver. 26. *And when God helped the Levites*, permitted them without danger or harm to convey the ark, thus to escape the fate of Uzza. The offering of seven bullocks and seven rams seems to have been made at the close of the procession, after the conveyance had been successfully conducted. Otherwise 2 Sam. vi. 13, where (at least in the Masoretic text) David, after the bearers of the ark had made the first six steps, offered a sacrifice. It is probable that both accounts are original, and that the two must be harmonized and combined.—Ver. 27. *And David was clothed with a robe of byssus.* Instead of these words (יְהִיָּה מְכַרְבֵּל בְּמַעֲלֵ בָּוֶן), 2 Sam.

vi. 14 presents יְהִיָּה מְכַרְבֵּל בְּבָלֶעַן (with the addition לְפָנֵי יְהוָה). That מְכַרְבֵּל is corrupted from מְכַרֵּב, מְכַרֵּב from מְכַרֵּב from מְכַרֵּב (Berth., etc.; also Böttcher, *Neue Aehrenlese*, iii. 224), might be assumed, if the יְהִיָּה, wanting in our text, did not create a difficulty.

For this assumption, according to which the Chronist shall have thought it unbecoming to speak of David (and, with Berth., the Levites also) dancing, though in ver. 29 and xiii. 8 he states, or at least implies, this fact quite freely, it is at all events easier to regard both texts as abbreviations of one and the same narrative contained in the common sources of our author, which, besides the dancing of David (which the Chronist merely presupposes, while the author of 2 Samuel gives it prominence), contained full reports of the clothing of David, and of the Levites around him. It is accordingly to be supposed that the Chronist has taken only these latter reports in full, "because the statement concerning the clothing of the king and the Levites appeared more important for the purpose of describing fully the religious aspect of the procession, as this import of it was more conspicuous here; for the dress which the king wore had a priestly character" (Keil; comp. Movers, p. 168).

That the verb מְכַרְבֵּל, "to be wrapt up," belongs to the later usage of speech, or rather, is properly Chaldaic (Dan. iii. 21), can scarcely bring into question the justice of this harmonistic assumption (against Böttch.).—*And all the Levites . . . and the singers, and Chenaniah.* To these also obviously applies the being "clothed with a robe of byssus," which is first said of David. All these, who are here in apposition with David, are described as adorned with priestly attire, with the meil of byssus (comp. the byssus attire of the Levites and singers in the dedication of the temple by Solomon, 2 Chron. v. 12, and for the meil, the upper garment of distinguished persons, 1 Sam. ii. 19, xv. 27, xviii. 4, xxiv. 5; Ezra ix. 3; Job xxix. 14). The closing sentence, "and upon David was a linen ephod," first names the distinguishing part of the clothing of the king as the sovereign of the priestly people (comp. 2 Sam. vi. 14). The designation of Chenaniah as "the master of the bearing" (הַמֶּלֶךְ הַמֵּשֶׁבֶת with the

double article; comp. Ew. § 290, d) is to be understood according to ver. 22; the unmeaning: "the singers," after הַמֵּשֶׁבֶת, appears spurious (see Crit. Note); even if we understood מֵשֶׁבֶת of musical performance, this addition would be disturbing.—Ver. 28. *With shouting, and with sound of cornet, etc.* Shorter and simpler 2 Sam. vi. 15, without naming the several instruments.—Ver. 29. *Then Michal . . . saw King David leaping and playing.* Instead of מִרְקַד וּמְשֻׁקֶּה, 2 Sam.

vi. 16 has מִשְׁכָּר וּמְכַרְבֵּל. This brief reference to the well-known history, fully reported in 2 Sam. vi. 16, 20-23, of the dispute between David and Michal, shows sufficiently that the Chronist did not wish to be silent concerning this matter from dogmatic or aesthetic considerations. Moreover, ver. 29-xvi. 3 agrees in all essentials with 2 Sam. vi. 16-19a.—Ch. xvi. 3. *To every one a loaf of bread* בֶּכֶר לָחֶם, the more usual phrase for the rarer חֶלֶת used in 2 Sam. vi. 19), and a measure

(of wine), and a grape cake. The אֶשְׁפָּר, occurring only here and 2 Samuel, is explained by the Vulg., Chald., and Syr., and by several Rabbis and moderns (Ew., Berth., Kamph.), as "a piece

of flesh" (roast), as if from בָּר, ox, and אֵשׁ, fire, or rather from שָׂפַר = שָׂרַף, "to burn." But the reference of the word to שָׂפַר, in the sense of the Aethiopic *safara* = *metiri*, "to measure," is better ascertained, according to which, אֶשְׂתֵּר (with א prosthet.) signifies a portion of drink, a measure of wine (de Dieu, Gesen., Rödiger, Keil, etc.). On אֶשְׂתֵּי־חֶמֶד, "grape or raisin cake" (from אֵשׁ, to make firm, press), comp. Song ii. 5, Hos. iii. 1, and the equivalent צִמְדִּים, xii. 40.

5. *The First Solemn Service before the Ark in Jerusalem, and the Institution of Divine Service in general:* vers. 4-43. —a. The Levites appointed for service by David: vers. 4-6. —*And he appointed* (properly, "gave;" comp. ver. 7) *before the ark of the Lord ministers of the Levites*, namely, as the addition "to record, etc." shows, singers and players for the purpose of sacred singing, Levitical ministers (λατρευόντες, Sept.). —*To record, and to thank, and to praise.* לְהַזְכִּיר, literally, "to bring to remembrance, to pray at the אֶזְכָּרָה of the meat-offering" (Lev. ii. 2; comp. Ps. xxxviii. 1, lxx. 1, and Del. on the first passage).

לְהוֹדוֹת, properly, "to confess" (Sept., ἡγιασμός), refers to the singing of psalms that prominently confess and express thanks to God, as הַלְלָה refers to the praises of the hallelujah songs.

—Ver. 5. *Asaph the chief, and next to him Zechariah*, literally, "and as his second, his next man (follower);" comp. Esth. x. 3. Of the three song-masters and fourteen musicians named in the list xv. 19-21, a part only are named again: of the song-masters only Asaph, and of the musicians only nine (namely, six of the eight nebel-players and three of the six kinnor-players), and also, ver. 6, of the seven trumpet-blowers, only two, Benaiah and Jahaziel, the latter of whom did not appear in xv. 24. As we possess no parallel report to compare with the contents of our section, nothing definite can be conjectured of the relation of the present names to those of the longer series, and it must be left uncertain whether Jahaziel be identical with the Eliezer named, ver. 24, along with Benaiah.

6. *Continuation.* b. The song of praise and thanks by Asaph and his brethren: vers. 7-36. —*On that day then David ordered for the first time . . . by Asaph, etc.* Properly, "then David gave over . . . by the hand of Asaph;" נָתַן בְּיָד, here

"to hand over, arrange." בְּרָאשׁ, not "by the chief, by Asaph," but "first, for the first time;" comp. בְּרָאשׁ, Isa. xl. 21. This is the first introduction of the new cultus. Along with Asaph are named "his brethren," the Levites arranged with (and under) him, enumerated in vers. 5, 6. We may observe, moreover, how clearly this verse, especially by its בְּרָאשׁ, announces the fol-

lowing song as an ideal composition, characterizing only in general that which was to be sung by the musicians, but not expressing a stereotype form. Had the author wished to convey the sense that the song was sung for all time so as he communicated it, and not otherwise, he would

have added, "and he commanded them *thus* to sing," or, "to sing this song."—Ver. 8 ff. *Thank ye the Lord, call on His name, etc.* Of the eight strophes of the song, the first four (vers. 8-22) correspond to the opening of Ps. cv. (vers. 1-15); the next three (vers. 23-33) to Ps. xcvi.; the last (vers. 34-36) to the first and last two verses of Ps. cvi., with some unimportant variations which are here to be noted.—*First Strophe:* vers. 8-11 (= Ps. cv. 1-4): Summons to sing praise to the Lord and to seek His face.—*Second Strophe:* vers. 12-14 (= Ps. cv. 5-7): Summons to think of the wonders of the Lord and His judgments. Here are the first variants, namely, ver. 12, פָּרִיזוּ

instead of פָּרַזוּ, and, ver. 13, וְיִזְכְּרוּ instead of וְיִזְכְּרוּ, of which the latter only is of any consequence. On account of the parallelism with the "sons of Jacob," the "seed of Israel" appears the better reading.—*Third Strophe:* vers. 15-18 (= Ps. cv. 8-11): Summons to think of the covenant made by the Lord with the fathers.—*Remember His covenant for ever.* Ps. cv. rather: "He remembereth, etc." (זָכַר for זָכַר). Our

reading, corresponding better with the application of the song to the end proposed in ver. 7, appears to be substituted for the more original one of the Psalm.—Ver. 16. *And His oath unto Isaac.* For לִי־עֵקֶב Ps. cv. 9 presents the weaker

form לִי־עֵקֶב (found also in Amos vii. 9; Jer. xxxiii. 26), a critically unimportant variant, like that in ver. 18a, where אֶרֶץ בְּנֵינָם stands for

"אֶת־אֶרֶץ."—*Fourth Strophe:* vers. 19-22 (= Ps. cv. 12-15): Reason of the summons to remember the covenant of the Lord with the fathers, because the Lord has so truly and mightily protected them according to His promise.—*When ye were small in number.* Instead of בְּהִיוֹתְכֶם Ps. cv. 12 presents בְּהִיוֹתְכֶם. To address the children of Israel again corresponds better with the aim of the Psalm; this variant is thus similar to that in ver. 15, but affords no presumption in favour of the priority of this or that reading.—Ver. 20. *And from one kingdom.* Ps. cv. omits the "and" (ו) before מִמְּמַלְכָּה; critically unimportant, as also the two following variants (ver. 21, לֵאמֹר for לֵאמֹר, and, ver. 22, וְנִבְרָאִי for וְנִבְרָאִי, and, ver. 22, וְנִבְרָאִי for וְנִבְרָאִי).

*Strophe:* vers. 23-27 (= Ps. xcvi. 1-6): All the world shall concur in praise of the greatness and glory of God.—The first verse of this passage seems compounded of the first two verses of Ps. xcvi., the first members being omitted. Whether this be an abbreviating process of the Chronist, or an amplifying one of the Psalmist, it is hard to determine; much may be said for each of the two assumptions (see Keil).—Ver. 27. *Strength and gladness are in His place* (וְעֹז וְשִׂמְחָה בְּמַקְוֵהוּ); comp. for this late, but in Aram. frequent, חֲדָה,

Ezra vi. 16; Neh. viii. 10). On the contrary, Ps. xcvi. 6: "strength and beauty in His sanctuary" (וְעֹז וְיָפֶה בְּמִקְדָּשׁוֹ).—*Sixth Strophe:* vers. 28-30 (= Ps. xcvi. 7-9): All nations shall worship God



with offerings and confessions.—Ver. 29. *Give to the Lord the glory due to His name*, etc. Instead of two, this verse has, to our surprise, three members: the first two correspond to Ps. xcvi. 8; ver. 9 there to our ver. 29c and ver. 30a. The disturbance of the parallel in our verse rests on this, that after ver. 31a (= Ps. xcvi. 11a) the verse-member Ps. xcvi. 10a is placed, but Ps. xcvi. 10c is altogether omitted. Thus, in our text, the verse beginning with “give to the Lord the glory;” on the contrary, in Ps. xcvi., that beginning with “say among the heathen” (ver. 10), forms the exception to the otherwise constant bipartition of the verse. It is impossible, however, to arrive at a certain result on which side the priority lies (see on ver. 31).—*Bring an oblation, and come before Him*. Ps. xcvi. 8b: “and come to His courts” (לְפָנֶיךָ לְהַצְדִּיקוֹתָי). This

variant is similar to that in ver. 27, where “in His sanctuary” of the Psalm is changed into the more general “in His place,” because the mention of the “sanctuary” (as here of the “courts”) does not seem to comport well with the time and aim of the present song, which was sung before the erection of the temple.—Ver. 30. *Tremble before Him, all the earth*. For מִכָּל־אָרֶץ Ps. xcvi.

9 has מִכָּל־עוֹלָם, an unimportant difference.—*Seventh Strophe*: vers. 31–33 (= Ps. xcvi. 10–13): Even the inanimate creation will exult before the Lord of all nations coming to judgment. Ver. 31a corresponds to Ps. xcvi. 11a, but ver. 31b to Ps. xcvi. 10a.—*And let them say among the nations*, etc., is in Ps. xcvi. 10a: “say among the nations” (אֲמָרוּ instead of יִאָּמְרוּ). It is too much to say

that this summons, addressed to the Israelites after the words “tremble before Him, all the earth” (which there go immediately before, as ver. 9b), yields a “rather tame thought,” and speaks for the priority of the text of Chronicles (Keil). The position of the present summons among mere appeals to the representatives of inanimate nature, as the heavens, the earth, the sea, the field, may appear surprising and disturbing. There is something excited and wavering in the line of thought and mode of expression, there as well as here.—Ver. 32b. *Let the field rejoice*, etc. For יִשְׁמְחוּ הָאָדָמָה Ps. xc. 12a

presents יִשְׁמְחוּ הָאָדָמָה, in which the poetic and archaic שָׂרֵי, instead of the prosaic הָאָדָמָה, seems not without significance.—Ver. 33. *Then shall the trees of the wood sing out*. For this Ps. xcvi. 12b has “all trees of the wood.” The second member of this verse corresponds to the first in Ps. xcvi. 13, as far as the repetition of “for He cometh” (כִּי בָא), which occurs only once here.

Ps. xcvi. 13b, the close of the whole Psalm, is wanting in our text, which the defenders of the priority of the latter explain thus: that when the contents of our verses 23–33 were made a distinct Psalm, it was found necessary to make at the close a suitable addition; whereas the matter may as well be explained by the abbreviating habit of our author (as the later compiler of the present song).—*Eighth Strophe*: vers. 34–36 (= Ps. cvi. 1, 47, 48): Repeated summons to thank God, and to pray for His further help, with

the closing doxology.—*Thank ye the Lord; for He is good*, etc. This verse is found not merely at the head of Ps. cvi., but also of Ps. cvii., cxviii., cxxxvi. (comp. also Ps. cxviii. 29 and Jer. xxxiii. 11); as an old and favourite liturgical form, it is not necessarily to be regarded as taken from Ps. cvi. in particular.—Ver. 35. *And say ye, Save us, O God of our salvation*. Similar, but not verbally so, Ps. cvi. 47, where “and say ye” is wanting, and for “God of our salvation” stands “the Lord our God.”—*And gather us and deliver us from the heathen*. For this Ps. cvi. 47 has: “and gather us from the heathen.” The two following members agree verbally with the parallel verse of the Psalm.—*Blessed be the Lord*, etc. This closing doxology, which recurs exactly in Ps. cvi. 48, forms there the close of the fourth book of the Psalter, together with the words: “and let all the people say, Amen. Praise ye the Lord,” which are here changed into the historical notice: “and all the people said, Amen, and praised the Lord” (וַיִּאָּמְרוּ for the jussive

וְיִאָּמְרוּ, and הֵלֵל יְהוָה for הֵלְלוּ יְהוָה). Even in these last deviations from the similar passages of the Psalter there is nothing that could prove with certainty the priority of our text, and a partly imitative, partly devious, procedure of the Psalmist. With regard to the doxology בְּרִיךְ יְהוָה, which was originally nothing else than the liturgical close of the fourth book (analogous to those at the close of Ps. xli., lxxii., and lxxxix.), it is much more probable that our author changed, for his own purpose, this doxological formula, which may have been attached to Ps. cvi. long ago, from liturgical use. And the more probable this must appear to the unprejudiced mind, the more clearly all the other differences between our text and that of the corresponding Psalms appear as alterations, occasioned by the revising and compiling habit of the Chronist, of that which was before him in the Psalter. Comp. the closing remarks.

7. Division of the Levites and Priests for Divine Service (as continuation and close of the list of Levitical singers and players in vers. 4–6): vers.

37–43.—*Asaph and his brethren*. The לְ before the accus. of the object, according to later usage.—*For the day's work in its day*, literally, “for the matter of the day on its day,” that is, according to the service required for every day; comp. 2 Chron. viii. 14, xxxi. 16.—Ver. 38. *And Obed-edom and their brethren sixty and eight*. That here should be read, according to what follows: “and Obed-edom and Hosah and their brethren,” see Crit. Note. If, indeed, in the next clause of our verse: “and Obed-edom . . . and Hosah to be porters,” another Obed-edom were meant, as the distinction of this as “son of Jedithun” (possibly, xxvi. 4, a Korhite Jedithun, and not the Merarite singer Jeduthun) appears to indicate, some other name than that of Hosah must be supplied along with the former Obed-edom. Even in xv. 21, 24 there seem to be two different Obed-edoms, a singer, ver. 21, and a porter, ver. 24. Yet the diversity of the two named in our verse is by no means certain; for in xxvi. 4–8, of Obed-edom with his sons and brothers, sixty-two men are mentioned as porters, which nearly agrees with the present number sixty-eight, and seems

to point to the identity of the first-mentioned and the second Obed-edom. Ver. 42 of our chapter also shows clearly enough the identity of the present Jeduthun with Jeduthun. In the notorious defectiveness of the text, besides, we cannot attain to a certain decision.—Ver. 39. *And Zadok the priest, and his brethren the priests.* זָדוֹק, ver. 37, still acts as the governing verb. For the continued religious use of the sanctuary at Gibeon under David, see on xv. 1. It is to be remarked that Zadok is designated only as priest, not as high priest, as he was made first by Solomon; see 1 Kings ii. 27, 35.—Ver. 40. *To offer burnt-offerings to the Lord on the altar of burnt-offering.* The mention here of burnt-offerings only at Gibeon proves nothing against the assumption that they were also offered in the sanctuary at Jerusalem; and ch. xxi. 26, 30 shows directly and expressly that these offerings were made here also, no doubt under the direction of Abiathar (comp. xviii. 16).—*Continually morning and evening.* Comp. the prescriptions of the law, Ex. xxix. 38; Num. xxviii. 3, 6.—*And for all* (that was prescribed besides the daily burnt-offering; comp. Num. xxviii.) *that is written.* לְכָל־הַכֹּתֵב,

briefly for 'לְעֵשׂוֹת כָּל־הֵם'.—Ver. 41. *And with them, etc., with Zadok and his brethren.* This refers to the singers at the sanctuary in Gibeon, where Heman, Jeduthun (Ethan), and a number of subordinates were appointed. The Chronist points indeed to a list before him, in which the Gibeonite singers were named (on נִקְבּוּ בְּשֵׁמוֹת, comp. xii. 31), but does not specify them, because the singers under Asaph at Jerusalem, who are enumerated vers. 4-6, interested him most.—Ver. 42. *And with them, Heman and Jeduthun, were trumpets and cymbals.* So, according to the Masoretic reading, which, however, appears suspicious, from the absence of the names Heman and Jeduthun in the Sept. (comp. Crit. Note), and gives no very suitable sense. If we erase the two names, the sense comes out: "and with them were, that is, they had trumpets and cymbals," a phrase somewhat strange, but still affording a suitable sense, which is at all events to be preferred to the artificial and forced emendation of Bertheau ("And Heman and Jeduthun were playing aloud with trumpets and cymbals, and with them the others chosen, with song-instruments of God").—*For loud sounding,* לְמִשְׁמָעִים. This

epithet belonging to the מְלַחֲמִים defines the cymbals as giving the tone, or intoning the melody, and thus being a means of leading the song for the song-masters Heman and Jeduthun; comp. on xv. 16, 19.—*And (other) instruments of God, other instruments of religious music besides those named, especially psalteries and harps.—And the sons of Jeduthun were at the gate; they were appointed to guard the entrance of the Gibeonite tabernacle.* These are obviously Obed-edom, Hosah, and their brethren, who had been designated, ver. 38, as doorkkeepers.—Ver. 43. *And all the people went every man to his house; essentially as in 2 Sam. vi. 19, 20, where this closing verse of our chapter has its parallel in an otherwise much more concise report.* The narrative there added, of David's alteration with Michal (comp. xv. 29), our author omits as a

scene of a purely domestic character, unsuitable to his purpose.—*And David turned in to bless his house,* on this festive day, as he had before (ver. 2) blessed the whole people in the name of the Lord.

#### Appendix: On the Credibility of the Contents of ch. xvi.

As ch. xii., notwithstanding its exclusive transmission by our author, makes the impression of the highest credibility, the statistical data and registers also of our section, just because they are mostly of a concrete and detailed kind, afford the warrant of a true rendering of the historical facts. Important there as well as here is the reference to greater and richer registers, that must have served the Chronist as sources, without being exhausted by him; comp. the characteristic אֲשֶׁר־נִקְבּוּ בְּשֵׁמוֹת, xii. 31, xvi. 41, and such specifications of names as vers. 4-6 and ver. 38 ff., which clearly indicate in the author a process of abstracting and contracting more copious lists. It is manifest enough that he was in a position, as belonging himself to the corps of Levitical singers after the exile (Introd. § 3), to draw these statements from the full fountains, and to depend on copious written and oral traditions.

Only with respect to the song given in vers. 8-36, at the dedication, the assumption of strict historical accuracy appears to be given up on account of its relation to several parallel Psalms; and an ideal composing process of the writer, similar to that of Livy and Thucydides in their speeches, is assumed as necessary. We know not, in fact, what could stand against the admissibility of this assumption, defended by Bertheau, Kamph., Dillmann, Davidson, Ewald (*Bibl. Jahrb.* vi. 24), Delitzsch (*Komm. zum Psalter*, ii. p. 93 f.), A. Köhler (*Zeitschr. für luth. Theol.* 1867, p. 295 ff.), C. Ehrt (*Abfassungszeit und Schluss des Ps.*, Leipzig 1869, p. 41 ff.), Hupfeld, and others. If, of recent scholars, on the one hand Hitzig (*Die Psalmen*, 2 Bd. 1865, p. viii. ff.), on the other Keil (*Komm.* p. 155 ff.),—the former impelled by a hypercritical zeal to show the Maccabean origin of those Psalms to be probable, the latter by an apologetic motive in favour of the Chronist,—have endeavoured to prove our form to be original, and the passages of the Psalms cv. 1-15, xcvi. 1-13, cvi. 1, 47, 48, to be mere fragments of the original song, against this the following considerations remain still in force:—

1. The constitution of both the texts, even if the greater number of defects and corruptions occur in the Psalms, and the text of Chronicles be comparatively older and better, admits of no certain conclusion with respect to the greater or less age of the one or the other recension. For, irrespective of the many cases in which Chronicles most probably contains the later readings (for example, ver. 27, חֲדָרָה; ver. 32, הַשָּׂדֶה; ver. 29, בְּמִלְחָם; and again, ver. 27, לְחִצְרוֹתָיו; and again, ver. 27, בְּמִלְחָם), the more archaic form of the text cannot of itself decide in favour of priority, as younger mss., and certainly Hebrew as well as Greek and Latin, often enough present a more original text than older ones, and the text of the passages in the Psalms are not to be judged according to their external written form. For

"the text of the Psalms, while they were in liturgical use, was more exposed to alterations from the influence of the later speech than that of a historical book; and on this ground, more ancient turns and phrases in Chronicles could not be at once maintained as proofs that Chronicles was original and the Psalms an imitation" (Berth.).

2. If we consider the matter and line of thought in our song, and compare it with the corresponding Psalms, the latter appear simple, well connected, and well-ordered wholes in a higher degree than the former. The transition from strophe four to strophe five of our song (see vers. 22, 28) is abrupt and sudden. We expect that after ver. 22, either the agency of Jehovah in the early time of Israel will be further depicted, as is done in Ps. cv., where complete connection and unity of thought prevails, or at least, by a description of His agency in the heathen world or in inanimate nature (comp. Ps. civ.), the way will be prepared for the summonses contained in vers. 23-33. A similar hiatus again appears between vers. 33 and 34 (or between strophes seven and eight), and also after the section parallel with Ps. xcvi. For the summons of ver. 34, as appears undeniable from ver. 35, is to be regarded as specially directed to Israel; but Israel is not spoken of either in ver. 34 or in the whole preceding paragraph, vers. 23-33. If Hitzig thinks that here the end of the song only returns to its beginning, he has not sufficiently considered that petitions such as those contained in ver. 35, for the deliverance and gathering of Israel from the heathen, do not occur at the beginning of the song, and that these petitions come in here quite unexpectedly after the previous line of thought in vers. 8-33; whereas they are very well introduced in Ps. cvi. 47, after vers. 40-46.

3. Decisive for the priority of the Psalter is the transference of the closing doxology of the fourth book of Psalms (Ps. cvi. 48) by the redactor of our song; see on this passage, and comp. Delitzsch on the Psalm.

4. The manner in which the song is introduced (see on ver. 7) points also to an ideal composing activity of the author of it.

5. Our combining of a number of passages

<sup>1</sup> For the picture of the benign sway of God over Abraham, in vers. 10-15 of this Psalm, forms only the beginning of that which is said in the further course of the same picture, of Jacob, of Joseph and his brethren, of Moses, and of the whole of God's people in the patriarchal and Mosaic times.

from the Psalms into one whole should not be regarded as a product of mere trifling and insipid compilation, like the Homeric or Virgilian cantos of the declining old classical poetry, because it applies to a festal song to be used for a definite liturgical purpose, and because nothing certain can be opposed to the assumption, that not the Chronist in the times after the exile, but the writer of his source, the older report (certainly before the exile) which he follows throughout the section vers. 4-42, is to be regarded as the author of the present composition.

6. Whether the present attempt to exhibit the opening of the worship on Zion in Davidic strains is to be considered older than the composition of our book, or contemporary with it, we are not to find an offence against the obligation of historical fidelity in this ideal composition, which seeks to reproduce the fundamental tone of the song sung on that occasion. The author knew that in the religious festivals of his people songs were sung of the tone of Ps. xcvi., cv., cvi., from the oldest times; hence he puts in the mouth of the Levitical singers in David's time a song formed out of these Psalms as a probable expression of the spiritual thanksgiving presented to the Lord by the community of that day, without in the least making himself guilty of a falsehood. He appears on this ground as little a falsifier as the author of the song of Mary, of Zacharias, or of Simeon in the introductory chapter of Luke's Gospel, the verbal recitation of which, according to the form there given, need scarcely be insisted on, and the harmony of which with so many characteristic phrases of the Psalms and Prophets, has its historical precedent in the relations of our song to the Psalms in question.

[Ps. xcvi., cv., and cvi. are anonymous in the Hebrew; but on examination, there is no convincing reason why they may not have been composed by David. Ps. xcvi. is actually ascribed to him in the Sept., with the following remarkable addition: "when the house was built after the captivity." Here the captivity seems to refer to the captivity of the ark when far from the sanctuary, 1 Sam. iv., and the house to the tabernacle which David erected on Zion. The other two Psalms may be as old as David; and there is therefore no reason to doubt the historical veracity of the statement made by the Chronist, that David selected from these Psalms the piece that was actually sung at the dedication of the tabernacle on Zion.—J. G. M.]

#### 4. *The Purpose of David to build a Temple, and the Objection raised by the Prophet Nathan:* ch. xvii.

CHAP. XVII. 1. And it came to pass, as David sat in his house, he said unto Nathan the prophet, Lo, I dwell in a house of cedars, and the ark of the covenant of the LORD is under curtains. And Nathan said unto David, Do all that is in thine heart; for God is with thee. And it came to pass in that night, that the word of the LORD came to Nathan, saying, Go and say unto David my servant, Thus saith the LORD, Thou shalt not build me a house to dwell in. For I have not dwelt in a house from the day that I brought up Israel unto this day; but I was from tent to tent, and from one tabernacle to another. As long as I have walked in all Israel have I spoken a word with any of the judges of Israel, whom I commanded to feed my people, Why have ye not built me a house of cedars? And now, thus shalt thou say unto my servant David, Thus saith the LORD of hosts,

I took thee from the common, from behind the sheep, to be ruler over my people Israel. And I was with thee, whithersoever thou wentest; and I cut off all thy enemies from before thee, and made thee a name like the name of the great on the earth. And I ordained a place for my people Israel, and planted them, and they dwelt in it, and were no more troubled; and the sons of evil no more wasted them as before. And since the days that I appointed judges over my people Israel: and I subdue all thy enemies; and I tell thee that the Lord will build thee a house. And it shall come to pass, when thy days are fulfilled to go unto thy fathers, that I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom. He shall build me a house, and I will establish his house for ever. I will be his father, and he shall be my son; and I will not take my mercy from him, as I took it from him who was before thee. But I will settle him in my house and in my kingdom for ever; and his throne shall be established for ever.

According to all these words and all this vision, so Nathan spake unto David. And King David went and sat before the LORD, and said, Who am I, O LORD God, and what is my house, that Thou hast brought me hitherto? And this was a small thing in Thine eyes, O God; and Thou hast spoken of the house of Thy servant for a great while to come, and regardest me after the way<sup>1</sup> of man that raiseth up, O LORD God. What shall David add to Thee of the glory of Thy servant?<sup>2</sup> and Thou knowest Thy servant. O LORD, for Thy servant's sake, and after Thy heart, hast Thou done all this greatness, to make known all these great things. O LORD, there is none like Thee, and no God besides Thee, according to all that we have heard with our ears. And what one nation in the earth is like Thy people Israel, whom God went to redeem to Himself as a people, to make Thee a name of great and terrible deeds, to drive out nations before Thy people, whom Thou didst redeem from Egypt? And madest Thy people Israel a people to Thee for ever; and Thou, LORD, becamest their God. And now, LORD, let the word which Thou hast spoken of Thy servant and of his house be maintained for ever, and do as Thou hast said. Yea, let it be maintained, and let Thy name be magnified for ever, saying, JEHOVAH Zebaoth, the God of Israel, is God to Israel; and the house of David Thy servant is established before Thee. For Thou, O my God, hast opened the ear of Thy servant, that Thou wilt build him a house; therefore Thy servant hath found [courage] to pray before Thee. And now, LORD, Thou art God, and hast spoken this goodness concerning Thy servant. And now Thou art pleased to bless the house of Thy servant, that it may be before Thee for ever; for Thou, LORD, hast blessed, and it is blessed for ever.

<sup>1</sup> For בְּתוֹרָה a good many read בְּתוֹרָה, which is as unsatisfactory as the obscure בְּתוֹרָה, or as תוֹרָת, 2 Sam. vii. 19, or as the reading of the Sept.: καὶ ἐν τῷ δόξῃ μου ὡς ἡγοῦμαι ἀντιπαραστήσω, καὶ ἐν τῷ δόξῃ μου, or that of the Vulg.: et fecisti me spectabilem super omnes homines.

<sup>2</sup> אֶת־עֲבֹדְךָ, wanting in the Sept. and in 2 Sam. vii. 21, is perhaps spurious. But see Exeg. Expl.

#### EXEGETICAL.

**PRELIMINARY REMARK.**—After the history of the transplanting of the ark to Jerusalem, the author of the books of Samuel has given the account of David's purpose to build a temple, and of the word of God communicated to him by Nathan, 2 Sam. vii., and, indeed, in a form substantially agreeing with the present text, though occasionally deviating from it in words. Besides the expositors of Chronicles are therefore here to be compared also those of the corresponding parts of the books of Samuel, namely, C. A. Crusius (*Hypomnemata*, ii. pp. 190-219), Thenius, Keil, Hengstenberg (*Christol.* 2d edit. i. 143 ff.), L. Beinke (*Die Weissagung des Propheten Nathan*, in his contributions to the explanation of the O. T., vol. iv. p. 427 ff.), and, in a critical respect, Wellhausen (p. 170).

1. David's Purpose, and Nathan's Consent at first to it: vers. 1, 2.—*As David sat in his house*, in that cedar palace described in xiv. 1, xv. 1 ff. After בְּבֵיתוֹ 2 Sam. vii. 1 has the further chronological determination: "and the Lord had given him rest round about from all his enemies." Our author leaves out this determination intentionally, to avoid the apparent contradiction with the circumstance that the severest wars of David are introduced afterwards, and so, according to his arrangement of the material, following the order of thought rather than of time.—Ver. 2. *Do all . . . for God is with thee.* In 2 Sam.: "Go and do . . . for the Lord is with thee." The omission of לָךְ before יְיָ rests on the strong abbreviating and simplifying tendency of our author; the substitution of אֱלֹהִים for

יהוה on his aim to choose the current expressions of his day. The older practical expositors justly designate this preliminary consent of Nathan as proceeding "from his merely human judgment" (*bona intentione et sincero animo, non tamen ex divina revelatione*, J. H. Mich.).—Luth.: "The prophets themselves occasionally err and sin, as Nathan when he says to David of his own spirit that he shall build a house to the Lord, which is soon after altered by a divine revelation."

2. God's Revelation to Nathan: vers. 3-15.—On the night as the time of divine revelations by dreams, visions, etc., comp. our remarks on Job iv. 13 (pp. 75, 84).—*Thou shalt not build me a house to dwell in.* In 2 Samuel this prohibition is put in the form of a question: "Shalt thou build me a house?"—Ver. 5. *But I was from tent to tent, and from tabernacle;* that is, from one tabernacle to another. For this sentence, which is obscure from its pregnant brevity, 2 Samuel gives: "but have walked (have been walking) in a tent and in a tabernacle." The tabernacle (משכן) is presented along with the tent (אהל) as the more comprehensive notion, including court, altar of burnt-offering, etc.—Ver. 6. *With any of the judges of Israel.* 2 Samuel: "with any of the tribes of Israel" (שִׁבְטֵי יִשְׂרָאֵל).

Our reading is perhaps the older; comp. Berth. and Wellh.—Ver. 7 ff. give the proper contents of the divine revelation, as far as it concerns David's relation to the building of the temple.—Ver. 8. *And made thee a name, like the name of the great on the earth,* referring to the kings of the heathen monarchies. These words (ver. 8b) formed the text of the memorial sermon preached in all the churches of the Prussian state on the death of Frederick II. (1786).—Ver. 9. *And I ordained a place for my people Israel.* The perfects (with consec.) יִשְׁמְרֵנִי, יִנְצְוֵנִי, etc., may

be taken as future statements of that which God will further show to His people. Yet it seems better to make these promises of future salvation begin with ver. 11.—*And the sons of evil no more wasted them as before.* The Egyptians are no doubt chiefly intended; comp. xvi. 20. On בָּלָה

in the sense of wasting (= עָנָה in 2 Samuel), comp. Dan. vii. 25.—Ver. 10. *And since the days that I appointed judges over my people Israel.* גַּלְמָתִים, "and until the days" (Ew. §

218, b); comp. the still more definite phrase: גַּלְמָתֵהוּם, 2 Sam. vii. 11. The whole time from Joshua to Saul is here included.—*And I subdue all thy enemies.* 2 Samuel: "and I give thee rest from all thy enemies" (וְהִנֵּחְתִּי לְךָ) for וְהִנֵּחְתִּי, perhaps more original. The change of

the suffix of the 2d pers. into that of the 3d (Berth., Ew.) is not necessary, either in our passage or there, as the enumeration of the divine benefits extends to the present, and even to that which was experienced by David himself.—*And I tell thee that the Lord will build thee a house,* and not inversely: thou build Him a house. The building of the house is here naturally figurative

of the bestowment of a blessed posterity, etc. There is no allusion to David's house of cedar (ver. 1, xiv. 1). Inadmissible is the past meaning of וְאָמַר, "and I have told them," etc.

(Berth., Wellh.); for we cannot discover that such an announcement was made before, as our historical books nowhere mention it. Even 2 Sam. (וְאָמַר) speaks of an announcement in

the present or immediate future.—Ver. 11. *To go unto thy fathers.* 2 Sam. vii.: "to lie with thy fathers." For the phrase, comp. Deut. xxxi. 16; 1 Kings ii. 2.—*Thy seed . . . which shall be of thy sons.* Instead of this somewhat pleonastic reference to Solomon, 2 Samuel presents perhaps the original: "which shall proceed out of thy bowels" (אֲשֶׁר יֵצֵא מִבֶּטְנִי); comp. 1

Sam. xvi. 11; Gen. xv. 4). Probably the chronological difficulty contained in this phrase, according to which Solomon appeared to be not yet born at the time of this promise, led our author to choose the more general expression, as he had in ver. 1 altered the text for a chronological reason by means of an omission. That here, as in the two following verses, he meant to designate not so much Solomon as the Messiah, is asserted by the older orthodox exegesis (for example, L. Lavater: "Si tantum de Salomone h. l. intelligendus esset, non dixisset semen quod erit de filiis tuis, sed quod erit de te;" and so Starke and others), and recently still by Keil. But the very next prediction: "He shall build me a house" (ver. 12), applies clearly to Solomon only, as in 2 Chron. vii. 18 his person, and not that of some future Messianic descendant, is manifestly designated. Accordingly, as in 2 Samuel, so also in Chronicles the Messianic element is limited essentially to the eternal duration that is promised (vers. 12-14) to the kingdom of Solomon; comp. Hengstenb. *Christol.* i. 152 ff.—Ver. 13. *And he shall be my son.* The words following this promise: "whom I will chasten with the rod of men, and with the stripes of the sons of men," the Chronist has designedly omitted, to bring out more sharply the thought of the everlasting divine favour, in harmony with his usual practice to set the light before the shade of the house of David.—*From him who was before thee,* from Saul, whose name is added, 2 Sam. vii., perhaps by the hand of a glossator. The present text is certainly more original, even with respect to the foregoing אָמַר לֹא (for יָסַר לֹא), as

Bertheau and Wellh. justly assert against Thenius.—Ver. 14. *But I will settle him in my house and in my kingdom for ever;* הָקְמִידִי

לְעוֹלָם, as in 2 Chron. ix. 8, 1 Kings xv. 4, of enduring foundation or preservation, causing perpetual existence. The "house" or "kingdom" of God, in which this preservation or confirming of the seed of David is to take place, is first the Old Testament theocracy, then the Messianic kingdom of the new covenant. The text of Samuel differs: "and thy house and thy kingdom shall endure for ever before thee, and thy throne shall be established for ever," of which form it can scarcely be so absolutely asserted, as is done by Bertheau and others, that it is the more original. Moreover, the sense of the one as of

the other form is Messianic.—Ver. 15. *According to all these words and all this vision.* A hendiadyoin, by which the words addressed by Jehovah to Nathan are characterized as spoken, בְּתוֹךְ (comp. 1 Sam. iii. 1) or בְּחֻזְקוֹן (2 Sam. vii.

17), as a divine revelation or prophetic message from God. It is to be observed also that this prophetic message is communicated not as it was related by Nathan before the king, but as it was revealed to him of the Lord by night, which is a plain indication that we are to hold by the matter rather than the form of the words in question. The case is the same as in 1 Sam. iii. 10-14 (the disclosure made to the young Samuel concerning the fate of Eli) and in 1 Sam. viii. 7-9 (God's word to Samuel on the introduction of the kingdom in Israel).

3. David's Thanksgiving for the Promise made to him through Nathan: vers. 16-27.—*And King David went*, into the sanctuary erected by him, as the following words: "and sat before the Lord," show.—*Who am I, O Lord God?* 2 Samuel: "my Lord God," a difference actually not existing for the Masoretic reader, as our יְהוָה is to be read by אֲדֹנָי.—Ver. 17. *And this was a*

*small thing in Thine eyes.* This is the literal rendering.—*And Thou hast spoken of the house of Thy servant for a great while to come*, literally, "hast spoken that which points far away," לְמַרְחֹק.

is an accusative depending on תְּדַבֵּר, of the same force as in Prov. vii. 19, Job xxxix. 29; comp. ver. 14.—*And regardest me after the way of man that raiseth up.* So should the obscure גִּרְאִיתִי

הַמַּעֲלָה בְּתוֹךְ הָאָדָם perhaps be rendered; "the

way of man leading upwards" (תוֹרָה, abbreviated from תוֹרָה) would then be the gracious and upholding (thus not merely condescending, but positively furthering and improving) disposition and conduct of human benefactors, with which the gracious procedure of God towards David is here compared. Nearly so Keil, who makes הַמַּעֲלָה

correspond to the parallel לְמַרְחֹק, whereas Heng-

stenberg, like many ancients, conceives the phrase to be an address to God: "Thou highest Lord God;" and other expositors take it as an adverb of place equivalent to בְּמִדְרֹם (et me intuitus es more hominum in celis). It is natural enough to assume some corruption of the text here, as in the parallel reading of Samuel: הָאָדָם הַזֶּה,

though none of the proposed emendations give satisfaction, neither Ewald's and Bertheau's change of the *Kal* רִאִיתִי into the *Hiph.*

הִרְאִיתִי, and of הַמַּעֲלָה into הַמַּעֲלָה (resulting in the sense: "and hast caused me to see, as it were, the order of men upwards"), nor Böttcher's reading גִּרְאִיתִי, "so that I saw myself as the

order of men that is upwards" (saw myself as the after-age at the head of a ruling race), nor Wellhausen's conjecture that הִרְאִיתִי לְרוֹת (at least in

2 Samuel) should be read. That the בְּתוֹךְ of some Heb. mss. affords no sufficient help, see

Crit. Note.—Ver. 18. *What shall David add to Thee of the glory of Thy servant*, of the honour pertaining to Thy servant, of the high honour which Thou hast vouchsafed to Thy servant (me, David). So conceived, אֶת־עֲבֹדְךָ gives a toler-

able sense, and need not be erased, with the modern critics, though its absence in the Sept. and in 2 Samuel (where there is merely: "what shall David say further to Thee?") is fitted to create suspicion.—Ver. 19. *O Lord, for Thy servant's sake.* 2 Sam. vii. 21: "for Thy world's sake." The original reading is not necessarily to be sought in the text of Samuel (see Wellh.). In our author has contracted the longer form of the other text.—Ver. 21. *Whom God went to redeem to Himself as a people.* After this certainly

correct reading (הִלֵּךְ הָאֱלֹהִים) is that in 2 Samuel (אִשָּׁר הִלְכָּה אֱלֹהִים) to be altered.—*To make*

*Thee a name of great and terrible deeds.* The words גְּדֻלּוֹת וְנוֹרָאוֹת appear to be loosely an-

nexed to שֵׁם, to define the way in which God

made him a name (comp. Ew. § 283). If this construction seem too harsh, לְעֵשָׂאוֹת must be inserted (as in 2 Sam. vii. 23) after שֵׁם: "that

Thou makest Thee a name, and doest great and terrible things."—*To drive out nations before Thy people.* The here much deviating text in 2 Samuel should be altered partly according to the present text, namely, by inserting the certainly original לְנִרְשָׁה; see Geiger, *Urschrift und Ueber-*

*setzung des A. T.*, and Wellh., who follows him.

—Ver. 24. *Yea, let it be maintained*, etc. This וְיִאֲמָן

is wanting in 2 Samuel, and is perhaps repeated from ver. 23, to set forth more clearly the connection with the following: "and let Thy name be magnified." On the copula ו, in the

sense of our "yea," comp. Dan. x. 19.—Ver. 25.

*For Thou, O my God, hast opened the ear of Thy servant*, revealed, disclosed, made known to him; comp. 1 Sam. ix. 15.—*That Thou wilt build him a house*, figuratively, by the increase of his posterity and the prosperity of his dynasty; comp. ver. 10.—*Therefore Thy servant hath found to pray before Thee*, namely, "the courage, the

heart to do so" אֶת־לִבִּי, 2 Sam. vii. 28), which

is, at all events, here to be supplied, if not necessarily inserted in the text.—Ver. 27. *For Thou, Lord, hast blessed, and it is blessed for ever*;

comp., for the sentence and the expression, Ps. xxxiii. 9. On the credibility of the thanksgiving of David given here and 2 Sam. vii. 18 ff.,

Thenius and Bertheau express themselves very favourably. They refer its main elements to David, on account of its many properties harmonizing with other genuine Davidic documents. In particular the last words of David (2 Sam. xxiii. 5 ff.), in which the joyful confidence founded on the divine promises in the happy continuance of his house has found a quite similar expression,

count with them as a proof that our verses rest on a definite recollection of the utterance of David, and that exact reports of important expressions

concerning the history of salvation, as they were handed down partly by David, partly concerning him, must have been contained in the sources of the books of Samuel and of Chronicles.

*1. David's Wars and Officers of State, especially his Victorious Battles with the Ammonites and the Philistines: ch. xviii.-xx.*

- CH. XVIII. 1. And after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her daughters out of the hand of the  
 2 Philistines. And he smote Moab; and the Moabites became David's servants, and brought gifts.  
 3 And David smote Hadadezer<sup>1</sup> king of Zobah towards Hamath, as he went  
 4 to set up his sign at the river Euphrates. And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: and  
 5 David lamed all the teams, but reserved of them a hundred teams. And the Syrians of Damascus<sup>2</sup> came to help Hadadezer king of Zobah; and David slew  
 6 of the Syrians twenty and two thousand men. And David put [men<sup>3</sup>] in Syria Damascus; and the Syrians became David's servants, and brought gifts: and  
 7 the LORD preserved David wherever he went. And David took the arms of gold that were on the servants of Hadadezer, and brought them to Jerusalem.  
 8 And from Tibhath and from Chun, cities of Hadadezer, David took very much brass, of which Solomon made the brazen sea, and the pillars, and the brazen vessels.  
 9 And Tou king of Hamath heard that David had smitten all the host of  
 10 Hadadezer king of Zobah. And he sent Hadoram his son to King David, to greet him and to bless him, because he had fought against Hadadezer and smitten him; for Tou was at war with Hadadezer; and [with him] all manner  
 11 of vessels of gold, and silver, and brass. These also King David dedicated unto the LORD, with the silver and the gold that he had taken from all the nations, from Edom, and from Moab, and from the sons of Ammon, and from the Philistines, and from Amalek.  
 12 And Abshai the son of Zeruiah slew of Edom in the valley of salt eighteen  
 13 thousand. And he put garrisons in Edom; and all the Edomites became servants of David: and the LORD preserved David wherever he went.  
 14 And David reigned over all Israel, and executed judgment and justice for all  
 15 his people. And Joab the son of Zeruiah was over the host; and Jehoshaphat  
 16 the son of Ahilud was recorder. And Zadok the son of Ahitub, and Abimelech<sup>4</sup>  
 17 the son of Abiathar, were priests; and Shavsha was scribe. And Benaiah the son of Jehoiada was over the Cherethi and Pelethi; and David's sons were the chief beside the king.
- CH. XIX. 1. And it came to pass after this, that Nahash king of the sons of Ammon  
 2 died, and his son reigned in his stead. And David said, I will show kindness unto Hanun the son of Nahash, because his father showed kindness to me; and David sent messengers to comfort him concerning his father: and the servants of  
 3 David came to the land of the sons of Ammon, to Hanun, to comfort him. And the princes of the sons of Ammon said to Hanun: Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come to thee to search and to turn over, and to spy out the land?  
 4 And Hanun took David's servants, and shaved them, and cut off half their  
 5 garments by the breech, and sent them away. And they went, and they told David about the men, and he sent to meet them; for the men were greatly ashamed: and the king said, Tarry at Jericho until your beard be grown, and then return.  
 6 And the sons of Ammon saw that they had made themselves stink with David: and Hanun and the sons of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and  
 7 out of Zobah. And they hired them thirty and two thousand chariots, and the king of Maachah and his people; and they came and pitched before Medeba: and the sons of Ammon gathered together from their cities, and came to battle.

8, 9 And David heard, and sent Joab, and all the host of the mighty men. And the sons of Ammon came out, and set the battle in array at the gate of the city; and the kings that were come stood by themselves in the field.

10 And Joab saw that the battle was directed against him before and behind; and he chose out of all the choice in Israel, and drew up against the Syrians.

11 And the rest of the people he gave into the hand of Abshai his brother, and

12 they drew up against the sons of Ammon. And he said, If the Syrians be too strong for me, then thou shalt come to my help; and if the sons of Ammon be

13 too strong for thee, then I will help thee. Be courageous, and let us do valiantly for our people and for the cities of our God; and the LORD do that which is good

14 in His sight. And Joab, and the people that were with him, drew nigh before

15 the Syrians to the battle; and they fled before him. And the sons of Ammon saw that the Syrians fled, and they also fled before Abshai his brother, and went into the city; and Joab went to Jerusalem.

16 And when the Syrians saw that they were smitten before Israel, they sent messengers, and drew forth the Syrians that were beyond the river; and Shophach, captain of the host of Hadadezer, went before them. And it was told

17 David; and he gathered all Israel, and passed the Jordan, and came to them,<sup>5</sup> and drew up against them; and David drew up against the Syrians for battle.

18 and they fought with him. And the Syrians fled before Israel; and David slew of the Syrians seven thousand teams, and forty thousand footmen; and he killed

19 Shophach, captain of the host. And when the servants of Hadadezer saw that they were smitten before Israel, they made peace with David, and served him; and the Syrians would not help the sons of Ammon any more.

CH. XX. 1. And it came to pass, when the year was ended, at the time when the kings go out, that Joab led forth the strength of the host, and wasted the land of the sons of Ammon, and came and besieged Rabbah; but David tarried in

2 Jerusalem; and Joab smote Rabbah, and destroyed it. And David took the crown of their king from his head, and found it in weight a talent of gold, and set with precious stones; and it was put upon David's head, and he brought

3 very much spoil out of the city. And he brought out the people that were in it, and cut them with saws, and iron threshing-carts and saws;<sup>6</sup> and so David did to all the cities of the sons of Ammon; and David returned with all the people to Jerusalem.

4 And it came to pass after this, that a war arose at Gezer with the Philistines; then Sibbecai the Hushathite slew Sippai, one of the sons of Rapha; and

5 they were subdued. And there was a war again with the Philistines; and Elhanan the son of Jair slew Lachmi, brother of Goliath the Gittite; and his

6 spear's staff was like a weaver's beam. And again there was war in Gath, where was a man of [great] stature, and his fingers were six and six, twenty and four

7 [in all]; and he also was born to Rapha. And he reproached Israel; and Jonathan the son of Shima, David's brother, slew him. These were born to Rapha in Gath; and they fell by the hand of David, and by the hand of his servants.

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## EXEGETICAL.

**PRELIMINARY REMARK.**—The present group of war reports runs parallel to four sections of 2 Samuel, separated from one another by other accounts. To the present summary accounts of the victorious warfare of David with all surrounding enemies in general, in ch. xviii., corresponds 2 Sam. viii.; to the more copious description of the peculiarly difficult war with Ammon, in ch. xix., corresponds 2 Sam. x.; the close of this war, described in ch. xx. 1-3, by the taking of Rabbah, has its parallel in 2 Sam. xii. 26-31; the shorter reports of the several heroic acts of David's warriors in conflict with giants from the land of the Philistines, ch. xx. 4-8, corresponds with the section 2 Sam. xxi. 18-22. The statements of 2 Samuel coming between these sections (namely ch. ix. and xi. 1-12, 25; but also ch. xiii. and xiv.-xviii.) are particulars from the private life and domestic history of David, which the Chronicist, in conformity with his plan, neither could nor would take up.

1. *General Report of David's Victorious Wars with his Neighbours:* ch. xviii. 1-13. Ver. 1 treats of the victories over the Philistines.—*And took Gath and her daughters out of the hand of the Philistines.* This statement is surprising, because 2 Sam. viii. 1 has the more general and withal poetical expression: "and David took the arm-bridle from the hand of the Philistines" (מִתַּחַם אֶת-בִּרְדֵּי הַיָּד).

To assume a purely arbitrary change of text on the part of our author is questionable; and against, at least, a passing seizure of the metropolis Gath with its daughter towns (vii. 28) by David, it can scarcely be maintained that in Solomon's time Gath was again an independent city under its own king.—Ver. 2. *And the Moabites became David's servants, and brought gifts,* in short, became tributary subjects (ver. 6). Why our author has omitted the notice, following here in 2 Sam. viii. 2, of the severe handling of the Moabites by David, is uncertain. It scarcely rests on an apologetic tendency in favour of David; comp. in xx. 3 the account of the cruel punishment of Rabbath Ammon. Moreover, this war of David with Moab seems to be that in which Benaiah slew the two sons of the king of Moab, xi. 22.—*Ver. 3-8. The War with Hadadezer of Zobah.*—*King of Zobah towards Hamath.* This closer determination of the situation of Zobah (חֲמַתָּה), which is peculiar to our text, places

it pretty far north, not far from Hamath, the later Epiphania, on the Orontes; scarcely Haleb or Nisibis, both of which lay farther north than Hamath, and can scarcely, from an Israelitish point of view, be described as lying "towards Hamath" (against the Rabbis of the middle ages on the one hand, and J. D. Mich. on the other). Zobah is perhaps = Zabe of Ptolemy; at all events, it is to be sought north or north-east of Damascus (with Ew., Then., Berth., etc.).<sup>1</sup> On the spelling peculiar to Chronicles and 2 Sam. x. 16-19, Hadadezer (Sept. Ἀδραζέρ), see Crit. Note.—*As he went to set up his sign at the river Euphrates, to*

establish his power (properly "hand") there; comp. 1 Sam. xv. 12. Whether these words refer to David or Hadadezer is doubtful; the latter (which J. H. Mich., Ew., Berth., etc., assume) may be the more probable, on account of the mention of David as subject at the beginning of the following verse. The various reading in 2 Sam. viii. 3: לְהָשִׁיב יָדָיו, "to turn his hand,"

is perhaps to be amended from our passage, as it gives a less suitable sense.—Ver. 4. *And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen.* For this 2 Sam. viii. 4 has "1700 horsemen and 20,000 footmen," perhaps defectively; after אֲלָף,

and before רֶכֶב מֵאוֹת, it appears necessary to insert רֶכֶב there, for which also the Sept. speaks.

Yet comp. Wellh. on this passage, who questions the insertion of רֶכֶב, on account of the close of the verse.—*And David lamed all the teams, but reserved of them a thousand teams, for his own use;* in fact, therefore, he lamed only 900. For this custom of laming (עָקַר) war-horses, comp.

Josh. xi. 6, 9.—Ver. 6. *And David put in Syria Damascus, men, soldiers, garrison troops.* From 2 Sam. viii. 6 and ver. 13 of our chapter the word נְצִיבִים appears to have fallen out after וַיִּשָּׂם דָּוִד; comp. also xiii. 3; 1 Sam. x. 5.—

Ver. 7. *And David took the arms (or equipments) of gold, שְׁלִיטֵי-הָהָר;* so rightly the moderns,

instead of the golden collars (αλαύς) of the Sept., the quivers (pharetra) of the Vulg., and the golden shields of the Chald., of some Rabbis, and of Luther.—*Which were on the servants of Hadadezer, his military servants, soldiers.* On the addition of the Sept., in 2 Sam. viii. 7 relative to the later capture and carrying away of these golden arms by Shishak of Egypt, under Rehoboam, comp. the expositors of that passage.—Ver. 8. *And from Tibhath and from Chun, etc. Tibhath (טִבְחַת),* or, as it is perhaps to be read,

Tebah (טֵבַח), for which, 2 Sam. viii., stands erroneously פְּטַח, appears to be identical with

the family mentioned, Gen. xxii. 24, among the descendants of Nahor; whether it be the present Taibeh, on the caravan road between Aleppo and the Euphrates, is questionable. In place of בָּן 2 Samuel gives בָּרְתִי (= Barathena, Ptol. v. 19; or בָּרְתָה, Ezek. xlvii. 16). On what this diversity of name rests, whether on the corruption of the original בָּרְתִי into בָּן, as Berth.

thinks, or on a double name of the place in question, must remain doubtful.—*Of which Solomon made the brazen sea, and the pillars, and the brazen vessels.* These words, wanting in 2 Sam. viii. 8 in the Masoretic text, are perhaps to be restored according to our passage, and according to the Sept. and Vulg.—Vers. 9-11. Embassy and Present of Tou King of Hamath to David. In the parallel account, 2 Sam. viii. 9-12, this Tou is called Toi (טוֹי).—Ver. 10. *And he sent Hadoram his son.* 2 Samuel: "Joram," at all

<sup>1</sup> Recently Th. Bischoff (*Das Ausland*, 1873, p. 136) thinks he has found the ruins of Zobah south-east of Aleppo, near the salt lake Jabul. He appears to mean the same ruins which J. W. Heifer (*Heifer's Reisen in Vorderasien*, by Countess Pauline Nostitz, Leips. 1873, I. p. 174 ff.) saw in 1850.

events incorrect, as a name compounded with יהוה would scarcely have suited a member of a Syrian royal house; and the Sept. gives there ἡδουζαίμ (here Ἀδουζαίμ).—To greet him, to wish him health. So is לְשָׁלוֹם לְשָׁלוֹם to be taken,

according to the parallel passages, as Gen. xliii. 27, not, with the Sept. and Vulg., in the sense of a prayer for peace (ut postulant ab eo pacem).—For Thou was at war with Hadadezer, literally, "For Hadadezer was a man of wars of Thou," a constant assailant and adversary to him; comp. xxviii. 3; Isa. xlii. 13. After these words, which form a parenthetical explanation to the foregoing, follows the wider object of וַיִּשְׁלַח: "and all man-

ner of vessels of gold and silver and brass," which Luther erroneously refers to ver. 11.—Ver. 11. With the silver and the gold that he had taken. For אֲשֶׁר הִקְדִּישׁ 2 Samuel presents אֲשֶׁר נָשָׂא.

perhaps the original form.—From all the nations . . . and from Amalek. In 2 Samuel a more complete and probable text is found (in which, besides, מֵאֲדָם is to be read for מֵאֲרָם).—Vers.

12, 13. Abshai's Victory over the Edomites in the Valley of Salt.—And Abshai . . . slew of Edom (literally, "slew Edom") in the valley of salt, 18,000 men. In Bertheau's combination of the very different reading in 2 Sam. viii. 13 with our passage, for "Abshai son of Zeruiah" would have to be read "Joab, etc.," and after "slew of Edom" would have fallen out the words "when he (Joab) returned from the conquest of Aram." Otherwise Ew., Then., Wellh., Keil, etc., the latter of whom upholds the statement of Chronicles, that Abshai gained this victory, by reference to ch. x. 10 ff. of our book (where Abshai appears as commander under his brother Joab), and declares it consistent as well with Ps. lx. 2 as with 1 Kings xi. 15.—Ver. 14. And all the Edomites became servants of David. For this 2 Samuel has more fully, and perhaps originally: "and in all Edom he appointed officers; and all the Edomites became David's servants."

2. David's Officers of State: vers. 14-17,—a list in 2 Sam. viii. also appended to the above summary war reports (= 2 Sam. viii. 15-18), that was certainly found here in the old common sources of both authors, introduced by the general remark on the ability and excellence of the government of David (ver. 14).—Ver. 15. For Joab, comp. on ii. 16.—Jehoshaphat the son of Ahilud was recorder. מִזְכָּרִי, properly "remembrancer," that

is, not annalist (Sept. ὁ τοῦ τῶν ὑπομνημάτων; Vulg. a commentarius), but chancellor, who makes to the king a report of all that takes place in the kingdom, and conveys his commands; comp. the *magister memoriae* of the later Romans, and the *Waka Nvis* in the Persian court (Chardin, *Voyages*, v. p. 258).—Ver. 16. For Zadok, comp. on v. 30 ff.—Ahimelech the son of Abiathar. For אַבִּימֶלֶךְ is certainly to be read, with the Sept., Vulg., and 2 Sam. viii. 17, אַחִימֶלֶךְ; for so is this priest called in xxiv. 3, 6, 31, where he is likewise named as the representative of Ithamar with Zadok of Eleazar, and where he appears as the son of Abiathar. That Abiathar's father was also called Ahimelech, 1 Sam. xxii. 20, does not

warrant the assumption that in our passage, as in xxiv., there is an exchange of the father and the son; and thus a transposition of the names into "Abiathar the son of Ahimelech" is necessary (as Movers, Then., Ew., Wellh. think). Rather is our Ahimelech to be regarded as a son of the same name with his grandfather, according to the known Hebrew custom, who, even during his father's lifetime, acted in the priestly office. Comp. the frequent recurrence of the grandfather's name in the grandson in v. 30-41.—And Shavsha was scribe, that is, secretary of state. This Shavsha (Luth. "Sausa") is called in 1 Kings iv. 3 Shisha (שִׁשָּׁא), differing only in

spelling from שִׁשָּׁא, but in 2 Sam. xx. 25

שָׁרִיָּה (שָׁרִיָּה). If 2 Sam. viii. 17 exhibits שָׁרִיָּה, this is to be considered, perhaps, an error of the pen.—Ver. 17. And Benaiah . . . was over the Cherethi and the Pelethi. So also 2 Sam. viii.

18, with the more correct reading עַל הַכֶּרֶתִי for הַכֶּרֶתִי, as in 2 Sam. xx. 23. That "Cherethi and Pelethi" denote the two divisions of the royal guard (the *εὐμαρτυροὶ*, Joseph. *Antiq.* vii. 5. 4) is undoubted, though, with Gesen., Then., Bähr (on 1 Kings i. 36), Keil, etc., the former name be explained by *confovores*, *lictorea*, executioners, the latter by *celeræ*, ἄγγελοι, runners (couriers), and thus both appellatively, for which the passages 1 Kings ii. 25, 2 Kings xi. 4 appear to speak, or though (with Lakemacher, Movers, Ew., Berth., Hitz., etc.) they be regarded as the nationalities of the Cretans (Carians) and the Philistines. Comp. the latest discussion of this controversy by J. G. Müller (*Die Semiten in ihrem Verhältniss zu Chamiten und Japhetiten*, 1872, p. 263 ff.), who decides for the latter interpretation. For Benaiah, comp. also xi. 22 ff.—And David's sons were the chief beside the king, the next to him. In 2 Sam. viii. 18 the ancient term בְּהִנִּים, privy counsellors, is chosen to designate the high rank of the royal princes (comp. 1 Kings iv. 5).

3. The War with Ammon and Syria: ch. xix. 1-xx. 3; comp. 2 Sam. x.—And it came to pass after this. The loose form of connection וַיְהִי

אַחֲרַי כֵּן serves sometimes to introduce new reports, even if there be no strict chronological order, or if, as here (comp. xviii. 3-5 with xix. 16 ff.), that which is to be related has been partly mentioned before. Comp. for example, 2 Sam. viii. 1, x. 1, xiii. 1. For the Ammonite king Nahash, and his war with Saul, see 1 Sam. xi.—And his son reigned in his stead. The following certainly shows that this son was called Hanun; yet the name חֲנָן, from 2 Sam. x. 1, appears to have originally stood in the text after בְּנֵי, as inversely there, the omitted name נָחָשׁ must apparently be supplied from our passage.—Ver. 3. Thinkest thou that David doth honour thy father? literally, "Does David honour thy father in thine eyes?" The emphasis in this question rests on the notion of honouring, of which the questioners doubt whether it really forms the object of David's embassy.—To search and to turn over (turn up-

side down, examine thoroughly), and to spy out the land. This sentence is also in Hebrew a question, but, as an affirmative answer is expected, introduced, not with הֲ, but with הֲלָא:

"Are they not come to search, etc.?" In 2 Sam. x. 3, the sentence runs somewhat different, so that not the land (הָאָרֶץ), but the city (הָעִיר),

is the object of the verbs, and the הֲפָקָה removed to the end has the sense, not of turning over, but of destroying. But it is scarcely necessary to change our text accordingly (against Berth.).—Ver. 4. *And shaved them.* 2 Samuel more exactly: "shaved off the half (the one side) of their beard."—*And cut off half their garments by the breech.* הַמִּשְׁעָה, properly, "the step, the step-region in the middle of the body," here euphemistic for שִׁתוֹת, nates, which is used in 2 Samuel.—Ver. 5.

*And they went.* This is wanting in 2 Samuel, but not therefore to be erased as superfluous (against Berth.).—*And the king said, Tarry at Jericho.* So far they were then come on their way to Jerusalem. The following "then return" is naturally completed by adding "to Jerusalem" or "hither."—Ver. 6. *That they had made themselves stink with David,* had drawn his hatred on them. For the *Hithp.* הִתְבַּשְׁטוּ 2 Samuel has the *Niph.* of the same verb, in the same reflexive sense.—*Hanun . . . sent a thousand talents of silver to hire, etc.* The statement that this hiring of auxiliaries took place is wanting in 2 Samuel, but is certainly genuine.—For Mesopotamia = Aram-naharain, 2 Samuel names, as the first of the countries from which Hanun hired his auxiliaries, Aram-beth-rehob, which can scarcely be only another name of Mesopotamia (as some ancients have assumed, identifying the city Beth-rehob with Rehobath, now Rahabe, on the Euphrates, Gen. xxxvi. 37), but the kingdom or territory of Beth-rehob, a Syrian city, Num. xiii. 21, Judg. xviii. 28, lying south of Hamath. For the following name, Aram-Maachah, 2 Sam. x. (as ver. 7 of our ch.) has only Maachah (on which region, bordering northward on the trans-jordanic Palestine, comp. Deut. iii. 14; Josh. xii. 5, xiii. 11). On the contrary, Zobah is there called more fully: Aram-Zobah (comp. on xviii. 3).—Ver. 7. *And they hired them 32,000 chariots,* that is, chariots with riders, רֶכֶב וּפָרָשִׁים, as the fore-

going verse shows. The number 32,000 agrees substantially with the deviating statement in 2 Samuel, in which these auxiliaries appear rather as footmen, and, indeed, consisting of 20,000 footmen from Aram and Aram-beth-rehob, 1000 men from Maachah, and 12,000 men from the kingdom of Tob (Judg. xi. 3), which latter our author has left undistinguished.—*And they came and pitched before Medeba,* the city of the tribe of Reuben mentioned Josh. xiii. 16, two miles (about nine English miles) south-east of Heshbon. This statement as well as the following, relative to the simultaneous assembling of the Ammonite troops, is wanting in 2 Sam. x., but was found no doubt in the old sources used by our writer, in common with the author of the books of Samuel.—Ver. 8. *And all the host of the mighty.* Different, but merely in expression, from 2 Samuel: "the whole host, the mighty men."

Ver. 9. *And the sons of Ammon . . . at the gate of the city,* before the gates of Rabbah, their capital. This reading: פֶּתַח הָעִיר, is to be preferred, as clearer than that in 2 Sam. x. פֶּתַח הָעִיר,

הָעִיר, "at the gate, outside the gate."—Ver. 10.

*And Joab saw that the battle was directed against him before and behind,* literally, "that the face of the battle (= the front of the line) was before and behind him:" that before him stood the Ammonites, and in his rear the Syrians. Opposite the latter, as the stronger foe, Joab took his ground, while, ver. 11, he entrusted the engagement with the Ammonites to his brother Abshai.

—Ver. 13. *For our people, and for the city of our God:* that these may not fall into the hands of the heathen, and from cities of the Lord become cities of idols.—Ver. 15. *And went into the city,* fled into their capital Rabbah, while Joab first returned to Jerusalem, reserving the siege and capture of this strong fortress for the following campaign.—Vers. 16-19. The Conquest of the Syrians allied with the Ammonites.—*They sent messengers, and drew forth the Syrians that were beyond the river Euphrates,* the Mesopotamians, who must have been somehow subject to Hadad-ezer, and laid under tribute: comp. 2 Sam. x. 16.—Ver. 17. *And came to them.* Instead of this notice, which is superfluous, along with the following words: "and drew up against them," should be read, with 2 Sam. x. 16 (see Crit. Note): "and he came to Helam." This elsewhere not occurring local name הֶלֶם or הֶלָם (Sept. Ἀλάμ,

Vulg. Helam) the Chronist quite omits in its first place (in 2 Sam. x. 16 = ver. 16 of our ch.), and changes it the second time, whether intentionally or not, into אֶלְיָם. Comp. Joseph. *Antiq.* vii. 6. 3, where the name is regarded as a proper name of a king beyond the Euphrates, the master of the general Shophach (Sabekos). It is, moreover, not impossible that the local name Helam corresponds to the Alamatha on the Euphrates in Ptolem. xv. 5, in which case ch. xviii. 3 might be combined with our passage, if the same war with Hadad-ezer and the Syrians be spoken of there as here.—Ver. 18. *And David slew of the Syrians 7000 teams (chariot horses) and 40,000 footmen.* On the contrary, 2 Samuel has 700 teams and 40,000 horsemen. Perhaps the smaller number of teams in 2 Samuel and the designation of the 40,000 as footmen in our text deserve the preference; comp. Wellh. p. 180.—Ver. 19. *And when the servants of Hadad-ezer,* here not his warriors, but his allies or subject kings (vassals); comp. 2 Sam. x. 19: הַפְּלִיכִים

עֲבָדֵי הַדָּדָעֶזֶר.—Ch. xx. 1-3. The Siege and Conquest of Rabbah, here more briefly related than in 2 Sam. xi. 1, xii. 26-31, and therefore without any reference to the death of Uriah.—*When the year was ended, at the time when the kings go out, in the spring, as most suitable for re-opening the campaign.* The last described battle with the Syrians appears accordingly to have fallen in the autumn of the previous year.—*Joab led forth the strength of the host;* more circumstantially 2 Sam. xi. 1: "David sent Joab, and his servants with him, and all Israel." On הָיָל הָרֶכֶב, comp.

the similar *צָבָא וְחָל*, 2 Chron. xxvi. 13.—*And*

*Joab smote Rabbah, and destroyed it*, properly, piled it down; comp. Ezek. xvi. 39, xxvi. 4, 12; Lam. ii. 2, 17. Compared with 2 Sam. xii. 26 ff., where it is reported that Joab first only took the so-called city of waters, but called King David to the taking of the proper fortress (citadel, *metropolis*), that the honour of completing the conquest and destruction of the city might be his, the present report appears brief and summary.—Ver. 3. *And cut them with saws, and iron threshing-carts and saws.* *וַיִּשְׁךְ וְסָבִי, מִן הַיָּרֵךְ*, from

the root *שָׁךְ*, “cut”; comp. *סָבִי*, “saw,” from the cognate root *שָׁךְ*. In 2 Sam. xii. 31, *וַיִּשְׁךְ*

is perhaps only an error of the pen for *וַיִּשְׁךְ* or *וַיִּשְׁךְ* (Böttcher).—For *וַיִּשְׁךְ*, as in 2 Samuel,

*וַיִּכְרְתוּ*, “and with scythes” (or like iron-cutting instruments, scarcely “wedges,” as Luther, or “axes,” as Kamph., thinks), is perhaps to be read. A twofold mention of saws, first in the sing., then in plur., would be an intolerable tautology. Moreover, this cutting and grinding of the vanquished Ammonites with iron saws, threshing sledges, and the like, is in itself horrible and barbarous enough (comp. Prov. xx. 26; Amos i. 3); and we need not assume that the Chronist intentionally, and from an apologetic tendency, passed over a still more horrid kind of punishment then inflicted on the vanquished Ammonites, burning in tile-kilns (2 Sam. xii. 31); comp. on xviii. 2.

4. *Appendix: Briefer Report of the Heroic Deeds of some of David's Warriors in the Conflict with Philistine Giants*: vers. 4-8.—This report is also treated as an appendix in 2 Samuel, where it is found quite at the end of the history of David, ch. xxi. 15-22, and, indeed, enlarged by a fourth heroic deed (vers. 15-17), there related in the first place, but here wanting—the dangerous conflict of David with the giant Ishbi-benob, whom Abhai at length slew. It appears as if the Chronist had omitted this story intentionally, because it might have lessened the military fame of David. Comp. Lightfoot, *Chronol. V. T.* p. 68: *Ilud praelium, in quo David in periculum venit et unde decore et ulanus prodire non potuit, omisum est*; as Starke: “The dangerous combat of David with Ishbi is not mentioned here, as the book of Chronicles, as some remark, conceals or passes over the shame of the saints; whence also nothing occurs here of the adultery and murder by David, or of the idolatry of Solomon.”

—Ver. 4. *And it came to pass after this.* This formula stood here originally not so unconnected as in xix. 1; but the event to which it referred, 2 Sam. xxi. 18, was that history of the combat with Ishbi which is intentionally omitted by our author, on which account the formula does not now appear very suitable.—*A war arose at Gezer.* *וַיִּתְּקֶם* (perhaps arising out of *וַיִּתְּקֶם*, 2 Sam. xxi. 18), here = *וַיִּתְּקֶם*, according to later usage.

For Gezer (in the tribe of Ephraim, to the south-west, near the north border of the Philistines), see vii. 28. For *בְּנֵי*, moreover, we should apparently (2 Sam. xxi. 18) read *בְּנֵי*, or perhaps

*בְּנֵי*; that passage is not inversely to be amended

from ours (against Berth.).—*Then Sibbecai the Hushathite* (one of David's Gibeonites; see xi. 29 and xxvii. 11) *slew Sippai, one of the sons of Rapha*, one of the Rephaites or descendants of Rapha, that gigantic tribe that before the invasion of the Philistines inhabited the south-west of Canaan, and of which several families of gigantic size still lived among the Philistines; comp. Josh. xi. 22; Deut. ii. 6, 23.—*And they were subdued*, namely, by the conquest of this giant; comp. Judg. xi. 33; 1 Sam. vii. 13. The absence of this remark in 2 Samuel does not make its originality suspicious.—Ver. 5. *And there was a war again with the Philistines*, namely, 2 Sam. xxi. 19, at Gob (or Nob), and so at the same place as the former.—*Elhanan the son of Jair slew Lachmi, brother of Goliath the Gittite*. According to this certainly original reading is the defective text, 2 Sam. xxi. 19: “Elhanan the son of Jaare-oregim, a Bethlehemite, slew Goliath the Gittite,” to be amended (with Piscat., Cleric., Mich., Mov., Then., Keil, Wellh.). “The form *וַיִּתְּקֶם*, instead of *וַיִּתְּקֶם* of Chronicles, would be

caused by the following *וַיִּתְּקֶם*, the accidental insertion of which from the line underneath is easily understood” (Wellh.). Besides, the here quite unexplained mention of the celebrated captain of David, Elhanan of Bethlehem (xi. 26), will have occasioned a change of *וַיִּתְּקֶם* into

*בֵּית הַלֶּחֶמִי*. Accordingly, the question started by Berth., as defender of the originality of the text of Samuel: “Have there been two Goliaths?” falls to the ground as an idle one.—Ver. 6 ff. The Last of the Four Heroic Deeds.—*Where was a man of (great) stature* = *אִישׁ מְרִיבָה* = the

*vir mensuraturum*, in 2 Samuel.—*And his fingers were six and six* (namely, on the hands and the feet, therefore in all), *twenty and four*. Comp. the *sedigiti* mentioned by Plin. *H. N.* xi. 43; also Trusen, *Sitten, Gebräuche, und Krankheiten der alten Hebräer*, p. 198 f.; Carlisle, “An account of a family having hands and feet with supernumerary fingers and toes” (in *Philos. Transac.* 1814, part 1, p. 94); Rosbach, *Disq. de numero digitorum adaucto*, Bonn 1838; Blasius, *Fall vom Ueberzahl der Zehen*, in Siebold's *Journ. für Geburtshilfe*, vol. xiii. Art. 1; also *Lond. Medic. Gaz.* vol. xiv. Apr. 1834, and Friedrich, *Zur Bibel*, i. p. 298 f. Recently the well-known Arabian traveller F. v. Maltzan, in the Berlin Anthropological Society, reported as follows: “Among the Himyarites (in South Arabia), in the dynasty of Forli, the six fingers are hereditary, and the pride of the ruler and the people. Indeed, this property of six fingers, a sign of bodily or, if not bodily, of mental strength among the Arabs, is still kept up artificially, as the six-fingered princes of the reigning house are allowed to marry only six-fingered members of the family, to avoid as much as possible the appearance of five fingers. In short, the twenty-four fingers and toes of the ruler are the pride of the country; and any one out of the country might prove his nearer or further connection with the ruling house by a greater or smaller superfluity of fingers” (*Correspondence Sheet of the German Society for Anthropology, Ethnol.*, etc., 1872,

No. 8, p. 60).—Ver. 7. *Jonathan the son of Shima, David's brother, slew him.* Comp., on this Shima, ii. 13.—Ver. 8. *These were born.* לָלֵךְ for לָלֵךְ is an archaism, that occurs eight times in the Pentateuch, but always with the article (הַלָּל), and stands only here without it, for which reason it appears suspicious; the following נִלְכָּד also probably contains an error; comp. the regular

לָלֵךְ in 2 Sam. xxi. 22, where it is preceded by the number "four" (which is naturally omitted by the Chronist).—*And they fell by the hand of David, and by the hand of his servants, namely, by David's hand in a mediate way, as he was the supreme commander and military chief of the victorious Israelites, but immediately by the hand of his so-called servants or heroes.* The whole remark forms a concluding subscription, that appears no less suitable in our passage than in 2 Sam. xxi. 22 (against Berth.).

x. *The Census and the Plague: ch. xxi.*

- CH. XXI. 1. And Satan stood up against Israel, and provoked David to number  
 2 Israel. And David said unto Joab, and to the rulers of the people, Go,  
 3 number Israel from Beersheba even to Dan; and bring it to me, that I may  
 4 know their number. And Joab said, The LORD add to His people an hundred-  
 5 fold as many as they are. Are they not, my lord the king, all my lord's ser-  
 6 vants? Why doth my lord require this thing? Why shall it be a trespass  
 7 to Israel? But the word of the king prevailed against Joab; and Joab de-  
 8 parted, and went through all Israel, and came to Jerusalem. And Joab gave  
 9 the sum of the number of the people unto David; and all Israel were a  
 10 thousand thousand and a hundred thousand men that drew sword; and  
 11 Judah was four hundred and seventy thousand men that drew sword. But  
 12 Levi and Benjamin he counted not among them; for the king's word was  
 13 abominable to Joab.
- 7, 8 And God was displeased with this thing; and He smote Israel. And  
 David said unto God, I have sinned greatly, because I have done this thing:  
 but now take away the iniquity of Thy servant; for I have done very foolishly.
- 9, 10 And the LORD spake unto Gad, David's seer, saying, Go and tell David,  
 saying, Thus saith the LORD, Three things I lay before thee; choose thee one  
 11 of them, that I may do it unto thee. And Gad came to David, and said unto  
 12 him, Thus saith the LORD, Choose thee either three years of famine; or three  
 months to be driven<sup>1</sup> before thy foes, and the sword of thy enemies to over-  
 take thee; or three days the sword of the LORD and pestilence in the land,  
 that the angel of the LORD may destroy in all the border of Israel; and now  
 13 consider what word I shall return to Him that sent me. And David said  
 unto Gad, I am in a great strait: let me now fall into the hand of the  
 LORD; for very great are His mercies: but let me not fall into the hand of  
 man.
- 14 And the LORD sent pestilence upon Israel; and there fell of Israel seventy  
 15 thousand men. And God sent an angel to Jerusalem to destroy it; and as  
 he was destroying, the LORD beheld, and repented of the evil, and said to the  
 destroying angel, It is enough now, stay thy hand: and the angel of the  
 16 LORD stood by the floor of Ornan<sup>2</sup> the Jebusite. And David lifted up his  
 eyes, and saw the angel of the LORD standing between the earth and the  
 heaven, having a drawn sword in his hand stretched over Jerusalem; and  
 17 David and the elders, clothed in sackcloth, fell on their faces. And David  
 said unto God, Have not I commanded to number the people? it is I that  
 have sinned, and done evil indeed; and these sheep, what have they done?  
 O LORD my God, let Thy hand now be on me and on my father's house, and  
 not on Thy people to smite.
- 18 And the angel of the LORD commanded Gad to say unto David, that  
 David should go up and set up an altar unto the LORD in the floor of Ornan  
 19 the Jebusite. And David went up at the word of Gad, which he spake in  
 20 the name of the LORD. And Ornan turned, and saw the angel; and his four  
 21 sons with him hid themselves: and Ornan was threshing wheat. And David  
 went to Ornan; and Ornan looked, and saw David, and came out of the floor,

22 and bowed to David with his face to the ground. And David said unto Ornan, Give me the place of this floor, that I may build therein an altar unto the LORD: thou shalt give it me for the full price, that the plague be  
 23 stayed from the people. And Ornan said unto David, Take thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen for burnt-offerings, and the threshing-rollers for wood, and the wheat for the  
 24 meat-offering: I give all. And King David said unto Ornan, Nay; but I will verily buy it for the full price; for I will not take that which is thine for the  
 25 LORD, nor offer burnt-offerings without cost. And David gave to Ornan for  
 26 the place six hundred shekels of gold by weight. And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings; and he called upon the LORD, and He answered him by fire from heaven on the  
 27 altar of burnt-offering. And the LORD commanded the angel; and he put his sword again into its sheath.  
 28 At that time, when David saw that the LORD had answered him in the floor  
 29 of Ornan the Jebusite, he sacrificed there. For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of burnt-offering, were at  
 30 that time in the high place at Gibeon. And David could not go before it to inquire of God; for he was afraid before the sword of the angel of the LORD.

according to the parallel text 2 Sam. xxiv. 13 (נִסְפָּה for נִסְפָּה), rather "flight." So the Sept., Vulg., and Luther.

<sup>2</sup> אֶרְנָן the Sept. renders here and in the whole chapter by 'Ornan, as it conforms to אֶרְנָן, the *Kethib* in 2 Sam. xxiv.

16 (for which elsewhere there the *Keri* אֶרְנָן always stands). Our text has throughout invariably אֶרְנָן, which the Vulg. gives rightly Ornan, Luther wrongly "Arnan."

#### EXEGETICAL.

**PRELIMINARY REMARK.** *Relation of the Foregoing Account of Chronicles to 2 Sam. xxiv.*—As clearly as the mostly verbal agreement of our account with the parallel text of Samuel points to one common source of both, so numerous and important are also their deviations from one another. They chiefly consist of the following:—  
 a. The position of the history of the census in 2 Samuel is that of an appendix to the history of David's reign already in the main completed. In our book, on the contrary, it closes only that section of the history of this king which refers to the external security and enlargement of his power by wars, buildings, etc.; but it thereby leads (in connection with the following description of his preparation for the building of the temple, xxii.) to a new section, that by means of full details of his temple, state and war officers, is fitted to present a picture of the inner character of his government.  
 b. The event is so introduced in 2 Samuel, that reference is made to a former plague, a famine (2 Sam. xxi. 1-14) which God had brought on the kingdom, so that David's pernicious project of a census is represented as the direct effect of the divine anger ("And again the anger of the Lord was kindled against Israel; and He moved David, etc."), but, in our account, so that the whole is referred to a tempting influence of Satan on David, and connected neither with that famine nor any former visitation of Israel under David (not, for example, with the insurrections of Abalom and Shebna, which, like the famine, are entirely unnoticed by our author). For the question, whether the representation of Satan as the moral originator of the census rests on the influence of the religious ideas of a later time, see on ver. 1. c. The

census executed by Joab at the command of David is described pretty fully in 2 Sam. xxiv. 4-9, but only summarily in our chapter, with the chief emphasis on the numerical result, and the notice of a special circumstance unmentioned in 2 Samuel, namely, that Joab, because the royal commission was repugnant to him, neglected to enumerate the tribes of Levi and Benjamin (vers. 4-6).  
 d. On the purchase of Ornan's (or, as the *Keri* is in 2 Samuel, Araunah's) floor and the sacrifice by David, our text (vers. 19-27) is more full than 2 Sam. xxiv. 19-25.  
 e. The statement, forming the close of our account and its connection with what follows, regarding the selection of the floor of Ornan for the constant place of sacrifice by David (and for the site of the temple), in vers. 28-30, is wholly wanting in 2 Sam. xxiv., as, indeed, an express reference to the fact that that place attained a special sacredness under David by the angelic appearance and the sacrifice during the plague is absent there, while the whole occurrence is presented under the prevailing view of such a judicial punishment as the rebellions of Abalom and Shebna, and the famine already reported there, but by our author entirely omitted. That the most of these deviations are occasioned by the peculiar pragmatism and the special tendency of the author of the books of Samuel on the one hand and of the Chronist on the other, is already apparent from this brief survey, and will receive further confirmation from the following exposition.

1. *The Census, its Occasion and Effect:* vers. 1-6.—*And Satan stood up against Israel.* That, instead of the divine anger, here Satan, the personal evil principle (see on Job i. 6, ii. 1), is named as the hostile power that occasioned the pernicious expedient of the census, is now usually explained (even by Keil) as a later idea of the

Israelites, and accordingly reckoned among the proofs that our book was composed after the exile. That this view is at least hasty, if it does not involve an error, is plain when we reflect—1. That the way in which the prologue of the book of Job presupposes the idea of Satan, as long naturalized in the belief of Israel, speaks for the origin of this idea, not only before the exile, but before the time of Solomon; 2. That passages such as Gen. iii. 1 ff. and 1 Kings xxii. 19 ff., though the name שָׁטָן does not occur in them, show that the materials of this idea arose from that early time; and 3. That to the parallel passage 2 Sam. xxiv., though not using the name, the notion of an intervention of Satan in the temptation of David is by no means foreign; indeed, even a positive hint of this is implied in it. Ew. and Wellh. justly assume that in the verb used, 2 Sam. xxiv. 1, וַיִּסָּח, "provoked," lies an allusion to a personal tempting power, which cannot be God or the divine anger; that, indeed, according to the original, now mutilated, text of Samuel, probably הַשָּׁטָן was the subject of וַיִּסָּח.—*And provoked*

*David to number Israel.* The injury of the census, indicated by this expression, rests on this, that such an undertaking in and of itself counted as an act exciting the anger of God, and therefore demanding propitiation (comp. the expiatory customs in the enumerations of the Romans, according to Valerius, Maximus, Varro, and Livius, as also that census instituted by Moses, Ex. xxx. 11-16, which did not provoke God, only because the money collected by it as a gift to the tabernacle had a holy purpose, and therefore an expiating significance in itself). But a special wrong and blame was attached to the census of David, because it was a work of proud boastfulness and wicked haughtiness, not valuing, but over-valuing, his own power and greatness (comp. Joab's warning, ver. 3). The measure can scarcely be regarded as an expression of despotic wilfulness and tyrannic oppression of the people, or as a preparation for the imposition of an oppressive war tax or other tribute (Berth., etc.), or even as expressive of a lust for warlike conquest in the king (J. D. Mich.; comp. Kurtz in Herzog's *Real-Encycl.* iii. 306); at least the text in nowise indicates that blame was attached to it on any of these grounds.—Ver. 2. *Go, number Israel from Beersheba even to Dan*, the usual formula to designate the land of Israel in all its length; comp. Judg. xx. 1; 1 Sam. iii. 20; 1 Kings iv. 25, etc. The plain customary phrases: "Go, number"

(לָכוּ סָפְרוּ), are simplifying and explanatory for those selected in 2 Samuel: שְׁנֵי-נָתַן (specially addressed to Joab) and פָּקְדוּ (including the assist-

ants of Joab in the enumeration, the captains or commanders of the army).—*And bring it to me, that I may know their number*, the number of the Israelites.—Ver. 3. *Joab's Warning.*—*The Lord*

*add to His people a hundredfold as many as they are.* In 2 Samuel stands, in accordance with the preference of this author for repetitions of the same phrase (comp. 1 Sam. xii. 8), a double בְּהֵמָּה,

"so many as they are, so many as they are, a hundredfold," or more briefly: "so and so many as they are a hundredfold." For the present simpler expression, comp. Deut. i. 11.—*Are they not all . . . my lord's servants?* Does any one doubt that this great multitude of people is subject to thee? Will any one check thy joy in the greatness and power of thy kingdom? This question is wanting in the often deviating text of Samuel, in place of which are the words: "that the eyes of my lord the king may see it" (the hundredfold increase of the people).—*Why shall it be a trespass to Israel?*—a trespass (עֲוֹן) that

brings divine punishment on the people instead of thee, the king, who art guilty of this wicked haughtiness.—Ver. 4. *But the word of the king prevailed against Joab*, literally, "was strong above Joab" (which form חָזַק עַל is perhaps to

be restored in 2 Samuel in place of the present לָחַץ), overcame his resistance (Luth.: "succeeded against Joab"); comp. 2 Chron. viii. 3, xxvii. 5.—Ver. 5. *And all Israel were a thousand thousand and a hundred thousand men that drew sword*, literally, "that bare the sword;" comp. Judg. viii. 10, xx. 2, 15, 17, 46, etc. The number 1,100,000, compared with the 800,000 men-at-arms in 2 Sam. xxiv. 9, involves an actual deviation, which either depends on an ancient variety in the traditions concerning the numerical result of the census, or what is more probable, must be derived from a confusion of the numbers; comp. the cases of this kind cited in the *Introd.* § 6, No. 5. The difference in the number of the Jewish men-at-arms is smaller, in which the 500,000 in 2 Samuel is merely a round number, for the more exact one, 470,000, contained in our text. Moreover, differences in the later traditions might the more easily arise in this Davidic census, because it was merely oral, as, according to 1 Chron. xxvii. 24, the result was not entered in the annals of the kingdom. The general correctness of the account, that Israel then numbered about a million, and Judah about half a million warriors, is warranted by the communications of the author, which attest even for much later times the extraordinary density of the population in the formerly so fruitful land of promise. And that the actual army of David, 1 Chron. xxvii. 1 ff., amounted only to 288,000 men, by no means contradicts the present statement relative to the total number of men fit to bear arms; comp. our remark on iv. 18.—Ver. 6. *But Levi and Benjamin he counted not among them; for the king's word was abominable to Joab*; on account of the reluctance with which he obeyed the command of the king, the numbering was not quite completed: it was stopped, perhaps at the king's command, before Benjamin, the last of the tribes to be numbered, was taken in hand; comp. the more exact statements in 2 Sam. xxiv. 5 ff. concerning the order pursued by the commission under Joab, that, starting from the southern tribes east of Jordan, went round over the north of the land to the south of Judah, and thence arrived at Jerusalem. As no time remained for the numbering of Benjamin

<sup>1</sup> Comp. Volck, *De summa carminis Jobi sententia*, p. 33 seq.: *Hoc si tenes, Deum non sine causa populo suo atque ejus regi, superidentem illi quidem, succurrere. Saltemque eum esse, qui, ut homines propter delicta apud Deum accuset eorum peccata repellatur, ita hoc efficit, ut peccati pullulantis vis erumpat: difficultatem ita expedire, ut Davidem, quia Deus tractus praevictis parum irrogare voluerit ad infelix illud consilium adductum fuisse dicas diaboli divina voluntati inveniendi impulsus, etc.*—Comp. also Hoffmann, *Schriftbew.* ii. p. 461 ff., and Schottmann, *Das Buch Job*, p. 38 ff.

(comp. xxvii. 23 f.—the express statement that the numbering was not completed; also Josephus, *Antiq.* vii. 13. 1: *χωρίς τῆς συναινεύουσης φυλῆς. ἡσπαμένης γὰρ αὐτῆς οὐκ ἔπλετο*), so the tribe of Levi was omitted on account of its legal exemption from numerations for political or military objects (comp. Num. i. 47-54). In the present statement, therefore, there is nothing incredible; and neither its absence in 2 Samuel, nor the circumstance that the Chronist, instead of the unfinished state of the census, puts forward in his subjective pragmatism the reluctance of Joab as the cause of the omission of those tribes, justifies the suspicions entertained by de Wette and Gramberg against it. Comp. Keil, *Apologet. Versuch*, p. 349 ff.

2. *The Divine Displeasure with the Numbering of the People by the Voice of the Seer God*: vers. 7-13. — *And God was displeased with this thing*, literally, "and it was evil (רָעָה) in God's eyes

for this thing:" the same construction appears in Gen. xxi. 22; usually without *לִפְנֵי* before the displeasing object, Gen. xxxviii. 10; 2 Sam. xi. 27, etc.—*And He smote Israel*. This is not so much an anticipation of that which is narrated ver. 14 ff., as a generalizing description of the mode in which God's anger took effect on Israel. It does not appear that the words are to be amended (Berth.), according to 2 Sam. xxiv. 10: *לִפְנֵי יְהוָה אָתָּה*,

"and the heart of David smote him." We have here simply two modes of narrative, one of which regards more the human thought and deed, the other more the divine.—Ver. 10. *Three things I lay before thee*, concerning thee, with thee, laying the choice before thee. Wellh. justly declares, not the strange נָסַח of Samuel, but our נָסַח to be original (against Berth.).—Ver. 12. *Either three years of famine*. This time is certainly the original, not the seven years of the text in Samuel, which has arisen by the easy change of the letters (שָׁנָה for שָׁנָה), and finds its emendation in the

Sept.—*Or three months to be driven before thy foes*. What is here original, whether נִסְפָּה of our text (*nom. particip.* Niph.: "to perish, be swept away") or נָסַח in 2 Samuel, must remain doubtful. On the contrary, the following חָרַב

חָרַב, "and the sword of thy foes to overtake" (= so that the sword of thy foes overtake thee), is certainly to be preferred to the reading חָרַבָּה in 2 Samuel.—*That the angel*

*of the Lord destroy in all the border of Israel*. This enforcing addition to the third question is wanting in 2 Samuel, but must be no less original than that parallel addition to the second question. And the hendiadyoin: "the sword of the Lord and pestilence," for the simple pestilence (דָּבָר)

in 2 Samuel, can scarcely be regarded as an arbitrary addition of the Chronist. Comp., moreover, with respect to the triad of divine judgments—famine, sword, and pestilence—the parallels, Lev. xxvi. 25 f.; 1 Kings viii. 37; 2 Chron. xx. 9; Jer. xiv. 12 ff.; xli. 7-9, xxiv. 10, xxvii. 8, 13, xxxix. 17 f., xxxii. 24-36, xxxiv. 17, xxxviii. 2, xlii. 17, 22, xlv. 13; Ezek. v. 12, vi. 11 f., vii. 15, xii. 16; also Ezek. xxi. 19, where this woful

triad is indicated by the figure of three swords; likewise Ezek. v. 17, xiv. 13-19, Rev. vi. 8, where the triad is extended to a quattrain by the addition of beasts of prey (comp. still other appropriate parallels in my *Theol. naturalis*, i. p. 637).

3. *The Judgment, and David's Repentant Entreaty for its Removal*: vers. 14-17.—*And the Lord sent pestilence upon Israel*. That this pestilence continued "from the morning even to the time appointed" is stated in the precise account in 2 Samuel; likewise that it affected all the people "from Dan even to Beersheba." Wellh. (p. 220) defends, perhaps not unjustly, the extended form of our first verse-member, which the Sept. presents, as original: "And David chose the pestilence; and when the days of wheat harvest came (comp. ver. 20), the plague began among the people."—Ver. 15. *And God sent an angel to Jerusalem*. The *מַלְאָךְ*

without the article, "an angel," is strange, as the angel in question, ver. 12, was named before. Berth. gives the preference to the text 2 Sam. xxiv. 16: "And the angel stretched out his hand to Jerusalem," whereas Movers (p. 91) defends our text as original. Perhaps neither text now contains exactly and fully the original, whether we amend, with Keil: "And the angel of God stretched out his hand toward Jerusalem," or declare the restoration of the original now impossible (with Wellh.).—*And as he was destroying, the Lord beheld, and repented of the evil*; that is, as soon as the angel had begun to destroy, Jehovah considered, and repented that He had decreed the heavy stroke. On this repentance of God, comp. Gen. vi. 16; Ex. xxxii. 14; Jer. xlii. 10; Jon. iii. 10; Ps. cvi. 23.—*It is enough now, stay thy hand*. Notwithstanding the acc. distinct. over *כִּי*, this word is to be connected with the following *עַתָּה*, and taken in the sense of

"enough" (*suffici*); comp. Deut. i. 6; 1 Kings xix. 4. Against Berth., who in 2 Sam. xxiv. 16 connects *עַתָּה* with *בָּעֵתָּה*, and regards this "a

great mass of people" as the original reading, see not only Keil, but also Wellh.—*And the angel of the Lord stood by the floor of Ornan the Jebusite*. That this Ornan (or Araunah, as the *Keri* writes his name in 2 Samuel; comp. Crit. Note here) had been king of the Jebusites cannot be inferred from 2 Sam. xxiv. 23, as the word *הַמֶּלֶךְ* there is either to be erased, with Then., or (with Böttcher and Wellh.) to be referred by emendation to David (there addressed by Araunah). That the floor of Ornan was on Mount Moriah, the subsequent site of the temple, north-east of Zion, is stated in the sequel; see ver. 28 ff.—Ver. 16. *And David . . . saw the angel of the Lord standing between the earth and the heavens*. This whole verse, as also ver. 20, with the statement of the hiding of Ornan and his four sons before the angel, and ver. 26, with the mention of the fire coming down from God on David's offering, are wanting in the shorter and simpler account in 2 Samuel. These may be called embellishments of tradition, but they are not to be regarded as inventions of our historian (against Berth., etc.).—*And David and the elders . . . fell on their faces*. The mention of the elders is wanting in 2 Samuel, but is not the least strange, as it was a solemn act of expiation



and penitence on behalf of the whole nation. Comp. also the mention, 2 Sam. xxiv. 20, of the retinue of servants accompanying the king when he went to Ornan.—Ver. 17. *Have not I commanded to number the people?* In 2 Samuel the prayer of David is much briefer. But for this very reason the attempt of Bertheau to show that our text here and in the sequel arises from the effort to explain and improve the other text is altogether unjustified. Neither are the present

words *למנות בעם* corrupted

from those in Samuel: *בראתו את-המלאך המכה*

*בעם*, nor is *וְהָרַע הָרְעוּתִי* to be changed into a

supposed original *וְהָרַע הָרְעוּתִי*, “and I,

the shepherd, have done wrong;” for the question: “but these sheep, what have they done?” is easily understood without the previous mention of the shepherd; comp. Pa. xcv. 7, c. 3, etc.

4. *The Purchase of Ornan's Floor, and the Offering of the Burnt-Sacrifice there*: vers. 18–27.—Ver. 20. *And Ornan turned*. So *וַיִּשָּׁב*

is certainly to be translated (comp. 2 Kings xx. 5; Isa. xxxviii. 5; and such New Testament passages as Luke xxii. 61, etc.), not “returned,” as Bertheau does against the context, at the same time defending the conjecture that *וַיִּשָּׁב* is corrupted from *וַיִּשְׁקֶה*.—*And Ornan was threshing*

*wheat*, a clause wanting in 2 Samuel, but certainly original, which is confirmed by the notice of the Sept. already mentioned on ver. 15 concerning the wheat harvest as the time when the pestilence began.—Ver. 22. *Give me the place of this floor*. So it is to be translated, not as in Luther: “Give me space in this floor.” The whole floor was necessary for the king's object; it is also all bought by him. The history of this purchase recalls in general the similar incident in the life of Abraham, Gen. xxi. 1, but does not necessitate the assumption that the recollection of Gen. xxiii. 9 affected the forms of the text, nor in particular that the twofold *מִלֵּךְ*

was taken thence.—Ver. 23. *Lo, I give the oxen for burnt-offerings*. Along with *וְהַמִּזְבֵּיחַ* stands

also 2 Samuel: *וכלי הבקר*, “and the harness of the oxen,” their wooden yokes, a certainly original phrase, that has only fallen out of our text by a mistake. The other text also requires the mention of “the wheat for the meat offering,” which can be no late addition.—Ver. 24. *Nor offer burnt-offerings without cost*, that is, without having paid the full price for them.

The infin. *וְהִקְלֹתָ* after the finite verb as a con-

tinuation is not surprising; comp. Ew. § 351, c. Here also Bertheau's emendations are superfluous.

—Ver. 25. *And David gave to Ornan for the place six hundred shekels of gold by weight*. Otherwise 2 Samuel xxiv. 24, where David purchases the floor with the oxen for fifty shekels of

silver. The one of these two contradictory statements is certainly corrupt, and more probably that in 2 Samuel, as fifty shekels of silver is too low a price; comp. Abraham's 400 shekels of silver for the cave of Machpelah, Gen. xxiii. 15. The sum of 600 shekels of gold appears, indeed, too high; but an over-payment corresponds better with the crisis than a much smaller price, which might have been interpreted as an act of mean covetousness. That the Chronist has “intentionally exaggerated” (Then.) is a conjecture as little to be justified as the different harmonizing attempts of the ancients; for example, that each of the twelve tribes must have given fifty shekels, whereby the 600 shekels mentioned by the Chronist were raised (Raschi), or that the 600 shekels are to be reckoned as silver, but to be paid in gold, and with fifty pieces of gold, of which each was = twelve silver shekels (Noldius, *ad concord.* Part. not. 719), etc.—Ver. 26. *And David . . . offered burnt-offerings and peace-offerings*. After the sentence corresponding to these words in 2 Sam. xxiv. 25 is found in the Sept. an addition that anticipates in brief the contents of xxii. 1–6.—*And he called upon the Lord, and He answered him by fire* (or heard him with fire) *from heaven on the altar of burnt-offering*. For these words, to be understood according to Lev. ix. 24, 1. Kings xviii. 24, 38, 2 Kings i. 12, and 2 Chron. vii. 1, 2 Samuel has simply: “and the Lord was entreated for the land” (comp. on ver. 16); likewise for our ver. 27, with its mention of the angel's sword returned into its sheath, the plainer and less poetical: “and the plague was stayed from Israel.”

5. *David's repeated Offering on the Floor of Ornan, with the Reason*: vers. 28–30.—*At that time . . . he sacrificed there*; that is, repeatedly, frequently; Luther rightly: “was wont to offer there.” Only this sense of *וַיִּשָּׁב* agrees with the sequel, especially with xxii. 1.—Vers. 29, 30 explain this selection of Ornan's floor for the regular place of sacrifice for the king more precisely, by referring to the older sanctuary at Gibeon, and to the apparent neglect of it; comp. on ch. xv. 1, xvi. 39 f.—*And David could not go before it*, the tabernacle at Gibeon, and the altar there; comp. for *לִפְנֵי* in this connection, xvi. 4,

37, 39.—*For he was afraid before the sword of the angel of the Lord*; the appearance of the angel, with its desolating effects, had left in his mind an awfully strong impression of the holiness of the place, so that he did not venture to sacrifice in any other place. This interpretation only (comp. Berth.) suits the fact and the context, not that of various recent expositors, who wish to extract strange motives out of the words; for example, J. H. Mich.: “quia ex terrore visionis angelicae infirmitatem corporis contraxerat,” or (v. Gerlach: “because Gibeon was too far away,” or Keil: “because Gibeon, notwithstanding the sanctuary existing there with the Mosaic altar, was not spared by the plague,” etc.

Comp., moreover, for the various details of the present account, the evangelical and ethical reflections at the close of the exposition of this book.

c. DAVID'S ARRANGEMENTS FOR THE BUILDING OF THE TEMPLE; OTHER SPIRITUAL AND TEMPORAL REGULATIONS; LAST WILL AND DEATH.—CH. XXII.—XXIX.

a. Provisions for the Building of the Temple: ch. xxii.

CH. XXII. 1. And David said, This is the house of the LORD God, and this is the altar of burnt-offering for Israel.

2 And David commanded to gather the strangers that were in the land of Israel; and he appointed masons to hew square stones to build the house of 3 God. And David prepared iron in abundance for the nails for the doors of 4 the gates, and for braces; and brass in abundance without weight. And cedar-trees without number; for the Zidonians and Tyrians brought much 5 cedar-wood to David. And David said, Solomon my son is young and tender, and the house to be builded for the LORD must be highly magnifical for name and glory in all countries: I will now prepare for it: and David prepared abundantly before his death.

6 And he called for Solomon his son, and charged him to build a house for 7 the LORD God of Israel. And David said to Solomon, My son,<sup>1</sup> I had it in 8 mind to build a house unto the name of the LORD my God. But the word of the LORD came unto me, saying, Thou hast shed much blood, and made great wars; thou shalt not build a house unto my name, because thou hast shed 9 much blood on the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies around; for Solomon shall be his name, and I will give peace and rest unto 10 Israel in his days. He shall build a house to my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom 11 over Israel for ever. Now, my son, the LORD be with thee; and prosper 12 thou, and build the house of the Lord thy God, as He hath said of thee. Also the LORD will give thee wisdom and understanding, and ordain thee over 13 Israel, that thou mayest keep the law of the LORD thy God. Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord commanded Moses concerning Israel: be firm and strong; fear not, nor 14 be dismayed. And, behold, in my trouble I have prepared for the house of the LORD a hundred thousand talents of gold, and a thousand thousand talents of silver, and of brass and of iron without weight; for it is in abundance: and I have prepared timber and stone, and thou shalt add thereto. 15 And with thee are workers in abundance, hewers and carvers of stone and of 16 timber, and all skilful men in all work. Of the gold, the silver, and the brass, and the iron there is no number: arise and do, and the LORD be with thee.

17 And David commanded all the princes of Israel to help Solomon his son: 18 Is not the LORD your God with you? and hath He not given you rest on every side? For He hath given the inhabitants of the land into my hand;<sup>2</sup> 19 and the land is subdued before the LORD, and before His people. Now give your heart and your soul to seek the LORD your God; and arise and build the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

<sup>1</sup> בְּנִי, according to the *Keri*; the *Kethib* has בְּנִי, "unto Solomon his son;" but it scarcely de-erve the preference,

as בְּנִי might easily arise from בְּנִי לְשֵׁלֶמָה, ver. 6.

<sup>2</sup> So the Masoretic text and a part of the mss. of the Sept. (A<sup>2</sup> F X: is *χρησι μωσ*). But the Sept. cod. Vat., Vulg., *luther*, etc.: "into your hands."

EXEGETICAL.

1. Connection with the Forgoing Section: ver. 1.—The present chapter, which opens the second

half of David's history referring to the inner side of his government, is, by its introductory verse, closely connected with the foregoing account of the pestilence, and the consequent elevation of

the floor of Ornan to be the place of sacrifice for the king. The further accounts, relating directly or indirectly to the security of David's kingdom for his successor, to the end of the book, are thus in a suitable way connected with the last-mentioned important event in the external history of the government of David.—*This is the house of the Lord God*, or: "shall be a house of the Lord God." David gives this determination to the former threshing-floor on the same ground that moved Jacob to consecrate his resting-place at Luz to be a Bethel (Gen. xxviii. 17), because Jehovah had there revealed to him His saving presence.

2. *The Preparation of Materials for the future Temple*: vers. 2-5.—*And David commanded to gather the strangers that were in the land of Israel*, the descendants of the Canaanites subdued in the conquest of the land, who lived as bondmen under his government; comp. 2 Chron. viii. 7-10 and ch. ii. 16, 17, where the number of these bondmen under Solomon is stated to be 150,000, whom he employed as bearers and workmen in building the temple.—*Masons to hew square stones*. Comp. 1 Kings v. 17, 31; also the simple *בָּנִים*, square stones, 1 Kings vi. 36,

vii. 9 ff.; Ex. xx. 25; Isa. ix. 9.—Ver. 3. *For the nails for the doors of the gates, and for braces*.

*לְמַחְבְּרוֹת*, properly, "for joining things" (Sept.

*εἰσροής*; more correctly Vulg. *commissuras atque juncturas*); comp. 2 Chron. xxxiv. 11, where, however, braces of wood are meant.—Ver. 4. *For the Zidonians and Tyrians* (= Phenicians; comp. Ezra iii. 7) *brought much cedar-wood to David*; this at first naturally, as an article of trade for the exports of Palestine, corn, wine, fruit, etc., not yet by a contract of supply for building the temple, such as Solomon afterwards made with Hiram, 1 Kings v. 15 ff.—Ver. 5. *Solomon my son is young and tender*. So (עָרֵךְ)

*עָרֵךְ*, *parvulus et delicatus*, Vulg.) David names Solomon also, ch. xxix. 1, in one of his last speeches to the people, although, born shortly after the Syrian Ammonite wars (2 Sam. xii. 24), he must have been at this time, shortly before David's end, above twenty years of age. But even shortly after the beginning of his reign, Solomon calls himself *עָרֵךְ קָטָן*, 1 Kings iii. 7;

comp., for example, also Benjamin, Gen. xliii. 44; Joshua, Ex. xxxiii. 11; Rehoboam, 2 Chron. xiii. 7, etc.—*And the house to be builded for the Lord must be highly magnificent* (properly, "great to make"). *לְמַעַלָּה*, properly, "upward," "above

measure great;" comp. on xiv. 2.—*For name and glory in all countries*, that it tend to the glory of the Lord in all countries; comp. xiv. 17.—*I will now prepare for it*. The meaning of this cheerful offering is somewhat weakened, if, with the Vulg. (*præparabo ergo*, etc.) and Luther ("therefore will I make preparation"), we take *אֶעֱבֹד* as a particle of inference.

3. *The Charge to Solomon to build the Temple*: vers. 6-16. This charge is obviously to be regarded as given to Solomon shortly before the death of David; see the *לְמַעַלָּה כְּאוֹרֵךְ* at the close of

ver. 5. The whole address on to ver. 16, besides being a legacy of the predecessor to his successor, is therefore to be regarded in some measure as parallel to 1 Kings ii. 2-9, and as essentially contemporary with the contents of ch. xxviii. and xxix. of our book. On its perhaps not strictly historical but ideal character, which is common to it with those addresses of David in ch. xxviii. and xxix., see Introd. § 6, No. 6.—Ver. 7. On the *כְּרִי* to be preferred to the *כֶּתִיב*, see

Crit. Note.—*I had it in mind*, literally, "I, it was in my heart;" quite so (with the same emphatic position of *לִּי* before *לְכַבֵּד* (עָם) also ch. xxviii. 2.

The phrase: "it is or was in my heart." for: "I have (had) in mind," appears also in 2 Chron. i. 11, vi. 7 f., ix. 1, xxiv. 4, xxix. 10, as in other historical books, Josh. xiv. 7; 1 Kings xvii. 17 f., x. 2.—Ver. 8. *But the word of the Lord came unto me, saying*. What was a historical necessity in the course of David's government is by this concrete description referred to a definite word of the Lord communicated somewhere and sometime to David, as in ch. xxviii. 3 (comp. 1 Kings v. 17). It is not necessary to seek a definite place, where such a divine command was at least intimated to him. What Nathan says, xvii. 4 ff., of David's wars, concerns only the help which God gave him in these, but does not give prominence to the circumstance that he was by those frequent wars unfitted for building the temple. Comp. also Hengstenb. *Gesch. des Reiches Gottes*, iii. 124.—Ver. 9. *Behold, a son shall be born to thee*.

The participle (*נִלְוֶה*) is here in the sense of the future; comp. ver. 19 and 1 Kings xiii. 2.—*Who shall be a man of rest*, not a man who makes rest (Jer. li. 59; comp. Hitzig on this passage), but, as the sequel shows, a man who enjoys rest, who has the blessings of peace, and therefore rightly bears his name *שְׁלֹמֹה*. Comp. the description of the profound peace during the reign of Solomon, 1 Kings v. 4 f.—On ver. 10, comp. ch. xvii. 12 f., which prediction of Nathan is briefly repeated in our passage.—Ver. 11. *The Lord be with thee* (comp. vers. 16, 18); and *prosper thou*; comp. ver. 13; Josh. i. 8; and lastly, on *יָרָךְ*

*עַל*, to charge any one, ver. 8 (*עָלָה*) and xl. 10.—Ver. 12. *Also the Lord will give thee wisdom and understanding*; the same terms are so connected in 2 Chron. ii. 11. The fulfilment of this prophecy, as of the similar one of Nathan (2 Sam. vii. 11), see in 1 Kings iii. 5 ff.—*That thou mayest keep the law of the Lord*, properly, "and to keep the law," etc. Comp., on this continuation of the

*verb fin.* by the *inf.* with *לְ*, Ew. § 351, c.—

Ver. 13. *If thou takest heed to fulfil* ("to do") *the statutes and judgments*. The language here frequently coincides with the prescriptions and promises of Deuteronomy; comp. Deut. iv. 1, v. 1, vii. 4, 11, xi. 32; and respecting the closing admonition: "be firm and strong," Deut. xxxi. 6, 8; Josh. i. 7, etc.—Ver. 14. *And behold, in my trouble, etc.* So is *בְּטָרְסָה* to be taken here

(comp. Gen. xxxi. 42, and the parallel meaning, ch. xxix. 2), not "in my labour," as the Sept.,

Vulg., and Luther have misunderstood the phrase. The following numbers, 100,000 talents of gold and 1,000,000 talents of silver, are only free from the suspicion of wilful exaggeration by the Chronist or an error of transcription, if we are permitted to introduce a reckoning according to other, that is, smaller units than those customary in the O. T. (comp. Introd. § 6, No. 5). If we reckon the talent (כֶּכֶר) of silver at 3000 shekels of silver,

according to the usual Mosaic or sacred value of about 2s. 3½d. each, it would amount to £342, and therefore 1,000,000 such silver talents would make the large sum of £342,000,000; and 100,000 talents of gold, if the gold shekel be sixteen times that of silver, would reach the still higher sum of £547,500,000. The gold and silver thus gathered by David would amount to £889,500,000, a sum incredibly high for the requirements of worship at that time. On the contrary, if we assume, with Keil, that the present shekel is not the sacred (Mosaic) but the civil so-called shekel, after the king's weight, and that these royal shekels were only half as weighty as the others, and so equal in weight and value to the bekah or Mosaic half-shekel (Ex. xxxviii. 26),—an assumption that seems to be corroborated by the comparison of 1 Kings x. 17 with 2 Chron. ix. 16,<sup>1</sup> the sum named is reduced by at least a half. That so large a sum gathered and saved by David is not inconceivable, but has its parallel in other high sums of oriental antiquity, Movers (*Die Phönizier*, ii. 3, p. 45 ff.) and Keil (p. 182 f. of his *Comment.*) have rendered probable by examples from the history of Persia and Syria, those exceedingly rich countries adjacent to the kingdom of David; comp. the £34,000 of gold and 500,000 talents of silver which Cyrus seized in the conquest of Athens (Varro, in Plin. *Hist. Nat.* xxxii. 15), the 40,000 talents of uncoined gold and silver and 9000 talents of coined silver which Alexander seized in Susa alone, the 120,000 talents which the same conqueror acquired in Persepolis; likewise the colossal treasures of Syria, with its numerous great idols of solid gold, its gold shields for the servants of Hadadezer, 2 Sam. viii. 7 ff., its gold pins as ornaments of the boots of the common soldiers of an Antiochus the Great, etc. At all events, it is hasty in Bertheau, who, besides, commits a great error in asserting that 5000 millions of thalers (about £750,000,000) would suffice to pay off the debt of all European states, to deny the credibility of the present high numbers, and suppose that they could be “nothing but the first circumlocution of the notion, ‘great, exceedingly great,’—a circumlocution that may still be heard in the mouth of those who have not reflected on the value and import of the numbers, and therefore deal quite freely with thousands and hundred thousands.” Neither the fact that Solomon's annual revenue amounted only to 666 talents of gold, nor that the queen of Sheba made him a present of 120 talents of gold (comp. 1 Kings x. 10, 14; 2 Chron. ix. 9), is sufficient to confirm this suspicion of a boastful exaggeration

as the ground of the present statements. For, besides the 666 talents in gold expressly mentioned in those passages, Solomon must have had still other revenues considerably higher in their total amount (especially from tolls and tributes of the subject nations); but the value of a single gift in money and precious metals cannot in itself be compared with that of a great treasure amassed during several years. And should not David have actually contemplated the foundation of a temple treasure, of which the surplus remaining after defraying the cost of building should be kept in the sanctuary, and saved for covering the future expenses of it (as Solomon actually did after the building was finished with the money remaining over, 2 Chron. v. 1; 1 Kings vii. 51), and therefore have accumulated so vast a sum? Comp. that which is expressly reported to this effect, and see Keil's full discussion of all questions and opinions on this matter (pp. 181-184).—*And thou shalt add thereto.* That Solomon followed this advice of his father, to add to the building materials, is clear from 2 Chron. ii., where also the activity of the here (ver. 15, and in ver. 2) mentioned workers in stone and wood, as well as the “skilful men in all work” (חֲכָמִים, to denote

the ingenious mastery in the crafts of building and figuring, as in Bezaleel, Ex. xxxi. 3), is again mentioned.—Ver. 16. *Of the gold, the silver, and the brass, and the iron, there is no number,* properly, “for gold,” etc. The ה before the several words serves to make more prominent that which is hitherto enumerated (Ew. § 310, a). On the following קָם וַיֵּשֶׁה, “arise and do,” comp. Ezra

x. 4. 4. *Invitation to the Princes of Israel to aid in the building of the Temple:* vers. 17-19.—*Is not the Lord your God with you?* The remembrance of God's former grace toward the people is a ground for the invitation. That the words communicated here and in ver. 19 are David's words to the princes, is sufficiently clear even without

לְאָחֵר from the foregoing וַיֵּצֵא; comp. the same immediate introduction of the address in xxiii. 4. *He hath given the inhabitants of the land into my hand,* the Canaanites, Jebusites, Philistines; comp. xiv. 10 f., Josh. ii. 24, as on the following: “the land is subdued,” Josh. xviii. 1, Num. xxxii. 22, 29.—Ver. 19. *Now give your heart and soul to seek the Lord your God;* comp. 2 Chron. xvii. 4, Ezra iv. 2, where the same construction of הָרָשׁ with הָ is found, whereas elsewhere it usually has the simple acc. of the object after it (xvi. 12, xxi. 30, etc.).—*To bring the ark of the covenant* (xv. 1; 2 Chron. v. 2)... *into the house,* etc. הָ in לְבַיִת stands (as in Josh. iv. 5) for אֵל, and is not perhaps *nota accusativi* (Berth.), as הָרִבָּא is never constructed with the acc. loci, but with אֵל, or with the acc. and הָ local. For the future sense of הָרִבְּנָה, comp. on ver. 9.

<sup>1</sup> See Meiss Maimon. *Constitutiones de sicilia*,—quas illustravit Jo. Egers, Lugd. Bat. 1718, p. 19, and comp. the remarks on 2 Chron. iii. 3 concerning the relation of the older (sacred or Mosaic) cubit to the shorter civil cubit of later times. [In the text, English money has been substituted for foreign.]

*A. Distribution of the Levites and Priests, and Order of their Service: ch. xxiii.-xxvi.*

CH. XXIII. 1. And David was old and full of days, and he made his son Solomon king over Israel.

*1. Enumeration of the Levites, and Arrangement of their Work: vers. 2-5.*

2 And he gathered all the princes of Israel, and the priests and the Levites.  
3 And the Levites were numbered from the age of thirty years and upwards;  
4 and their number by their polls in men was thirty and eight thousand. Of these, twenty and four thousand were to oversee the work of the house of the  
5 Lord, and six thousand were to be officers and judges. And four thousand porters; and four thousand praising the LORD with instruments which I have made<sup>1</sup> for praise.

*2. The Twenty-four Houses of the Levites: vers. 6-23.*

6 And David divided them<sup>2</sup> into courses for the sons of Levi, for Gershon, Kohath, and Merari.  
7, 8 Of the Gershonites were Ladan and Shimi. The sons of Ladan were the  
9 chief Jehiel, and Zetham, and Joel, three. The sons of Shimi were Shelomith,<sup>3</sup> and Haziël, and Haran, three: these were the chiefs of the fathers for Ladan.  
10 And the sons of Shimi were Jahath, Zina, and Jeush, and Beriah: these four  
11 were Shimi's sons. And Jahath was the chief, and Zizah the second; and Jeush and Beriah had not many sons; and they formed one father-house and one class.  
12, 13 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, four. The sons of Amram: Aaron and Moses; and Aaron was separated to sanctify him as most holy, he and his sons for ever, to burn incense before the LORD, to minister to Him, and to bless in His name for ever. And Moses, the man of  
14 God, his sons were called after the tribe of Levi. The sons of Moses were  
15 Gershom and Eliezer. Of the sons of Gershom, Shebuel was the chief. And the sons of Eliezer were Rehabiah the chief: and Eliezer had no other sons;  
16, 17 but the sons of Rehabiah were very many. The sons of Izhar, Shelomith the  
18 chief. The sons of Hebron: Jeriah the first, Amariah the second, Jahaziel  
19 the third, Jekamam the fourth. The sons of Uzziel: Micah the first, and  
20 Jesiah the second.  
21 The sons of Merari: Mahli and Mushi; the sons of Mahli: Eleazar and  
22 Kish. And Eleazar died, and had no sons, but only daughters; and their  
23 brethren, the sons of Kish, took them. The sons of Mushi: Mahli, and Eder, and Jeremoth, three.

*3. Closing Remarks on the Levites: vers. 24-32.*

24 These are the sons of Levi after their father-houses; the chief of the fathers for those mustered by the number of the names for their polls, doing the work for the service of the house of the LORD from twenty years old and  
25 upwards. For David said, The LORD God of Israel hath given rest to His  
26 people, and He dwelleth in Jerusalem for ever. And also the Levites have  
27 no more to carry the tabernacle, with all its vessels for its service. For, by the last words of David, these were the number of the Levites from twenty  
28 years old and upward. For their post was at the hand of the sons of Aaron, for the service of the house of the LORD, for the courts, and for the chambers, and for the purifying of everything holy, and the work of the service of the  
29 house of God. And for the shew-bread, and the fine flour for meat-offering, and the unleavened cakes, and pancakes, and that which is fried, and all  
30 measures of capacity and length. And to stand every morning to thank and  
31 praise the LORD, and so in the evening. And to offer all burnt-offerings to the LORD for the Sabbaths, for the new moons, and the set feasts by number,

32 after the order of them, continually before the LORD. And they shall keep the charge of the tent of meeting, and the charge of the sanctuary, and the charge of the sons of Aaron their brethren, for the service of the house of the LORD.

4. *The Twenty-four Classes of Priests: ch. xxiv. 1-19.*

CH. XXIV. 1. And for the sons of Aaron, these are the divisions: the sons of Aaron: 2 Nadab and Abihu, Eleazar and Ithamar. But Nadab and Abihu died before 3 their fathers, and had no sons; and Eleazar and Ithamar became priests. And David distributed them, so that Zadok of the sons of Eleazar and Ahimelech 4 of the sons of Ithamar were for their office in their service. And the sons of Eleazar were found more numerous in chief men than the sons of Ithamar; and they were thus divided: for the sons of Eleazar sixteen chiefs of father- 5 houses; and eight of father-houses for the sons of Ithamar. And they divided them by lot, one with the other; for the holy princes and the princes 6 of God were of the sons of Eleazar, and of the sons of Ithamar. And Shemaiah son of Nethaneel, the scribe of the Levites, wrote them before the king and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and the chiefs of the fathers for the priests and for the Levites: one father-house being taken for Eleazar, and one<sup>4</sup> taken for Ithamar.

7, 8 And the first lot came out to Jehoiarib, the second to Jedaiah. The third 9 to Harim, the fourth to Seorim. The fifth to Malchijah, the sixth to 10, 11 Mijamin. The seventh to Hakkoz, the eighth to Abijah. The ninth to 12 Jeshuah, the tenth to Shecaniah. The eleventh to Eliashib, the twelfth to 13, 14 Jakim. The thirteenth to Huppah, the fourteenth to Jeshebab. The 15 fifteenth to Bilgah, the sixteenth to Immer. The seventeenth to Hezir, the 16 eighteenth to Hapizez. The nineteenth to Pethahiah, the twentieth to 17 Jehezkel. The one and twentieth to Jachin, the two and twentieth to Gamul. 18 The three and twentieth to Delaiah, the four and twentieth to Maaziah. 19 These are their offices for their service, to go into the house of the LORD according to their order by Aaron their father, as the LORD God of Israel had commanded him.

5. *The Classes of the Levites: vers. 20-31.*

20 And for the remaining sons of Levi: for the sons of Amram, Shubael; for 21 the sons of Shubael, Jehdeiah. For Rehabiah: for the sons of Rehabiah, the 22 chief was Isshiah. For the Izharites, Shelomoth; for the sons of Shelomoth, 23 Jahath. And the sons [of Hebron]<sup>5</sup>: Jesiah [the first], Amariah the second, 24 Jahaziel the third, Jekamam the fourth. The sons of Uzziel, Micah; for the 25 sons of Micah, Shamir.<sup>6</sup> The brother of Micah was Isshiah; for the sons of 26 Isshiah, Zechariah. The sons of Merari were Mahli and Mushi: the sons of 27 Jaziah, Beno.<sup>7</sup> The sons of Merari, by Jaaziah his son: Shoham,<sup>8</sup> and 28, 29 Zaccur, and Ibri. To Mahli belonged Eleazar;<sup>9</sup> and he had no sons. Con- 30 cerning Kish, the sons of Kish, Jerahmeel. And the sons of Mushi: Mahli, 31 and Eder, and Jerimoth: these were the sons of the Levites after their father-houses. And these also cast lots like their brethren the sons of Aaron, before David the king, and Zadok, and Ahimelech, and the chiefs of the fathers for the priests and for the Levites: the fathers, the chief like his younger brother.

6. *The Twenty-four Classes of Singers: ch. xxv.*

CH. XXV. 1. And David and the captains of the host separated for service the sons of Asaph, and Heman, and Jeduthun, who prophesied<sup>10</sup> with harps, with psalteries, and with cymbals: and the number of the workmen for the service 2 was. For the sons of Asaph: Zaccur, and Joseph, and Nethaniah, and 3 Asharelah; sons of Asaph, under Asaph, who prophesied under the king. For Jeduthun: the sons of Jeduthun were Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, under their father Jeduthun, on the harp who

- 4 prophesied to thank and praise the LORD. For Heman : the sons of Heman Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, 5 Mahazioth. All these were the sons of Heman, the king's seer in the words of God, to lift up the horn : and God gave Heman fourteen sons and three 6 daughters. All these were under their father for song in the house of the LORD, with cymbals, psalteries, and harps for the service of the house of God 7 under the king, with Asaph, and Jeduthun, and Heman. And their number with their brethren that were instructed in singing to the LORD, all that 8 were cunning were two hundred eighty and eight. And they cast lots for the charge, the small as the great, the teacher with the scholar.
- 9 And the first lot came forth for Asaph to Joseph :<sup>11</sup> the second to 10 Gedaliah ; he and his sons and his brethren were twelve. The third to 11 Zaccur, his sons and his brethren, twelve. The fourth to Izri, his sons and 12 his brethren, twelve. The fifth to Nethaniah, his sons and his brethren, 13, 14 twelve. The sixth to Bukkiah, his sons and his brethren, twelve. The 15 seventh to Jesharelah, his sons and his brethren, twelve. The eighth to 16 Jeshaiiah, his sons and his brethren, twelve. The ninth to Mattaniah, his 17 sons and his brethren, twelve. The tenth to Shimei, his sons and his 18 brethren, twelve. The eleventh to Azarel, his sons and his brethren, twelve. 19, 20 The twelfth to Hashabiah, his sons and his brethren, twelve. The thirteenth 21 to Shubael, his sons and his brethren, twelve. The fourteenth to Mattithiah, 22 his sons and his brethren, twelve. The fifteenth to Jerimoth, his sons and 23 his brethren, twelve. The sixteenth to Hananiah, his sons and his brethren, 24 twelve. The seventeenth to Joshbekashah, his sons and his brethren, twelve. 25, 26 The eighteenth to Hanani, his sons and his brethren, twelve. The nineteenth 27 to Mallothi, his sons and his brethren, twelve. The twentieth to Eliathah, 28 his sons and his brethren, twelve. The one and twentieth to Hothir, his sons 29 and his brethren, twelve. The two and twentieth to Giddalti, his sons and 30 his brethren, twelve. The three and twentieth to Mahazioth, his sons and 31 his brethren, twelve. The four and twentieth to Romamti-ezer, his sons and his brethren, twelve.

7. *The Classes of Porters*: ch. xxvi. 1-19.

- CH. XXVI. 1. Concerning the divisions of the porters : to the Korhites was Meshele- 2 miah son of Korah, of the sons of Asaph.<sup>12</sup> And Meshelemiah had sons : Zechariah the first-born, Jediel the second, Zebadiah the third, Jathniel the 3, 4 fourth. Elam the fifth, Jehohanan the sixth, Elieoenai the seventh. And Obed-edom had sons : Shemaiah the first-born, Jehoabad the second, Joah 5 the third, and Sacar the fourth, and Nathaneel the fifth. Ammiel the sixth, 6 Issachar the seventh, Peulthai the eighth ; for God blessed him. And to Shemaiah his son were born sons, that ruled in the house of their father ; for 7 they were valiant men. The sons of Shemaiah : Othni, and Rephael, and 8 Obed, Elzabad,—his brethren, strong men,—Elihu, and Semachiah. All these of the sons of Obed-edom, they and their sons and their brethren, strong men 9 of ability for service, were sixty and two of Obed-edom. And Meshelemiah 10 had sons and brethren, strong men, eighteen. And Hosah, of the sons of Merari, had sons : Shimri the chief ; for he was not the first-born, but his 11 father made him chief. Hilkiyah the second, Tebaliah the third, Zechariah the fourth : all the sons and brethren of Hosah were thirteen.
- 12 To these divisions of the porters, to the chiefs of the men, were the wards 13 like their brethren, to minister in the house of the LORD. And they cast 14 lots, the small as the great, after their father-houses, for every gate. And the lot eastward fell to Shelemiah : and for Zechariah his son, a wise coun- 15 sellor, they cast lots, and his lot came out northward. To Obed-edom south- 16 ward ; and to his sons the house of Asuppim. To Shuppim<sup>13</sup> and to Hosah westward, at the gate Shallecheth, by the causeway of ascent, one ward like 17 another. Eastward were six Levites, northward four a day, southward four

18 a day, and towards Asuppim two and two. At Parbar westward, four on  
19 the causeway, and two at Parbar. These were the divisions of the porters  
for the sons of Kore, and for the sons of Merari.

8. *The Administrators of the Treasures of the Sanctuary, with the Officers for the  
External Business: vers. 20-32.*

20 And the Levites their brethren<sup>14</sup> were over the treasures of the house of  
21 God, and over the treasures of the holy things. The sons of Ladan, the sons  
of the Gershonite of Ladan, chiefs of the father-houses of Ladan the Ger-  
22 shonite, Jehieli. The sons of Jehieli: Zetham, and Joel his brother, over the  
23 treasures of the house of the LORD. Of the Amramites, the Izharites, the  
24 Hebronites, and the Uzzielites. Shebuel son of Gershon, the son of Moses,  
25 was ruler of the treasures. And his brethren by Eliezer were Rehabiah his  
son, and Jeshaiiah his son, and Joram his son, and Zichri his son, and Shelo-  
26 moth<sup>15</sup> his son. This Shelomoth and his brethren were over the treasures of  
the holy things, which David the king had dedicated, and the chiefs of the  
fathers, and<sup>16</sup> the captains of thousands and hundreds, and the captains of  
27 the host. Out of the wars and of the spoil they dedicated to maintain the  
28 house of the LORD. And all that Samuel the seer, and Saul the son of Kish,  
and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; every-  
thing dedicated was under Shelomoth and his brethren.  
29 Of the Izharites was Chenaniah with his sons, for the outer business over  
30 Israel, for officers and judges. Of the Hebronites were Hashabiah and his  
brethren, valiant men, a thousand and seven hundred, for the oversight of  
Israel on this side Jordan westward, for all the business of the LORD, and for  
31 the service of the king. Of the Hebronites was Jeriah the chief; for the  
Hebronites, in their generations for the fathers, in the fortieth year of the  
reign of David, they were sought, and there were found among them men of  
32 valour in Jazer of Gilead. And his brethren, valiant men, two thousand and  
seven hundred fathers of families; and David the king appointed them over  
the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter  
of God, and of the king.

<sup>1</sup> For עֲשִׂיתִי the Sept. (*cecerat*) and Vulg. (*fecerat*) have the 3d person. But see Exeg. Expl.

<sup>2</sup> For יְחִיאלֵם read (here and xxiv. 3) יְחִיאלֵם. See Exeg. Expl.

<sup>3</sup> So the *Keri*: in the *Kethb* the name is Shelomoth. The same difference appears in another Shelomoth, xxvi. 25.

<sup>4</sup> For וְאִתָּן is perhaps to be read וְאִתָּן (with L. Cappell., H. Grotius, Gesen., etc.), as some late and unimportant mss. in de Roset exhibit in the var. lect.

<sup>5</sup> The insertion of חֲבֵרָיו after בְּנֵי (Luther., Berth., and most moderns) is certainly confirmed neither by the Hebrew Cod. nor by the old translations (Sept., Vulg., etc.), but appears necessary from xxiii. 19.

<sup>6</sup> So the *Keri*: the *Kethb* has Shamur: the old Vera (Sept. Σαμὴρ, Vulg. *Samir*) as the *Keri*.

<sup>7</sup> Before בְּנֵי a name seems to have fallen out. The text in vers. 26 and 27 is corrupt. See the Exeg. Expl.

<sup>8</sup> Properly, "and Shoham" (שְׁהָם).

<sup>9</sup> After the name of Eleazar the Sept. (cod. Vat.) adds καὶ Ἰδαμαρ, καὶ Ἀβιθαὶν Ἐλισάφ, a gloss which is wanting in AEFX.

<sup>10</sup> The *Kethb* הַנְּבִיאִים is an error of transcription for the certainly correct *Keri* הַנְּבִיאִים (partic. *Niph.*); comp. the dag. מִנְּבִיאִים in vers. 2 and 3, and see Exeg. Expl.

<sup>11</sup> After הָאֲנָשִׁים, the notice constantly recurring in the following verses: "his sons and his brethren, twelve," appears to have fallen out by an oversight. Yet it is to be observed that this notice in ver. 24, after הָאֲנָשִׁים, is different from that in all subsequent cases, namely, "he and his brethren and his sons" (אֲנִי וְאֶחָיו וְבָנָיו before, not בְּנָיו, as afterwards) whence it is probable that the writer did not mention with the first singer the eleven companions, whom he preceded as the twelfth.

<sup>12</sup> For אֲדָם, according to ch. ix. 19, אֲדָמָא appears to have been read, though no external evidence confirms this conjecture.



<sup>13</sup> לְשָׁמִים (Sept. *ἐν Ζαφείρ*; but cod. Vat. *ἐν Δούραρον*) appears to have come into the text by the repetition of the last two syllables of the foregoing לְשָׁמִים, which was perhaps aided by an obscure remembrance of the root שָׁמַם, vii. 12.

<sup>14</sup> So according to the Sept. (Kal of *Αντωνίου ἀδελφῶν αὐτοῦ*), which has here certainly the right text; comp. הָאֱלֹהִים אֲחֵיהֶם, 2 Chron. xlix. 34. If the אֲחֵיהֶם of the Masoretic text be original, מְהֵלֵיכִים must have stood in place of הָאֱלֹהִים (comp. the Vulg., which has wholly omitted that הָאֱלֹהִים).

<sup>15</sup> *Kethib*: שְׁלֵמֹת; *Keri*: שְׁלֵמִית (comp. xxiii. 9). The *Kethib* is proved by ver. 26 to be more correct, though the name recurs, ver. 28, as שְׁלֵמִית without variation.

<sup>16</sup> For לְשָׁרֵה־הָאֲלָפִים should apparently be read 'וְשָׂרֵה'; comp. xxix. 6.

#### EXEGETICAL.

PRELIMINARY REMARK, especially regarding the introductory notice, ch. xxiii. 1.—The connected survey of the condition, distribution, and ministerial functions of the tribe of Levi at the end of the reign of David, which fills the four ch. xxiii.—xxvi. (and falls into eight subdivisions, as is noted in the superscriptions of the above translation), is introduced by the statement, ch. xxiii. 1, that the aged and life-weary King David appointed his son Solomon to be king over Israel, formally appointed him his successor on the throne, and regularly delivered over the kingdom to him. The numbering and classification of the Levites, and the order of their service in the sanctuary, appears accordingly to be the principal measure by which David introduces the transference of the kingdom to his successor. A survey of the state of his army and of his military and civil officers (ch. xxvii.) is appended as the second of these measures, after which the final arrangements committed in solemn assembly to Solomon and the heads of the people, referring chiefly to the building of the temple (ch. xxviii., xxix.), form the close of these measures, and the immediate transition to the death of the king (ch. xxix. 26 ff.). As sources in communicating these accounts of the order of the Levites and their service, the Chronist had no doubt liturgical precepts and statistical notes proceeding (mediately or immediately) from David, that כְּתָב יְהוָה, which he mentions, 2 Chron. xxxv. 4, along with a מִקְרָא שְׁלֵמָה, and which we may regard

either as part of the royal annals of this king or as an independent document. Comp. *Introd.* § 5.—*And David was old and full of days.* זָקֵן is here not an adjective, but 3d p. perf. of the verb, as in Gen. xviii. 12; and so שָׁבַע with its accusative of restriction יָמִים, for which elsewhere usually the adj. שָׁבַע יָמִים (Gen. xxxv. 29; Job xii. 17), or even שָׁבַע alone (Gen. xxv. 8).—*He made his son Solomon king over Israel.* This notice does not perhaps forestall the more precise and definite statement of the appointment of Solomon to be king in ch. xxix. 22 (which reports also the mode of appointment, by the anointing of the successor), but forms a general introduction to all that follows to the end of our book (comp. the similar general but not forestal-

ling statement in ch. xxii. 7), and serves to place all that is here related of the Levites, the military and civil officers, under the head of the last will and concluding acts of the king. A statement in many respects similar occurs in John xiii. 1, which characterizes all that follows to the end of this Gospel as a "loving of his own unto the end." Against the opinion of Bertheau, that the Chronist has in our verse given briefly the contents of the narrative 1 Kings i., the remarks of Keil suffice; comp. also our exegetical exposition of ch. xxix. 22.

1. *Enumeration of the Levites, and Arrangement of their Work*: ch. xxiii. 2-5.—*And he gathered all the princes of Israel.* These, the representatives of the tribes, had to co-operate in this mustering and regulation of the Levites, because this was a general concern of the kingdom. The present account concerning the holding of a great *census Levitarum* in a solemn assembly of the spiritual and temporal chiefs of the people, shortly before the end of David, is confirmed by the passage xxvi. 30 f., which speaks specially of the result of this muster "in the fortieth year of the reign of David" with regard to the family of Hebronites in Gilead.—*Ver. 3. And the Levites were numbered from the age of thirty years and upwards.* This accords with the proceeding of Moses, who, Num. iv. 3, 23, 30, 39 ff., likewise numbers the Levites from thirty years of age (to fifty) for service in the sanctuary. But as he had already included younger men, namely, from twenty-five years of age (Num. viii. 23-26), David's muster may also have extended not merely to those of thirty years and upwards, but rather, according to the express statement of ver. 24, reached the Levites of twenty years and upwards. That this later statement does not contradict the present one, and that it is not necessary to amend our passage by inserting עָשָׂרִים for שְׁלֹשִׁים (Keil), see on ver. 24.—*By their polls in men*, thus excluding women and children; the לְנַכְרִים defining more exactly the לְגִלְגָּלָתָם.—*Ver. 4 f.* contain the words of the king, as appears from the 1st perf. עָשִׂיתִי at the end of ver. 5, for which the Sept. and Vulg. have unnecessarily, and only from ignorance of the true state of the matter, substituted the third person.—*Of these, twenty and four thousand were to oversee the work of the house of the Lord,* the duties of the Levitical temple service in general, to which belonged not—a. the proper priestly

functions (xxiv. 1-19); *b.* those of the Levitical civil and judicial officers (the שְׂטָרִים and שֹׁפְטִים, ver. 46; comp. xxvi. 29-32); *c.* those of the porters (ver. 5a; comp. xxvi.); *d.* those of the singers and musicians (ver. 5; comp. xxv.).—*With instruments, which I have made for praise*, which I have introduced to accompany the sacred singing in the service of God; comp. 2 Chron. xxix. 26; Neh. xii. 36; also Amos vi. 5, where David is mentioned as inventor of sacred musical instruments.

2. *The Twenty-four Houses of the Levites:* ch. xxiii. 6-23.—*And David divided them into courses for the sons of Levi.* In his new muster and order of the Levitical houses he thus founded upon the three old well-known branches of this tribe (comp. v. 27-vi. 15). יְהִלְקִים, for which,

here and xxiv. 3, R. D. Kimchi would read rather יְהִלְקִים (see Crit. Note), stands for יְהִלְקִים

(comp. ch. xxiv. 4, 5), and is merely a by-form of the imperf. *Kal*, not *Piel*, as Ges. and Ew. think. Bertheau asserts that not all the Levites, but only the 24,000 specially appointed for the service in the house of the Lord, are to be regarded as the object of יְהִלְקִים; and, in fact, ver. 24 appears to favour this, as well as the circumstance that a great part of the names here enumerated recur in xxiv. 20-31 and xxvi. 20-28; whereas in the enumeration of the twenty-four classes of singers (xxv.), porters (xxvi. 1-19), and officers, and judges (xxvi. 29-32), quite other names occur. What Keil adduces against this (p. 188) is by no means sufficient to invalidate it.—*a.* The Houses of the Gershonites: vers. 7-11.—*Of the Gershonites were Ladan and Shimi.* In ch. vi. 2, as already in Ex. vi. 17, Num. iii. 18, these two sons and founders of the two chief branches of the Gershonites are called Libni and Shimi. Our Ladan appears not to be identical with Libni, but rather to have been a descendant of this son of Gershon, after whom, in David's time, a greater branch of the family was named. Vers. 8, 9 analyze this branch of the Ladanites as falling into the two chief stems of the sons of Ladan and the sons of Shimi, a descendant of Libni, by name Shimi, not the brother of Ladan or Libni named in ver. 7, whose branch is more fully described in vers. 10, 11. Those belonging to the branch of Ladan fall altogether into six houses, namely, three of the sons of Ladan (ver. 8) and three of the sons of Shimi (ver. 9). On the contrary, the descendants of the other Shimi (brother of Ladan, ver. 10) form only four, or rather only three, houses, as the two youngest of the families belonging to them, Jesh and Beriah, from their numerical weakness, are included in one house, and also in one class (פְּקָדָה, ver. 11). The Gershonites,

therefore, in David's time counted in all nine houses.—*b.* The Houses of the Kohathites: vers. 12-20.—*Amram, Izhar, Hebron, and Uzziel.* So are the four sons of Kohath named also in v. 28, vi. 3, and previously in Ex. vi. 18; Num. iii. 27.—*Aaron was separated to sanctify him as most holy.* So is לְהַקְדִּישׁוֹ לַיהוָה קֹדֶשׁ קָדָשִׁים to be under-

ministering in the most holy place (Vulg. *ut ministraret in sancto sanctorum*; likewise the Peschito), nor from his appointment to consecrate the most holy utensils (Clericus, against which see Hengsten. *Christol.* ii. 50, and Keil on the passage).—*And to bless in His name for ever*, in Jehovah's name, to pronounce the blessing on the community (after the prescription of Moses, Num. vi. 23, xvi. 2; Deut. xxi. 5); not to bless the name of Jehovah, or call upon Him, as Ges. and Berth. think.—Ver. 14. *And Moses the man of God, his sons were called after the tribe of Levi*, were reckoned among the simple Levites, and not among the priests. On נִקְרָא, comp. Gen.

xlvi. 6; Ezra ii. 61; Neh. vii. 63.—Ver. 15. *Of the sons of Gershom, Shebuel was the chief*, properly, "Gershom's sons, Shebuel the chief;" comp. the numerous cases in which "sons" are announced, and yet only one follows, as ch. ii. 31, etc. That, moreover, Gershom had other sons, who were reckoned with the house of Shebuel (or Shubael, as he is called in ch. xxiv. 20), appears to follow from ver. 17, where it is expressly said of Eliezer that he had no sons besides Rehabiah. Shebuel and Rehabiah therefore were the names of the houses of the family of Amram that sprang from Moses. To these two non-sacerdotal houses of the Kohathites are to be added, according to vers. 18-20, of the family of Izhar, the house of Shelomith (or Shelomoth, ch. xxiv. 22); of the family of Hebron four houses, Jeriah, Amariah, Jahaziel, and Jekamam; of the family of Uzziel two, Micah and Jesiah,—in all, nine Levitical houses of Kohathite origin.—*c.* The Houses of the Merarites: vers. 21-23.—*The sons of Merari: Mahli and Mushi.* So are called the two sons of Merari also, vi. 4; Ex. vi. 19; Num. iii. 33; whereas in xxiv. 27 a third son of Merari is named, Jaaziah, the founder of the three houses of Shoham, Zaccur and Ibri. The conjecture is obvious, that the name of this Jaaziah with his three sons has fallen out of our passage by an old oversight, as Bertheau assumes when he supplements the text of our passage from ch. xxiv. 26, 27. But, 1. The Sept., Vulg., and Syr. present our text, that gives only two sons of Merari; 2. The books of Moses, and indeed the whole of the Old Testament elsewhere, know nothing of a third son of Merari and his descendants; 3. The passage xxiv. 26, 27 bears manifest traces of an interpolation in itself, by which the name Jaaziah must have come into the text; 4. The names of the supposed sons of Jaaziah occur nowhere else, with the exception of Zaccur alone (see xxv. 2); 5. The only gain that the assumption of the names in question into our text could be,—that, namely, the number of the Merarite houses should be brought up to six, and so a total of twenty-four houses of Levites should be shown in our section (nine Gershonite, nine Kohathite, and six Merarite), analogous to the number of twenty-four houses and classes of priests (ch. xxiv.), and of twenty-four classes of singers (ch. xxv.), and corresponding with the express assertion of Josephus (*Antiq.* vii. 14. 7), that David divided the Levites into twenty-four classes,—this single gain is lost by this, that there should be not twenty-four but twenty-five houses resulting from the addition of the three sons of Jaaziah, as our passage (vers. 21-23) derives not three but four houses from Merari: one from Mahli (named

after Eleazar the father of the heiress, or after his brother Kish, and then after Jerahmeel, chief son of this Kish; see xxiv. 29), and three from Mushi, namely, Mahli, Eder, and Jeremoth. Now of these three sons of Mushi, Bertheau will certainly exclude from the text the first, Mahli, on account of his identity of name with Mahli the brother of Mushi, to obtain the desired result of six Merurite houses; but the arbitrariness of this procedure is obviously greater and more unjustifiable than the boldness of our condemnation of the vers. 26 and 27 in ch. xxiv. as interpolated, that has sufficient ground in the clearly corrupt text of this verse. It necessarily follows that our action yields only four Merurite, and therefore in all only twenty-two Levitical houses.

3. *Closing Remarks respecting the Levites:* ch. xxiii. 24-32.—*These are the sons of Levi . . . for those mustered,* לְקַדְרֵיהֶם (comp. Ex. xxx. 14,

Num. i. 21 ff., as on the following words: "by the number of the names," Num. i. 18, iii. 43).—*Doing the work for the service of the house of the*

*Lord.* עֲשֵׂה הַמְלָאכָה is, as also in 2 Chron.

xxxiv. 10, 13, Ezra iii. 9, Neh. ii. 16, not sing. but plur. = עֲשֵׂה הַמְלָכָה, and differing only in writing

from this regular form (that occurs, for example, 2 Chron. xxiv. 13); comp. Ew. § 16, b.—*From twenty years old and upwards.* This statement, that the twentieth year is fixed as the starting-point for the entrance of the Levites on their official duties, is more exactly explained in the following words, by reference to the lighter labour which fell upon the Levites when the wandering life of the wilderness ceased,—a conclusion that is not fully expressed, but indicated clearly enough by vers. 25, 26.—Ver. 27. *For by the last words of David these were,* etc. Thus it is obvious we are to understand the orders of David issued shortly before his end by the words בְּרַבְרֵי יְהוָה

הָאֲחֻרָּיִים (with the Vulg.: *juxta præcepta David novissima*, and so Clericus, J. H. Mich., Keil, etc.), not "in the later histories of David" (Kimchi, Berth.),—a conception which imports into the text a thought quite foreign to the context, and by no means justified by referring to ch. xxix. 29. Even because a last arrangement of David is now expressly named as the ground of the introduction of Levites of twenty years into the sacred service, it is to be assumed that that statement in ver. 3 respecting the entrants at the age of thirty years refers to an earlier numeration, in which David had adhered to the legal determination in Num. iii. 23, 30 (so Kimchi, J. H. Mich., and others), though the words and the connection of that passage, especially the circumstance that there the number 38,000 is given as the result of the muster, and that here no greater number takes its place, may not appear to favour such a distinction between an earlier and a later muster. It is conceivable, though not indicated by our author, that David may have established a distinction of classes, in such a way that he introduced the Levites of twenty years to the lower and easier duties, and those of thirty years to the higher and holier functions. At all events, any mode of harmonizing the two accounts appears more reasonable than the expedient of Bertheau,

that the Chronist placed side by side two different accounts, the one giving twenty, the other thirty, years, without explanation as they were found in his sources, or than the emendation of Keil, who changes עֲשֵׂה, ver. 3, into עֲשֵׂה.

—Vers. 28-31. Here follows an enumeration of the duties to be performed by the Levites, rising from the lower and more external (referring to the court and its chambers, to purification and the like) to the higher, and closing with the assistance given in the sacrifices of the great feasts.—*And for the shew-bread*, that is, the preparation, not the presentation of it, which belonged exclusively to the priests (Lev. xxiv. 8 ff.).—*And pancakes*, properly, "the pan," comp. Lev. ii. 5.—*And that which is fried* (Lev. vi. 14), and all measures of capacity and length, for measuring flour, oil, and wine, which were added to the sacrifices, which the Levites had to clean and keep (comp. Ex. xxix. 40, xxx. 24; Lev. xix. 35).—*And to stand every morning to thank and praise the Lord.* This naturally refers to the duties of the 4000 Levitical singers and musicians (ver. 5; comp. ch. xxv.); for here are enumerated the offices of all classes of the Levites, not merely of the 24,000 (against Berth.).—*And to offer all burnt-offerings to the Lord.* "Hereby the Levites were obliged to prepare the requisite number of victims, to examine the fitness of them, to slay the animals, to flay them, etc." (Keil.).—*By number after the order of them continually before the Lord*, that is, by number as they are to be presented continually before the Lord, according to the prescriptions of the law regarding them. The תָּמִיד continually refers to "the

offering" (הַעֲלֹת עֹלֹת) as a business recurring regularly on the appointed day; comp. עֹלֹת תָּמִיד, Num. xxvii. 6, etc.—Ver. 32. *And they shall keep the charge of the tent of meeting* ("the temple," comp. Num. xvii. 4), and the charge of the sanctuary (of all holy things connected with worship, Num. xviii. 5), and the charge of the sons of Aaron (the care of all that the priests enjoin upon them, all the help given to the priests). On this particular recapitulation of all the functions of the Levites, comp. the similar passage, Num. xviii. 3 ff.

4. *The Twenty-four Classes of Priests:* ch. xxiv. 1-19.—The enumeration of these follows quite suitably after the foregoing passage, particularly after ch. xxiii. 32; comp. the "sons of Aaron" with that in ver. 1 of our chapter.—*The sons of Aaron: Nadab and Abihu*, etc. Comp. on this introduction to the Davidic regulations referring to the Mosaic time in vers. 1 and 2, ch. v. 29, and Ex. vi. 23; Lev. x. 1; Num. iii. 4.—Ver. 3. *And David distributed them, so that Zadok of the sons of Eleazar.* For יִזְחָלְקָם, comp. on xxiii. 6; for Zadok and Abiathar, on v. 30, xvi. 39, xviii. 16; for מְסִכֶּה, official class, on xxiii. 11.—Ver. 4.

*And the sons of Eleazar were found more numerous in chief men.* These "men" (זְבָרִים), of whom Eleazar had twice as many in heads or chiefs (רִאשִׁים) as Ithamar, are the chiefs, not of the great complex of families or houses (Berth.), but of the several families, the fathers, chiefs of

the several priestly homes.—Ver. 5. *And they divided them.* The subject is David, Zadok, and Ahimelech, to whom naturally this matter belonged.—*One with the other*, literally, “these with those,” those of Eleazar with those of Ithamar; comp. xxv. 8.—*For the holy princes and the princes of God.* On the former phrase, comp. Isa. xlii. 28, and the parallel phrase: “princes of the priests,” שְׂרֵי הַכֹּהֲנִים, 2 Chron.

xxvi. 14; on the second (Sept. ἄρχοντες ὑψίστου), the equivalent: “high priests, upper priests.” For the princes of priests and high priests from Ithamar, who were far behind those of the line of Eleazar in number and importance, comp. on v. 30.—Ver. 6. *Wrote them*, namely, the classes, as the lot determined.—*One father-house being taken for Eleazar and one for Ithamar*, that is, alternately, from the urn containing the lots for Eleazar, and then from that containing the lots for Ithamar (so אֶחָד signifies; comp.

Num. xxi. 30, 47), that none might seem preferred before the other. And, indeed, this alternation in drawing the lots might have been so managed, that, on account of the double number of the families of Eleazar, two lots for Eleazar might be drawn for every one for Ithamar (comp. Berth.). Whether this mode of drawing lots be indicated by the doubling of the אֶחָד

in the second place (וְאֶחָד אֶחָד לְאִיתָמָר), as Berth. thinks, is more than doubtful. Notwithstanding the almost universal agreement of the mss. respecting this double אֶחָד, and the fact that the old translators and the Rabbis did not understand the passage, the alteration of the first אֶחָד into אֶחָד (see Crit. Note) appears

to be the only means of obtaining a correct conception of these otherwise dark words.—Ver. 7 ff. The names of the twenty-four classes are now given in order, as they were settled by lot.—*And the first lot came out of the urn*; comp. for צֶאֱרָא in this sense, Josh. xvi. 1, xix. 1. Jehoiarib and Jedaiah, the names of the first two classes, are so named together in ch. ix. 10. For Jedaiah, comp., besides Ezra ii. 36, Neh. vii. 39; for Jehoiarib, as the class from which Mattathias and the Macabees sprang, 1 Macc. ii. 1; for Abijah, as the class of Zacharias the father of John the Baptist, Luke i. 5; for the classes of Immer (ver. 14) and Jachin (ver. 17), ch. ix. 10, 12. Some of the twenty-four classes never occur again, namely, Seorim (ver. 8), Jeshebab (ver. 13), and Hapizez (ver. 15), some at least not among the priests, as Mijamin (ver. 9), Huppah (ver. 13), and Gamul (ver. 17). With respect to the name Pethahiah (ver. 16), Holzhausen (*Die Weissagungen des Joel übers. und erklärt*, Gött. 1829) has propounded the quite arbitrary conjecture that it is identical with Pethuel (פֶּתוּאֵל = פֶּתַח־יְהוּה) the father of the prophet Joel,—a conjecture which is of almost as much value as that of Raschi, who would identify Pethuel the father of Joel with Samuel (comp. R. Wünsche, *Die Weissagungen des Joel*, 1872, p. 1).—Ver. 19. *According to their order by Aaron their father, as the Lord . . . had commanded him.* Comp. the words occurring so often in the law: “And the Lord said unto Moses and Aaron” (for example, Num. iv. 1, 17), and

similar Pentateuchic testimonies for the regulation of the priestly service according to the divine command.—The credibility of the present statements of the Chronist regarding the origin of the twenty-four classes of priests, and their order in the service by David, is attested by Ezek. viii. 16-18 (see the exposition of the passage), Neh. xii. 1-7, 12-21, and by Josephus, *Antiq.* vii. 14. 7: διότι οὗτοι οἱ μαρτυροῦντες ἄχρι τῆς σήμερον ἡμῶν. Against the assertion made by de Wette and Gramberg, and defended by Herzberg (*Gesch. des V. Israel*, i. 381 ff.), that the twenty-four classes originated after the exile, see Movers, *Chronik*, p. 279 ff., and Oehler in Herzog's *Real-Encycl.* xii. 185 ff.

5. *The Classes of the Levites*: ch. xxiv. 20-31.—*And for the remaining sons of Levi*, after the enumeration of the priests. By this might be understood all the Levites except the family of Aaron or the priests; but as in the two following chapters the twenty-four orders of singers and the divisions of the porters and of those charged with external duties are enumerated apart, it seems necessary to suppose that the present section speaks only of the Levites employed in worship, and not of the whole body. They are “the brethren of Aaron,” the Levites specially assigned to the priests as assistants in divine service, whose division into classes is here described. Only on this assumption is explained the otherwise very surprising, indeed inconceivable, incompleteness of the present list of Levitical classes, compared with that of the Levitical houses named in xxiii. 6-23, which embraces all the three families, the Kohathites, the Merarites, and the Gershonites, whereas the Gershonites are wholly excluded from the present list. This exclusion seems to have its ground in this, that, xxvi. 20 ff., several Gershonite houses had the charge over the treasures of the sanctuary, and also the duties of officers and judges (although this is not expressly stated) were partly discharged by the Gershonites. So at least Keil, whereas others certainly, as Berth., regard our list as laid out for a full enumeration of all the Levitical classes or houses, but from some cause (perhaps “because the author was not able to make out all the names of the classes”) no longer fully preserved. The list, for the at least often defective character of which the elucidation of the details will afford more than one proof, begins after omitting the Gershonites, ver. 20, at once with the classes of the Kohathites.—*For the sons of Amram, Shubael* was the chief or head of a class; obviously the son of Gershom son of Moses, therefore grandson of Amram, who is called Shebuel xxiii. 16. The same double spelling of this name is found also xxv. 4, 20, in a family of singers of the house of Heman. As chief of the class springing from Shubael was, in David's time, Jehdeiah, a person otherwise unknown, whose name, xxvii. 30, is also borne by an officer of David.—Ver. 21 ff. Other chiefs of classes are now named—1. For the Amramite class, Isshiah (different from the one named ver. 25). 2. For the Izharite class, Jahath (ver. 22). 3. For the Uzzielite class of Micah, Shamir (ver. 24). 4. For the Uzzielite class of Isshiah, Zechariah (ver. 25). In this kind of enumeration, it is strange that in ver. 23, where we should expect to find the chiefs of some classes of the great Hebronite family (xxiii. 19), only the names of the four chiefs or

founders of the Hebronite houses, Jemiah, Amariah, Jahaziel, and Jekamam, are mentioned, quite as in xxiii. 19, and indeed introduced by a mere *וְכֵן* before the name of the first *יִרְיָהוּ*.

There can be no doubt that the text is here defective. It is probable that not merely the name *חֲבֵרֹן* is to be inserted after *וְכֵן* (see Crit. Note),

but that also the names of the four chiefs in David's time have fallen out after those of the four classes.—Vers. 26, 27 bear still clearer marks of the corruption of the present text, perhaps even of its complete spuriousness, than ver. 23 (comp. partly the Crit. Notes and partly the Exeg. Expl. of xxiii. 21–23). Especially strange is—1. The *וְכֵן יִעֲוִיָּהוּ* in ver. 26b, detached from

that which goes before (instead of *וְכֵן י*). 2.

The *בְּנֵי* in the same place, that cannot possibly

be taken for a proper name (with some older exegetes), but rather indicates that a proper name had fallen out before it. 3. The repetition of *בְּנֵי מְרָרִי* at the beginning of ver. 27, which appears to presume a wholly different mode of enumeration from that which is usual of ver. 20 on. 4. The copula *ו* before *שִׁרְיָם*, as first of

the sons of Jaaziah, in ver. 27b. To all this are to be added the reasons which make improbable the existence of a Jaaziah as third son of Merari along with Mahli and Mushi; see on xxiii. 21 f. The spurious character of the two verses appears therefore almost certain, though they are attested by the Sept., Syr., and the Vulg.—For vers. 28, 29, comp. likewise the remark on xxiii. 21 ff.—Ver. 30. *And the sons of Mushi: Mahli, and Eder, and Jerimoth.* As in ver. 23, so here it is strange to name the houses without stating the chiefs of the classes taken from them. The text appears here also to be defective.—Ver. 31. *And these also cast lots like their brethren the sons of Aaron.* From this manifestation of the quite analogous character of the allotment of the Levites and the priests (vers. 1–19), it is highly probable that the number of the Levitical classes (as also that of the singers in the following chapter) was likewise twenty-four, although in the present text, the partial defectiveness of which is obvious, and needs no further proof, only fifteen chiefs of classes are expressly named.—*The fathers, the chief like his younger brother;* that is, the eldest brother representing the house, as well as his younger brother (for *הַרְאֵשׁ*, in apposition with the father-house, comp. on xxiii. 17, 18). Quite correct in sense the Vulg.: “*tam minores, quam majores; omnes sors aequaliter dividebat.*” That nothing is communicated to us of the order of the several classes, as they were settled by lot, completes the impression of the great defectiveness which characterizes this section.

6. *The Twenty-four Classes of Singers:* ch. xxv.—*And David and the captains of the host separated.* “Captains of the host” (*שָׂרֵי הַצֶּבָא*) are those partakers in the legislative and judicial government of David who were designated, xxiv. 6, merely as “princes,” xxiii. 2, as “princes of Israel.” The designation explains itself from the conception of Israel as the host of the Lord (Ex.

xii. 17, 41), not from that of the Levites as an army, or their doings as a military service (Num. iv. 23).—*The sons of Asaph, and Heman, and Jeduthun.* The *ל* before *אֲסָף* is here *nota accusativi*; comp. Ezra viii. 24. For the genealogy of the three song-masters, of whom Asaph was a Gershonite, Heman a Kohathite, and Jeduthun a Merarite, see vi. 18, 24, 29 ff.—*Who prophesied with harps,* or showed themselves inspired with harps; for “the really artificial play is, like every art, an expression of inspiration or enthusiasm” (Berth.); comp. Ex. xxxi. 3, and for the *Keri* *הַבְּנָאִים* as alone admissible, the Crit. Note.—

*And the number of the workmen for the service was.* For the position of the genitive *אֲנָשֵׁי וְנִי*

after the governing *מְסַפֵּר* with suffix, comp. the

similar construction *נִפְשֵׁי עֶזְרָל*, “his the slug-

gard's soul,” Prov. xiii. 4 (Ew. § 309, c). That statements are actually made in the sequel concerning the number of the Levitical musicians appears from vers. 3–5, where the families of them are referred to: four sons of Asaph (ver. 2, without express mention of the number four), six sons of Jeduthun, and fourteen sons of Heman; and also from ver. 7, where the sum of all the singers of these families is stated to be 288.—Ver. 2. *Sons of Asaph under Asaph,* literally, “by the hand,” or “at the hand,” of Asaph, that is, led by him. *עֲלֵי־יָד* here means the same as in

the vers. 3 and 6, *עֲלֵי־יָדַי*, “at the hands,” under the guidance or order.—Ver. 3. *For Jeduthun, the sons of Jeduthun were Gedaliah,* or, “as to Jeduthun (the family of Jeduthun), the sons of Jeduthun,” etc. As the number of these “sons of Jeduthun” (perhaps disciples trained by him; comp., for this figurative import of the term “sons” in our section, on ver. 7) is expressly stated to be six, and yet only five are here named, hence one name must have fallen out, and, indeed, according to ver. 17, that of Shimi, the only one that is wanting in our verses, while all the other twenty-three names recur (vers. 9–31).—*Under their father Jeduthun on the harp,* or “under the guidance of their father Jeduthun on the harp;” *בְּכִנּוֹר יִרְמְיָהוּ* belongs to *יִרְמְיָהוּ*. For

the following: “who prophesied (or ‘was inspired’) to thank and praise the Lord,” comp. xvi. 4; 2 Chron. v. 13.—Ver. 4. *Giddalti and Romamti-ezer.* The genitive *עֶזֶר* probably be-

longs also to *גִּידְלָתִי*, so that the full name of this son of Heman is Giddalti-ezer (though in ver. 9 this is not expressly stated).—Ver. 5. *All these were the sons of Heman, the king's seer in the words of God.* Heman is so called as mediator of divine revelations for the king; comp. 2 Chron. xxxv. 15, where the same predicate is applied to Jeduthun, and ch. xxi. 9, where Gad is introduced as David's seer.—*To lift up the horn; and God gave to Heman fourteen sons and three daughters.* The rich blessing of descendants is here, as elsewhere (for example, Job xlii. 13; Ps. cxxvii. 3 f.; also ch. xxvi. 5), represented as a lifting up of the horn, that is, the might and consequence of the person con-

earned; comp. for קָהָן הָרִים (which does not mean to "sound the horn," as Berth., misled by the certainly erroneous Masoretic accentuation, supposes) in this figurative sense, for example, 1 Sam. ii. 10 (Luke i. 78); Lam. ii. 17; Ps. lxxxix. 18, xcii. 11, cxlviii. 14.—Ver. 6. *All these were under their father*, literally, "under the guidance of their father." The genitive אֲבִיהֶם is distributive, and does not refer

specially to Heman (Berth.); for by "all these" our verse clearly points to all enumerated from ver. 2, and not merely to Heman's sons, vers. 4, 5.—*Under the king, with Asaph, and Jeduthun, and Heman*. That here, by עֲלֵי־יָדַי referring

to the three following names, David appears co-ordinated with the three song-masters, is explained by his having co-operated with them in the first arrangement and institution of the service of song.—Ver. 7. *And their number . . . all that were cunning, were two hundred eighty and eight*. This total of 288, or  $24 \times 12$ , as the sequel (ver. 9 ff.) shows, is explained by this, that each of the twenty-four ( $4 + 6 + 14$ ) sons of Asaph, Jeduthun, and Heman, with his eleven "brethren," not his nearest kindred, but rather his companions in calling, was incorporated into one class or choir of twelve musicians, so that thus there were twenty-four such dodecads. These 288 musicians were designated "all the cunning"

(כָּל־הַחֲכָמִים), as by instruction and practice they were entrusted with the art of sacred singing, and were able to train the great body of singers (the 4000 who, ver. 8, are distinguished from them as "scholars," תַּלְמִידִים).—Ver. 8. *And*

*they cast lots for the charge, מִשְׁמֶרֶת, properly, "lots of service" (ἀνάμνησις ὑπομνήσεως, Sept.).—The small as the great, the teacher with the scholar. To לֵעָמֶת belongs כָּבֹדוֹ as genitive: "in the way of as the small so the great" (comp. Eccl. v. 15 and Ew. § 360, a.). The repetition of a מִשְׁמֶרֶת after לֵעָמֶת, which some*

mss. present, and some Rabbinical expositors, as Raschi and Kimchi, demand, is an unnecessary attempt to amend and interpret. The passage says that the whole of the Levites destined for the service of song, the leaders as well as the choristers, the 288 מְבַיְנִים as well as the 3712

תַּלְמִידִים, were chosen by lot; and so the regularly exchanging classes, or ὑπομνήσις, included both kinds of singers.—Vers. 9-31. The Result of the Lot.—*And the first lot came out for Asaph to Joseph*, literally, "for Asaph, (namely) for Joseph" his son. The ל, "for" or "on," is

usually omitted in the following. For the question whether the words "his son and his brethren twelve" (or, "he and his sons and his brethren"—together—"twelve"), which stand after the following twenty-three names, have fallen out after לֵיכָּהֶם, or were intentionally omitted, see Crit. Note.—Ver. 11. *The fourth to Izri, his sons*. This Izri is called Zeri in ver. 8, as several other

names in this list vary in spelling and form from those in vers. 2-4,—namely, Nethanjahu and Hananjahu, vers. 12, 23 (for Nethaniah, Hananiah, vers. 2, 4); Hashabiah, ver. 19 (for Hashabjahu, ver. 3); Jesharelah, ver. 14 (for Asharelah, ver. 2); Azarel, ver. 18 (for Uzziel, ver. 4); comp. the various forms of the royal name Uziah-Azariah, 1 Chron. iii. 12; 2 Chron. xxvi. 1); Shubael, ver. 20 (for Shebuel, ver. 4); Jeremoth, ver. 22 (for Jerimoth, ver. 4); Eliathah, ver. 27 (for Eliathah, ver. 4). For the absence of Shimi, ver. 17, in the former list, see on ver. 3. The various deviations in the spelling and formation of the names deepen the impression of the historical character, for which the whole account of singing-classes vouches. That of the twenty-four names of the leaders only one, that of Mattithiah, ver. 21, occurs elsewhere (xv. 18, 21, in the account of the removal of the ark), proves nothing against the credibility of the present double list, the arbitrary invention of which would be far more difficult to conceive than the assumption of its resting on ancient and genuine documents.

With regard to the series of names in vers. 9-31, what is remarked by Keil suffices for its explanation:—"The series is so determined by lot, that the four sons of Asaph hold the first, third, fifth, and seventh places; the six sons of Jeduthun, the second, fourth, eighth, tenth, twelfth, and fourteenth places; lastly, the four sons of Heman mentioned in ver. 4, the sixth, ninth, eleventh, and thirteenth places; and the remaining places, 15-24, full to the remaining sons of Heman. Hence it follows that the lots of the sons of the three song-masters were not put in separate urns, and one lot drawn from each urn in succession, but all the lots were united in one urn, and, in drawing, the lots of Asaph and Jeduthun so came out, that after the fourteenth drawing only the sons of Heman remained." This simple explanation of the order of the names is certainly preferable to the artificial assumption of Bertheau, that "two series of seven each were first put in the urns, and one drawn from each of these alternately, and then the remaining ten sons of Heman were put in."

7. *The Classes of Porters*: ch. xxvi. 1-19.—*To the Korhites was Meshelemiah*. Comp. ver. 14, where the name is Shelemiah. On the patronymic הַקֹּרְחִיתִים, "the Korhites," comp. ix. 19, where also the names Kore and Abiasaph occurred. That "Asaph" is a slip of the pen appears from this, that, vi. 24 ff., Asaph belongs to the descendants of Gershon, not, as the Korhites, to that of Kohath.—Ver. 2. *Zechariah the first-born*. This son of Meshelemiah occurs also ix. 21 and in ver. 14.—Vers. 4-8. Obed-edom and his Descendants.—*And Obed-edom had sons*. This Obed-edom, already occurring xv. 18, 24, and xvi. 38, is called in the latter place a son of Jeduthun, not of the well-known song-master of the house of Merari, for the account of the Merarite porters begins in ver. 10, but of some other unknown Korhite of the same name, as appears from ver. 1 comp. with ver. 19.—Ver. 6. *And to Shemaiah . . . were born sons that ruled in the house of their father*, properly, "the lordships הַמְּשָׁלִים, abstr. pro concr. for הַמְּשָׁלִים; comp. Ew. § 160, b) of the house of their father."—Ver. 7. *And Obed*,

*Elzabad, his brethren.* The missing copula  $\text{וְ}$  is to be supplied before  $\text{אֶלְזָבָד}$  as before  $\text{אֶחָיו}$ . Then the strong men, Elihu and Semachish, are named as Elzabad's brethren. That the names of the brethren are not stated (Berth.) is less probable.—Ver. 8. *Strong men of ability for service.* The sing.  $\text{אִישׁ־חַיִל}$  is in apposition with the  $\text{כָּל}$  standing at the beginning of the verse (or such a  $\text{כָּל}$  is to be supplied before it).—Ver. 9. *And Meshelemiah . . . eighteen.* By this appended statement of the number of Meshelemiah's family, the sum of the Korhite porters is fixed at eighty.—Vers. 10, 11. *And Hosah, of the sons of Merari.* This Hosah occurred before, xvi. 38, along with Obededom as porter.—*Shimri the chief; for he was not the first-born*, that is, because none of the families springing from Hosah possessed the birthright (perhaps because the eldest son had died without male heirs), the father named Shimri, the strongest and cleverest of his sons, chief of the family.—Ver. 11. *All the sons and brethren of Hosah were thirteen.* Hence the whole number of all the porters here named is ninety-three ( $62 + 18 + 13$ ). On the relation of this number to the statement in ix. 22, that the porters were in all 212, see on the passage; comp. also xvi. 38.—Vers. 12-19. The Division of Porters according to the several Stations at which they were to serve.—*To these divisions of the porters, to the chiefs of the men.* For this explicative  $\text{לְרֹאשֵׁי הַנְּבָרִים}$ , comp. on xxiv. 4; for the following statement respecting the division of the stations by lot, xxv. 8.—*For every gate*, literally, “for gate and gate.” These are the gates of the four-sided temple, facing the four quarters of heaven.—Ver. 14. *And for Zechariah his son, a wise counsellor*, literally, “one counselling with prudence;” on what this strange predicate rests is unknown. Before  $\text{וְיָרִיחוּ}$  we are to repeat  $\text{ל}$ .—Ver. 15. *To Obed-edom . . . and to his sons the house of Asuppim*, namely, to guard. This  $\text{בֵּית־אֲסַפִּים}$ , “house of collections” (comp. Neh. xii. 25), must have been a place for keeping the sacred stores for the temple service, a temple magazine, situated in the court near the south gate, and, as appears from ver. 17, had two entrances to guard. No particulars of it are known. “The translation of the Vulg.: *in qua parte erat seniorum concilium*, appears to rest upon the explanation of the word  $\text{אֲסַפִּים}$  by ‘assembly of men’” (Berth.).—Ver. 16. *To Shuppim and to Hosah.* On the probable spuriousness of “Shuppim,” see Crit. Note. The “gate Shallecheth by the causeway of ascent,” the keeping of which was committed to Hosah, is to be regarded as turned, because toward the west, also to the lower city (east of which lay the temple mount). Thus, “the causeway of ascent,” by this gate is the way that led from the lower city up to the higher temple mount. The name “gate Shallecheth” is perhaps to be explained, with Böttcher and Thenius, by “refuse gate.”—*One ward like another*, literally, “ward beside ward” as in ver. 12 and xxv. 8), not “ward over against ward,” as Berth. thinks,

who, on the ground of this precarious interpretation, assumes a diversity of the west gate and the Shallecheth gate as two entrances placed over against each other. Even ver. 18 does not confirm this interpretation, as here the guard stationed on the west side is represented certainly as double, consisting of four guards standing at “Parbar,” and two on the causeway, but not as a guard divided between two gates. Far-fetched and contrary to the Masoretic division is the attempt of Clericus to refer the words  $\text{כְּמִסְכָּר}$

$\text{לְכָל־מִסְכָּר}$  to all the stations, and so to the

contraposition of the four temple gates.—Ver. 17. *Eastward were six Levites, northward four a day.* These ( $6 + 4$ ) ten daily guards the house of Meshelemiah (with his eighteen sons and brothers), ver. 14, had to set, as the ( $4 + 2 + 2$ ) eight guards stationed southward, ver. 15, belonged to the house of Obed-edom (with his sixty-two sons and brothers), and on Hosah (with his thirteen sons and brothers) was imposed the setting of the ( $4 + 2$ ) six guards for the west side; comp. ver. 16 with ver. 18. A uniform and systematic division we cannot discover; probably it was arranged by lot. Moreover, not ( $6 + 4 + 8 + 6$ ) twenty-four single men are meant, but so many leaders or guarding officers; for the strength of the several stations was certainly greater, as the sum total of all the porters is said in ch. xxiii. 6 to be 4000 men. There is nothing in the text to show that the number twenty-four points to a division of the whole body of porters into twenty-four classes, analogous to the twenty-four classes of priests and singers.—Ver. 18. *At Parbar westward, four on the causeway, and two at Parbar.* This  $\text{פַּרְבָּר}$  (=  $\text{פְּרוּרִים}$ , 2 Kings xxiii. 11) is, as the statement of its situation to the west shows, to be regarded as a part of the temple buildings, near the Shallecheth gate, an addition with cells for depositing the stores and utensils of the temple, similar to the house of Asuppim, ver. 15, on the south side. The “causeway” is naturally the “causeway of ascent,” ver. 16.

8. *The Administrators of the Treasures of the Sanctuary, with the Officers for the External Business:* vers. 20-32. a. The Lord Treasurers (Stewards): vers. 20-28.—*And the Levites their brethren.* That instead of the unmeaning  $\text{וְהַלְוִיִּם אֲחֵיהֶם}$  of the Masoretes we are to read thus (after the Sept. and the analogy of such passages as 1 Chron. vi. 29, 2 Chron. xxix. 34), is maintained by most modern expositors since J. D. Mich.—*Were over the treasures of the house of God, and over the treasures of the holy things.*—This general statement is specialized by the following passage in this way, that the sons of the Gershonite Ladan were placed over the treasures of the house of God, that is, in a strict sense the temple treasures (ver. 22 ff.), but the sons of Shelomoth over the treasures of the holy things, that is, the spoils consecrated by David (ver. 26 ff.).—Ver. 22. *Jehieli, the sons of Jehieli: Zetham, and Joel his brother.* The sense is, as appears from xxiii. 7 f., that Zetham and Joel, the heads of the house of Jehieli (or Jehiel), belonging to the Gershonite line of Ladan, had to administer the treasures of the house of God (the proper treasures of the temple, ver. 20).—Ver. 23 f. *Of the Amramites, the Izharites, the Hebron-*

ites, and the Uzzielites, the four branches of the family of the Kohathites, xxiii. 15 ff.—*Shebuel* . . . ruler over the treasures (יְבֹעַל before continuing the sentence). As “son of Gershom son of Moses,” this Shebuel (or Shubael, as in xxiv. 20) belongs to the Amramites. And indeed this Amramite Shebuel appears, as the general phrase: “ruler (נָדָר) of the treasures,” shows, to be chief

superintendent or administrator of all the sacred treasures, the president or administrator of the two departments of these treasures mentioned in ver. 20 (not merely as superintendent of such sums as flowed regularly into the sanctuary, as Berth., limiting the word מְנַדָּרִים, thinks).—Ver. 25. *And his brethren by Eliezer were Rehabiah his son* (Eliezer's), and *Jeshaiiah his son*, etc. These are called brethren of Shebuel, because they sprang from Moses by Eliezer, as this by his brother Gershom (xxiii. 16).—Ver. 26. *This Shelomoth and his brethren*. As a descendant of Eliezer, and therefore an Amramite, this Shelomoth (or Shelomith; see Crit. Note) is different from the two Shelomiths of ch. xxiii., the Gershonite (ver. 9) and the Izharite (ver. 18; comp. xxiv. 22). As he with his brethren has charge over the treasures of the holy things of David (that is, over the consecrated gifts from the spoils of the wars of this king), he appears co-ordinate with the Jehielites Zetham and Joel, but subordinate to the ruler Shebuel.—*And the captains*. These last-named מְנַדָּרִים הַחֲבָאִים are the field-officers or

generals of David's army, as Joab, Amasa, as distinct from the before-mentioned captains of thousands and hundreds, or officers in general.—Ver. 27. *Out of the wars and of the spoil they dedicated to maintain the house of the Lord*, not to keep it in good condition or to repair it (according to the meaning which הָקֵן has in 2 Kings xii. 7; Neh. iii. 7 ff.), but “to make it great” (comp. xxix. 12, where הָקֵן stands by הָבֵן, and is synonymous with it). Only this view agrees with the circumstance that the temple, at the time now in question, was not built, but only about to be built. For לְבִיט as *nota accus.*, comp. xxix. 12.—Ver. 28a belongs still to the parenthetical explication of the dedicated gifts which began with ver. 27.—*And all that Samuel . . . had dedicated*. The article in הַקִּדְשֵׁי stands for the relative הַיֵּשֶׁבֶת, as in xxix. 17; 2 Chron.

xxix. 36; Ezra viii. 25, x. 14, 17.—*Everything dedicated*, literally, every one who had dedicated (כָּל הַמִּקְדָּשִׁים), who placed that which was dedicated by him under Shelomoth and his brethren. The enumeration of the several gifts derived from war, which began with ver. 27, or properly with ver. 28b, is here concluded, and referred to ver. 28a. עַל־יָד, properly, “on the hand,” entrusted

for keeping, committed to the charge of any one.—*b. Officers for the External Business*: vers. 29-32. Only one Izharite and two Hebronite families are mentioned in this category, consequently only those belonging to two lines of the family of Kohath, and no Gershonites or Merarites (as also, vers. 20-28, to the treasurers belong no Merarites and the Gershonites play only a subordinate part).—*Of the Izharites was Chenaniah . . . for the outer business*. In what this outer business consisted the more definite addition shows: “for officers (scribes) and judges.” Although, xxiii. 4, the whole number of the Levites assigned to these functions is stated to be 6000, a number so high that all the situations of this kind in Israel might apparently be filled by them, yet we should include, according to Neh. xi. 16, the administration of the external business specially for the temple and its servants, the exaction of the taxes for the temple, the collection of tithes, etc.—Ver. 30. *Of the Hebronites . . . for the oversight of Israel on this side the Jordan westward*, of the west-land of Israel; comp. Josh. v. 1, xxii. 7.

עַל הַבִּקְרָה the Sept. correctly renders: *ἐπὶ τῇ ἐπισκοπῇ τοῦ Ἰσραὴλ* (*ad inspectionem Israel*). The view of Berth.: “were over the gifts,” that is, the taxes, is unsupported by the usage, and scarcely reconcilable with the explanation of the contents of the foregoing verses on such taxes.

Comp. also עַל הַתִּקְדָּה in ver. 32, which signifies nothing but “appoint as overseers,” give the oversight.—Ver. 31. *Of the Hebronites was Jeriah the chief*. This Jeriah occurred in xxiii. 19, but not in his present character as chief of the Hebronite family appointed over the land east of the Jordan.—*For the Hebronites*. This parenthesis, extending to the end of the verse, explains the surprising circumstance that the oversight of both sides of the Jordan was committed to the Hebronites. Why Jazer of Gilead, according to Josh. xxi. 39, a Merarite city, served as a chief residence to these Hebronites, remains obscure in the brevity of the present notice.—Ver. 32. *And his brethren, valiant men, two thousand and seven hundred fathers of families*. So in the sense of house or family fathers is הָאֲבוֹת הָאֵשֶׁת here

without doubt to be understood, as the very great number 2700 teaches (not “heads of father-houses”). The phrase is essentially equivalent to the shorter מְנַדָּרִים, “fathers,” in ver. 31.

Moreover, the conjecture is natural, that as the Hebronite family of Hashabiah numbered 1700, and the Hebronite family of Jeriah 2700, house-fathers, so to the Izharite family of Chenaniah (ver. 29) belonged the 1600 still wanting to the sum total of 6000 (xxiii. 4), and that this number has fallen out by some oversight. The present list of officers for the outer business appears not to have been preserved entire (comp. Keil, p. 209).

γ. *Division of the Military Officers; Order of the Service and of the Royal Household*:  
ch. xxvii.

1. *The Twelve Divisions of the Army*: vers. 1-15.

CH. XXVII. 1. And the sons of Israel after their number, the heads of the houses and the captains of thousands and hundreds, and their officers that served the



king in any matter of the courses, that which came in and that which went out month by month for all the months of the year, the one course was twenty and four thousand. Over the first course, for the first month, was Jashobam son of Zabdiel; and in his course were twenty and four thousand. Of the sons of Perez, the chief of all the captains of the host for the first month. And over the course of the second month was Dodai<sup>1</sup> the Ahohite, and his course, and Mikloth the commander; and in his course were twenty and four thousand. The third captain of the host, for the third month, was Benaiah son of Jehoiada the priest as chief; and in his course were twenty and four thousand. This is Benaiah the hero of the thirty, and above the thirty; and his course was for Ammizabad his son. The fourth, for the fourth month, was Asahel Joab's brother, and Zebadiah his son after him; and in his course were twenty and four thousand. The fifth, for the fifth month, was the captain Shammuth the Izharite; and in his course were twenty and four thousand. The sixth, for the sixth month, was Ira son of Ikkesh the Tekoite; and in his course were twenty and four thousand. The seventh, for the seventh month, was Helez the Pelonite, of the sons of Ephraim; and in his course were twenty and four thousand. And the eighth, for the eighth month, was Sibbechai the Hushathite, of the Zarhites; and in his course were twenty and four thousand. And the ninth, for the ninth month, was Abiezer the Anthothite, of the Benjamites; and in his course were twenty and four thousand. The tenth, for the tenth month, was Maharai the Netophathite, of the Zarhites; and in his course were twenty and four thousand. The eleventh, for the eleventh month, was Benaiah the Pirathonite, of the sons of Ephraim; and in his course were twenty and four thousand. The twelfth, for the twelfth month, Heldai the Netophathite, of Othniel; and in his course were twenty and four thousand.

2. *The Princes of the Twelve Tribes: vers. 16-24.*

And over the tribes of Israel: of the Reubenites, Eliezer son of Zichri was ruler: of the Simeonites, Shephatiah son of Maachah. Of Levi, Hashabiah son of Kemuel: of Aaron, Zadok. Of Judah, Elihu.<sup>2</sup> of the brethren of David: of Issachar, Omri son of Michael. Of Zebulun, Ishmaiah son of Obadiah: of Naphtali, Jerimoth son of Azriel. Of the sons of Ephraim, Hoshea son of Azariah: of the half-tribe of Manasseh, Joel son of Pedaiiah. Of the half-tribe of Manasseh in Gilead, Iddo son of Zechariah: of Benjamin, Jaasiel son of Abner. Of Dan, Azarel son of Jeroham: these are the princes of the tribes of Israel. But David took not their number from twenty years old and under, because the LORD had promised to increase Israel as the stars of heaven. Joab the son of Zeruiah began to number, but did not finish, because for this there was wrath against Israel; and the number was not put in the account of the chronicles of King David.

§ *The Lords of the Treasures and Possessions of David: vers. 25-31.*

And over the king's treasures was Azmaveth son of Adiel: and over the stores in the country, in the cities, and the villages, and the towers, was Jonathan son of Uzziiah. And over the field-labourers for tillage of the ground was Ezri son of Chelub. And over the vineyards was Shimi the Ramathite; and over that which was in the vineyards of stores in wine was Zabdi the Shiphmite. And over the olive-trees and the sycamores which were in the Shephelah was Baal-hanan the Gederite: and over the cellars of oil was Joash. And over the herds that fed in Sharon was Shitrai<sup>3</sup> the Sharonite: and over the herds in the valleys was Shaphat son of Adlai. And over the camels was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite.<sup>4</sup> And over the flocks Jaziz the Hagrite: all these were rulers of the substance which belonged to King David.

4. *The State Counsellors of David: vers. 32-34.*

- 32 And Jonathan, David's kinsman, was a counsellor, a wise man, and a  
 33 scribe; and Jehiel son of Hachmoni was with the king's sons. And Ahithophel  
 was the king's counsellor; and Hushai the Archite was the king's friend.  
 34 And after Ahithophel was Jehoiada son of Benaiah, and Abiathar; and the  
 general of the king's army was Joab.

<sup>1</sup> For אֶלְעָזָר בֶּן־דָּוִד according to xl. 12, is to be read אֶלְעָזָר בֶּן־דָּוִד.

<sup>2</sup> For אֶלְיָהוּ the Sept., in accordance with il. 13 and 1 Sam. xvi. 6, xvii. 13, exhibits 'Eliyah.

<sup>3</sup> So the *Kethib*: the *Keri* has Shirtai (שִׁירְטַי).

<sup>4</sup> Sept. *i* is *Mizpah*; but מִצְפָּה occurs also, Neh. iii. 17, as the name of a place near Mizpah; a מִצְפָּה nowhere.

## EXEGETICAL.

PRELIMINARY REMARK.—In this list of the military and civil officers of David, the collocation of ministers and associates of the army, domains, and kingdom of this king is connected with the survey contained in ch. xxiii.—xxvi. of the Levites and priests in his reign, and also with the account of the census of the people in ch. xxi. To the latter vers. 23, 24 distinctly refer, which show the fore-mentioned captains of the military divisions and princes of the tribes as included in that census, and thereby indicate the political and military import of that measure (comp. on xxi. 1, 6). With the registers of Levites and priests in ch. xxiii.—xxvi., however, our section is connected partly by its position and the similarity of its contents, partly by the circumstance that both the spiritual (Levitical) and the temporal hierarchy of officers had obtained their more permanent regulation and organization in the last year of his government, and, indeed, in connection with the census of the people, as appears again from ver. 23.

1. *The Twelve Divisions of the Army: vers. 1-15.*—*And the sons of Israel after their number.* Ver. 1 forms the full superscription to the following list. As this contains only the twelve divisions of the army of 24,000 men each, with the names of their commanders, this circumstantial superscription seems to promise too much; the detailed description of the army divisions announced in it, and of their officers, appears in vers. 2-15 to be no longer complete, but only preserved in the form of an abstract (Berth.). But the chief stress rests on “after their number”

(לְמִסְפָּרָם), as the determination of the monthly changing military courses at the strength of 24,000 each, immediately after the close of this superscription, clearly shows. Hence all else that is here indicated, the mention of the captains of the thousands and hundreds, the officers, etc., is to be regarded as of mere secondary account.—*That which came in and that which went out month by month*, properly, “the coming in and outgoing,” namely, the course going in and out of service at the beginning of every month; comp. 2 Kings xi. 5, 7, 9, and 2 Chron. xxiii. 4, 8. Here naturally only the monthly attendance of each of the twelve divisions or corps is spoken of, not that they had changed places every month, and were stationed one after another in Jerusalem, which would have been quite impossible for so large a corps.—*The one course*; הַיָּחִידָה,

taken distributively, as Num. xvii. 18; Judg. viii. 18.—Ver. 2. *Over the first course . . . Jashobam.* Concerning this Jashobam (perhaps “Ish-bosheth”) son of Zabdiel, see on xi. 11.—*And in his course were twenty and four thousand*, literally, “on (עַל) his course went 24,000 men.”—

Ver. 3. *Of the sons of Perez:* he was descended from that distinguished Jewish family from which David sprang; comp. ii. 4 ff.—*The chief of all the captains of the host for the first month*, stood as first in the series of twelve commanders relieving each other monthly, but was still subordinate to the commander of the whole army (generalissimo), namely, to Joab (ver. 34).—Ver. 4. *Dodai the Ahohite.* On the omission of “Eleazar son of” before Dodai, see the Crit. Note.—*And his course, and Mikloth the commander.* וְ before מִקְלוֹת appears to introduce the consequent,

and seems to be superfluous, as it is wanting before עֲמִינָדָב, ver. 6, in a similar connection. At all events, Mikloth is a proper name, as viii. 32, ix. 37 f. prove; whether the there named Benjamite be identical with the present Mikloth must remain doubtful.—Ver. 5. *The third captain . . . was Benaiah . . . as chief.* וְאֵלֶּיךָ, predicate to Benaiah, not attribute to הַכֹּהֵן. Concerning this

Benaiah and his distinguished position as “hero of the thirty, and above the thirty” (more honoured than all of them), see xi. 22, 25; 2 Sam. xxiii. 23. For the construction in ver. 6b, comp. on ver. 4b.—Ver. 7. *Asahel . . . and Zebadiah his son after him.* This form of expression contains a plain reference to the early death of Asahel (xi. 26), his tragic end, which Abner prepared for him, 2 Sam. ii. 18-23. The fourth course would thus, at least for the late time now in question, have to be designated properly after Asahel's son Zebadiah, its then living leader. But it is called (*honoris causa*) *de patris defuncti nomine*, as Clericus well remarks, just as the family of the Maccabees is distinguished by the name Asmoneans.—Ver. 8 ff. The following names Shamhuth (earlier, xi. 27, Shammoth; 2 Sam. xxiii. 11, Shammah), Ira, Helez, Sibbechai, Abiezer, Maharai, Benaiah, and Heldai occurred together already, though in a somewhat different order, in the list of heroes in xi. 27-31.—*Shamhuth the Irahite*, the descendant of Zerah son of Judah, ch. ii. 4, 6; הַיִּרְחִי,

stands for הַיִּרְחִי, and this is equivalent to הַיִּרְחִי, vers. 11 and 13.—Ver. 15. *Heldai the*

*Netophathite, of Othniel*, belonging to the family of Othniel, incorporated by his connection with Caleb into the tribe of Judah, Josh. xv. 17; Judg. i. 12-15. The name Heldai is besides in xi. 30 Heled, and in 2 Sam. xxiii. 29, by an error of the pen, Heleb.

2. *The Princes of the Twelve Tribes*: vers. 16-24.—In this list the twelve tribes are enumerated in quite a different order from that in Genesis, and even that in iv.-vii. of our book. A fundamental ground for the order here exhibited—Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Naphtali, Ephraim, Manasseh, Benjamin, Dan—can the less be ascertained, because the names of two tribes (Gad and Asher) have fallen out probably by an old corruption of the text; and there is no means even of conjecturing what was their original place in the list. There remains, therefore, only an uncertain surmise that Dan has been assigned the last place on account of his fall into idolatry; comp. evangelical and ethical reflections on ch. i.-ix., No. 3.—Ver. 17. *Of Aaron, Zadok*. Whether this naming of a prince of the Aaronites, namely, the high priest Zadok, of the line of Eleazar, along with that of the Levite was to make amends for the omitted princes of Gad and Asher is uncertain.—Ver. 18. *Of Judah, Elihu*. That "Eliab" (ii. 13) is to be read, with the Sept., for "Elihu" is most probable, even for this reason, that Eliab was the first-born of Jesse, to whom the dignity of prince must have naturally fallen.—Ver. 21. *Of the half . . . in Gilead*, literally, "toward Gilead" (גִּלְעָד), a suitable designation of the

east half of Manasseh.—Vers. 23, 24. Closing Remark on the Two Lists referring to the Army of Israel, vers. 2-15 and vers. 16-22.—*But David took not their number from twenty years old and under*; he had only those above twenty years numbered. On נָתַן מִסְפָּר, to take, determine,

a number, comp. Num. iii. 40, and Ex. xxx. 12; Num. i. 49.—*Because the Lord had promised to increase Israel as the stars of heaven*. This ground for the remark that David included only those above twenty years in his census of the people obviously means that to number the whole mass of the people, which God's promise to the patriarchs (Gen. xxii. 17, etc.) had designated as innumerable, was not intended by David; he had only wished to ascertain the number of those able to bear arms for the organization of his army. On ver. 24a, comp. xxi. 6.—*And the number was not put in the account of the chronicles of King David*, literally, "and the number went not up," etc.; comp. העלה על ספר, 2 Chron. xx. 34, on account of which parallel, moreover, בְּמִסְפָּר is not to be read for בְּמִסְפָּר,

especially as the phrase סֵפֶר דְּבָרֵי הַיָּמִים does not occur in Chronicles. The second בְּמִסְפָּר is rather to be understood in the sense of "reckoning, register of numbers," and therefore we are to think of the statistical section of the annals of David's reign (Berth., Kamph., etc.). In these the result of that great census of the people had no place according to our passage; and if, xxi. 5, a communication regarding this result is made, it must have been derived from some other source.

3. *The Lords of the Treasures and Possessions of David*: vers. 25-31.—*And over the king's treasures was Azmaveth*. These first-mentioned treasures in general (אֲצִרֹת; comp. xxvi. 20; Job

xxxviii. 22) were perhaps, as the contrast with the "treasures in the country" teaches, the stores or spoils of war preserved in Jerusalem, as far as they were crown and not temple property (xxvi. 22); thus rightly Luther: "over the treasure of the king."—*And over the stores in the country, in the cities, and the villages, and the towers*, that is, in the forts or keeps; comp. the notice of such towers in 2 Chron. xxvi. 10; Mic. iv. 8; Song iv. 4.—Ver. 26. *And over the field-labourers for tillage of the ground was Ezer*. Here begins the specification of the stores in the field, with the royal domains or fields (שָׂדֵה) here in the strict or proper sense, not as in ver. 25).—Ver. 27. *And over the vineyards was Shimi the Ramathite*, of Ramah in the tribe of Benjamin, Josh. xviii. 25. The next following officer, Zabdi, the manager of the wine-stores in the vineyards, is called הַשִּׁפְחִיטִי, "the Shiphmite," coming perhaps from שִׁפְחָה, a place mentioned in Num.

xxxiv. 10 f., on the north border of Canaan. But perhaps it is more natural to refer to שִׁפְחָה in

the south of Judah (1 Sam. xxx. 28), as the south produced the most wine, and of course the most vineyards and vine cultivators.—Ver. 28. *And over the olive-trees and the sycamores in the Shephelah*, in the lowlands of the fruitful plain, between the hills of Judah and the Mediterranean, Josh. xv. 53. יְתִיעִים, olive plantations and gardens; comp. Deut. vi. 11, 1 Kings v. 25; and so the following שִׁקְמִים. How important the pro-

duce of the sycamores must have been in the times of David and Solomon appears from the proverbial expression, 1 Kings x. 27, 2 Chron. i. 15: "Cedar-wood as plentiful as the sycamores that grew in the Shephelah." Comp. C. Hoffmann, *Blicke in die frühere Geschichte des gelobten Landes*, p. 171: "None of the plants adorning the country in that time is so fallen as those oft-mentioned sycamores, of which only a few still stand in the gardens of Jaffa as tokens of by-gone beauty. On the coast, on the hot soil, moistened by under water, stood in broad plantations these mighty, shady, leafy crowns, the native land of which is Egypt. They are mentioned at Jericho in the time of Christ (Luke xix. 4). Did they, as the herdsman Amos, who plucked their figs, intimates Amos vii. 14, extend to the now so cool and dry valleys of Tekoa, about the Frank Mountains, that now bear among the Arabs the name of paradise, as a monument of vanished glories? At all events, they were proverbially common in Solomon's time; and this leads to one of those numerous indications of a former abundance of water," etc.—*Baal-hanan the Gederite*, of Geder or Gederah, situated in the lowlands south-east of Jabneh (comp. Josh. xii. 13, xv. 36, and our remark on Beth-geder, ii. 51); הַגְּדֵרִי is thus not really

different from הַגְּדֵרִי, xii. 4. Keil would derive הַגְּדֵרִי rather from Gedor (גְּדֹר), on the hills of Judah, Josh. xv. 58; but the form of the

*Gentilium* is against this.—*And over the herds in the valleys*, namely, those in the hill country of Judah towards the Dead Sea and the Jordan; comp. xii. 15.—Ver. 30. *And over the camels was Obil the Ishmaelite*. As the riches of the king consisted in camels (comp. Job i. 3; Judg. vii. 12) in the south country, where the Ishmaelites formerly wandered, a descendant of this race was appointed overseer of them. So it might be with the Hagarite Jaziz, who was placed over the flocks (comp. v. 10, 19; Ps. lxxxiii. 7). For Jehdeiah the Meronothite, see Crit. Note.—Ver. 31. *All these were rulers of the property which belonged to King David*. רכוש, “property,” a wider notion

than that of the “treasures of the king,” ver. 25, including these (the treasures in Jerusalem) and “the treasures in the country.” The total number of the officers appointed to take charge of all this property, as they are named above, is twelve, namely, the two head officers, ver. 25 (for the city, Azmaveth; for the country, Jonathan), and the ten overseers of the tillage and pasturage, the latter of whom were to give a yearly account of the produce of the stock under their charge to the former. The number twelve can scarcely be accidental here, though it is not expressly noticed.

4. *The State Counsellors of David*: vers. 32-34; comp. the similar lists of the chief officers of state in xviii. 15-17 (2 Sam. viii. 15-18) and in 2 Sam. xx. 23-26, with which, however, the present has only Joab the commander-in-chief in common, whereas, otherwise, here partly other persons, partly other functions, appear; and, indeed, its chief aim is to name the counsellors (עֲצָרִים) of the king: it is a list of the chief

counsellors of David (as it were his private council of state or cabinet).—*And Jonathan David's kinsman was a counsellor*; חָתָן (properly favourite, friend, Song i. 13, etc.) may signify the father's brother, Jer. xxxii. 7, in which sense it appears to be taken by the Sept. (πατριός) and Vulg. (patruus). Yet it signifies also (Jer. xxxii. 12) “kinsman, cousin” in general, and appears here also to convey this wider sense, where scarcely any other Jonathan than the son of Shima is meant, and therefore a nephew of David. On עֲצָרִים, counsellor, comp.

xxvi. 14; on the following attribute, “wise,” xv. 22; on a “scribe” סופֵּר, here not a name

of office, as in xviii. 16), ii. 55; Ezra vii. 6.—*And Jehiel . . . was with the king's sons*, as their instructor or tutor, an office mentioned only here. Whether Hachmoni the father of this Jehiel be the same with the Hachmoni father of Jashotam mentioned xi. 11 must remain uncertain.—Ver. 33. *And Ahithophel was counsellor of the king*, without doubt the same who became notorious from the history of the revolt of Absalom—comp. 2 Sam. xv. 31, xvi. 23, xvii. 1 ff.; Ps. xli. 10—as Hushai the Archite is the well-known opponent of this Ahithophel, 2 Sam. xv. 32, 37, xvi. 16.—Ver. 34. *And after Ahithophel was Jehoiada son of Benaiah and Abiathar*. That by the latter the well-known high priest of the family of Ithamar (v. 27) is meant cannot well be doubted; whether with regard to the previous name we are to think of the Benaiah named ver. 5, captain of the third division, son of Jehoiada the priest, so that here a transposition of the names has taken place (Berth.), appears doubtful. It is perhaps simpler to take the Jehoiada named as successor to Ahithophel in the privy council of the king for a son of that Benaiah who, after the well-known Hebrew custom, bore the name of his grandfather. We may observe, moreover, how clearly the Chronist here again (as in ver. 7) betrays his acquaintance with certain episodes in the history of David, the special course of which it does not lie within the scope of his plan to narrate.—*And the general of the king's army was Joab*; as such generalissimo, at the same time in some sense minister of war, and therefore *eo ipso* belonging to the rank of king's counsellors. Accordingly he appears, xxi. 2 ff., in the exercise of his office of counsellor in regard to the census of the people.

In an apologetic respect, it is worthy of remark, in regard to this list of the counsellors of David, that, with the exception of Jehiel, names of persons about David occurring also in the books of Samuel and elsewhere in our books are contained in it, but that it cannot be compiled by the Chronist from the other accounts of the history of this king, because it exhibits something peculiar, not elsewhere occurring, in its statements of the functions of these men. “We must therefore assume that this list comes from the same source from which our historian has drawn the previous lists (xxiii.-xxvi. and xxvii. 1-31)” (Berth.).

## 2. *The Last Directions of David concerning the building of the Temple and the Succession of Solomon, and his own Death*: ch. xxviii., xxix.

### 1. *Directions to Solomon concerning the building of the Temple*: ch. xxviii.

CH. XXVIII. 1. And David assembled all the princes of Israel, the princes of the tribes, and the captains of the divisions, that served the king, and the captains of thousands, and captains of hundreds, and the stewards of all the property and cattle of the king and his sons, with the courtiers and the heroes, 2 and all the valiant men in Jerusalem. And David the king stood up on his feet, and said, Hear me, my brethren and my people. I had it in my heart to build a house of rest for the ark of the covenant of the Lord, and for the 3 footstool of our God; and I made ready for the building. But God said to me, Thou shalt not build a house for my name, because thou hast been a 4 man of war, and hast shed blood. And the LORD God of Israel chose me out

- of all my father's house to be king over Israel for ever : for He hath chosen Judah to be the ruler, and in the house of Judah the house of my father ; and among the sons of my father He liked me, to make me king over all Israel.
- 5 And of all my sons—for the LORD hath given me many sons—He hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over
- 6 Israel. And He said unto me, Solomon thy son, he shall build my house and my courts ; for I have chosen him to be my son ; and I will be his father.
- 7 And I will establish his kingdom for ever, if he be strong to do my commandments and my judgments as at this day. And now in the eyes of all Israel, the congregation of the LORD, and in the ears of our God, keep and seek all the commandments of the LORD your God, that ye may possess
- 8 the good land, and bequeath it to your sons after you for ever. And thou, Solomon my son, know the God of thy father, and serve Him with a whole heart, and with a willing mind ; for the LORD searcheth all hearts, and understandeth all the imagination of the thoughts : if thou seek Him, He will be found of thee ; and if thou forsake Him, He will cast thee off for ever.
- 10 Take heed now ; for the LORD hath chosen thee to build a house for the sanctuary : be strong, and do it.
- 11 And David gave Solomon his son the pattern of the porch, and of its buildings and its treasures, and its upper rooms, and its inner parlours, and
- 12 the house of the mercy-seat. And the pattern of all that his spirit had in thought for the courts of the house of the LORD, and for all the chambers around for the treasures of the house of God, and for the treasures of the
- 13 holy things. And for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of
- 14 the service of the house of the LORD. For gold by weight, for gold for all instruments of every service ; and for all instruments of silver by weight, for
- 15 all instruments of every service. And the weight for the golden candlesticks, and their lamps of gold ; by the weight of every candlestick and its lamps ; and for the silver candlesticks, by weight for the candlestick and its lamps,
- 16 according<sup>1</sup> to the use of each candlestick. And the gold by weight for the
- 17 tables of shew-bread for every table ; and silver for the tables of silver. And the forks, and the sprinkling bowls, and the cans of pure gold ; and for the golden tankards by weight for every tankard, and for the silver tankards by
- 18 weight for every tankard. And for the altar of incense, refined gold by weight ; and for the pattern of the chariot ; the cherubim of gold that spread out (their wings) and cover<sup>2</sup> the ark of the covenant of the LORD.
- 19 "All this has He taught me in writing from the hand of the LORD upon me, even all the works of the pattern."
- 20 And David said to Solomon his son, Be strong and active, and do it : fear not, nor be dismayed, for the LORD God, my God, is with thee ; He will not fail thee, nor forsake thee, till all the work of the service of the house of
- 21 the Lord is completed. And, behold, the courses of the priests and the Levites for all the service of the house of God ; and with thee is in every work every willing man of wisdom for all service ; and the princes and all the people for all thy matters.

2. *Contributions of the assembled Princes for building the Temple: ch. xxix. 1-9.*

- CH. XXIX. 1. And David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is young and tender, and the work is great ;
- 2 for the palace is not for man, but for the LORD God. And with all my might I have prepared for the house of my God, gold for golden things, and silver for silver, and brass for brazen, and iron for iron, and wood for wooden ; onyx-stones and set stones, rubies and mottled stones, and all kinds of precious stones, and marble stones in abundance. And, moreover, because I delight in the house of God, I have a treasure of gold and silver which I have given to the house of my God over and above all that I have prepared for

4 the holy house. Threë thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses.  
5 The gold for golden, and the silver for silver, and for all work by the hand of artificers ; and who is willing to fill his hand this day unto the LORD ?

6 And the princes of the houses, and the princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work,  
7 showed themselves willing. And gave, for the service of the house of God, of gold, five thousand talents and ten thousand darics ; and of silver, ten thousand talents ; and of brass, eighteen thousand talents ; and of iron, a  
8 hundred thousand talents. And they with whom stones were found gave them for the treasure of the house of the LORD, by the hand of Jehiel the  
9 Gershonite. And the people were glad, because they were willing, because with a perfect heart they offered willingly to the LORD ; and David the king also was exceedingly glad.

3. *David's Thanksgiving: vers. 10-19.*

10 And David blessed the LORD in the eyes of all the congregation ; and David said, Blessed be Thou, LORD God of Israel our father, for ever and  
11 ever. Thine, O LORD, is the greatness, and the power, and the beauty, and the lustre, and the majesty ; for all in the heaven and in the earth is Thine :  
12 Thine, O LORD, is the kingdom, and Thou art exalted as head over all. And the riches and the glory come of Thee, and Thou rulest over all ; and in Thy hand is might and power ; and in Thy hand it is to make all great and strong.  
13, 14 And now, our God, we thank Thee, and praise Thy glorious name. For who am I, and what is my people, that we should be able to offer so willingly in  
15 this way ? for all comes of Thee, and of Thy hand have we given Thee. For we are strangers before Thee, and sojourners, as all our fathers : our days on  
16 the earth are as a shadow, and there is no hope. O LORD our God, all this store that we have prepared to build Thee a house for Thy holy name, it's  
17 cometh of Thy hand, and is all Thine own. And I know, O my God, that Thou triest the heart, and hast pleasure in uprightness : I, in the integrity of my heart, have willingly offered all these things : and now Thy people who  
18 are present I have seen with gladness to offer willingly unto Thee. O LORD God of Abraham, Isaac, and Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of Thy people, and stablish their  
19 heart unto Thee. And give to Solomon my son a perfect heart, to keep Thy commandments, Thy testimonies, and Thy statutes, and to do all, and to build the palace which I have prepared.

4. *Close of the Public Assembly ; Solomon's Elevation to the Throne: vers. 20-25.*

20 And David said to all the congregation, Bless now the LORD your God : and all the congregation blessed the LORD God of their fathers ; and they  
21 bent and bowed down to the LORD, and to the king. And they killed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow of that day, a thousand bullocks, a thousand rams, a thousand lambs, with  
22 their drink-offerings, and sacrifices in abundance for all Israel. And they ate and drank before the LORD on that day with great gladness, and the second time made Solomon the son of David king, and anointed him unto  
23 the LORD to be ruler, and Zadok to be priest. And Solomon sat on the throne of the LORD as king, instead of David his father ; and he prospered,  
24 and all Israel obeyed him. And all the princes, and the heroes, and also all  
25 the sons of King David, submitted to Solomon the king. And the LORD magnified Solomon exceedingly in the eyes of all Israel, and bestowed on him the majesty of the kingdom, which had not been on any king over Israel before him.

5. *Close of the History of David: vers. 26-30.*

26, 27 And David the son of Jesse reigned over all Israel. And the time that

- he reigned over all Israel was forty years; in Hebron he reigned seven years, and in Jerusalem he reigned thirty and three. And he died in a good old age, full of days, riches, and glory; and Solomon his son reigned in his stead.
- 29 And the acts of David the king, first and last, behold, they are written in the words of Samuel the seer, and in the words of Nathan the prophet, and in the words of Gad the seer. With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

<sup>1</sup> For פַּעֲבוֹדָת a number of mss. and old editions read פַּעֲבוֹדָת ("for the service").

<sup>2</sup> For לְאֶרְשֵׁים וְסִבְכִּים the Sept. and Vulg. read הַפְּרָשִׁים וְהַסִּבְכִּים; comp. Exeg. Expl

<sup>3</sup> So the *Kethib* (הָיָא); the *Keri* has הָיָא, referring to הָהֵמוֹן.

#### EXEGETICAL.

1. Directions to Solomon concerning the building of the Temple: ch. xxviii. 1-21.—These directions for building the temple David announces in a solemn assembly of the states or representatives of the people, or as they are designated in general: "all the princes of Israel" (שָׂרִים). The several classes of these representa-

tives of the kingdom are there specified:—1. "the princes of the tribes" (see their enumeration in xxvii. 16-22); 2. "the captains of the divisions that served the king;" see xxvii. 1-15; 3. "the captains of thousands and captains of hundreds," the officers of the army, and those captains of divisions, the commanders and chiefs of the twelve corps of the army (xxvii. 1); 4. "the stewards of all the property and cattle of the king and his sons," the officers of the royal domains (xxvii. 25-31), who are here extended by the addition (misunderstood by the Vulg.)

לְבָנִי to the royal princes and their possessions; 5. "the courtiers," סְרִיסִים, properly, eunuchs (so the Sept. and Vulg. in our passage), but here obviously in a wider sense, of officers of the royal court, or chamberlains in general; comp. 1 Sam. viii. 15; 1 Kings xxii. 19; 6. the "heroes," that is, the distinguished champions enumerated in xi. 10 ff., so far as they not merely (as captains of the divisions or over the thousands, etc.) belonged to the active service, but perhaps as occasional counsellors of the king, or otherwise influential persons, were entitled to a prominent position in the kingdom (hence the Sept. not unsuitably: *rois divines*); 7. all "the valiant men" (לְכָל־גִּבּוֹר חַיִּל) with לְ as *nota acc.*),

every other person of note or importance,—a wide phrase reverting to the general notion of the "princes of Israel."—Ver. 2. *And David the king stood up on his feet*, in order to speak; for before he was sitting from the weakness of age (not reclining, as the Rabbinical expositors would infer from 1 Kings i.). For the kindly humble address, "my brethren," in the king's mouth, comp. 1 Sam. xxx. 23; 2 Sam. xix. 13.—*I had it in my heart to build*, literally, "I, in my heart it was to build;" comp. xxii. 7.—*A house of rest*, a house where the ark might abide at rest. Along with the ark, on account of its special holiness, is mentioned the mercy-seat (ver. 11), and, indeed, described in a figurative way as

"the footstool of our God," as Jehovah is regarded as sitting on the cherubim of the cap-poreth.—*And I made ready for the building*, I prepared workmen and materials for it; comp. xxii. 2 ff., 14 ff.; as for the following verse xxii. 8, and for ver. 4, ch. xi. 2, v. 2.—Ver. 5. *To sit upon the throne of the kingdom of the Lord over Israel*, the theocratic kingdom; comp. the equivalent briefer phrase: "to sit on Jehovah's throne," xxix. 23 and Ps. xlv. 7, where the correctly interpreted מִסְתָּוֶי אֱלֹהִים, "thy God's throne,"

yields practically the same notion (see Moll, *Der Psalter*, p. 237). God is the proper king of Israel; but David, Solomon, etc., are only the earthly representatives of His royalty.—Ver. 7. *And I will establish His kingdom*. Comp. in general xxii. 10 and xvii. 11 f., and for the condition: "if he be strong," etc., the quite similar conditions which God, 1 Kings iii. 14, ix. 4, imposes on Solomon; also 1 Kings viii. 61 (where also the פְּיוֹם הַזֶּה).—Ver. 8. *Keep and seek all the commandments*, keep them earnestly, seek to keep them with zeal.—*That ye may possess the good land*. Comp. Deut. iv. 21; Lev. xxv. 46; Jer. iii. 18.—Ver. 9. *And thou, Solomon my son, know the God of thy father*, the God who so truly helped me, thy father, in all troubles; comp. the emphatic "my God," ver. 20 and Ps. xviii. 3, and similar passages.—*And serve Him with a whole heart*, with an undivided mind, without *דִּשְׁלֻשִׁים*; comp. xxix. 9; also xxix. 19 and 1 Kings viii. 61.—*Understandeth all the imagination of the thoughts*. The phrase: "imagination of the thoughts," as in Gen. vi. 5; the reference to the omniscience of God, as in 1 Sam. xvi. 7; Ps. vii. 10, cxxx x. 1 ff.—*If thou seek Him, He will be found of thee*; comp. Deut. iv. 29; Isa. lv. 6; Jer. xxix. 13 f. On the following strong expression: "He will cast thee off" (וְזָנָךְ), comp. 2 Chron. xi. 14, xxix. 19, and Lam. iii. 17.—Ver. 10. *Be strong, and do it*. In essentially the same words, ver. 20, David again addresses Solomon, after the interruption, vers. 11-19, occasioned by delivering the draft and plan of the holy buildings.—Vers. 11-19. The Details of the Outline and Plan for the Temple, as David laid it before his Son in the public Assembly. We may imagine the architects and other craftsmen, by whose help he had this outline and plan drawn out, present in the assembly, and explaining it at the king's order.—*And David gave . . . the pattern of the court*. תַּבְכִּיִּת, pattern, model, as Ex. xxv. 40;

הַמִּזְבֵּחַ, the porch before the sanctuary, 2 Chron. iii. 4; 1 Kings vi. 3.—*And of its buildings*, those of the temple. The suffix must refer, not to the אֶתֶּן, but only to הַבַּיִת, “the temple, the house,” to be supplied from the context. The buildings of the house are the holy place and the most holy.—*And its treasures* (נִזְכָּרִים, cognate with נִזְכָּר, Ezra vii. 20, Esth. iii. 9, iv. 7, occurs only here), *and its upper rooms* (above the most holy place, 2 Chron. iii. 9), *and its inner parlours*, namely, the porch and the holy place; for only to these can the phrase refer, as immediately after follows the special mention of the most holy place, designated as the “house of the mercy-seat” or “abode of the capporeth.”—Ver. 12. *And the pattern of all that his spirit had in thought* (or what was before his mind) *for the courts . . . and all the chambers around*, the cells or rooms on the four sides of the court, that served to keep “the treasures of the house of God,” that is, the treasure of the temple and the “treasures of holy things,” the stores of dedicated things collected from the spoils of war (the same distinction as in xxvi. 20).—Ver. 13 continues the statement of that for which the chambers or cells of the court were designed.—*And for the courses of the priests and the Levites*, for their sojourn during their service, likewise for the works belonging to this service (cooking of flesh, preparing of shew-bread, etc.), and for the keeping of the requisite utensils, which last are enumerated in detail from ver. 14 on.—Ver. 14. *For gold*. The לְהָרֶב corresponds to that in לִכְלֵל־הַתְּשֻׁבֹת, ver. 12; the sentence begun in ver. 11 thus extends to the close of this verse. A new construction begins first in ver. 15, which may be regarded as a continuation of that begun in ver. 11. As to the object הַמִּזְבֵּחַ, וְהַמִּזְבֵּחַ must be supplied from ver. 11, but not certainly in the same sense of giving, but in that of stating or defining. Thus: “And (he stated) the weight for the golden candlesticks and their lamps of gold;” זהב is freely subordinated to וְהַמִּזְבֵּחַ (comp. 2 Chron. ix. 15). For the golden candlesticks of the sanctuary, comp. Ex. xxv. 31 f.; 2 Chron. iv. 7.—*According to the use of each candlestick*, according to its set service, its import for the holy service. For the var.: “for the service of every one” (בְּעִבְרוֹת), see Crit. Note.—Ver. 16. *And the gold by weight*; הַמִּזְבֵּחַ, accus. of free subordination.—*For the tables of shew-bread for every table; and silver for the tables of silver*. Whereas elsewhere (Ex. xxv. 23 ff.; 1 Kings vii. 48; and 2 Chron. xxix. 18) only one table of shew-bread is spoken of, here several tables of this kind are mentioned. As also, 2 Chron. iv. 8, a greater number of golden tables, namely, ten, destined as it appears for the ten golden candlesticks, is spoken of, so in our passage (as in 2 Chron. iv. 19) a synecdoche appears to be used, and the one golden table of shew-bread to be included with the tables for the golden candlesticks. Silver tables (as silver candlesticks, ver. 15) are only here expressly mentioned: such may

be understood as included among the silver articles mentioned on the occasion of the repair of the temple by Joash (2 Chron. xxiv. 14; comp. also 2 Kings xxv. 15). The statements of the Rabbis, that the silver tables stood in the court, and the silver candlesticks in the chambers of the priests, may rest on an old tradition.—Ver. 17. *And* (gave him in pattern: the same supplement as in ver. 15) *the forks*, namely, the flesh-forks used in cooking the pieces of the sacrifices; comp. Ex. xxvii. 3; 1 Kings vii. 50. For the sprinkling-bowls (מִזְרָקוֹת), comp. also 2 Chron. iv. 11, 22; for the “cans” or “cups” (קִישוֹת, קִישוֹתִים) that were used in libations, Ex. xxv. 29, xxxvii. 16; Num. iv. 7.—*Of pure gold*; accus. of free subordination, as in vers. 15, 16.—*And for the golden tankards*, בְּכִפֵּרִים, from כִּפֵּר, cover, are covered vessels, and so tankards (not cups); comp. Ezra i. 10, viii. 27, the only other passages in which it occurs.—Ver. 18. *The pattern of the chariot, the cherubim of gold*. The term pattern, תְּבִיטָה, recurs here, near the close of the whole enumeration, from vers. 11 and 12, but with לְ as *nota accusat.* The mercy-seat with its cherubim appears here symbolized as the chariot on which Jehovah sits or moves (comp. Ex. xxv. 22; Ps. xviii. 11, xcix. 1),—a very important passage for the right understanding of Ezek. i. 15 ff. The cherubim themselves, though only two in number, according to the present description, which represents the older and simpler idea, exhibit as it were a chariot (observe that הַכְרוּבִים is not subordinate to מְרֻכְבָּה as a genitive, but co-ordinate with it, as in apposition); of a wheel-work connected with it, an external exhibition of the chariot idea, as Ezekiel depicts it, nothing is indicated in the passage; the Sept. and Vulg. only, by taking הַכְרוּבִים as a genitive (ἀνὰ χερύμ), have introduced this foreign element.—*That spread out* (their wings) *and cover the ark of the covenant of the Lord*, literally, “for spreading and covering,” that is, they are represented spreading and covering with their wings. Comp. for this use of לְ in the sense of becoming something, or appearing as somewhat, ch. xxix. 33 (לְמֶלֶךְ, “as king”), also Gen. ix. 5, Job xxxix. 16, and other passages, in Ew. § 217, d (p. 553). The change of לְפָרִשִׁים into וְהַפָּרִשִׁים (Sept., Vulg., and recent expositors, as Berth., Kamph., etc.) is therefore unnecessary. J. H. Mich. correctly: *ut essent expandentes*, etc. To לְפָרִשִׁים it is easy to supply הַכְנָפִים, “the wings,” as object; comp. Ex. xxv. 20, and 1 Kings viii. 7; 2 Chron. v. 8.—Ver. 19 contains again words of David, as the עָלַי, “upon me,” and the whole sense and contents teach.—*All this has He taught me in writing from the hand of the Lord upon me*. So it seems the difficult and perhaps corrupt words



הַכֹּל בְּכֶתֶב מִיַּד יְהוָה עָלֶי הַשִּׁבְלִי must be taken.

To הַשִּׁבְלִי we are to understand יְהוָה as subject, and "me" (or perhaps "us") as object. Possibly also עָלֶי might be connected with הַשִּׁבְלִי (comp.

Prov. xxii. 11); but it is easier, on account of the collocation, to connect it either with יְהוָה מִיַּד or with בְּכֶתֶב. Now, as the grammatically (Ps. xl. 8: בְּכֶתֶב עָלֶי) admissible connection of the words

עָלֶי בְּכֶתֶב—into one notion, "by a writing from

the hand of Jehovah given me as a rule" (Berth.), yields a very harsh and obscure sense, and as, moreover, the position of יְהוָה מִיַּד between בְּכֶתֶב and עָלֶי renders this connection extremely difficult, nothing remains but the connection of

עָלֶי מִיַּד יְהוָה, "a writing from the hand of Jehovah being or coming upon me," by which is designated a writing springing from divine revelation, an immediate effect of divine inspiration (comp. the known phrase: "the hand of Jehovah came upon me," 2 Kings iii. 15; Ezek. i. 3, iii. 14, etc.). This naturally refers, not to the law of Moses, as the Rabbinical expositors think, but to the proposed building plan, draft, etc., which David refers to divine teaching, in so far as he did not conceive it arbitrarily, but designed it under the influence of the Divine Spirit (which, however, must have been effected in this case not directly by vision, as with Moses on Sinai). Comp. moreover, on the transition into the address without an introductory formula, ch. xxii. 18 f., xxiii. 4 f.—Vers. 20, 21. Closing Admonition and Promise to Solomon.—*Be strong and active*; comp. ver. 10 and ch. xxii. 13.—*For the Lord God, my God, is with thee*; comp. on ver. 9. For the following promise: "He will not fail thee (properly, 'withdraw from thee,' namely, His hand) nor forsake thee," comp. Deut. xxxi. 6; 8; Ps. cxxxviii. 8; Josh. i. 5; Heb. xiii. 5.—*And behold the courses of the priests*. Personal attendance of the priests and Levites, or only of a majority of representatives of their order in the public assembly, can scarcely be inferred from this 'וְהָיָה וְנָו', just as the 'וְנָו'.

"and with thee," does not necessitate the assumption that the willing craftsmen stood by Solomon, or were assembled around him.—*Every willing man of wisdom for all service*, properly, "with regard to every willing man." The לְ here is not *nota accus.* (as ver. 1, xxvi. 26, xxix. 6), but yet serves to give emphasis to כָּל-נָדִיב (Ew. § 310, a), which, though it cannot be translated, is yet not to be erased (against Berth.). For the notion of free-will (נָדִיב לֵב = נָדִיב, 2 Chron. xxix. 31), to

designate the higher wisdom and skill of a craftsman, comp. Ex. xxxv. 5, 22, and Latin phrases, as *artes ingenuae, liberales*. We are to think, moreover, of the same craftsmen as those named, xxii. 15; 2 Chron. ii. 6.—*For all thy matters*:

לְכָל-דְּבָרְךָ to be explained according to xxvi.

82 (concerns, matters) scarcely: "for all thy

words or commands" (as J. H. Mich., Starke, Keil, etc., think).

2. Contributions of the assembled Princes for building the Temple: ch. xxix. 1-9.—*Unto all the congregation*, which consisted, ch. xxviii. 1, merely of the "princes" or more eminent representatives (notables) of the people.—*Solomon, my son, whom alone God hath chosen*, properly a parenthesis: "as the one (אֶחָד) hath God chosen

him." For "young and tender," comp. xxii. 5. —*For the palace is not for man*. Only here and ver. 19 stands the later word הַבְּרִירָה, to denote

the temple (with regard to its fort-like size and strength); elsewhere either of the Persian royal castle (Esth. i. 2, 5, ii. 3; Neh. i. 1) or of the castle in the temple at Jerusalem.—Ver. 2. On a, comp. xxiii. 15.—*Onyx-stones and set stones*. For לְשֹׁהֶם, onyx (sardonyx, etc.), or perhaps beryl, comp. Gen. ii. 12; Ex. xxviii. 9, 20; Job xxviii. 16; on אֲבָנֵי מְלֻאִים, "stones of settings," Ex.

xxv. 7, xxxv. 9, where also onyx-stones, designed for the high priest's ephod and hoshen, are mentioned.—*Rubies and mottled stones, and all kinds of precious stones, and marble stones in abundance*. אֲבָנֵי-פֶתֶן, properly stones of paint or

lead-glass (comp. 2 Kings ix. 35; Isa. liv. 11), perhaps precious stones of very dark glancing colour, of dark purple, as carbuncle or ruby (נֶפֶךְ, perhaps radically connected with פֶּתֶן). The אֲבָנֵי

רִקְמָה, stones of various colours, striped with veins (agate?), as אֲבָן יָקָרָה, "precious costly stones," in general, אֶל שֵׁשֶׁת, white marble (the Sept. and Vulg. explain it by an anachronism of Parian marble); comp. the contracted form שֵׁשֶׁת, Song v. 15; Esth. i. 6.—Ver. 3. *Over and above all that I have prepared for the holy house*, literally, "upwards of all, out above all." On הַכִּינֹתָי, without a relative particle connecting it with the foregoing כָּל, comp. xv. 12.—Ver. 4. *Three*

*thousand talents of gold of the gold of Ophir, of the finest and best gold*; comp. the excursus after 2 Chron. ix. Three thousand talents of gold, reckoned after the holy or Mosaic shekel, would amount to ninety million thalers (about £13,500,000), reckoned after the royal shekel to half as much; and the 7000 talents of silver would amount in the first case to fifteen million thalers (about £2,250,000), in the second case to half that sum. The greatness of this sum shows, at all events, that this includes the whole of David's private property; comp. on xxii. 14 ff.—*To overlay the walls of the houses*, the proper temple buildings (בְּתֵימִים, as in xxviii. 11), the holy place

and the most holy, with the court and the upper chambers, the inner walls of which, 2 Chron. iii. 4-8, were all hung with gold.—Ver. 5. *The gold for golden*, or literally, "for the gold, for the gold," etc.; comp. ver. 2.—*And for all work by the hand of artificers*, for all works to be made by the hand of craftsmen.—*And who is willing* (הַתְּנִידִב, show oneself willing, as ver. 6; Ezra ii.

63, to fill his hand this day unto the Lord, to provide himself with free-will offerings for Him; comp. Ex. xxviii. 41, xxxii. 29, and 2 Chron.

xiii. 9. The infinitive מְלָאֹת (along with מִלָּא, 2 Chron. xiii. 9), also Dan. ix. 2; Ex.

xxi. 5.—Ver. 6. *The princes of the houses*, properly, “of the fathers;” הַאֲבוֹת for בְּיַת הָאֲבוֹת; comp. xxiv. 31, xxvii. 1, etc.—*With the rulers of the king's work*, literally, “and with regard to the rulers;” before שְׂרֵי מְלָאכַת הַמֶּלֶךְ

the same superfluous untranslatable לְ as in xxviii. 21. These are “the stewards of all the property and cattle of the king,” xxviii. 1, the officers of the royal domains.—Ver. 7. *And gave, for the service of the house of God, of gold five thousand talents*. We must suppose a partial “signing” or guaranteeing of the sums named, not an immediate bare paying down, especially as the bulky contributions in the baser metals, the 18,000 talents of brass and the 100,000 talents of iron, could not possibly be present *in natura*. Even David's gifts of 3000 talents of gold of Ophir and 7000 talents of silver may be regarded as not a proper direct delivery of these large quantities of metals. Moreover, what the princes, according to our passage, contributed was about a half more than that given by David from his private means, namely—1. 5000 talents of gold = 150 million thalers (about £22,500,000), or by the other mode of reckoning, half that sum; 2. 10,000 darics = 75,000 thalers (about £11,250); 3. 10,000 talents of silver = twenty-four million thalers (about £3,600,000); 4. 18,000 talents of brass (copper), and 100,000 talents of iron; 5. Precious stones amounting to an indefinite sum. אֲדָרְכָן, with אַ prosthetic here and Ezra viii. 27, along with דִּרְכָּמָן, Ezra ii. 69, Neh. vii. 70 ff.,

is not a Hebrew designation of the drachma (as Ew. *Gesch.* i. 254 still thinks), but of the daric, a Persian coin, containing  $1\frac{1}{2}$  ducats, or  $7\frac{1}{2}$  thalers (about 22s. 6d.); comp. Eckhell, *Doctr. numm.* i. vol. iii. p. 551; J. Brandis, *Das Münz-, Maass-, and Gewichtssystem in Vorderasien* (1866), p. 244; see also *Introd.* § 3, a. In darics, the gold coin most current in his time (it is not meant by our author that it existed in David's time), the Chronist states a smaller part of the sum contributed by the princes, and indeed that part which they gave in coined pieces, while he expresses the amount of uncoined gold that was offered in talents.—Ver. 8. *With whom stones were found*, the present possessors of precious stones. Against Bertheau's rendering: “and what was found therewith in precious stones,” is the fact that the sing. אֶל, that is certainly to be taken distributively (comp. Ew. § 319, a), cannot possibly refer to the sums or quantities in vers. 6, 7. For the Gerahonite Jehiel, comp. xxvi. 21 f., where the name is Jehieli.—Ver. 9. *Was exceedingly glad*, literally, “was glad with a great gladness;” comp. Zech. i. 14.

3. David's Thanksgiving: vers. 10-19.—*Blessed be Thou, Lord God of Israel our father*. Among the patriarchs, as whose well-tried tutelary God and heavenly fountain of blessing Jehovah had

now again proved Himself to David (by the operation of so highly joyful an act of faith as the free-will offering of the princes of the people), Israel is here specially set forth, because his life most resembled that of David, especially in this, that the cry, “Lord, I am not worthy of the least of all the mercies,” etc. (Gen. xxxii. 10), might and must for him also (see ver. 14) be the fundamental note of his prayer at the close of his fight of faith. At the end of his confession, where the expression is still more solemn, the address is more full: “Lord God of Abraham, Isaac, and Israel, our fathers.”—*For ever and ever*; comp. Ps. ciii. 17.—Ver. 11. *Thine, O Lord, is the greatness*; comp. Ps. cxlv. 8; and on “power” (here and ver. 12), Ps. xxi. 14; on “beauty” (here and ver. 13), Ps. xcvi. 6; on “lustre” (נֶצֶחַ), less suitably rendered “victory” by Luther, 1 Sam. xv. 29; on “majesty” (הָדָר, by Luther, against the text: “thanks”), xvi. 27, Ps. xxi. 6. The whole doxology belongs to the apocalyptic in its main figures, as Rev. iv. 11, v. 12, vii. 12, etc.—*Thine, O Lord, is the kingdom, and Thou art exalted as head over all*.

מְמַלְכָּה, “kingdom, sovereignty,” as Ps. xlvii. 8 f.; comp. Matt. vi. 13. מְתַנַּשֶּׁה is not the participle, before

which אַתָּה, “Thou art,” should be supplied

(Berth.), but an infinitive noun, “the being exalted;” comp. 2 Kings ii. 21; Ew. § 160, c. On “head over all,” comp. אֶתְּכֵן וְאֶתְּכֵן, Eph. i. 22.—Ver. 12. *And the riches and the glory*; the same connection, Prov. iii. 16; comp. also ver. 28; 2 Chron. xvii. 5; 1 Kings iii. 13.—Ver. 13. *And now, our God, we thank Thee*, properly, “now are we thanking and praising Thy name:” the participles express the constancy of the work; comp. xxiii. 5.—*Thy glorious name*, literally, “the name of Thy glory,” as Luther here renders, while he has, ver. 3, put “holy house” for “house of holiness.”—Ver. 14. *For* (literally, “and for;” וְכִי, as Judg. x. 10) *who am I, and what is my*

*people, that we should be able?* עָצָר כֹּחַ, pro-

perly, “to hold or retain strength,” then *valere*, be able; comp. 2 Chron. xiii. 20; Dan. x. 8, 16, xi. 6.—*In this way*, as our just completed collection of free-will offerings for the temple (vers. 3-8) has proved. On כִּנְאוֹת, comp. 2 Chron. xxxii. 15.

—Ver. 15. *For we are strangers before Thee, and sojourners*; comp. Ps. xxxix. 13; Heb. xi. 13, xiii. 14. Even in this strong assertion of the vanity and uncertainty of earthly life (on *sojourners*, Job viii. 9; Ps. xc. 9 f., cii. 12; and Jer. xiv. 8, appears, as in the foregoing verse, which recalls Gen. xxxii. 10, an allusion to that which Jacob confessed at the end of his earthly career; comp. Gen. xlvii. 9.—Ver. 16. *All this store*. הַמֶּלֶךְ,

heap of money, wealth, as Eccl. v. 9. For the var. “it” (referring to “the heap”) for “her,” see Crit. Note.—Ver. 17. *In the integrity of my heart*. יִשְׂרָאֵל, as Deut. ix. 5; comp. the fore-

going מִיִּשְׂרָאֵל, “uprightness,” Ps. xvii. 2.—*Thy people who are present*, “have found themselves here.” On הָאָשֶׁר, comp. xxvi. 28 and ver. 8;

on finding oneself=being present, comp. xxviii. 1; 2 Chron. v. 11.—Ver. 18. *Keep this*, the spirit of willingness, which expresses itself in these gifts. —*Imagination of the thoughts*, as xxviii. 9.—*Stablish their heart* (or “prepare”), as 1 Sam. iii. 3.—Ver. 19. On *a*, comp. ver. 9; on *b* (הַבִּירָה), ver. 1.

4. Close of the public Assembly. Solomon's Elevation to the Throne: vers. 20–25.—*And all the congregation blessed*; *וְכָל בְּרַךְ* with *ל*, as ver.

13: הוֹדָה, and הָלַל with *ל*. *And they . . .*

*Inward down to the Lord*, they did obeisance before God and the king as His earthly type and representative. For the combination of קָרָד and הוֹשְׁתַּחֲוָה, denoting now divine, now human, respect, comp. Gen. xxiv. 26, Ex. xii. 27, xxxiv. 8; 1 Kings i. 16, 31; and Pa. xcv. 6, etc.—Ver. 21. *And they killed sacrifices unto the Lord, and offered burnt-offerings*. The same phrases are united, only in inverse order, 1 Sam. vi. 15. זִבְחִים

denotes here animal sacrifices in general, but in *b* it signifies, in contrast with the before-mentioned burnt-offerings, peace-offerings (שְׁלָמִים).

Ex. xxiv. 5) in connection with the proper joyful feasts.—*On the morrow of that day*: comp. Lev. xxiii. 11; Jonah iv. 7.—Ver. 22. *And they ate and drank*. This describes the joyful feast, as xii. 39; 1 Kings iv. 20; Deut. xii. 7, xvi. 10.—*And the second time made . . . king*. מָשַׁח

distinct from xxiii. 1, where a first solemn elevation (proclamation) of Solomon to be the successor of his father was reported, with which, however, the ceremony of anointing was not connected. To the present second elevation corresponds that reported 1 Kings i. 32 ff., as the mention there of Zadok as taking part in this solemn act of anointing shows.—*Anointed him unto the Lord* (according to the will of the Lord)

*to be ruler*, מָשַׁח; this is here for the sharper contrast with the following מָשַׁח; comp. more-

over, xxviii. 4; 1 Kings i. 35.—*And Zadok to be priest*. With this notice, peculiar to the Chronist, began the degradation of the other high priest, Abiathar, of the line of Ithamar, as Solomon formally completed it after his father's death (1 Kings ii. 26 ff.), already in the lifetime of David: it was prepared by Zadok alone being anointed in the presence of the states along with the young king.—Ver. 23. *And Solomon sat on the throne of the Lord as king*. For the anticipatory nature of this notice, comp. on xxiii. 1: for “the throne of the Lord,” on xxviii. 5.—*And he prospered: and all Israel obeyed him*, according to the hope of David expressed before, xxii.

13, regarding him. For מָשַׁח אֶת = obeyed, comp. Dent. xxxiv. 9.—Ver. 24. *Also all the sons of King David submitted to Solomon the king*, literally, “gave hand under” (comp. 2 Chron. xxx. 8; Lam. v. 6). We may observe the slight allusion to the soon suppressed attempt of Adonijah (1 Kings i. 5 ff.) which is contained in this statement, quite after the manner of the Chronist (see Principles of History and Ethics,

No. 1).—Ver. 25. *Magnified . . . exceedingly*; comp. xxii. 5.—*And bestowed upon him the majesty of the kingdom*. מָגַן עַל, as Pa. viii. 2;

הוֹדָה, as ver. 11.—*Which had not been on any king over Israel before him*. The construction is as partly in Eccl. i. 16, partly in 1 Kings iii. 12. The phrase is somewhat hyperbolic, as there were only two kings of Israel before him (Ish-bosheth our author is wont to ignore, as ver. 27 shows).

5. Close of the History of David: vers. 26–30.—*And the time that he reigned over all Israel*, inclusive of the seven years of his residence in Hebron (which is more exactly fixed, 2 Sam. v. 5, at seven and a half years).—Ver. 28. *In a good old age*; comp. Gen. xv. 15, xxv. 8.—*Full* (“satisfied”; comp. Job xlii. 17) *of days, riches, and glory*. For the combination מָגַן וְכָבוֹד, see on ver. 12.—Ver. 29. *And the acts . . . first and last*. The author here indicates the simple order which he laid down for his now finished representation of the life of David; see Evangelical and Ethical Reflections, No. 2.—*Behold, they are written in*, properly “on”; comp. ix. 1. For the sources now named, see Introd. § 5, II.—Ver. 30. *With all his reign and his might*; מְגִלָּתוֹ, here his “display of might,”

the power shown by him, his brave deeds; comp. 1 Kings xvi. 5.—*And the times that went over him*, the events that befell him. מְעֻלָּתָיו, as Job xxiv. 1; Pa. xxxi. 16.—*And over all the kingdoms of the countries*, with which David came into friendly or hostile contact, as Phœnicia, Philistia, Edom, Moab, etc. For the phrase, comp. 2 Chron. xii. 8, xvii. 10, xx. 29.

#### EVANGELICAL AND ETHICAL REFLECTIONS, APOLO- GETIC AND HOMILETIC NOTES ON CH. X–XXIX.

1. On the historical and practical point of view under which the Chronist regards the brief account of the downfall of Saul and his house, with which he opens his full description of the history of David, he explains himself very clearly in the two closing verses of ch. x. Saul's kingdom must, after a brief existence, make way for that of David, on the simple ground that it was not erected on the foundation of right faith in Jehovah the God of the covenant, and willing submission to Him; that its possessor had not once only, but constantly, cast to the winds that earnest warning voice of the prophet, “Obedience is better than sacrifice,” 1 Sam. xv. 22, and neglected even in the last hour to return to such a course, which was alone pleasing to God. Comp. Bengel's appropriate note on those two verses (p. 16 of the “Beiträge zu J. A. Bengel's Schrifterklärung, aus handschriftl. Aufzeichnungen mitgeteilt von Dr. Osk. Wächter,” Leipz. 1865): “It is worthy of remark that Saul is not expressly charged, when he died in his sin, with his long hate of David, but rather with the unbelief in which he kept not the word of God, and sought counsel at Endor. David indeed is out of the country a considerable time before Saul's death. . . . Even at the last Saul might have obtained pardon, if he had earnestly returned to God, and entreated Him. But he lost all.”—Comp. also Schlier, “König Saul” (*Bibel-*

*stunden*, Nördlingen 1867), towards the end, and the homiletic notes of Erdmann on 1 Sam. xxxi. (*Biblewerk*, vi. 337).

2. That our author aimed at no exhaustive treatment of the history of David in its external and internal course—that he rather laboured as partly an excerptor, partly a supplementer, of earlier writers, and so wished to furnish something regarding the history of David contained in the present books of Samuel and Kings, similar in many respects to that which John the Evangelist did for the evangelical history presented by the synoptics,—this he himself indicates in the closing words just considered, when, xix. 29, 30, he points for that which he may have omitted to the historical works of the prophets Samuel, Nathan, and Gad as his chief sources. But even before he repeatedly indicates his acquaintance with essential elements of the history of David, which, according to his plan, he does not report. Thus, in the notice prefixed as preface or introduction, concerning the downfall of Saul and his house, where he certainly alludes to the incident of the necromancer of Endor, but does not report it (x. 13 f.), and xx. 5, where he names Goliath, but presumes the history of the slaughter by the youthful shepherd David as known; likewise xii. 1, where he mentions the times of the exile and proscription of David under Saul, without entering into the particulars at least of its well-known catastrophes and vicissitudes; xi. 1 and xii. 23, where he likewise points to the rival kingdom of Saul and Abner during the residence of David at Hebron; xx. 1, where the proceedings at Jerusalem during the siege of Rabbath Ammon by Joab are slightly indicated; xxvii. 23, 24, where, by the mention of Ahithophel and Hushai, a similar reference is made to the rebellion of Absalom; and xxix. 24, where the attempt of Adonijah is in like manner touched upon. The omitted parts are, as must have been often manifest, almost always of such a nature as would have served, if brought into the field, to disturb and in some points obscure the lustre of the picture, and throw many a shadow on the otherwise almost uniform light. It is the first growing and youthful but arduously soaring aloft, further, the suffering and persecuted David, not less the despised and derided by all bystanders far and near (but comp. xv. 29); lastly, the deeply guilty and penitent one, whose picture the Chronist avoids to draw, while all the more earnestly he collects all that appears fitted to represent the hero king in his greatness, and the activity of his reign as an uninterrupted chain of splendid theocratic events. To finish a picture that presents David in the meridian height of his glory and mighty achievements is the obvious aim of all that our author adds in the way of supplement on the ground of his sources to the life-picture of the great king as given in the books of Samuel. Such are the whole contents of ch. xii. (the brave men who stood by David even during the reign of Saul, and the number of the warriors out of all the tribes who made him king in Hebron); those of ch. xv. and xvi. (the full delineation of the preparatory, accompanying, and concluding solemnities in the introduction of the ark into its new abode on Zion); finally, those of the closing ch. xxii.—xxix., on the internal history of the kingdom and the preparations for the building of the

temple, which coincide only in subordinate points with the much more summary parallel sections of Samuel and 1 Kings, but on the whole exhibit the peculiarity and special tendency of our author in full force, and in so far, notwithstanding their dry statistical character and tedious lists of names and numbers, are of special interest (comp. No. 2). The preference of our author for the exhibition of all the brilliant traits of the history of David, or, if you will, his panegyristic idealizing tendency and method, is shown also in the short remarks of a reflective kind at the close of the several sections, which almost always issue in the exhibition of some brilliant aspect of the reign of David, or of the state of the people and the theocracy under him; for example, passages such as these: "And David became greater and greater, and Jehovah Zebaoth was with him," xi. 9; "Day by day they came to David to help him, until the camp was great, like a camp of God," xii. 22; "His kingdom was lifted up on high, because of His people Israel," xiv. 2; "And David's fame went out into all lands; and the Lord brought his fear upon all nations," xiv. 17; "And David reigned over all Israel, and executed judgment and justice for all his people," xviii. 14; "Is not the Lord your God with you, and hath He not given you rest on every side? For He hath given the inhabitants of the land into my hand, and the land is subdued before the Lord and His people," xxii. 18; "But David took not . . . because the Lord had promised to increase as the stars of heaven," xxvii. 23; "And he died in a good old age, full of days, riches, and glory," xxix. 28; "And the Lord magnified Solomon exceedingly in the eyes of all Israel, and bestowed on him the majesty of the kingdom, which had not been on any king over Israel before him," xxix. 25. And the enumerations and arrangements of the names of David's heroes, servants, spiritual and temporal officers (princes), counsellors, etc., subserve the same optimistic and idealizing tendency as presented by the author; and the ever-recurring preference in these enumerations for symbolic numbers, especially for three and thirty (see ch. xii.), seven (the supreme officers of the kingdom and the crown, xviii. 14 ff., and the counsellors of the king, xxvii. 32 ff.), and twelve or twenty-four, which latter numbers appear as the principle regulating the whole spiritual (Levitical-priestly) and temporal hierarchy of officers in the kingdom of David (see especially ch. xxiii.—xxvii.).

3. Next to the selection of material, the arrangement of it, the order followed in the history of David, is characteristic for the author's conception of this brilliant period of the history of salvation before the exile. This order, however, is, as the same closing remark, xxix. 29, to which we owe the above explanation of the choice of material by the author indicates, an extremely simple and elementary one. The author distinguishes "the first and last acts of David;" he divides his material between the two great heads of the earlier and later events of the reign of David (or of the entrance and exit of David). But among the first acts he does not understand David's youth, with his persecutions by Saul, etc. (so that the last acts would embrace the period of his reign, as in the present division of the books of Samuel, the second of which treats of his

reign), but the course of events till shortly before the end of his life, that is, until he took measures for the building of the temple, and the regular transference of the kingdom to his successor, which latter the author regards as the last acts. The point of division separating the last acts from the first is to be sought neither in ch. x. 13 f., for the narrative of the downfall of Saul closing with these verses is merely the preface or introduction to the acts of David; nor in xii. 40 or xiii. 1, for here, where the accounts of the elevation of David to the throne of all Israel, and the close of the seven years' reign at Hebron, come to an end, the author clearly intends no deeper section (against Kamph.). In truth, the transition from the first to the last acts takes place in xxii. 1, where, after representing the glorious external (military and political) course of the forty years' reign of the king, his provisions for transferring as well the sovereignty as the still unsolved problem of the building of the temple to his son Solomon begins to be described—where, accordingly, as it is said in the further course of the narrative, xxiii. 1: "David was old and full of days; and he made his son Solomon king over Israel" (comp. the remarks made, p. 142, on the generalizing import of those words). It is a peculiar trait of the Chronist, distinguishing in a characteristic way his view and method of history from that of the author of the books of Samuel, that he draws a sharp line between the evening of David's life as his *τελευτη*, and the mid-day as his *σπῆρα* (or between the completion and continuance of his reign), and weaves into the representation of the evening of his life a full retrospect of the whole internal aspect of the royal household under David. The picture thus drawn of the Levitical and priestly, and of the military and civil, government and official hierarchy of the king (xxiii.-xxvii.), forms, together with its frame of reports concerning the collections and preparations of David, and the chiefs of the people for the temple to be built by Solomon (xxii. and xxviii., xxix.), as it were, the legacy of David to his son, the testament of one glorious king to his no less glorious (according to the peculiar Levitical and hierarchical conception of our author indeed, xxix. 25, still more glorious) heir and successor. It is on account of Solomon, the temple-builder, that the author dwells so long on this legacy of his father preparing and stipulating for the building, and that this part of his work rises to the importance of a second half of the history of his father, to an episode in the life of David, comparable with the so-called report of travels by Luke in the third Gospel, or the farewell addresses of our Lord in John xiii.-xvi., bearing in a still higher degree the character of a retrospect and legacy. Beside this very minute representation of the close of David's life, that under the hands of our author, notwithstanding its comparatively brief duration, has assumed the form of an autumn almost equal in length with the preceding summer of life, the spring with its vicissitude of clear sunshine and rough storm is quite cast into the shade; it appears, indeed, by the merely occasional allusions to its incidents which are contained in ch. x.-xii., intentionally reduced to a vanishing point in the development of the whole. Yea, in the section relating to the catastrophe of Saul, ch. x., the author has furnished an independent preface or introduction to

the chief object of his representation, and so has given to the whole a threefold arrangement, in which, however, by far the greatest importance belongs extensively and intensively to the second and third parts.

4. The statement of the Chronist has suffered nothing in credibility by this peculiar arrangement and distribution, especially by his dwelling so long on the preparations for building the temple, and the measures taken for transferring the kingdom to Solomon, which are so briefly handled in the introduction to the books of Kings. The solid walls of the old sources appear through the cover corresponding to his individual view and bent, which he has imparted to the building he has erected. This holds as well of the sections on the external government, peculiar to his statement, as of the closing accounts of the king setting his house in order and handing it over to his successor.<sup>1</sup> It appears particularly fitted to awaken confidence in his statement, that no special preference for the wonderful is to be remarked in the sections peculiar to him; that, in fact, some of these sections—for example, xii., xxiii. ff., and xxvii. ff.—report only that which corresponds to the occurrences of every-day life, which might arise in the profane history of any kingdom or people. And even there, where his statement runs parallel with that of the older historical books, scarcely anywhere does any stronger preference appear for the wonderful or extraordinary than in those documents, except, perhaps, his account of the census and the plague, which has certainly a trace of the miraculous more than the older parallel text (xxi. 26). At the most, the suspicion of unhistorical exaggeration might rest on some of the surprisingly high numbers, as they appear in the present text, xii. 23-40, xxii., and xxix. 4 ff., unless partly the obvious possibility of occasional corruption, partly the almost inevitable necessity of the assumption that smaller values than those usually assumed are to be admitted, served very much to diminish the ground which these passages present for critical assaults. Comp. that which is remarked on them in detail (xii. 23 ff., p. 106 f., and xxii. 14, p. 137 f.), and see, moreover, the Apologetic Remarks on ch. xv. 16, p. 119 ff.

5. Homiletic hints for the history of David in rich selection are to be found in Erdmann's elaboration of the books of Samuel (vol. vi. of the

<sup>1</sup> Comp. with regard to the credibility of the statement concerning David's last directions to Solomon, especially the giving of the instructions for the building of the temple, the remark of Bertheau on xxviii. 11-19: "The whole section thus shows that David not only made preparations for building the temple by providing materials, but also gave definite orders for the execution of the work and the making of the vessels to Solomon, and that he proceeded, not according to his own invention and design, but was directed by divine revelation. . . . In the books of Kings, nothing of this occurs; but if we must gather from the accounts of Chronicles, that David not only thought of the temple, but made preparations for it, which could not have consisted in an uncertain collection of materials, we shall not be able to avoid assuming that a communication was made according to which, even in David's time, the plan of the temple was fixed. To execute the building itself was not permitted to David; but he had completed the preparations so far, that Solomon in the fourth year of his reign was able to proceed with the building, and to finish it in the eleventh (1 Kings vi.). The report of David's preparation, which extended to the fixing of the plan for the building, is the historical foundation for the statement in our verses, in which the free handling of the historical material, according to modern views, is as obvious as in the remaining sections of the last two chapters of the first book of Chronicles."

*Bible*). With respect to the sections peculiar to the Chronist, a small gleanings may here be presented of some noteworthy practical hints from older expositors:—

On ch. xii. 38-40, Starke, after Burmann, remarks: "What is here said of David is a fine figure (type) of the Messiah. . . . He also at first had only a small following; but after He came to His glory, the kingdom of God burst forth mightily, and subjects to Him were collected in all the world. . . . To David come even those of the tribe of Benjamin, the brethren of Saul, the bitter enemy of David; so had Christ disciples from the Jews, even from the Pharisees, His deadly foes; and as we by nature are all His foes, He yet converts us to His love and to faith

in Him. . . . At David's anointing was great joy; on all sides was provided store of eating and drinking; even so believers rejoiced at and after Christ's ascension, and because they had all things common." On ch. xvi. 27, comp. the remark (suitable also to the contents of xxiii.-xxvi.) of Bengel, p. 17: "This is so fine in David; he has gone as nigh to the Levites as it was possible for him to do, as if he were one of them; and yet he has invaded no right. How finely devotion and valour are combined! Something quite peculiar has taken place in David's heart." On xxix. 30 he remarks: "How earnest is the dear David become in his old age! How he has come as nigh as possible to the building of the temple!"

## 2. SOLOMON.—2 CHRON. I.-IX.

### a. HIS SOLEMN SACRIFICE AT GIBEON, AND HIS RICHES.—CH. I.

#### a. *The Sacrifice at Gibeon, and the Dream of Solomon: vers. 1-13.*

- CH. I.** 1. And Solomon the son of David was strengthened in his kingdom, and  
 2 the LORD his God was with him, and magnified him exceedingly. And Solomon said unto all Israel, to the captains of thousands, and of hundreds, and to the judges, and to every ruler in all Israel, the chiefs of houses.  
 3 And Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tent of meeting of God, which Moses the  
 4 servant of God had made in the wilderness. But the ark of God had David brought up from Kiriath-jearim to the place which David had prepared for  
 5 it: for he had pitched a tent for it at Jerusalem. And the brazen altar, that Bezaleel the son of Uri, the son of Hur, had made, was there<sup>1</sup> before the tabernacle of the LORD; and Solomon and the congregation sought him.  
 6 And Solomon offered there before the LORD, on the brazen altar which belonged to the tent of meeting; and he offered upon it a thousand burnt-offerings.  
 7 In that night did God appear unto Solomon, and said unto him, Ask  
 8 what I shall give thee. And Solomon said unto God, Thou hast showed great mercy unto David my father, and hast made me king in his stead.  
 9 Now, O LORD God, Thy word unto David my father must be true; for Thou  
 10 hast made me king over a people numerous as the dust of the earth. Give me now wisdom and knowledge, that I may go out and in before this people;  
 11 for who can judge this Thy great people. And God said unto Solomon, Because this was in thy heart, and thou hast not asked riches, treasures, and glory, nor the life of thine enemies, neither hast thou asked long life; but  
 12 hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king. Wisdom and knowledge are given unto thee, and riches and treasures and glory will I give thee, such as none of the kings that were before thee have had, and none after thee shall  
 13 have the like. And Solomon came from<sup>2</sup> the high place that was at Gibeon to Jerusalem, from before the tent of meeting; and he reigned over Israel.<sup>3</sup>

#### b. *Solomon's Power and Wealth: vers. 14-17.*

- 14 And Solomon gathered chariots and riders: and he had a thousand and four hundred chariots, and twelve thousand riders; and he placed them in  
 15 the chariot cities, and with the king at Jerusalem. And the king made silver and gold in Jerusalem as stones; and cedars he made as the sycamores that  
 16 are in the Shephelah for abundance. And the export of horses for Solomon was out of Egypt; and the company of the king's merchants fetched a troop

17 for a certain price. And they brought up, and took out of Egypt a chariot for six hundred silver shekels, and a horse for a hundred and fifty: and they brought them out for all the kings of the Hittites and the kings of Syria.

<sup>1</sup> So according to the reading  $\text{שָׁם}$ , which is attested by the Sept., Vulg., some mss., and most prints while for the almost unmeaning  $\text{שָׁם}$  (*posui*, he had set) the majority of mss. and the Chald. and the Syr. testify.

<sup>2</sup> The Sept., Vulg., Luther, etc., correctly:  $\text{מִהַרְבֵּמָה}$ ; the  $\text{לְבִמְתָּה}$  of the Masoretes, yielding no tolerable sense, appears to have crept into the text by looking back at ver. 8.

<sup>3</sup> The Peschito has "over all Israel;" comp. 1 Kings iv. 1.

#### EXEGETICAL.

1. PRELIMINARY REMARK, and elucidation of ver. 1.—The accounts contained in the foregoing two small sections, to which 1 Kings iii. 4-15 and x. 26-29 are parallel, serve to introduce the report of the building and dedication of the temple, which occupy far the greatest space in the representation given by our author of the history of Solomon (i. 18-vii.). As general superscription is prefixed ver. 1: "And Solomon the son of David was strengthened in his kingdom," properly, "on," or "with, his kingdom,"  $\text{עַל-מְלִכְוֹתוֹ}$ ; comp.  $\text{עַל-יִשְׂרָאֵל}$ .

xvii. 1, and xii. 13, xiii. 21, xxi. 4, which parallels likewise show that  $\text{הִתְחַזַּק}$ , "be strengthened," does not refer to pretenders to the crown,

by setting aside of whom confirmation follows; and hence there is here no concealed allusion to Adonijah (1 Kings ii.).—*And the Lord his God was with him* (comp. 1 Chron. xi. 9), and *magnified him exceedingly*; comp. 1 Chron. xxix. 25, xxii. 5.

2. The Sacrifice at Gibeon: vers. 2-6; comp. 1 Kings iii. 4.—*And Solomon said unto all Israel, to the captains, etc.* This addition of the chiefs of the people and representatives of the kingdom at the sacrifice is not mentioned in the book of Kings; but the matter is understood of itself (comp. the similar cases in the history of David, 1 Chron. xiii. 1 f., xxiii. 2, xxviii. 1).—*The chiefs of houses.* Before  $\text{רָאִשֵׁי הַבָּיִת}$ ,  $\text{לְכָל-בֵּיתֵי־אֵל}$  is to be supplied, as the whole phrase is an explanatory apposition to  $\text{לְכָל-בֵּיתֵי־אֵל}$ .—Ver. 4. *For there was the tent of meeting of God.* Comp. on 1 Chron. v. 30 ff., xvi. 39 f.—Ver. 4. *But the ark of God had David, etc.*; comp. 1 Chron. xiii. and xv. For the elliptical construction  $\text{בְּהִרְבֵּן}$ , to (the place) which he prepared for it, where the article in  $\text{בְּהִרְבֵּן}$  supplies the place of the relative  $\text{אֲשֶׁר}$ , comp.

1 Chron. xv. 12, xxvi. 28; also Judg. v. 27; Ruth i. 5.—Ver. 5. *And the brazen altar . . . was there before the tabernacle of the Lord*, that is, the Gibeonite sanctuary was still the legal, as it were the official and historically rightful place for burnt-offerings: comp. 1 Chron. xxi. 29 f., where, on the occasion of the choice of the floor of Ornan on Moriah for a place of burnt-offering, it is shown why David could not go to Gibeon to offer there. On Bezaleel's construction of the brazen (copper) altar of burnt-offering, see Ex. xxxi. 2, xxxvii. 1. On the reading  $\text{שָׁם}$ , as undoubtedly to be preferred to the Masoretic  $\text{שָׁם}$  (which arose

from an unwarranted reference to Ex. xl. 29), see Crit. Note.—*And Solomon and the congregation sought him*, the Lord, not the altar; comp.

$\text{הָרַשׁ אֱלֹהִים}$ , 1 Chron. xxi. 30; 2 Chron. xv. 2.

Yet, for the reference of the verb to the altar, may be quoted (Luther: "was wont to seek it"), at all events Amos v. 5; comp. also 1 Chron. xxi. 28.—Ver. 6. *There before the Lord, on the brazen altar which was at the tent of meeting.* In the Heb.,

$\text{לִפְנֵי יְהוָה}$  stands before the relative sentence

$\text{אֲשֶׁר לְאֹהֶל מוֹעֵד}$ . Because the altar of burnt-offering had its place before the tabernacle (Ex. xl. 6), it is designated as belonging to it; comp. 1 Kings vi. 22.

3. God's Revelation to Solomon: vers. 7-13; comp. 1 Kings iii. 5-15.—*In that night*, that followed the offering. That the manifestation of God to Solomon was effected by a nocturnal vision, seems at least to be indicated here, but is expressly stated in 1 Kings iii. 5, 15.—Ver. 8. *Thou hast showed great mercy unto David my father.* The fuller speech of Solomon in 1 Kings iii. 6-10 appears here (vers. 8-10) much abbreviated.—Ver. 9. *Thy word . . . must be true*, properly, "must be established"; comp. 1 Chron. xvii. 23; 2 Chron. vi. 17; 1 Kings viii. 28.—Ver. 10. *Give me now wisdom and knowledge.*  $\text{חָכְמָה}$

(here with Patach in the second syllable; elsewhere  $\text{חָכְמָה}$ ; also vers. 11, 12) denotes knowledge,

insight, and is found, besides the present passage, only in Dan. i. 4, 17 and Eccl. x. 20.—*That I may go out and in before this people*, "may know all that belongs thereto, may worthily govern and defend them" (Stärke); the phrase, reminding us of Deut. xxxi. 2, 1 Sam. xviii. 13, 16, 1 Kings iii. 7, denotes the unchecked public activity of the king toward his people.—Ver. 11. *Because this was in thy heart*; comp. 1 Chron. xxii. 7.—*Riches, treasures, and glory.* The same combination appears in Eccl. vi. 2;  $\text{נִכְסִים}$ , treasures, also in Eccl. v. 18 (with  $\text{עוֹשֶׁר}$ ) and Josh. xxii. 8.

—Ver. 12. *Wisdom . . . given to thee.* The construction  $\text{נָתַן לְךָ}$ , as in Esth. iii. 11 (1 Kings iii.

12,  $\text{הִנֵּה}$ , with the perf.  $\text{נָתַתִּי}$ ). In the following

words, the Lord promises to Solomon riches, treasures, and glory indeed, but not long life, as in 1 Kings iii. 14. Whether this omission is intentional (because Solomon, on account of his subsequent fall, did not attain to old age) appears doubtful in the condensing manner of our author, which shows itself even in this promise of the Lord. On the ethical-cadmonistic sentence

contained in vers. 11, 12 may be compared the word of Christ in the Sermon on the Mount: "Seek ye first," etc., Matt. v. 32.—Ver. 13. *And Solomon came from the high place.* On the correctness of this reading (מִהַרְבֵּית), see Crit. Note. The fol-

lowing addition: "from the tent of meeting," which appears superfluous after "from the high place," points again to the Gibeonite place of offering, and to the legal validity of the offerings presented there. Of the burnt and peace offerings, with the sacrificial feast, 1 Kings iii. 15, on the return of Solomon to Jerusalem before the ark, our author makes no mention, not because in his view the offering presented at the brazen altar in Gibeon only had legal validity (as Thenius thinks, in defiance of the express statements of our author, 1 Chron. xxi. 13, 26 ff.), but simply because these offerings, as well as the history there following (1 Kings iii. 26-28) of the strife between the two women, and its settlement by the wise judgment of Solomon, appeared to be of no special importance for his plan (chiefly regarding the brilliant, glorious, and magnificent features of Solomon's administration).—*And he reigned over Israel.* These closing words of our verse are introductory to what follows, and would stand more suitably at the head of the following section, vers. 14-17, as they are found, 1 Kings iv. 1, in this more suitable position, and are there enlarged by the addition of בְּלִי before יִרְמְיָאֵל, which the Syr.

exhibits here (see Crit. Note).

4. Solomon's Power and Wealth: vers. 14-17.—This short account of that which Solomon had in chariots, riders, and treasures, the Chronist presents as proof of the instant fulfilment of the promise of God to him in this passage, while in 1 Kings x. 26-29 it is found near the close of the reign of Solomon (parallel to the fuller account of a similar nature in 2 Chron. ix. 13 ff.). That accordingly that which is here recorded by our author is adduced a second time, the first time partly abbreviated, partly completed by additions (see ix. 25-28), Thenius (on 1 Kings x. 26 ff.) explains by the assumption of a second occurrence of the section in his sources, and an inadvertent admission of both accounts, the identity of which

was discovered too late. More correctly, Berth., Keil, etc., explain that the Chronist used his sources in a free and independent way, and accordingly of purpose admitted the partial repetition of the present account in ch. ix. 25 ff.—*And he placed them in the chariot cities.* Instead of וְיָצִיאָם, "laid them" (so also ix. 25. stands in

1 Kings x. 26 less definitely: וְיָצִיאָם, "and he brought them"; with regard to the number of the chariots (1400) and riders (12,000), the two texts agree. The "chariot cities" are cities in which the chariots and riders were stationed. They probably lay, partly near rich pasture grounds, partly in the neighbourhood of Egypt, principally in the south of the country; and the conjecture that the Simeonite towns Beth-marchaboth and Hazar-susim (1 Chron. iv. 31) belonged to them (Then., Berth., Kamph.) is on this account the more probable.—Ver. 15. *And the king made silver and gold in Jerusalem as stones.* That the words "and gold" (וְזָהָב),

which are wanting in the parallels ix. 27 and 1 Kings x. 27, are to be erased, with the Pesch., in our passage also is very improbable; and the Sept. and Vulg. testify for their genuineness in this place. For *b*, comp. on 1 Chron. xxvii. 28.—Ver. 16. *And the export of horses for Solomon,* properly, "which belonged to Solomon."—*The company of the king's merchants fetched a troop for a certain price.* Even so 1 Kings x. 28, only that for the מְקוֹה there מְקוֹא is here twice

written. For the correct understanding of the passage, see Bähr, *Bibelo.* vol. vii. p. 103.—Ver. 17. *And they brought up, and took out of Egypt;* 1 Kings x. 29: "and there was fetched and brought out" (וַתֵּצֵא וַתֵּצֵא) instead of our

וַתֵּצֵא וַתֵּצֵא, otherwise literally as our passage,

except that, perhaps by a corruption of the text, the לְ here wanting before מִלְכֵי אֲרָם is rightly

supplied. For the exposition, see also Bähr as above.

## b. THE BUILDING AND THE DEDICATION OF THE TEMPLE.—CH. I. 18-VII.

### a. Treaty with the Phœnician King, and Preparations for Building: ch. i. 18-ii.

CH. I. 18. And Solomon determined to build a house for the name of the LORD, and

1 a house for his kingdom. CH. II. And Solomon told out seventy thousand men to bear burdens, and eighty thousand to hew in the mountain, and three thousand and six hundred to oversee them.

2 And Solomon sent to Huram the king of Tyre, saying, As thou didst with David my father, and sentest him cedars to build him a house to dwell  
3 in, so do also with me. Behold, I build a house to the name of the LORD my God, to dedicate it to Him, to offer sweet incense before Him, and the shew-bread continually, and the burnt-offerings for the morning and the evening, on the Sabbaths and the new moons, and the feasts of the LORD our God:  
4 for ever this is ordained for Israel. And the house which I build is great;  
5 for our God is greater than all gods. But who is able to build Him a house? For the heaven, and heaven of heavens, cannot contain Him; and who am I,  
6 that I should build Him a house, but to offer incense before Him? And now send me a wise man to work in gold, and silver, and brass, and iron, and



- in purple, and crimson, and blue, and who knoweth to make graven work with the wise men that are with me in Judah and Jerusalem, whom David my father appointed. And send me cedar-trees, cypresses, and sandal-wood out of Lebanon; for I know that thy servants can cut timber in Lebanon; and, behold, my servants shall be with thy servants. And shall prepare me wood in abundance; for the house which I build is to be great and wonderful. And, behold, for the hewers, who fell the trees, I give of wheat as food<sup>1</sup> for thy servants, twenty thousand cors, and of barley twenty thousand cors, and of wine twenty thousand baths, and of oil twenty thousand baths.
- And Hiram king of Tyre answered in a letter, and sent to Solomon: Because the LORD loveth His people, He hath set thee over them as king. And Hiram said, Blessed be the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that may build a house for the LORD, and a house for his kingdom. And now I send a wise man of understanding, Hiram my father, son of a woman of the daughters of Dan; and his father was a Tyrian, who can work in gold, and silver, in brass, in iron, in stone, and wood, in purple, blue, and byssus, and crimson, and can do all graving, and devise every device that is given to him with thy wise men, and the wise men of my lord David thy father. And now the wheat and the barley, the oil and the wine, which my lord spake of, let him send his servants. And we shall fell timber out of Lebanon according to all thy need, and bring it to thee in floats to the sea of Joppa, and thou shalt take it up to Jerusalem.
- And Solomon counted all the men that were strangers in the land of Israel, after the number which David his father had counted, and they were found to be a hundred and fifty thousand, and three thousand and six hundred. And he made seventy thousand of them bearers of burdens, and eighty thousand hewers in the mountain, and three thousand and six hundred overseers to keep the people at work.

<sup>1</sup> So according to the probable correct reading מִכֶּלֶת (= מִמְכֶּלֶת), as the parallel 1 Kings v. 25 exhibits it for the unmeaning מִכֹּת ("wheat of beating," "beaten-out wheat"?).

#### EXEGETICAL.

1. Transition from the Foregoing to the Report of the building of the Temple: ch. i. 18-ii. 1.—*And Solomon determined to build.* So according to the Vulg., Luther, and most of the ancients, while some moderns, as Berth., Kamph., take אָמַר, with allusion to ch. i. 2, 1 Chron. xxi. 17, in the sense of "command." The context, especially the circumstance that instead of the execution of the building itself only preparations for it follow, favours the older view.—*A house for the name of the Lord* (comp. 1 Kings v. 17), and *a house for his kingdom*, that is, a royal palace for himself, the building of which is not more particularly described (as 1 Kings vii. 1-12), but which is mentioned several times, as ch. ii. 11, vii. 11, viii. 1.—Ch. ii. 1. *And Solomon told out seventy thousand*, etc. This statement, recurring, vers. 16, 17, in another connection, and in a fuller and more definite form, concerning the 70,000 + 80,000 + 3600, in all 153,600, workmen to whom Solomon committed the labours preliminary to the building of the temple, stands here in briefer form, to indicate beforehand the magnitude of the measures undertaken by the king.

2. Solomon's Embassy to Hiram of Tyre: vers. 2-9; comp. 1 Kings v. 15-26, which account, agreeing with the present in all essential respects,

partly indeed to the letter, is opened with a notice of an embassy sent first by Hiram to Solomon (to congratulate him on his accession to the throne), which our author has omitted as not sufficiently important.—*And Solomon sent to Hiram king of Tyre.* On the three forms of the name, Hiram (Chron.), Hiram (1 Kings v. 15), and Hirom (1 Kings v. 24, 32, vii. 40), of which the last (in Menander in *Joseph. c. Ap. i. 18, 21*: *Εἱραμος*; in Herod and Syncell.: *Ζιραμος*) appears to be the most original, comp. Bähr on 1 Kings v. 15, where, with justice, the doubts of Clericus, Thenius, Ew., Berth., etc., regarding the identity of the present Hiram with the like-named contemporary and friend of David, are set aside. Hitzig (*Gesch. des V. Isr.* p. 10; comp. p. 155) gives as the probable time of the reign of Hiram or Hirom, 1031-1000 B.C. (?).—*As thou didst with David my father, and sendest him cedars*; comp. 1 Chron. xiv. 1. The consequent to this antecedent is wanting; according to ver. 6 f., it must run thus: "So do also to me, and send me cedars." This construction is like that elsewhere after asseverations and oaths; comp. also Ps. lvi. 7b (Ew. §§ 355, 356). Moreover, in the parallel account 1 Kings v. 16 ff., Solomon does not expressly remind Hiram of the aid which he had already given to his father David, but only of this, that David had been prevented by his wars from executing the project of building the

temple. Hence it is clear, from the various differences between the present and the previous form of the letter of Solomon, that it is not an authentic original document that is here given, but the result of free handling of the fundamental thoughts of older sources by the one as well as the other writer.—Ver. 3. *Behold, I build*, literally, “Behold me building,” future of state; see Ew. § 306, d.—*To offer sweet incense before Him*, literally, “to perfume,” *לְהַקְטִיר*, with which

infinitive (defining the foregoing *לְהַקְטִיר* more exactly) are zeugmatically connected the other objects named, “shew-bread” and “burnt-offering.” For the “sweet incense” and its burning every morning and evening on the altar of incense, comp. Ex. xxv. 6, xxx. 7 f.; for the continual laying of shew-bread (*מִצְרֶכֶת תָּמִיד*),

Ex. xxv. 30; for the burnt-offering to be made every morning and evening, and on Sabbaths, new moons, and feast days, Num. xxviii. 29 and 1 Chron. xxiii. 31.—*For ever this is ordained for Israel*; comp. the passage already cited, 1 Chron. xxiii. 31, and the *לְחַקֵּת עוֹלָם* often occurring in

the law, for example, Num. xix. 10.—On ver. 4, comp. 1 Chron. xxix. 1, and Ex. xviii. 11, Deut. x. 17.—Ver. 5. *But who is able*, literally, “who will show power;” comp. 1 Chron. xxix. 14. On the following asseveration: “the heaven, and heaven of heavens, cannot contain Him,” comp. Solomon’s prayer at the dedication of the temple, ch. vi. 18; 1 Kings viii. 27. Obviously we have here a favourite saying of Solomon the theologian and philosopher: that our author has here, of his own will, put this formula in his mouth is improbable.—*And who am I, that I should build Him a house, but to offer*, etc.; that is, not a house for dwelling in, but only for sacrifice and worship (the incense, as symbol of prayer, is here mentioned instead of all offerings), may we build for Jehovah.—Ver. 6. *And now send me a wise man* (skilful, see ver. 12; 1 Chron. xxii. 15; Ex. xxxi. 6) *to work in gold*. That, besides the works in brass and other metals, as they were actually executed by the craftsmen here mentioned, according to ch. iv. 11-16 and 1 Kings vii. 13 ff., skill also in weaving purple, hewing stone, and carving wood is ascribed to them, need not seem strange in Solomon’s letter. But it seems surprising that, ver. 13, King Hiram also in his reply makes him exercise all these crafts. Yet ancient history knows several instances of universal genius in art; comp. Dædalus, and one Tutilo in St. Gall of the Christian times. On purple (*אַרְנֶת*, later form

of *אַרְנֶת*), comp. Ex. xxv. 4; Dan. v. 7; on crimson (*כִּרְמִיל* only here, ver. 13, and iii. 14, probably an old Persic word), the *חֹלֶעֶת שָׁנִי* elsewhere used to denote this fabric; on blue or violet (*תְּכֵלֶת*), Ex. xxv. 4.—*And who knoweth to make graven work*, literally, “to grave gravings,” here of every kind of sculpture in metal or wood (comp. *בִּלְ-פִּתְחוֹ*, ver. 13; also 1 Kings vi. 29); elsewhere, specially of graving precious stones, Ex. xxviii. 9, 11, 36, xxxix. 6; Zech. iii. 9.—

*With the wise men*, etc.; comp. 1 Chron. xxii. 3, 15, xxviii. 21. In construction, *עִם הַחֲכָמִים* goes wit *לַעֲשׂוֹת*, “to work.”—Ver. 7. *And send me . . . sandal-wood out of Lebanon*. If the *algum-wood* (*עֵץ אֲלֻגִּים*) here named along with cedars and cypresses be actually sandal-wood, which, in the obvious identity of its name with *אַלְמִינִים*,

1 Kings x. 11, can scarcely be doubted, our author, in allowing it to come from Lebanon, involves Solomon in an inaccuracy (at least in expression); for, according to his own later statement (ch. ix. 10; 1 Chron. x. 11), aliums belonged rather to the products of Ophir.—Ver. 8. *Prepare me wood in abundance*; the infin. *לְהַכֵּן* is the continuation of the imperat. *שְׁלַח לִי*, ver.

7; Keil’s attempt to subordinate it to the previous clause is too artificial: “to prepare for me wood in abundance.” On *b*, comp. ver. 4.—Ver. 9. *And, behold, for the hewers, who fell the trees*. *לְחַכְמִים* (with introductory *לִּ*) is more exactly defined by the added *לְכַרְתֵּי הָעֵצִים*, and for this

reason, that *חֲמֵב* (= the afterwards more usual *הַצֵּב*; comp. vers. 1, 17) appears to our author to need interpretation; comp. besides, for *חֲמֵב*, Deut. xxix. 10; Josh. ix. 21, 23, 27.—*I give wheat as food for thy servants*. For *מִבְּלֹחַ* instead of the defective *מִבְּלֹחַ*, see Crit. Note.—

*Twenty thousand cors*. In this enumeration of the provisions in grain, wine, and oil offered by Solomon, our report seems to be more detailed than the parallel 1 Kings v. 25, which reports only 20,000 cors of wheat for the household of king Hiram, and twenty cors of the finest (beaten) oil for the same, as given by Solomon. But, in truth, the two passages speak of quite different supplies: there of a yearly contribution, which Solomon paid to the Tyrian king during the building at Tyre, but here of the provisions which he sent to the woodcutters placed at his disposal by Hiram in Lebanon (so correctly Keil and Bähr on 1 Kings v. 25; otherwise Thénius, Bertheau, etc., who here find statements that are partly contradictory).

8. Hiram’s Answer: vers. 10-15; comp. 1 Kings v. 21-25.—*Because the Lord loveth His people*, etc. Instead of this compliment (comp. ch. ix. 8; 1 Kings x. 9), in the parallel text 1 Kings v. 22, Hiram begins his letter immediately with the declaration: “I have heard the things thou sentest to me for.” On the contrary, an expression of joy concerning Solomon’s message as orally given by Hiram precedes the composing and sending of the reply.—Ver. 11. *And Hiram said*, namely, as in the foregoing verse; *בְּכָתֵב*, “in writing.”—*Blessed be the Lord . . . that made heaven and earth*. Are we to see in this doxology of the Phœnician king, readily following into Solomon’s religious thought and phrase (which rises above that in 1 Kings v. 21), the product of a half-poetic fiction, after the manner of a writer after the exile (as Dan. ii. 23, iii. 29 ff., iv. 31 ff.)? It is perhaps more natural to take into

account here partly the courtesies in expression, which friendly sovereigns might and must use, partly the community of speech, and even of religious tradition, which existed between the Phœnicians and Hebrews.—*A wise son endowed with prudence and understanding*; comp. 1 Chron. xii. 32, xxii. 12.—Ver. 12. *Huram my father*. The introductory ל before the accusative, as ch.

v. 26. Luther takes חָרָי for an element of the proper name of the craftsman, who was called Hiram-abi (or, ch. iv. 16, Hiram-abiv). Most of the ancients as well as moderns take it here, as in ch. iv. 16, as a tropical appellative or name of honour=master, by comparison with Gen. xlv. 8.—Ver. 13. *The son of a woman of the daughters of Dan*, that is, perhaps the city Dan in the tribe of Naphtali; see 1 Kings vii. 14 and the expositors on this passage, especially Thenius and Bähr, whereas certainly Keil (with Berth., Kamph., etc.) defends the more difficult and artificial assumption, that the mother of this craftsman belonged by birth to the tribe of Dan, but by her first husband to that of Naphtali.—*Who can work in gold*, etc. The Phœnician king enhances the praise of his craftsman by recounting a still greater number of crafts than those mentioned by Solomon, ver. 6. Hence the mention of stone and wood (after brass and iron), of byssus (בָּרִיץ, as 1 Chron. xv. 27), and of “devising every device that is given to him.” Comp. for the last phrase, the remarks made, Ex. xxxi. 4, xxxv. 33, on Bezaleel.—On ver. 14, comp. ver. 9; the there expressed offer by Solomon of food for his people Hiram expressly accepts.—Ver. 15. *According to all thy need*. צָרָה, “need,”

only here in the Old Test. (in Aram. very common); likewise the following רִפְסָרוֹת, “floats,” for which, 1 Kings v. 23, דִּבְרוֹת.—*To the sea of Joppa*, the sea at Joppa, the port of Jerusalem. Also, with respect to this reply of Hiram, and its relation to the often-deviating parallel text 1 Kings v. 21 ff., the above remark (ver. 2) on the two texts of the letter of Solomon applies. Neither text is wholly independent of the other, and neither coincides exactly with a presumed original. Both exhibit certainly a freely imitating or rather extracting (partly also interpolating; see especially the additions made by our author, ver. 13) treatment of the original text; as also

Josephus, *Antiq.* viii. 2. 6 f., in his rendering of the piece, generally agrees with 1 Kings v., but allows himself many peculiar forms of its language. The statements of this historian, that the *ἀντιγράφα* of the two letters were extant both in the Old Testament and in the public archives of Tyre (*Antiq.* viii. 2. 8), must therefore be received *cum grano salis*, and must refer not so much to the form as to the substance of the documents. Eupolemus, in Euseb. *Præp. evang.* ix. 33, 34, has copied still more freely than Josephus the correspondence between Solomon and Hiram. 4. Expanded Repetition of the Number of Workmen stated in ver. 1: vers. 16, 17.—*And Solomon counted all the men that were strangers in the land of Israel*, all the serfs of Canaanitish descent under the people of Israel; comp. 1 Chron. xxii. 2, to which place there is here express reference (by the following words: “after the number [כְּמֶסֶר, ‘muster,’ only here in O. T.] which David his father had counted”).—Ver. 17. The eighty thousand “hewers” (חֹצְבִים)

in the mountain are chiefly to be regarded as hewers of stone (comp. 1 Chron. xxii. 2), but partly as fellers of timber.—*And three thousand and six hundred overseers* (מְנַצְּרִים); comp. Ezra iii. 8, 9), *to keep the people at work*, “to make them work”; comp. Ex. vi. 5. With the present statements of the number of workmen levied by Solomon agree those contained in 1 Kings v. 27–30, with two points of difference:—1. Of the 30,000 socagers levied out of Israel itself, there first named, that were to cut timbers successively in three parties of 10,000 each, our text says nothing, as the enumeration of our author is perhaps confined intentionally to the נָצִירִים, perhaps, however, through a mistake in quite overlooking the statement in question; 2. instead of 3600 overseers, the author of 1 Kings v. 30 names only 3300; perhaps he had only in view those of lower rank, and not the higher, who, according to 1 Kings ix. 23, amounted in all to 550, namely, 250 Israelites (2 Chron. viii. 10) and 300 strangers. As the Chronist mentions here only the strangers, he enumerates only these 3000 non-Israelite upper overseers, and thus arrives at the total of 3600 מְנַצְּרִים. He was aware also of the existence of 250 Israelite upper overseers, as is clear from ch. viii. 40 of our book.

β. *The Building of the Temple, and Making of the Holy Vessels*: ch. iii. 1–v. 1.

- CH. III. 1. And Solomon began to build the house of the LORD at Jerusalem on mount Moriah, which was shown to his father David, and which he had prepared in the place of David, in the floor of Ornan the Jebusite. And he began to build in the second month, on the second<sup>1</sup> day in the fourth year of his reign.
- 2 And this is the foundation of Solomon, to build the house of God: the length after the former measure was sixty cubits, and the breadth twenty cubits. And the porch that was before the length, before the breadth of the house, was twenty cubits, and the height a hundred and twenty<sup>2</sup>; and he overlaid it within with pure gold. And the great house he lined with cyprus, and overlaid it with fine gold, and made thereon palms and garlands. And he garnished the house with precious stones for beauty; and the gold was

7 gold of Parvaim. And he overlaid the house, the beams, the sills, and its walls and its doors, with gold, and graved cherubim on the walls.

8 And he made the house of the most holy, that its length before the breadth of the house was twenty cubits, and its width twenty cubits; and

9 overlaid it with fine gold, to six hundred talents. And the weight of the nails was fifty shekels of gold: and he overlaid the upper rooms with gold.

10 And he made in the house of the most holy two cherubim of sculptured

11 work, and overlaid them with gold. And the wings of the cherubim were twenty cubits long; the wing of the one was five cubits, touching the wall of

12 the house, and the other wing five cubits, touching the wing of the other cherub. And the wing of the other cherub was five cubits, touching the wall

13 of the house, and the other wing five cubits, joining the wing of the first cherub. The wings of these cherubim spread forth twenty cubits; and they

14 stood on their feet, and their faces to the house. And he made the veil of blue, and purple, and crimson, and byssus, and raised cherubim thereon.

15 And he made before the house two pillars of thirty and five<sup>3</sup> cubits height; and the capital that was on the top was five cubits. And he made chains in

16 the ring,<sup>4</sup> and put them on the pillars; and he made a hundred pomegranates, and put them on the chains. And he set up the pillars before the temple,

17 one on the right and one on the left; and he called the name of the right pillar Jachin, and the name of the left Boaz.

CH. IV. 1. And he made an altar of brass, twenty cubits its length, and twenty

2 cubits its breadth, and twenty cubits its height. And he made the sea molten; ten cubits from brim to brim, round about, and five cubits its height;

3 and a line of thirty cubits compassed it about. And figures of oxen<sup>5</sup> were under it, compassing it round about; ten in a cubit, encircling the sea around:

4 two rows the oxen formed, cast out of its mass. It stood upon twelve oxen, three looking northward, and three looking westward, and three looking

5 southward, and three looking eastward; and the sea was set on them above, and all their hinder parts were inwards. And its thickness was a hand-

6 breadth, and its brim was wrought like the brim of a cup, as a lily blossom, holding in it (many) baths; it contained three thousand.<sup>6</sup> And he made ten

7 lavers, and put five on the right and five on the left, to wash in them; the work of the burnt-offering they washed in them; but the sea was for the

8 priests to wash in. And he made ten candlesticks of gold, after their plan, and set them in the temple, five on the right and five on the left: And he

9 made ten tables, and placed them in the temple, five on the right, and five on the left: and he made basins of gold a hundred. And he made the court of

10 the priests, and the great court, and doors for the court, and overlaid the door-leaves with brass. And he set the sea on the right side eastward, over

11 against the south. And Hiram made the pots, and the shovels, and the bowls: and Hiram<sup>7</sup> finished the work which he made for King Solomon in the house of God.

12 The two pillars, and the balls, and the capitals on the top of the two pillars, and the two grates to cover the two balls of the capitals which were on the

13 top of the pillars. And the four hundred pomegranates on the two grates; two rows of pomegranates on each grate, to cover the two balls of the capitals

14 which were upon the two<sup>8</sup> pillars. And he made<sup>9</sup> stands, and he made lavers upon the stands. One sea, and twelve oxen under it. And the pots, and

15, 16 the shovels, and the forks,<sup>10</sup> and all their vessels, made Hiram his father for King Solomon, for the house of the LORD, of bright brass. In the plain of

17 Jordan the king cast them, in the clay ground<sup>11</sup> between Succoth and Zeredathah. And Solomon made all these vessels in great abundance; for the

18 weight of the brass was not found out. And Solomon made all the vessels that were for the house of God, the

19 golden altar, and the tables with the shew-bread on them. And the candlesticks with their lamps, to burn after their rule before the oracle of costly

21 gold. And the flowers, and the lamps, and the snuffers: this was the most perfect gold.<sup>12</sup> And the knives, and the bowls, and the censers, and the extinguishers of costly gold: and the door of the house, its inner leaves to the most holy place, and the door leaves of the house for the temple, of gold.

CH. V. 1. Then was finished all the work that Solomon made for the house of the LORD: and Solomon brought in the holy gifts of David his father; and the silver, and the gold, and all the instruments he put among the treasures of the house of God.

<sup>1</sup> בַּשֵּׁנִי, which the Sept. and Vulg. do not express, appears a gloss brought into the text by the repetition of the foregoing וְהַשֵּׁנִי.

<sup>2</sup> מֵאֵה וְתַשְׁרִים appears a defective reading, as the Sept. cod. *Al.*, Syr., and Ar. have 20 for 120. Comp. the Exeg. Expl.

<sup>3</sup> According to the parallels 1 Kings vii. 15, 2 Kings xxv. 17, etc., instead of thirty-five (לֵה) must apparently be read eighteen (יח).

<sup>4</sup> So according to the emendation of Berth.: בִּרְבִּיר, instead of the Masoretic בִּרְבִּיר (Sept. *is* *ῥῆ* *ῥῆ* *ῥῆ*), which yields no suitable sense.

<sup>5</sup> בִּקְרִים appears a slip of the pen for בִּקְרִים (1 Kings vii. 24), as in *ḥ*, הַבִּקְרִים.

<sup>6</sup> For שְׁלֶשֶׁת אֲלֵפִים is to be read, according to 1 Kings vii. 36, אֲלֵפִים (3000); the שְׁלֶשֶׁת before אֲלֵפִים seems to have come into the text from the fourfold שְׁלֶשֶׁת in the verse before.

<sup>7</sup> The *Kethib* has here Hiram (חִירָם), the only time this reading occurs in Chronicles.

<sup>8</sup> For עֲלֵשֶׁנִּי read עֲלֵפִי, although עֲלֵפִי stands also in 1 Kings vii. 42; but see Sept. there.

<sup>9</sup> עֲשָׂה seems wrongly written for עֲשֶׂה, as the second time for עֲשֶׂה. Comp. 1 Kings vii. 43.

<sup>10</sup> מִזְרָקוֹת is perhaps written wrongly for מִזְרָקוֹת, "sprinkling cups," ver. 11. Comp. 1 Kings vii. 44.

<sup>11</sup> For בַּעֲבֵי some prints give בַּעֲבֵי.

<sup>12</sup> The words הָיָה מְכֻלּוֹת זָהָב are not represented in the Sept.

#### EXEGETICAL.

PRELIMINARY REMARK.—From the description of the building of the temple in 1 Kings vi. and vii., the present account is distinguished—1. By this, that in the introduction more precise statements are made with respect to the plan of the building, but less precise with respect to the time when it began, than there (comp. ch. iii. 1, 2 with 1 Kings vi. 1); 2. By this, that our author describes, in unbroken connection, first (ch. iii. 8-17) the magnitude and arrangement of the edifice itself, then (ch. iv. 1-22) those of its several furnishings in the court and the sanctuary, whereas in 1 Kings vi. and vii. this description meets with two considerable interruptions, inasmuch as—*a.* an account of a divine promise given to the king during the building (ch. vi. 11-13), and—*b.* a description of a palace-building of Solomon, partly concurrent with that of the temple (ch. vii. 1-11), are there inserted; 3. By a somewhat different arrangement of the several objects enumerated and described in 1 Kings; 4. By the greater fullness and circumstantiality of the description, as contained in 1 Kings (for example, with respect to the ten brazen stands, ch. vii. 27-38, which our author, iv. 14, only slightly mentions); and 5. By the here again remarkable excerpting habit of the Chronicist. In the following exposition, only that which is peculiar to our author will be fully discussed; but with regard to that which he has in common with 1 Kings, or which he, compared with the more ample details there, only briefly notices, reference will be made to the exposition

of Bähr (*Bibeln*, vii. pp. 38-70), which is characterized by solidity and scientific ability.

1. Place and Time of building the Temple: ch. iii. 1, 2.—*And Solomon began . . . on mount Moriah.* Only here is the site of the temple so named; but the designation is no doubt identical with "the land of Moriah" (אֶרֶץ הַמּוֹרְיָה), "land

of the appearing of the Lord"), Gen. xxii. 2. The place of the celebrated sacrifice of Abraham was even that floor of Ornan on which David presented his offering, and which he had consequently chosen for the site of the temple, the hill lying north-east of Zion, which is now called "the Haram," after the holy mosque of the Mahommedans standing on it. Comp. Rosen, *Das Haram*, Gotha 1866, and the plan and description in Ph. Wolff's *Jerusalem* (3d edit. 1872), p. 89 ff.—*Which was shown to his father David*, as the future site of the temple; see 1 Chron. xxi. 15 ff. Against this most usual exposition it may certainly be objected (with Keil) that the *Niphal* נִרְאָה else-

where denotes, not "be shown," but "be seen, appear." Yet the rendering of Keil: "where He (Jehovah) appeared to his father David" (so also the Sept.), has this defect, that the subject Jehovah has to be supplied, and that אֵשֶׁר has to be taken in the sense of אֵשֶׁר, as elsewhere only in the phrase בִּמְקוֹם אֵשֶׁר (Ew. § 331, c, 3)—

(and) which he had prepared in the place of David, which site he (Solomon) had prepared on the place fixed by David. So Berth., Kamph., etc., and in

the main Luther, Starke, and other ancients (for example, Rambach: *quam domum præparavit Salomo in loco Davidis*). On the contrary, the Sept., Vulg., Syr., etc., translate as if בְּמָקוֹם stood before אֲשֶׁר הָיָה, "in the place which

David had prepared" (the building of the temple); and Keil, in accordance with his supplying of Jehovah as subject to נִרְאָה, interprets: "who (David) had prepared the house, that is, the building of it, in the place appointed of David." None of these expositions is quite satisfactory; whence it is natural to suppose some corruption of the text.—Ver. 2. *And he began to build in the second month, in the second.* As בְּשֵׁנִי cannot

well (comp: Luther, etc.) signify "on the second day," for this would be expressed by בְּשֵׁנִי לַחֹדֶשׁ or the like (with the cardinal number), it is strongly to be suspected that the word has come into the text by an error of transcription; comp. Crit. Note. The second month is Ziph, corresponding nearly with our May (comp. 1 Kings vi. 37).—*In the fourth year of his reign*, that is, as Solomon reigned from 1015, about the year 1012 B.C. (comp. Hitzig, *Gesch.* p. 10 f., whose chronological determinations otherwise contain much that is arbitrary; among other things, the assumption that Solomon reigned from 1035 B.C., thus, on the whole, not forty but sixty years).

2. The building of the Temple itself; and first, of the Porch and the Holy Place (or the Front and Middle Room): vers. 3-7.—*And this is the foundation of Solomon*; these are the fundamental proportions which he employed in building. The inf. *Hoph.* חֹנֶקֶר is used substantively, as in

Ezra iii. 11.—*The length after the former measure, the Mosaic or holy cubit*, that, Ezek. xl. 5, xliii. 13, was a handbreadth longer than the civic cubit of the later time, in and after the exile (comp. on 1 Chron. xxii. 13 f.). Only the length and the width of the temple are here given, not its height, which was, 1 Kings vi. 2, thirty cubits.—Ver. 4. *And the porch, that was before the length*, that extended in front of the oblong house as its entrance,—*before the breadth of the house, was twenty cubits*, was measured in front of the width of the house, twenty cubits. That the breadth or depth of this porch was not twenty cubits, but only ten (1 Kings vi. 3), is not here said, but follows of necessity from the following statements concerning the size of the most holy place compared with that of the holy place, which was twice as long (comp. ver. 3 with ver. 8).—*And the height a hundred and twenty*. A certainly erroneous statement; a front building of 120 cubits height, before a house only thirty cubits high, could not be called אֶמְלָה, but would have been a מִגְדָּל, "tower" (Keil). Behind the present defective reading is perhaps concealed the statement that the breadth of the porch was ten cubits. Berth. and Kamph. wish to arrange the text after 1 Kings vi. 3: "And the porch, which was before the house, its breadth was ten cubits before it, and the length, which was before the breadth of the house, was twenty cubits." But there are some objections to this emendation; see Keil, p. 235 (Remark 1).—Ver. 5. *And the great*

house he lined with cypress. The holy place is called the great house, as forming the chief room of the whole house. "Line," הָפַח, coinciding essen-

tially with the foregoing נָפַח, "overlay," stands here twice, first of lining the stone with wood, and then of overlaying or plating this wood with gold.—*Made therron palms and garlands*, applied to it ornaments of palms and garlands (according to 1 Kings vi. 18, in the form of bas-reliefs cut in the panels of the wall). הַפְּרִיָּם = the fem.

הַפְּרִיָּה used in the same sense, 1 Kings vi. 29, 35, figures of palms; this masc. form occurs also Ezek. xli. 28. נִשְׁרָשְׁרוּת, properly, chains of

gold wire,—see ver. 16 and Ex. xxviii. 14,—but here ornaments would like a chain on the gilded walls, representing garlands.—Ver. 6. *And he garnished the house with precious stones for beauty*; comp. 1 Chron. xxix. 2, and Bähr on 1 Kings vi. 7.—*And the gold was gold of Parvaim*, from Parvaim, a country, as the etymon of the probable Indian name seems to indicate, situated in the east, but of unknown, and not to be determined, site. On its conjectured identity with Ophir, and the opinions regarding it, see the excursus after ch. viii.—Ver. 7. *And he overlaid the house, the beams, those of the ceiling, as those next named, the sills that are under the doors.* Somewhat more precise than the present statements concerning the internal decorations of the house (the holy place with its porch, which are here in question, as ver. 8 ff. show) are those contained in 1 Kings vi. 18, 29, 30.

3. The Most Holy Place, with its Cherubic Figures and Veil: vers. 8-14.—*And he made the house of the most holy, that its length . . . twenty cubits*. That, besides the length and breadth, the height also was the same, and thus its form was cubic, see 1 Kings vi. 20. Our author does not specially set forth this certainly symbolic circumstance; on the contrary, his love of the ornamental and magnificent leads him to set forth another circumstance omitted in 1 Kings, that the weight of the gold plating for the inner wall of the most holy place was 600 talents.—Ver. 9. *And the weight of the nails, that served for fastening the gold plate on the wooden lining of the walls*. And this statement concerning the weight of the nails being fifty shekels is peculiar to our author, and characteristic of him; as also the following one in v, concerning the inner gilding of the upper chambers over the most holy place (comp. 1 Chron. xxviii. 11).—Ver. 10. *Two cherubim of sculptured work*, literally, "a work of imagery." צִנְעָעִים, from the Arab. root *zua*, *finzil*, *formavit*, only here in the O. T.—*Overlaid them with gold*, a remark occurring also 1 Kings vi. 28, but there forming the end of the description of the cherubim.—Vers. 10-12. The description of the size and position of the four outspread wings, each five cubits long, is clumsy and circumstantial, after the Eastern fashion, but at the same time perfectly obvious and clear. The expressions for the mutual contact of the tips of the wings are הִנָּחִי and (once ver. 12)

רִבַּק, properly; cleave, *adherere*.—Ver. 13. *The wings of these cherubim spread forth twenty cubits*, literally, "were spreading forth (effected

an expansion of) twenty cubits;" comp. on פֶּרֶשׁ, 1 Chron. xxviii. 18; 2 Chron. v. 8. Against Berth., who would expel בָּנִי out of the text;

see Keil on this passage.—*Stood on their feet, and their faces to the house*, that is, to the holy place, not to one another, as the faces of the cherubs on the mercy-seat (Ex. xxv. 20). That they had in this upright position a height of ten cubits, the author of 1 Kings (vi. 26) affirms in his more exact statement of the proportions. Are we entitled to infer from the statement of our author the human form of the cherubim? This appears at all events very probable; comp. Bähr on 1 Kings vi. 23 ff., and Riehm, "Die Cherubim in der Stiftshütte und im Tempel," *Theol. Stud. und Krit.* 1871, iii. p. 399 ff., where (as in the treatise *De natura et notione symbolica cheruborum*, 1864) this theologian certainly, for the oldest time, conceives the cherubim as theophanic storm-clouds, and represents them in the form of birds, but, for the latter time (and certainly for that of Solomon), affirms a change of this prey-bird form to a winged human form. Similarly H. Schultz, *Alttestamentl. Theol.* i. 337 ff., and Dillmann, Art. "Cherubim" in Schenkel's *Bibel-Lexikon*.—Ver. 14. *And he made the veil of blue, and purple, etc.*, thus of the same four materials of which the veil in the tabernacle had been made, and interwoven with the same cherubic figures as it was; see Ex. xxvi. 31. On this פֶּרֶשׁ, the inner veil between the holy and the most holy place, the older description of the temple in 1 Kings vi. 21 says nothing.

4. The Two Pillars Jachin and Boaz: vers. 15-17; comp. the much fuller description in 1 Kings vii. 15-22, 41, 42 (also ch. iv. 12 f.).—*And he made before the house (in the porch) two pillars of thirty and five cubits height*; in 1 Kings, rather of eighteen cubits; see Crit. Note.—*And the capital that was on the top*. Instead of the הַצֵּפֶת, head-piece (from צָפָה, cover, overlay), the parallel 1 Kings vii. 16 gives the term פִּתְרֵת, "crown, pommel."—Ver. 16. *And he made chains in the ring, in the girdle-formed network encircling the top of the pillars, that served for the fastening of the pomegranates, and is otherwise called שֶׁבֶכָה, network, but here רִבְרִי, collar*

(comp. Gen. xli. 42; Ezek. xvi. 11); for רִבְרִי is certainly to be read instead of רִבְרִי, which gives no tolerable sense, and has drawn away the old translations to strange explanations (Vulg.: *quasi catenulas in oraculo*; Syr. and Arab.: "chains of fifty cubits length," that is, reaching from the most holy place to the pillars, etc.); comp. the Crit. Note. Moreover, the term רִבְרִי seems to be a synonym rather of the שֶׁבֶכָה, network, mentioned ch. iv. 12, 13, than of the גִּלְתֵּי, "balls, rolls," mentioned in the same place (against Keil).—*Made a hundred pomegranates, and put them on the chains*, perhaps so "that there was an apple on every link of the chain-like ornament" (Berth.). The number 100, which is given also in Jer. lii. 23, determines also merely the one of the two rows of pomegranates which

hung on every ring or girdle of the network. That each of these bore 100 apples, and thus the sum total of all the apples on both pillars amounted to 400, is stated ch. iv. 13, in accordance with 1 Kings vii. 42. On ver. 17, especially on the names Jachin and Boaz, see Bähr on 1 Kings vii. 21.

5. The Holy Furniture of the Temple and its Court: ch. iv. 1-10.—Ver. 1. The brazen altar. *And he made an altar of brass, the altar of burnt-offering*. See more particularly concerning its construction, more exactly described in Ezek. xliii. 13-17, and its probably terrace-like appearance, in Keil, *Archæol.* p. 127, with the plan, plate iii. fig. 2. That our verse has no parallel in 1 Kings vi. and vii. is perhaps only accidental, but may arise from this, that there only articles made by Hiram (Hiram) are fully described, to which the altar of burnt-offering did not belong. It is, moreover, only incidentally mentioned in 1 Kings, namely, in ch. viii. 22, 64, on occasion of the dedication of the temple, and again in ch. ix. 25.—Vers. 2-5. The Brazen Sea; comp. 1 Kings vii. 23-26 and the expositors thereon.—*A line of thirty cubits compassed it about*, formed the measure of its circumference (the actual existence of such a line is not to be supposed).—Ver. 3. *And figures of oxen were under it*, instead of which 1 Kings vii. 24 has: "and colocynths (or flower buds, according to Bähr) were under the brim of it round about." Our בָּקָרִים therefore appears

an error of transcription for פִּקְעָתִים, as in the second member הַפִּקְעָתִים for הַבָּקָר.—Ver. 5. *Hold-*

*ing in it (many) baths; it contained three thousand*. According to 1 Kings vii. 26, rather only 2000, which number alone suits the size of the vessel as described in ver. 2 (comp. Crit. Note).

Moreover, the יָכֵל, "it contained," is by no means disturbing, as Berth. and Kamph. think, who condemn it as a gloss coming into the text from 1 Kings. The pleonastic phrase rather suits the effort of the author to represent the size of the vessel as very great; and the construction is essentially the same as in the following verse.—Ver. 6. The Ten Lavers, with the incidental Statement of the Use of the Brazen Sea.—*And he made ten lavers*. Much more full is 1 Kings vii. 27-38, where the stands bearing these lavers are described with special minuteness.—*To wash in them; the work of the burnt-offering they washed in them*, the flesh of the burnt-offerings to be burned on the altar. On הִרְיָן, scour, rinse, as a

synonym of רָחַץ, comp. Josh. iv. 4; Ezek. xl. 38.—Ver. 7. The Golden Candlesticks in the Holy Place. The notice of these is wanting, as well as the following one referring to the ten tables, and the next referring to the two courts, in the parallel text 1 Kings vii. 39, perhaps from a gap in the text. Yet incidental references to these objects are found there; see ch. vi. 38, vii. 12, 48, 49.—*After their plan*, properly, according to their right, כַּמִּשְׁכָּנָם, a reference to Ex. xxv. 31 ff.—

Ver. 8. *And he made ten tables*, on which to place the ten candlesticks, scarcely for the shew-bread, as seems to follow from ver. 19; see rather on this passage, as on 1 Chron. xxviii. 16 (against Light-foot), Starke, Bähr, Keil, etc.—*And he made*

basins of gold, bowls or tankards for pouring the libation; comp. Amos vi. 6; scarcely bowls for receiving the blood of the victim (as Berth. thinks).—Ver. 9. *And he made the courts of the priests*, the smaller or inner court (1 Kings vi. 36, vii. 12), or also the upper court, as it is called, Jer. xxxvi. 10, on account of its greater elevation.—*And the great court*, the outer (הַיְצוֹן); connected with חֲצָר; comp. Ezek. xliii. 14 ff., xlv. 19,

where it is distinguished as the “lower” or “new” court, from the inner or upper court of the priests. A more precise description of this outer court is wanting as well in 1 Kings vi. and vii., where it is not even mentioned, as in our passage, where only its door leaves overlaid with brass are mentioned.—Ver. 10. Addendum concerning the Position of the Brazen Sea; comp. 1 Kings vii. 39b.

6. The Brass Works of Hiram: vers. 11–18. The list is opened with the “pots, shovels, and bowls,” objects belonging to the furniture of the altar of burnt-offering in the court, that belong properly to the foregoing section. Even so 1 Kings vii. 40, where likewise with חֲבֵל in the

middle of the verse we pass to all that was made by Hiram.—*The pots, and the shovels, and the bowls*. הַפִּירוֹת (for which 1 Kings vii. 40, defectively: הַבִּירוֹת) are the pots for taking away the ashes; הַמִּעִים, the shovels for removing the ashes from the altar; הַמְחַרְקוֹת (perhaps to be distinguished from מְחַרְקִים, the sprinkling-bowls or

wine tankards in ver. 8b), the bowls for receiving and sprinkling the blood.—*And Hiram finished the work*. Comp. from this to the end of the section the almost literally agreeing verses 1 Kings vii. 40b–47, and Bähr on the passage. For the partial deviations and errors in our text, see Crit. Note.—Ver. 16. *And all their vessels*. Most recent expositors (also Keil) wish to read, after 1 Kings vii. 45: “all these vessels,” יָת כָּל־

יָת הַכֵּלִים הָאֵלֶּה, because we cannot think in the “vessels” of the vessels hitherto named. But might not the forms (models) be meant in which the various vessels were cast? The allusion to the foundries of the king in the next verse makes this very probable; but the reading הָאֵלֶּה in

1 Kings vii. 45 appears by no means absolutely settled.—*Made Hiram his father*. For אָבִיו, see on ch. ii. 12.—*Of bright brass*, מְרֻחָה. accus. materiae; in 2 Kings the equivalent נְחֹשֶׁת מְרֻחָה stands for this.—Ver. 17. *In the plain of*

Jordan (properly, in the circuit of Jordan) *the king cast them, in the clay ground*, properly, “in the densities of the ground,” בְּעֵבֵי הָאֲדָמָה (or, if the reading בְּעֵבֵי is to be preferred, sing.: in the den-

sity of the ground; in Sept. ἡ ἀργίλος, Sept.). According to the older exegesis, the phrase denoted: in the clay ground, in argillosa terra (Vulg.). The designation of the hard forms for the casting,

which Berth. thinks are mentioned here, should rather be the כָּל־כְּלִיָּהֶם of ver. 16.—*Between*

*Succoth and Zeredathah*. In 1 Kings vii. 46 the name of the second place is Zarthan, which is only another form of Zeredathah; comp. Jud. vii. 22.—Ver. 18. *For the weight of the brase was not found out*, or was not determined (Berth.); that is, there was so great a quantity, that, etc. (comp. ch. v. 6).

7. Enumeration of the Golden Vessels of the Sanctuary, with the Close of the whole Account of the Building: ver. 19–ch. v. 1; comp. 1 Kings vii. 48–51, which section also deviates much in its first verses from the present one.—*And the tables with the shew-bread on them*. Originally, perhaps, only an inexact expression (synecdoche), as in 1 Chron. xxviii. 16, this mention of the שֻׁלְחָנֹת has here certainly the appearance of a

multiplicity of tables for the shew-bread. But 1 Kings vii. 48 names quite distinctly only one table.—Ver. 20. *And the candlesticks . . . to burn after their rule* (בְּמִשְׁפָּחָם, as ver. 7) *before the oracle*, the “debir,” that is, the most holy place. The candlesticks had accordingly their place in the holy place immediately before the veil; and so the altar of incense (comp. Heb. ix. 4).—Ver. 21. *And the flowers, and the lamps*. Comp. Bähr on 1 Kings vii. 49.—*This was the most perfect gold*. מְכֻלֹּת זָהָב, properly, “perfections of gold”; the elsewhere not occurring מְכֻלֹּת (equivalent to מְכֻלָּל, Ps. l. 2, or מְכֻלָּל, Ezek. xliii.

12) appears unintelligible to the Sept., and hence the whole clause is omitted. As it appears superfluous along with the costly gold at the close of the verse before, and is wanting in 1 Kings vii. 49, it awakens critical suspicion.—Ver. 22. *And the knives*, serving perhaps to clean the lamps (with the snuffers), but also for other purposes. Their place among the vessels of the temple is attested also by 2 Kings xii. 14; Jer. lii. 18. For the next named bowls see on ver. 11. The כַּפֹּת (trays for the incense) and מְחַתֹּת (extinguishers) are also named 1 Kings vii. 50: on the contrary, the כַּפֹּת (basons) named there first are wanting here.—*And the door of the house*. פֶּתַח הַבַּיִת

appears to be a general collective phrase for the “opening, doorway, outlet of the house;” for it includes two doors, that into the holy place, and that into the holy of holies. The parallel 1 Kings vii. 50: הַפֶּתָחוֹת לְדִלְתוֹת הַבַּיִת, leads to the con-

jecture that פֶּתָחוֹת is perhaps an error for וּפֶתָחוֹת, “and the hinges” (in which case also לְדִלְתוֹתיו must be put for וּפֶתָחוֹתיו). Ch. v. 1 agrees almost

to the letter with 1 Kings vii. 51. The ו before אֶת־הַכֶּכֶף is best rendered by “namely”; comp.

ch. iv. 19; less probable is the rendering: “as well the silver as also the gold” (Keil). For these gifts of David, see the account in 1 Chron. xviii. 10 f.; also 1 Chron. xxvi. 20 f., xxix. 3 ff.



*γ. The Dedication of the Temple: ch. v. 2-vii. 10.**1. Removal of the Ark from Zion to the Temple: ch. v. 2-14.*

2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chiefs of the fathers of the sons of Israel, to Jerusalem, to bring up the ark of the covenant of the LORD from the city of David, which is Zion. And all the men of Israel assembled unto the king in the feast, which was the seventh month. And all the elders of Israel came; and the Levites bore the ark. And they brought up the ark and the tent of meeting, and all the holy vessels that were in the tent; the priests, the Levites,<sup>1</sup> brought them up. And king Solomon, and all the assembly of Israel that assembled with him before the ark, sacrificed sheep and oxen, that could not be told or numbered for multitude. And the priests brought the ark of the covenant of the LORD into its place, into the oracle of the house, the most holy place, under the wings of the cherubim. For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and its staves above. And they made the staves so long that the ends of the staves were seen from the ark,<sup>2</sup> before the oracle, but they were not seen without: and they were there unto this day. Nothing was in the ark save the two tables, which Moses put into it at Horeb, where the LORD made [a covenant] with the sons of Israel, when they came out of Egypt. And it came to pass, when the priests came out of the holy place—for all the priests that were present had sanctified themselves, without observing the courses. And the Levites, the singers all of them, Asaph, Heman, and Jeduthun, and their sons and brethren, arrayed in byssus, with cymbals, and psalteries, and harps, stood at the east of the altar, and with them a hundred and twenty priests sounding with trumpets.<sup>3</sup> And the trumpeters and singers were as one [man] to sound aloud with one voice to praise and thank the LORD, and when they lifted up the voice with trumpets, and cymbals, and instruments of song, and with praising the LORD: For He is good; for His mercy endureth for ever: then the house was filled with the cloud of the house of the LORD. And the priests could not stand to minister before the cloud; for the glory of the LORD filled the house of God.

*2. Solomon praises the Lord on his Entrance into the new Temple: ch. vi. 1-11.*

CH. VI. 1. Then said Solomon, The LORD hath said that He would dwell in darkness. And I, even I, have built a house of abiding for Thee, and a place for Thy dwelling for ever. And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood. And he said, Blessed be the LORD God of Israel, who hath spoken with His mouth to David my father, and by His hands hath fulfilled it, saying, From the day that I brought my people out of the land of Egypt, I chose no city among all the tribes of Israel to build a house, that my name might be there; and I chose no man to be ruler over my people Israel. And I chose Jerusalem, that my name might be there; and I chose David to be over my people Israel. And it was in the heart of David my father to build a house to the name of the LORD God of Israel. And the LORD said to David my father, Because it was in thy heart to build a house to my name, thou hast done well that it was in thy heart. But thou shalt not build the house; but thy son, that cometh forth out of thy loins, he shall build to my name. And the LORD hath established His word that He hath spoken; and I am risen up instead of David my father, and am set on the throne of Israel, as the LORD hath spoken; and I have built the house to the name of the LORD God of Israel. And there I have put the ark, wherein is the covenant of the Lord that He made with the children of Israel.

*3. Solomon's Prayer of Dedication: ch. vi. 12-42.*

12 And he stood before the altar of the LORD, before all the congregation of

13 Israel, and spread forth his hands. For Solomon had made a scaffold of brass, and set it in the midst of the [outer] court; its length was five cubits, its breadth five cubits, and its height three cubits; and he stood upon it, and kneeled down on his knees before all the congregation of Israel, and spread forth his hands  
 14 towards heaven, And said, LORD God of Israel, there is no God like Thee in the heaven nor in the earth, who keepest the covenant and the mercy unto Thy  
 15 servants that walk before Thee with all their heart. Who hast kept with Thy servant David that which Thou hast spoken to him; and Thou speakest with Thy  
 16 mouth, and hast fulfilled it with Thy hand, as it is this day. And now, LORD God of Israel, keep with Thy servant David my father that which Thou hast spoken to him, saying, There shall not be cut off from thee a man in my sight to sit upon the throne of Israel, only if thy sons take heed to their way to walk in  
 17 my law, as thou hast walked before me. And now, LORD God of Israel, let Thy  
 18 word be verified which Thou hast spoken unto Thy servant David. But will God in truth dwell with men on the earth? Behold, heaven, and the heaven of  
 19 heavens, cannot contain Thee; how much less this house which I have built! But have respect unto the prayer of Thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which Thy servant prayeth before  
 20 Thee. That Thine eyes may be open upon this house day and night, to the place where Thou hast said that Thou wilt put Thy name; to hearken unto the  
 21 prayer which Thy servant prayeth in this place. And hearken unto the supplication of Thy servant and of Thy people Israel, which they shall make in this place, and hear Thou from Thy dwelling-place, from heaven; yea, hear, and forgive. If a man sin against his neighbours, and he lay on him an oath to make  
 22 him swear, and he enter into an oath before Thine altar in this house: Then hear Thou from heaven, and do, and judge Thy servants, to requite the wicked, and bring his way upon his own head; and to justify the righteous, and give him  
 23 according to his righteousness. And if Thy people Israel be smitten before the enemy, because they have sinned against Thee, and shall return and confess Thy  
 24 name, and pray and entreat before Thee in this house: Then hear Thou from heaven, and forgive the sin of Thy people Israel, and bring them again unto the  
 25 land which Thou gavest to them and to their fathers. When the heaven is shut up, and there is no rain, because they have sinned against Thee, and they pray in this place, and confess Thy name, and turn from their sin, because Thou dost  
 26 humble them: Then hear Thou from heaven, and forgive the sin of Thy servants and of Thy people Israel, because Thou teachest them the good way in which they should walk, and send rain upon the land which Thou hast given unto Thy  
 27 people for an inheritance. If there be dearth in the land, if there be pestilence, blasting, or mildew, locust or waster; if their enemies besiege them in the land  
 28 of their gates; if there be any plague or sickness. Every prayer, every supplication that shall be made by any man or by all Thy people Israel, when they shall know every man his own plague and his own pain, and shall spread his  
 29 hands to this house: Then hear Thou from heaven, Thy dwelling-place, and forgive, and render unto every man according to all his ways, as Thou knowest  
 30 his heart; for Thou alone knowest the heart of the sons of man. That they may fear Thee to walk in Thy ways, all the days that they live on the ground  
 31 which Thou gavest to our fathers. And also to the stranger, who is not of Thy people Israel, but cometh from a far country for sake of Thy great name and Thy mighty hand, and Thy outstretched arm; if they come and pray towards  
 32 this house: Then hear Thou<sup>4</sup> from the heaven, from Thy dwelling-place, and do all that the stranger calleth to Thee for, that all peoples of the earth may know Thy name, and fear Thee as Thy people Israel, and may know that Thy name is called  
 33 upon this house which I have built. If Thy people go out to war against their enemies in the way that Thou shalt send them, and they pray unto Thee toward this city which Thou hast chosen, and the house which I have built to Thy name:  
 34 Then hear Thou from the heaven their prayer and their supplication, and maintain their right. If they sin against Thee, for there is no man that sinneth not, and Thou be angry with them, and give them up before their enemies, and their

- 37 captors take them to a far or near land. And they turn their heart in the land in which they are captive, and turn and pray unto Thee in the land of their  
 38 captivity, saying, We have sinned, we have been wrong and wicked. And they return to Thee with all their heart, and with all their soul, in the land of their captivity, whither they have taken them, and pray toward the land which Thou gavest to their fathers, and the city which Thou hast chosen, and toward  
 39 the house which I have built to Thy name: Then hear Thou from the heaven, from Thy dwelling-place, their prayer and their supplication, and maintain their  
 40 right, and forgive Thy people who have sinned against Thee. Now, my God, let Thine eyes now be open, and Thine ears attent unto the prayer of this place.  
 41 And now arise, O LORD God, unto Thy rest, Thou and the ark of Thy strength: let Thy priests, O LORD God, be clothed with salvation, and let Thy saints be  
 42 glad for the good. O LORD God, turn not away the face of Thy anointed; remember the mercies of David Thy servant.

4. *The Divine Confirmation of the Dedication of the Temple: ch. vii. 1-10.*

- CH. VII. 1. And when Solomon had ended [וַיִּשָּׂא] prayer, the fire came down from heaven and consumed the burnt-offering and the sacrifices; and the glory of the  
 2 LORD filled the house. And the priests could not enter the house of the LORD, 3 because the glory of the LORD filled the house of the LORD. And all the sons of Israel saw the fire come down, and the glory of the LORD upon the house, and they bowed down their faces to the ground on the pavement, and worshipped and  
 4 praised the LORD; for He is good; for His mercy endureth for ever. And the 5 king and all the people offered sacrifices before the LORD. And king Solomon offered a sacrifice of twenty and two thousand oxen, and a hundred and twenty thousand sheep; and the king and all the people dedicated the house of God.  
 6 And the priests stood at their posts, and the Levites with instruments of song of the LORD, which David the king had made, to thank the LORD, that His mercy endureth for ever, when David praised by their hand; and the priests blew the  
 7 trumpets<sup>a</sup> before them, and all Israel stood. And Solomon hallowed the middle of the court that was before the house of the LORD; for there he offered the burnt-offerings and the fat of the peace-offerings: because the brazen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-  
 8 offerings, and the fat. And Solomon kept the feast at that time seven days, and all Israel with him, a very great congregation, from Hamath to the river of  
 9 Egypt. And they made on the eighth day a solemn assembly; for they kept the 10 dedication of the altar seven days, and the feast seven days. And in the twenty and third day of the seventh month he sent away the people to their tents, glad and merry in heart for the goodness that the LORD had shown to David, and to Solomon, and to Israel his people.

<sup>a</sup> Before הַלְלִים is to be supplied י, according to 1 Kings viii. 4.

<sup>b</sup> כְּהֹנֵן appears to be an error of transcription for כְּהֹנֵן.

<sup>c</sup> *Kethib*: כְּהֹנֵן; *Keri*: כְּהֹנֵן; so ver. 13 and ch. vii. 6. Comp. Exeg. Expl. on 1 Chron. xv. 24.

<sup>d</sup> אֲמָתָה, supported by all the witnesses, Bertheau, without reason, changes into אֲמָתָה (after 1 Kings viii. 43).

<sup>e</sup> *Keri*: כְּהֹנֵן, as above, ch. v. 12, 13.

EXEGETICAL.

PRELIMINARY REMARK.—The first three sections or acts of this account agree with the parallel 1 Kings viii., mostly to the letter; only a notice referring to the part of the priests, Levites, and singers in the solemnity in vi. 11-13 is peculiar to our author. In the fourth section (vii. 1-10) is found the more considerable deviation, that instead of the blessing pronounced by Solomon on the community of Israel (1 Kings viii. 54-61), the consuming of the offerings by

fire from heaven is narrated (vii. 1-3; comp. the similar account in the history of the census and the plague, 1 Chron. xxi. 26 f.).

1. Removal of the Ark from Zion to the Temple: ch. v. 2-14; comp. 1 Kings viii. 1-11 (and thereon, Bähr, *Bibheo.* vii. 72 ff.).—Ver. 3. *In the feast, which was the seventh month.* According to 1 Kings, the statement: "in the month Ethanim," appears to have fallen out before these words, though also הַחֹדֶשׁ might be a mistake for בְּחֹדֶשׁ, "in the seventh month"—

Ver. 5. The supplement of a ך between הכהנים and הָלְוִיִּם (see Crit. Note) seems indispensable; "for even if Levitical priests bore the ark and the holy vessels of the tabernacle into the temple, yet it is certain that the tabernacle itself (its cords, curtains, and coverings) was not conveyed by the priests, but only by the Levites, into the temple to be preserved as sacred relics. The copula ך is perhaps left out only by a copyist, who thought of הָלְוִיִּם הכהנים, Josh. iii. 3; Deut. xvii. 9, 18" (Keil).—Ver. 10. *The two tables which Moses put into it at Horeb*, properly, "gave," נתן, as Ex. xl. 20. More clear and full is the parallel text 1 Kings viii. 9: אֲשֶׁר הָנִיתָ שָׁם, "which he had put there."—Ver. 11. *For all the priests that were present had sanctified themselves*. These words begin the longer parenthesis inserted by the Chronist in the statement, 1 Kings viii. 10, concerning the priests, Levites, and singers, which extends to ver. 13b. "That were present," literally, "that were found"; comp. 1 Chron. xxix. 17; Ezra viii. 25.—*Without observing the courses*; that is, on account of the greatness of the solemnity, and the multitude of persons required, the series of exchanging courses of the priests (1 Chron. xxiv.) could not be observed; all the courses must together sanctify themselves and co-operate. For the construction לְשִׁמּוֹר, comp. 1 Chron. xxiii. 26; Ew. § 321, b.—Ver. 12. *All of them, Asaph, etc.*, properly, "as to all, Asaph," etc.; the introductory ל, as 1 Chron. v. 25 (see on this passage).—*Sounding with trumpets*. For כְּהַצְצִירִים, see on 1 Chron. xv. 24; comp. also the remarks on the temple musicians and their instruments, 1 Chron. xv. 17–28.—Ver. 13. *And the trumpeters and singers were as one man*, literally, "and it came to pass as one concerning the trumpeters and singers (ל, as before), that they sounded loud with one voice." For the construction הָיָה לְהִשְׁמִיעַ, comp. Ew. § 237, and on the import of הִשְׁמִיעַ, 1 Chron. xv. 16. The קול אחד, "with one voice," is properly redundant, but is added to the לְהִשְׁמִיעַ to strengthen the notion already lying in אחד, "one" of the *unison* of the trumpet sound, and the singing of the many voices.—*When they lifted up the voice*, literally, "and as the lifting of the voice"; comp. Ezra iii. 12, ix. 1. The words connect again with ver. 11a, and so prepare for the conclusion, which, however, is formed by the last words of the verse: *Then the house was filled with the cloud of the house of the Lord*, the well-known light-cloud (shechinah) dwelling in the tabernacle since the time of Moses, the manifestation of the gracious presence of God in His covenant-sanctuary. For ver. 14, comp. 1 Kings viii. 11, and Bähr thereon.

2. Solomon praises the Lord on his Entrance into the new temple: ch. vi. 1–11; agreeing almost literally with 1 Kings viii. 12–21.—We notice some of the never very important deviations of our text.—On ver. 1, comp. Lev. xvi. 1.

—Ver. 2. *And I, even I, have built*, etc. Instead of וְאֲנִי בְּנִיתִי, with its emphatic accentuation of the subject, 1 Kings viii. 13 gives בָּנָה בְּנִיתִי, "I have surely built," etc.—Ver. 4. *Blessed be the Lord . . . who hath spoken with His mouth*, etc., a reference to 1 Chron. xi. 2, which promise is here repeated with great fulness, resting indeed on the words of Nathan contained in 1 Chron. xvii. 4–14, to which allusion is made, especially from ver. 8.—Ver. 5. *From the day that I brought my people*, etc. From this to ver. 7, the speech of Solomon, compared with 1 Kings viii. 16 f., appears enlarged, especially by the sentences there wanting, ver. 5b: "and I chose no man to be ruler," etc., and ver. 6a: "and I chose Jerusalem."—Ver. 11. *And there I have put the ark*. Somewhat otherwise 1 Kings viii. 21: "And I have set there a place for the ark" (הָאָרֶץ מְקוֹם הָאָרֶץ for the simple הָאָרֶץ).

3. Solomon's Prayer of Consecration: vers. 12–42; except the introduction, ver. 13, and the close, vers. 40–42, very closely agreeing with 1 Kings viii. 22–53.—Ver. 13. *For Solomon had made a scaffold of brass*. This whole parenthesis, with the notice concerning the brazen scaffold (properly, "basin," כִּיּוֹר, pot-shaped elevation, platform; comp. Neh. ix. 4) in the court, is wanting in 1 Kings; whether omitted by an old error of the transcriber, as Then. and Berth. think, must remain doubtful.—Ver. 21. *And hear Thou from Thy dwelling-place, from heaven*, for which 1 Kings viii. 30: "hear to Thy dwelling-place, to heaven," perhaps by a mistake in copying.—Ver. 33. *Then hear Thou*, literally, "and Thou hear"; the ך before אָתָּה, introducing the

conclusion, is wanting in 1 Kings viii. 43, for which reason Berth. would here also exclude it from the text, contrary to all the mss.—Vers. 40–42 form a close of the speech of Solomon, deviating greatly from 1 Kings viii. 50–53. Of the allusion there to the deliverance of Israel, as the heritage of the Lord, from the iron furnace of Egypt, and of the promises given by Moses (vers. 51, 53), there is here nothing. On the contrary, the petition there: "Let Thine eyes be open," etc. (ver. 52), is here notably enlarged and strengthened by the important summons: "Now, arise . . . unto Thy rest, Thou and the ark of Thy strength." This summons to the solemn and formal taking possession of the temple, to which the following narrative of the fire coming down on the sacrifice corresponds, is justly declared by Thenius to be original, and defended against the assumption that it is an arbitrary addition made by the Chronist (Berth., etc.); for, in consequence of the absence of this summons to take possession of the sanctuary, the point of the whole prayer is wanting in 1 Kings viii., and the suspicion is raised that there some lines have fallen out at the end. Yet, in respect of form, our author, in his rendering of the close of the prayer, might have rested partly on other old documents, particularly on Ps. cxxxii. 8–10, a passage which coincides almost verbally with vers. 41, 42 (but possibly also the Psalmist might have borrowed from the original edition of Solomon's prayer, correctly retained in our passage), and on Isa. lv. 3, where "the mercies of David" occur, coinciding verbally with our passage (ver. 42b), and intended,

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indeed, in the same sense (denoting the Lord's merciful dealings with David, not David's pious deeds, as Keil thinks); comp. also Ps. lxxxix. 50.—*And now arise, O Lord God, to Thy rest, enter now the rest to which the throne of Thy glory has attained.* מְנוּחָה נָחָה, only elsewhere in Esth. ix. 16-18, and there in the form מְנוּחָה; comp. also Num. x. 36: בְּנוּחָה; as there is here a significant accord with the words of Moses referring to the setting out and resting of the ark in the wilderness.—*And let Thy saints be glad for the good* בְּטוֹב, as Job xx. 18; Ps. civ. 28).

The parallel Ps. cxxxii. 9 has here more briefly: "and let Thy saints shout for joy" (רִנְּנוּ); for (יִשְׁמְחוּ בְּטוֹב).—Ver. 42. *Turn not away the face of Thine anointed, refuse not his prayer*; comp. 1 Kings ii. 16. For the "mercies of David," see above.

4. The Divine Confirmation of the Dedication of the Temple: ch. vii. 1-10. The first part of this section, vers. 1-3, is wanting in 1 Kings viii.; the second, except ver. 6, which is there wanting, agrees almost verbally with 1 Kings viii. 62-66.—*And when Solomon . . . the fire came down from heaven.* Both this account of the descent of a miraculous fire from heaven consuming the sacrifice, and that of the filling of the house with the glory of the Lord, along with the adoring worship of the whole community before God wonderfully manifesting Himself, are peculiar to the Chronist. In 1 Kings vii. 54-61, instead of this is found an address of Solomon to the assembly, with the expression of thanks to God for His goodness to Israel, and the petition for the further manifestation of His mercy and grace. The difference, that our author relates something miraculous on which the books of Kings are silent, is similar to that in the history of the census and the pestilence, 1 Chron. xxi. 26. Yet the earlier account of the miraculous filling of the house with the glory of God (v. 11-14) is also found in the author of 1 Kings viii. 10. Thus both narratives agree in attesting a miraculous appearance at the temple dedication; but that of the older writer places this wonder before the prayer of Solomon, without placing a second miracle at the end of this prayer, whereas the Chronist reports a twofold coming of glory of the Lord, the first before the prayer, the second after it, and connected with the consuming of the offering by heavenly fire (or, as it may be supposed, with Keil, consisting in this operation of fire). Arbitrary reduplication of the miracle that had already taken place according to the oldest record and shaping of the supposed second wonder according to the model from the Mosaic time, Lev. ix. 23 f., are charged by modern criticism (Then., Berth., Kamph., etc.) against the Chronist or the younger narrative adopted by him. But it may at least be assumed that the tendency of the Chronist to the history of worship was the occasion of his mentioning the second wonder, whereas the author of the books of Kings, in accordance with his attention to the history of the kingdom, took less interest in this. It was scarcely abhorrence of the miraculous, or preference of the natural and conceivable, on the part of the latter, that led him to avoid the account of the miraculous consuming of the offering; comp. his account of the corresponding wonder in the history

of Elijah (1 Kings xviii.), on which our author is silent on other grounds; and see, moreover, Evangelical and Ethical Reflections after ch. ix., No. 3.—*And consumed the burnt-offering and the sacrifices*, the offerings mentioned ch. v. 6, which the king and the people had slain at the entrance of the ark in the temple, and which were slain during the prayer of dedication, but not yet burnt, partly on the altar of burnt-offering, partly on other altars erected specially for them in the inner courts (ver. 7).—Ver. 3. *And all the sons of Israel saw the fire come down.* So also in the original fact of the Mosaic history, Lev. ix. 24.—*And they bowed down . . . on the pavement.* For this pavement (רָצֹפָה) or flooring in the court, that we may not certainly conceive to be mosaic work of ornamental variegated stone, as in the Persian citadel at Susa, Esth. i. 6, comp. Ezek. xl. 17, 18.—Vers. 4-10. The solemnities of sacrifice and festival, even to the addition concerning the musical part in ver. 6, are described in exact accordance with 1 Kings viii. 62 ff., even with regard to the number of the victims offered. For these great but not incredibly great numbers (22,000 oxen and 120,000 sheep), comp. partly the remarks on the great feast at Hebron, 1 Chron. xii. 39, partly the notice justly quoted by Berth. from Josephus, *De bello Jud.* vi. 9. 3, according to which, even in the Roman times, within a few hours, 256,500 passover lambs were slain at Jerusalem. These colossal offerings and festivals exceed our conception quite as much as the numbers attesting the magnitude of the present steam or railway trade, or of the modern warfare, transcend the imagination of the ancients.—Ver. 6. *And the priests stood at their posts*, literally, "watches"; comp. ch. viii. 14, xxxv. 2; the Vulg. rightly in substance: *in officio suis*; to suppose a standing of the priests according to their divisions (Berth.) is unnecessary.—*When David praised by their hand*, that is, executing the song of praise arranged by David, so that he, as it were, praised God by their musical performance. The Vulg. translate in substance correctly, but somewhat freely: *hymnos David canentes per manus suas* (similarly the Sept.). On the whole verse, comp. the similar but somewhat more diffuse notice of the co-operation of the priests and Levites in the solemnity, ch. v. 11-13.—Ver. 7. *And Solomon hallowed the middle of the court*, "the court immediately before the temple forming the middle of the sacred square" (Then.). This whole inner space had Solomon formed as it were into a great altar of sacrifice, on account of the multitude of offerings to be presented. The notice is plainly supplementary, on which account יִקְרִיֶּיךָ (with the *relat.* of mere sequence of thought) may be rendered by the pluperfect.—Ver. 8. *And Solomon kept the feast at that time*, namely, the feast of tabernacles; comp. Lev. xxiii. 36; Num. xxix. 35 ff. On the now following notes of time, and their greater clearness than those of the parallel 1 Kings viii. 65 f., see Bähr on this passage.—Ver. 10. *He sent away the people to their tents*, that is, their homes; comp. 1 Sam. xiii. 2; Ps. lxxvii. 55; and ch. x. 16 (1 Kings xii. 16).—*For the goodness that the Lord had shown to David and to Solomon.* In 1 Kings viii. 63, "and to Solomon" is wanting; but the arbitrary addition of this expression is not therefore to be charged on the Chronist (against Thénias).

3. *Revelation of the Lord to Solomon on the Completion of the Temple and his House:*  
ch. vii. 11-22.

CR. VII. 11. And Solomon finished the house of the LORD, and the king's house; and in all that came into Solomon's heart to do in the house of the LORD, and in his 12 own house, he succeeded. And the LORD appeared to Solomon by night, and said to him, I have heard thy prayer, and have chosen this place to myself for a 13 house of sacrifice. If I shut up heaven and there be no rain, or if I command 14 the locust to devour the land, or if I send pestilence among my people. And my people, on whom my name is called, humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and forgive 15 their sin, and heal their land. Now mine eyes shall be open, and mine ears attent 16 to the prayer of this place. And now I have chosen and sanctified this house, that my name may be there for ever; and mine eyes and my heart shall be there 17 always. And thou, if thou walk before me, as David thy father walked, and do according to all that I have commanded thee, and observe my statutes and my 18 judgments: Then will I establish the throne of thy kingdom, as I have covenanted with David thy father, saying, There shall not be cut off from thee 19 a man to rule in Israel. But if ye [and your children]<sup>1</sup> turn away, and forsake my statutes and my commandments, which I have set before you, and go and serve 20 other gods, and worship them: Then will I pluck them out of my land which I have given them; and this house, which I have sanctified to my name, will I cast 21 out of my sight, and make it a proverb and a byword among all nations. And this house, which was high,<sup>2</sup> every passer-by shall be astonished at it, and he 22 shall say, Why hath the LORD done this unto this land and to this house? And they shall answer, Because they forsook the LORD God of their fathers, who brought them out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath He brought all this evil upon them.

<sup>1</sup> וְבָנֵיהֶם seems to have fallen out after דָּאֵלָם, not merely according to 1 Kings ix. 6, but according to the suffix of the 3d per. in נִתְּשָׁתִים (and also דָּלָם, ver. 20).

<sup>2</sup> For עָלִיּוֹן, which the Vulg. does not give, and the Pesch. and Arab. render by "desolation," עֲרִיב (ruinas) appears to have originally stood in the text; thus instead of עָלִיּוֹן אֲשֶׁר-הָיָה there was probably עֲרִיב הָיָה, ruina flet. In the parallel text 1 Kings ix. 8, indeed, עָלִיּוֹן stands, and the Sept. renders our passage: καὶ οὐκ ἔστιν οὐρανὸς καὶ οὐκ ἔστιν ὕετος.

EXEGETICAL.

The parallel text 1 Kings ix. 1-9 agrees in substance, but often not in words, with our section; in particular, the latter contains some farther extensions and explanations of what is there commanded, and a longer independent addition, ver. 12b-ver. 16a.

Ver. 11b.—*And all that came into Solomon's heart.* This is a paraphrase of וְאֵת-כָּל-חֲשֶׁק לֵבָי, "and all the desire of Solomon"; comp. also for חֲשֶׁק, desire, viii. 6.—Ver. 12. *The Lord appeared to Solomon by night.* The addition: "the second time, as He had appeared to him at Gibeon," 1 Kings ix. 2, is wanting here. On the contrary, 1 Kings ix. wants all that follows from "have chosen this place for myself" to "have chosen and sanctified this house," ver. 16.—Ver. 13. *If I shut up heaven and there be no rain;* comp. vi. 26, 28, where, among other land plagues, the three here mentioned, drought, locust, and pestilence, are named. The twofold הֵן is here

equivalent to the דָּא, "if," appearing in the

third place; comp. Isa. liv. 15; Jer. iii. 1; Job xl. 23; and see our remark on the latter passage.—Ver. 14. *And my people . . . humble themselves.* Comp. vi. 33; Deut. xxviii. 10; Jer. xv. 16; on ver. 15, comp. vi. 40; on ver. 16, comp. vi. 5, 6.—Ver. 17. *And do according to all,* literally, "to do," etc. The לְעוֹשׂוֹת is redundant, and must apparently be erased according to 1 Kings ix.—Ver. 18. *As I have covenanted with David thy father.* בְּרִיתִי without the object בְּרִית appears to be a mistake for דְּבִרְתִּי; but comp. v. 10.—*There shall not be cut off from thee a man to rule in Israel.* For this in 1 Kings ix. 5 is: . . . "a man on the throne of Israel." Our מִשְׁלַל בִּישְׁרָאֵל seems to be an unintentional variation of the text there, arising from a recollection of Mic. v. 1.—Ver. 19. *But if ye turn away.* For the necessary supplement of וְבָנֵיהֶם, "and

your children," comp. Crit. Note.—Ver. 20. *Then will I pluck them*; נָחֵשׁ (for the הִכְרִית in 1 Kings ix. 7) in this sense also Deut. xxix. 27; 1 Kings xiv. 15. For the following: "casting out" of God's sight, comp. Deut. ix. 17, Rev. ii. 5: for a "proverb and a byword among all all nations," Deut. xxviii. 37, Jer. xxiv. 9.—Ver. 21. *And this house, which was high*. In favour of the here probably necessary emenda-

tion יִהְיֶה עִיִּים, comp., besides the remark in the Crit. Note, Mic. iii. 12; Jer. xxvi. 19: Pa. lxxix. 1. For the following: "every passer-by shall be astonished," comp. Jer. xviii. 16, xix. 8. —*Why hath the Lord done this*. For כָּמָה 1 Kings has the more usual and intelligible עַל־מָה.

c. THE EXTERNAL GLORY OF SOLOMON'S KINGDOM, AND HIS END.—CH. VIII., IX.

a. *Solomon's Building, Serfs, Divine Worship, and Navigation*: ch. viii.

- CH. VIII. 1. And after the course of twenty years, in which Solomon built the house  
2 of the LORD, and his own house. The cities which Hiram had given to  
Solomon, Solomon built, and caused the sons of Israel to dwell in them.  
3, 4 And Solomon went to Hamath-zobah, and subdued it. And he built  
Tadmor in the wilderness, and all the cities of stores which he had built in  
5 Hamath. And he built Beth-horon the upper, and Beth-horon the nether,  
6 fenced cities, with walls, gates, and bars. And Baalath, and all the cities of  
stores that Solomon had, and all the chariot-cities and cities of the riders,  
and all the desire of Solomon which he desired to build in Jerusalem, and in  
Lebanon, and in all the land of his dominion.  
7 All the people that were left of the Hittites, and the Amorites, and the  
8 Perizzites, and the Hivites, and the Jebusites, who were not of Israel. Of  
their sons who were left after them in the land, whom the sons of Israel had  
9 not consumed, these Solomon levied for serfs unto this day. But of the sons  
of Israel<sup>1</sup> Solomon made none to be servants for his work; but they were  
soldiers, and captains of his knights,<sup>2</sup> and captains of his chariots and riders.  
10 And these were the chiefs of King Solomon's officers,<sup>3</sup> even two hundred and  
fifty, that bare rule over the people.  
11 And Solomon brought up the daughter of Pharaoh from the city of David  
unto the house that he had built for her: for he said, My wife shall not  
dwell in the house of David king of Israel; for the places are holy into  
which the ark of God hath come.  
12 Then Solomon offered burnt-offerings unto the LORD on the altar of the  
13 LORD, which he had built before the porch. And by a daily rule, each day  
he offered according to the command of Moses, on the sabbaths, and on  
the new moons, and on the solemn feasts, three times a year, in the feast of  
unleavened bread, and in the feast of weeks, and in the feast of tabernacles.  
14 And he appointed, after the order of David his father, the courses of the  
priests for their service, and the Levites for their charges, to praise and to  
minister before the priests by a daily rule each day, and the porters in their  
courses at every gate; for so was the command of David the man of God.  
15 And they departed not from the command<sup>4</sup> of the king to the priests and  
16 Levites for all things and for the treasures. And all the work of Solomon  
was prepared unto the day of the foundation of the house of the LORD, and  
until it was finished: the house of the LORD was complete.  
17 Then went Solomon to Ezion-geber, and to Elath, on the sea-side in the  
18 land of Edom. And Hiram sent him by the hand of his servants, ships and  
servants knowing the sea; and they went with Solomon's servants to Ophir,  
and fetched thence four hundred and fifty talents of gold, and brought them  
to King Solomon.

<sup>1</sup> אִשְׂרָאֵל after יִשְׂרָאֵל must apparently be erased, as it is wanting in some mss, and likewise in 1 Kings ix. 22.

<sup>2</sup> For שָׂרֵי יִשְׂרָאֵל is perhaps to be read, as 1 Kings ix., יִשְׂרָאֵל וְיִשְׂרָאֵל, "and his captains and his knights."

<sup>3</sup> *Kathib*: הַכְּתִיבִים (comp 1 Chron. xviii. 13; 2 Chron. xvii. 2); *Keri*: הַכְּתִיבִים (so 1 Kings ix. 23).

\* For מִצֵּד some mss. have מִצְעוֹת, though the construction with דָּר by no means requires this change; comp. Ex. § 332, a. As little is it necessary, on account of the Sept. and Vulg., which have the plur. (Israelites, mandatis regis), to point מִצֵּד.

## EXEGETICAL.

**PRELIMINARY REMARK.**—Here brief notes and aphoristic accounts, mostly referring to the external occasions and events of the reign of Solomon, are put together, as in the parallel 1 Kings ix. 10-23, in such a way that they form as it were a gleaning to the report of the chief work of his reign, the building of the temple. The order is in both places the same: 1. The building or finishing of several cities; 2. The arrangement of the service for these buildings; 3. The report of the dwelling assigned to the daughter of the Egyptian king; 4. Regulations concerning sacrifice; 5. Navigation to Ophir. But the contents of these five paragraphs differ much from one another in the two narratives, especially the first relating to the building of the cities (vers. 1-6; comp. 1 Kings ix. 10-19), where it is clear that we have extracts, not merely differing in the mode of selection from the same sources, and aiding to complete each other, but (with respect to one point at least) actually contradicting one another; see on vers. 1, 2.

1. Solomon's building of Cities: vers. 1-6.—*And after the course of twenty years*, seven years during which the temple was built, and thirteen years during which the royal palace was built, 1 Kings vi. 38, vii. 1. With the same date the statement in 1 Kings ix. 10 opens.—Ver. 2. *The cities which Hiram had given to Solomon, Solomon built*, completed and fortified (comp. vers. 4, 5, and 1 Kings ix. 13).—*And caused the sons of Israel to dwell in them*, transplanted Israelites as colonists into them; comp. 2 Kings xvii. 6. 1 Kings ix. 10-13, deviating from the present statement, speaks rather of twenty Israelitish cities not far from Tyre (in "Galil") which Solomon ceded or pledged to the Phœnician king, to indemnify him for the building materials and moneys received from him. These obviously contradictory statements it has been attempted to harmonize in two ways—1. By the assumption that Solomon first ceded the twenty cities to Hiram, who, however, because they were in bad condition, or were little worth to him (comp. 1 Kings ix. 12: "and they pleased him not;" and ver. 13: "he called them—contemptuously—the land of Cabul"), restored them to him, whereupon Solomon built them up (Josephus, *Antiq.* viii. 5. 3; Seb. Schmidt, *Starke*, recently Keil); 2. By the assumption that Solomon gave Hiram twenty Israelitish cities, for which the latter gave him twenty Phœnician cities; and the author of 1 Kings speaks exclusively of the former gift, but the Chronist only of the latter (Kimchi and other Rabbis). The former of these two suppositions, for which there is some ground in 1 Kings ix. 12 f., is decidedly preferable. Yet there is much to say for the assumption of modern critics, that our passage contains a remodelling of the old statement in Kings in favour of Solomon; see Bähr on 1 Kings ix.—Ver. 3. *And Solomon went to Hamath-zobah, and subdued it*, "prevailed over it" (לָחַם, as ch.

xxvii. 5; Dan. xi. 5). By Hamath-zobah is to

be understood, not a city Hamath in the land of Zobah, but rather the land of Hamath not far from Zobah, the Syrian kingdom of Hamath bordering on Zobah; comp. ver. 4, from which it is clear that a district or kingdom, not a city, is meant, as in 1 Chron. xviii. 3, where (in the designation of Hadadezer as "king of Zobaah towards Hamath") inversely the situation of Zobah is determined by that of the neighbouring Hamath. For the designation of bordering, or being in the immediate neighbourhood, by the *status constr.*, comp. the connection often occurring in Numbers and Joshua: "the Jordan of Jericho" for "the Jordan by Jericho," Num. xxii. 1, xxvi. 3, 63, xxxi. 12, xxxiii. 48, xxxv. 1, xxxvi. 13, Josh. xiii. 32, etc., and above, 1 Chron. vi. 63 (which see). Moreover, the account of the subjugation of Hamath by Solomon is peculiar to our book. The fact, indeed, is presupposed in 2 Kings xiv. 23, but is not directly mentioned by the author of the books of Kings.

—*And he built Tadmor in the wilderness, and all the cities . . . in Hamath*, the latter obviously to protect the borders of this newly-conquered country against the hostile King Rezon of Zobah (and more lately of Damascus); see 1 Kings xi. 23 ff. Tadmor or Palmyra, for only this celebrated old city of the wilderness can be meant by the expressed addition מְדִינַת הַבְּרָבָר, appears here con-

nected with the kingdom of Hamath, or bordering on it, and made by Solomon to be a border fortress of it. This notice also, so far at least as Tadmor is concerned, is wanting in 1 Kings ix.; for the Tammor named there, among other cities fortified by Solomon, ver. 18 (for which the *Keri* puts תַּמְרוֹר), appears rather to be a place in South

Palestine, perhaps identical with the Tamar mentioned Ezek. xlvii. 19, xlviii. 28, the *Θαμάρ* of the Onomasticon of Eusebius, and the present Kurnub; comp. *Movers, Chron.* p. 210; *Hitzig, Gesch.* p. 160; and Bähr on 1 Kings ix. 18. There is no sufficient reason to doubt the truth of the present statement of the Chronist regarding Palmyra; the whole old Oriental tradition (even the Arabic legends in Schultens, *Index geogr. s.v. תַּמְרוֹר*) testifies to it.—Ver. 5. *And*

*he built Upper and Nether Beth-horon*; comp. on 1 Chron. vii. 24, and for the second accusative of the object מְצוֹר מְצוֹר, "fenced cities," ch. xi.

10, xiv. 6.—Ver. 6. *And Baalath, and all the cities of stores*, cities for the collection of provisions, magazine-cities, as in ver. 4; comp. ch. xvii. 12, xxxii. 28, and Bähr on 1 Kings ix. 19. Moreover, of the places here mentioned, Upper Beth-horon is not named in 1 Kings ix. 15-18, but, on the contrary, the here wanting Hazor, Megiddo, and Gezer (ver. 15).

2. Arrangement of the Serfs: vers. 7-10; comp. 1 Kings ix. 20-23, where, however, as the super-scription, ver. 15: "and this is the mode of the levy," shows, a closer connection of this section with the previous statements regarding the buildings (vers. 15-19) subsists, whereas here the section appears to follow the preceding one, without



any connecting link.—Ver. 8. *Of their sons who were left after them in the land.* כִּן be fore בְּנֵיהֶם must apparently be taken as the partitive כִּן (some of their sons); but a hyperbaton may also be assumed: אֲשֶׁר כִּן בְּנֵיהֶם אֲשֶׁר (Keil). The כִּן is by no means to be expunged because it is wanting in 1 Kings ix. 21 (against Berth.).—Ver. 9. *But of the sons of Israel Solomon made none.* On the probable spuriousness of the אֲשֶׁר before לֹא נָתַן, and on the perhaps

necessary alteration of the אֲשֶׁר לְאֶשְׁכֵּי, “captains of his knights,” into “his captains and his knights,” see Crit. Notes.—Ver. 10. *And these were the chiefs of King Solomon's officers.* So according to the *Keri*, coinciding with 1 Kings ix. 23; the *Kethib* אֲשֶׁר הַנְּצִיחִים would give the

sense: “chiefs of the overseers.” The number 250 is confirmed by the Sept. and Vulg. in our passage, whereas the same translators and Josephus, in the parallel 1 Kings ix. 23, present the higher number 550. The explanation of this difference see on ch. ii. 17; in our passage only the Israelitish overseers or taskmasters, in 1 Kings ix. 23 the Canaanitish also, are counted.

3. The Change of the Dwelling-place of the Daughter of Pharaoh: ver. 11.—*The daughter of Pharaoh.* This is most probably the daughter of Psusennes, the last king of the twenty-first (Tanitic) dynasty. In 1 Kings ix. 24 this notice is more easily introduced, as it is preceded by an account of the marriage of Solomon with this daughter of Pharaoh, 1 Kings iii. 1 f., which is wholly wanting in Chronicles.—*For he said, My wife shall not dwell.* This reason for the removal of his wife is not found in 1 Kings ix. 24, yet, by its allusion to the special sanctifying of the house of David by the presence of the ark, it corresponds with the mode of thought characteristic of the Chronist.—*Are holy,* the places into which the ark of the Lord came; הֲקִדְשָׁם has here in some

sort a neuter significance; comp. Ew. § 318, b. The statement, 1 Kings ix. 24b, that at the time of this transference of the daughter of Pharaoh Solomon built Millo, is wholly wanting in our passage, as not sufficiently important for the tendency of our author.

4. Regulations concerning Sacrifice: vers. 12-16; comp. 1 Kings ix. 25, where the corresponding report appears in a considerably shorter form.—*Then Solomon offered burnt-offerings unto the Lord.* “Then,” namely, after the building of the temple was completed, and the dedication finished.—*On the altar of the Lord, which he had built,* on that which had been erected by him in the new sanctuary, no longer on that before the tabernacle in Gibeon, as formerly in the beginning of his reign, ch. iii. 1.—Ver. 13. *And by daily rule each day he offered,* “and in the matter of a day in day to offer;” the ו before בְּדִבְרֵי is explicative, “namely,” and the ב before בְּדִבְרֵי is the so-called ב *essentia*: “consisting, namely, in the daily, in that which is appointed for every day,” according to the law Lev. xxiii. 87. The infinitive לְהַעֲלֹת stands in the later

usage for the *infm. absol.* (Ew. § 280, d); comp. for example, 1 Chron. ix. 25, xiii. 4, xv. 2.—*And on the solemn feasts, three times a year, on the three great festivals, which are then named in order.*—Ver. 14. *And he appointed, after the order of David his father, the courses of the priests;* comp. 1 Chron. xxiv. 25, 26, and for the designation of David as “the man of God,” Neh. xii. 24.—Ver. 15. *And they departed not from the command of the king.* See the Crit. Note, and comp. for the second member, 1 Chron. xxvi. 20-28.—Ver. 16. *And all the work of Solomon was prepared.* וְהָכֵן, as in xxix. 25,

xxxv. 10, 16. What is meant here by מְלָאכָת is shown by the following מְכִסֵּד וְנִי, which may be taken either (with Kamph.) as genitive depending on הָיִים, or (with Berth., Keil, etc.) as apposition to מְלָאכָת, “unto this day, namely, the founding,” etc. In the former case, which appears to us preferable, for the construction with עָר, perhaps Ezra viii. 29 might be compared.—

*The house of the Lord was complete,* set up in all its parts, finished as a house of God. The notice, which is found literally the same in 1 Kings ix. 25, is meant to denote, not perhaps the building, but rather the fitting up and arrangement of the temple for divine worship, as brought to final completion. It cannot therefore be regarded (with Berth.) as the subscription to all that precedes from ch. i. 18, but closes only the present paragraph referring to worship, which forms a sort of appendix to the account of the temple building.

5. The Navigation to Ophir: vers. 17, 18.—*Then went Solomon.* Comp. 1 Kings ix. 26, where the reference to this trade with Ophir, otherwise agreeing pretty closely with our passage (26-28), begins with the words: “And Solomon made ships” (וַאֲנִי עֲשָׂה) instead of the present אֲנִי הֵלֵךְ. By “then” our author transfers these nautical undertakings in general to the second half of the reign of Solomon, or the time after the building of the temple and the palace. For Ezion-geber and Eloth on the sea (1 Kings more exactly: “Ezion-geber beside Eloth,” and then, “on the shore of the sea”), comp. the expositors on 1 Kings ix.—Ver. 18. *And Huram sent him . . . ships.* It is no more necessary to suppose a transport of ships ready made across the isthmus of Suez than a circumnavigation of Africa. The assumption of a supply of timber for ships, and of mariners, by the Phœnician king, is quite sufficient; and with this (which is defended by Keil, Bähr, etc.) our passage appears to be not contradictory to 1 Kings ix. 27.—*And fetched thence four hundred and fifty talents of gold.* According to 1 Kings ix. 28, the profit amounted only to 420 talents, a difference which may be explained either by assuming a change of the numeral כ into נ, or a fault of memory on the part of one of the two reporters (perhaps a round number chosen by the Chronist). Moreover, it appears to be not a single gain, but the sum total of the gold gained in the repeated voyages to Ophir that is here spoken of; comp. ch. ix. 13.

APPENDIX.—It is necessary to go somewhat fully into the question of the situation of Ophir,

on account of the many scientific memoirs recently published on it, especially in geographical literature and travels (comp. our former brief remarks on Job xxii. 24, and those of Bähr on 1 Kings x. 22).

1. As Ezion-geber on the Red Sea is quite definitely given, both in 2 Chron. viii. 17 f. and 1 Kings ix. 26-28, as the starting-point of the voyages under Solomon to Ophir, and as Jehoshaphat's later attempt to renew this trade, 1 Kings xxii. 49, 2 Chron. xx. 35, was made from the same port, all those conjectures concerning the site of Ophir are to be accounted null that place it anywhere west of Phœnicia and Palestine, whether near the coast of the Mediterranean or any of its bays, or beyond the Mediterranean, in the region of the new world. This includes—*a.* the opinions of Hardt, Calmet, Oldermann, of whom the first sought Ophir in Phœnicia, the second in Armenia, and the third in Iberia; *b.* the different hypotheses referring to certain coasts, islands, or lands of America or Oceanica, as the opinion of Columbus that the Ophir of Solomon was rediscovered in the country of Haiti; that of the Spanish navigator Mendana, under Philip II., who in 1567 designated a group of islands, abounding in gold, and inhabited by cannibals, east of New Guinea, which he took for Ophir by the name of Solomon's Archipelago; that of Arias Montanus, Vatablus, Oslander, P. Fr. Pfeffeli, etc., who identified the gold regions of Peru and Mexico first with Parvaim (ch. iii. 6, Parvaim = Peruaim, double Peru, the two Perus), and then also with Ophir; that of the French engineer Ouffroy de Thoron (in an article in the Geneva journal *Le Globe*, 1869), who thinks that the name Ophir is rather to be found in the Japura, a branch of the Amazon, and in accordance with this, transfers Parvaim and Tarshish (ch. ix. 21) to Brazil; and the partly still more extravagant and uncritical fancies of Abbé Brasseur de Bourbourg, George Brown, in his *Pallorama* (German edit. Erl. 1867), etc. Comp. Ritter, *Erkunde*, xiv. 353 ff.; *Ausland* 1872, No. 23, p. 532; *Globus*, vol. xvii. p. 382 f., and vol. xxi. p. 244; and Pressel, Art. "Ophir" in Herzog's *Real-Encycl.* x. 656. From the notices of Parvaim (ch. iii. 6) and Tarshish (ch. ix. 21) in our book, not the least hint can be drawn in favour of a western Ophir, or of a western direction of the Ophir trade. For, with regard to Parvaim, the single and quite incidental mention of the gold of Parvaim leaves room for all possible conjectures concerning the import of the name,<sup>1</sup> while yet an eastern situation for this gold country is in itself the most

probable (see on ch. iii. 6); and of all the conjectures regarding it, that of Knobel, in which he combines the name with Sepharvaim = Sephar, Gen. x. 30, and places it in the Joktanide South Arabia, or Oman (*Völkertaf.* p. 161), has most in its favour; see No. 5. With regard to the ships of Solomon sailing to Tarshish, as ch. ix. 21 seems to affirm, this rests most probably on a misunderstanding of the phrase: "ships of Tarshish" (see on the passage); and, accordingly, the various hypotheses on the relation of Tarshish to Ophir which have been invented (as that of Michaelis, *Spicileg. geogr. Hebr.* i. 98 ff.): that Hiram's and Solomon's fleets sailed beyond Tarshish, that is, beyond Spain, round Africa, as the Phœnicians did 400 years later under Pharaoh Necho, but in the opposite direction, to Ophir in the East Indies; that of Weston in the *Classic Journ.* 1821, Sept., p. 17 f., and of Keil in the *Dorpat Contributions*, 1833, ii. 240, and in his earlier *Comm. on the Books of Kings*, 1846, p. 311, according to which the Ophir voyages proceeded from Ezion-geber, and the Tarshish or Spanish voyages from Joppa; that of Seetzen, "Ueber Ophir" in Von Zach's *Monatlicher Korrespondenz*, xix. p. 331 ff., who, in 2 Chron. ix. 21, finds a promontory Tarsis on the Karmanian coast of the Persian Gulf, which is mentioned in the old accounts concerning the Periplus of Nearchus, and endeavours to render probable his removal of Ophir to South Arabia),—are wholly superfluous and groundless.

2. If the eastern situation of Ophir stand, we may take the name first as a general designation of all possible gold-yielding lands east of Palestine, and therefore as an equally indefinite and vague geographical notion with that of Kush in Hebrew antiquity, Scythia among the Greeks, India in the Middle Ages, or Tartary, the Levant, etc., in modern times. But it is against this indefinite and therefore very convenient assumption of Jos. Acosta, Heeren, Hartmann, Tyehsen, and Zeune, that, according to all the notices in history of the voyages to Ophir, this must have been a definite country, or, in other words, that the end of this voyage should, no more than Ezion-geber its starting-point, be robbed of its concrete import, and generalized into the indefinite.

3. Among the gold-producing coasts east of Palestine, East India, in particular some province, coast, or island of East India, appears to have a specially high claim to identification with Ophir; for—1. The name Ophir finds its most convenient meaning in Indian words or local names, whether we combine the form usual in the Sept. *Σοφίρα* or *Σοφίρι* (also *Σοφίρα*, *Σοφίρι*), as well as the Coptic designation: *Sophir*, for India, with the Sanscr. *Supāra*, "fair coast" (Lassen, *Ind. Alterthumskunde*, i. 107), and with *Σοφίρα* of Ptolemy = *Ούραρα* in the *Periplus*, or refer to the pastoral tribe of the Abhira, between the mouths of the Indus and the Gulf of Cambay. 2. Several of the commodities brought to Palestine from Ophir, namely, the peacocks, apes, and the almuggim or sandal-wood (see 2 Chron. ix. 10, 21, and comp. 1 Kings x. 12, 22), are specifically Indian products, that seem to have been brought only thence, and whose export from any non-Indian emporium is scarcely conceivable. 3. The names also of those imports seem capable of a specially easy explanation from the Indian language;

<sup>1</sup> It has been attempted to identify Parvaim with Barbatia, or Parvati, a town standing, according to Plin. *H. N.* vi. 32, on the Tigris (Castell. *Lex. heptaglot.* 3082); to affirm it = Sepharvaim, 2 Kings xvii. 24, on the one hand, and = Siphron, Num. xxxiv. 8, on the other, and accordingly to refer it to the gold-bearing Chrysorrhoea in Syria (*Harenberg, Bremen, and Verd. Bibl.* iv. 44); to explain the name as the same with Ophir, and identify the Parvaim-Ophir either with Peru (Arias Mont., etc.; see above) or with Taprobane, now Ceylon (Bochart, *Phaleg*, ii. 27; *Hall. Aug. Weltgeschichte*, iii. 413; and Starke, *Synops.* on 2 Chron. iii. 6); or lastly, to explain the name from the Indian, and so compare either the Sanscr. *pāra*, "before, eastern" (Wilford in *Asiat. Researches*, viii. 276; Gesen. *Th.* ii. 1125), or *para*, "mountain" (Parvaim = *δρυμα όρη*), as Hitzig on Dan x. 6, who, however, transfers this double mountain to South Arabia. Comp. also Leyrer's (Art. "Parvaim" in Herzog's *Real-Encycl.*) reference to the Paryadres range on the gold-bearing Phasis in Colchis, as well as the combination of Knobel preferred in the text.

comp. with קָפִי, "apes," the Sanscr. *Kapi*, with תְּחִי, peacocks, the Sanscr. *Cikhi*, Malabar. *toghei*, with תְּחִי or תְּחִי the Sanscr.

*valgu* (*valgum*). 4. The length of the voyage, which, according to 2 Chron. ix. 21 (1 Kings x. 22), required so much time, that only once in three years the fleet of Tarshish came and brought gold and other costly wares of Ophir, appears to indicate a country that was at least as far as East India from the northern point of the Red Sea. For these reasons, and partly also on account of some old traditions pointing to India, for instance, in Josephus, *Antiq.* viii. 6. 4, a number of eminent scholars since Bochart (*Phaleg*, ii. 27 ff.), W. Ouseley and Hadr. Reland (*Dissert. miscel.* No. IV., *de Ophir*), of the moderns, especially Lassen (*Ind. Alterthumskunde*), Ritter (*Erdkunde*, xiv. 346–431), and Kiepert (in the *Nationalzeitung* 1872, No. xlv.), have declared themselves for some coast of India as corresponding to the ancient Ophir.—But several objections may be made to these arguments: To 1. That suitable coincidences of names or correspondences with Ophir are presented in East Africa and Arabia as well as in those localities of India (see below); besides, neither the region of Sufara or Supara (near Goa), nor that of Abhira, south-east of the Delta of Indus, is gold-producing, or even specially near any gold district. To 2. That almug-wood, apes, and peacocks, if really exclusive products of India (what may be doubted with regard to the almug-wood from 2 Chron. ii. 7, and cannot be asserted respecting the apes), might very well be brought, not directly from India, but from a port of Arabia, or even East Africa, whither Indian or other ships had carried them. To 3. That the etyma of the names almuggim, kophim, and tukkiim are Indian, as above quoted, is by no means indubitably certain; for in "almuggim," which does not much resemble the Sanscr. *valgu*, the Arabic article *al-* seems rather to be present. That תְּחִי is

is = the Malabar *toghai* may be doubted on strong philological grounds (see Rödiger in Gesen. *Thes.* p. 1502); and apes might be called קָפִי,

from the Greek *ἄπες*, *ἄβες*, which, according to Aristot. *Hist. animal.* ii. 8, Strabo, Plin., etc., designates an Ethiopian species of ape. Moreover, the latest Egyptology has found the latter name (in the form *kap*, *kaph*, *kaf*) also on the primeval Egyptian monuments, which renders its Sanscrit origin altogether doubtful (see Diimichen, *Die Flotte einer ägyptischen Königin*, 1868; and comp. R. Rösler in the *Ausland*, 1872, p. 648). To 4. That no weight is to be attached to the length of the voyage, when we consider the slow method of the ancients, especially of the ancient sea voyages (comp. *Odyss.* xv. 454 ff.); and this argument might be urged as well in favour of the southern East Africa; even the defenders of the hypotheses implying still farther regions (see No. 1) might avail themselves of it.

4. If from all this the determination of the site of Ophir in East India seems doubtful and precarious, it fares little better with that which has been further urged in favour of the East African coast, especially Sofala, on the channel of Mozambique (about 20° south lat.). Following the steps of the Portuguese travellers of the 16th and 17th

centuries, as de Barros, Juan dos Santos, Th. Lopez, Montesquieu, d'Anville, J. Bruce, Robertson in the last century, and recently Quatremère (*Mémoire sur le pays d'Ophir* in the *Mém. de l'Institut. roy.* 1845, tom. xv. ii. p. 350 sq.), Movers (*Die Phönizier*, ii. 3, 58 ff.), the British geographers R. Murchison and J. Crawford, and recently the eminent African traveller Karl Mauch, the geographer Petermann partly approving his views (see his *Mittheilungen*, etc., 1872, p. 4, p. 121 ff.), also the director of missions, Wangemann (*Kreuzzeitung* of 30th Jan. 1872), and an anonymous reporter in *Ausland* (1872, No. 10), have endeavoured to render probable the identity of Sofala or some neighbouring South African coast with Ophir. The chief grounds for this view are: 1. To the name Ophir appears to correspond, if not that of Sofala (which seems rather to lead to שְׁפֵלָה, "lowland"), yet that of

a mountain Fura or Afura, with ancient, probably Phœnician, ruins, of which the Portuguese were cognisant in the 16th and 17th centuries (see dos Santos, *Æthiopia orientalis*, Evora 1609), and which have been lately rediscovered by K. Mauch, and have been with great probability identified with the Zembabye or Zimbaoe of the Portuguese, the Agysymba of Ptolemy. 2. The wealth of East Africa in gold excels that of East India, especially the East Indian coast; and with regard to the coast of Sofala and the ancient Agysymba or Zimbaoe, its wealth in gold, dust and minerals is celebrated by antiquity. The situation of the mountain Fura with the ruins mentioned, dos Santos defines briefly as "in the gold land" (*tracto do ouro*). 3. The wealth also of East Africa in ivory (שְׁנֵיפִים, 2 Chron. ix. 21;

1 Kings x. 22) was much greater than that of India; apes also and precious stones the East African emporia could certainly furnish in great abundance. 4. The report of Herodotus iv. 42 concerning the circumnavigation of Africa by Necho, proves that the Phœnicians were wont to extend their voyages from the Red Sea far southward along the east coast of Africa. 5. The ruins lately discovered again by Mauch of the ancient Zimbaoe on the Fura or Afura mountains, with their rough cyclopean stone walls built without mortar, on an average fifteen feet thick and thirty feet high (see the particulars in Mauch's letters to the missionaries Grützer and Merensky in Petermann as quoted, and in a recent letter of Mauch to the African traveller Ed. Mohr, published in the *Weserzeitung*, Dec. 1872), bear a very ancient stamp; the ornaments wrought on them point at least to a time before the Portuguese and the Arabs, and could apparently be derived only from the Phœnicians or Jews, because numerous cedar beams, employed apparently for ceilings, are found in them, and also because one of the two discovered buildings presents, as Mauch asserts, "an imitation of Solomon's temple, a fortress and house of God at the same time" (?). But none of these reasons is decisive; for in regard to—1. The etymology Ophir = Afura, Fura, has about the same precarious value as the combination with the Sanscr. Abhira; Ofir or Ofar (Ofra; see No. 5) of South Arabia has at least as good a claim to be taken for the biblical Ophir as that region of inner Africa first named by recent writers, which lies, moreover, 200 leagues landward from the coast of Sofala. To 2. Clear traces

that the golden wealth of the region in question was known to the Phœnicians or to the people before the Christian era are still wanting. To 3. Along with ivory, apes, etc., the often quoted classical passages of the Old Testament name also quite distinctly the non-African products, peacocks and (probably) sandal-wood, as imported by the traders of Solomon. To 4. The circumnavigation of Africa under Necho proves nothing for a much earlier period; it is described by Herodotus quite distinctly as something unheard of, quite new and isolated; and from Ptolemy and the old geographers it is evident that the east coast of Africa was known and accessible to the ancients only as far as *Prausum promont.*, the present Cape Delgado, 10-11° south lat., and not farther south. To 5. The existence of the ruins of Zimbabwe before the Portuguese and Arabs, the presence of cedar-wood (!), the supposed partial resemblance to the construction of Solomon's temple, by no means prove its Phœnician or ancient Israelitish origin; to establish this would require much more exact and extensive investigations than those carried on by Mauch in his flying visit of last year (comp. also Petermann as quoted, p. 125).

5. The greatest abundance of probabilities, but certainly nothing more definite or decisive than probabilities, lies with those learned investigators who seek Ophir somewhere in South Arabia, as the Arabian geographers Edrisi and Abulfeda, partly also Bochart, further Niebuhr, Seetzen (in v. Zach as quoted), Volney, Gosselin, Vincent, Rosenmüller, Gesenius, Ewald, Knobel (*Völker-tafel*, p. 190 f.), Hitzig (*Gesch. Israels*, p. 156 f.), Bähr, and Keil (on 1 Kings x. 22), the English geographer C. Beke, the French traveller Jos. Halévy, Pressel also (Art. "Ophir" in Herzog as quoted), and Albr. Roscher (*Ptolemäus und die Handelsstrassen in Centralafrika*, Gotha 1857), the latter two with the peculiar modification that they take an island near the coast of South Arabia, perhaps Dahlak in the Red Sea (so especially Roscher), or Socotora (so Pressel), for the proper Ophir, whence Solomon's traders fetched the various products mentioned. If now the latter assumption, which rests on the report by Eupolemus, in Euseb. *Præp. evang.* ix. 30, of an "island Urphe or Uphre" (*Οὐφρη*!), situated in the Erythrean Sea, rich in gold mines, and already found by David, appears very precarious on account of the doubtful character of its voucher, yet the following arguments, that are scarcely to be invalidated, speak for South Arabia in general: 1. In Gen. x. 29 occurs the name Ophir among the Joktanite tribes of South Arabia, and significantly indeed along with another tribe, that likewise bears the name of a gold land, Havilah (Gen. ii. 11). 2. The Arabian geographer Edrisi knew in the present Oman in the south-east of Arabia no less than three places whose names accord with Ophir—are, indeed, essentially like in sound, namely—a. Ofar, two days' journey landwards from Sohar, the present Sur; b. Afir or Ghafir in El Ahsa; c. A Mount Ofir in Bahrein (see Edrisi in *Jaubert*, i. 147, 152 ff.). 3. Many biblical passages attest the great wealth in gold of South Arabia, with special reference to Saba, situated in the south-west, as the account of the queen of Sheba in ch. ix. (1 Kings x.); Ps. lxxii. 15; Isa. lx. 6; Ezek. xxvii. 22; likewise more generally, without special reference to the south-west, several classical

authors, as Strabo, xvi. pp. 777, 784; Diodorus, ii. 50, iii. 44, etc. (comp. Bochart, *Phaleg*, ii. 27). 4. The passages of Scripture testify in part that Arabia was rich also in precious stones, especially Isa. lx. and Ezek. xxvii.; and Strabo, as quoted, attests that it produced silver, at least in the country of the Nabataeans. 5. The remaining products named in ch. ix. 10, 21, and 1 Kings x. 12, 22, which might come only from India, or only from Africa, as ivory, apes, peacocks, sandal-wood, must be brought by Arabian and Indian traders to the marts of Arabia Felix, as well to the eastern (Oman, Ophir) as the western (Sheba) part of the south coast, and thence again exchanged into the Phœnician and Hebrew fleets. The high antiquity, reaching far beyond the time of Solomon, of such a trade through South Arabia of Hither Asia, at least with India (therefore also) with Africa, especially with Ethiopia and Upper Egypt, is attested in the surest and fullest manner; see Lassen, *Ind. Alterthumskunde*, ii. 593-596; Movers, *Phöniz.* ii. 3, pp. 247, 256. If accordingly we are to seek Ophir with the greatest probability in south-eastern Arabia, the present Oman, there is still much that is obscure in reference to its situation, its mines and metals, its ports, its relation to the neighbouring Sabæa. More exact investigations into the situation of the regions in question, which Moslem fanaticism has almost secluded from Europeans, and for the scientific exploration of which important contributions have been made only in recent times, by v. Wrede, W. Munzinger, Joseph Halévy, and H. v. Maltzan, will alone yield authentic disclosures in this direction. Whether we are warranted in making so sharp a separation of the Ophir of Gen. x. 29 as a country belonging to Arabia, and of that of the books of Kings and Chronicles as a region possibly far removed from Arabia, as the French Vivien de St. Martin declared to be necessary, against Jos. Halévy in a session of the Paris Geographical Society (comp. also F. v. Hellwald in the *Awaland*, 1872, No. 23, p. 536), appears doubtful. It is difficult to produce exegetical grounds for such a separation of the two Ophirs; the juxtaposition of that of Genesis besides a neighbouring Havilah, without doubt also a gold-producing district, appears to favour the opposite conclusion (see above, 1 [and Introd. § 6]).

[To the note at the end of § 6, Introd., may be added the following considerations: 1. It is obvious that the voyage to Ophir, 1 Kings ix. 28, x. 11, 2 Chron. viii. 18, ix. 10, in quest of gold, almug-trees, and precious stones, was distinct from that to Tarshish, 1 Kings x. 22, 2 Chron. ix. 21, for gold, silver, ivory, apes, and peacocks, which was made in three years. 2. It is certain that the former, and most probable that the latter, voyage proceeded from Ezion-geber or Elath on the eastern gulf of the Red Sea, 1 Kings ix. 26, xxii. 48; 2 Chron. viii. 17, xx. 36. In this way the trade of Solomon did not interfere with that of Hiram his ally, which proceeded directly from the seaboard of Phœnicia. 3. Ships going to Tarshish, which was the longer voyage, might visit Ophir by the way, 1 Kings xxii. 48; 2 Chron. xx. 36. As Tarshish was of the line of Javan, and belonged to the west, his country could only be reached from the Red Sea by doubling the Cape of Good Hope. This would account for the three years spent on the voyage. It would also favour the probability that Ophir was to be found

on the coast of the Red Sea, either in Arabia or Africa, or both. 4. There are traces in Scripture of the name of a country, especially if it be also the name of the tribe, travelling with the tribe. Thus Asshur, Havilah, Cush, Tarshish, and Ophir may have changed their centre in the course of ages. In particular, Ophir may have had settlements on the east and west of the Red Sea: and Tarshish may have ranged over the

south as well as the north of the Straits of Gibraltar. Hence Solomon's traders may have met with Tarshish even on the gold coast of Africa, especially as the coast of this country was particularly inviting to ancient mariners from its slight indentations. As all this is possible, if not probable, we are not warranted in assuming a contradiction, or even an inaccuracy, in the report of the writer of Chronicles.—J. G. M.<sup>1</sup>

β. *The Visit of the Queen of Sheba*: ch. ix. 1–12.

- CH. IX. 1. And the queen of Sheba heard the fame of Solomon, and she came to prove Solomon with riddles to Jerusalem, with a very great company, and camels bearing spices, and gold in abundance, and precious stones; and she
- 2 came to Solomon, and spake to him of all that was in her heart. And Solomon answered her all her questions, and there was nothing hid from Solomon
- 3 that he answered her not. And the queen of Sheba saw the wisdom of
- 4 Solomon, and the house that he had built. And the meat for his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and their apparel, and his ascent<sup>1</sup> by which he
- 5 went up to the house of the LORD; and there was no more spirit in her. And she said to the king, True was the word that I heard in my land of thy affairs,
- 6 and of thy wisdom. And I believed not their words, until I came, and mine eyes had seen; and, behold, the half of the greatness of thy wisdom was not
- 7 told me: thou exceedest the fame that I heard. Happy are thy men, and happy are these thy servants, who stand continually before thee, and hear thy
- 8 wisdom. Blessed be the LORD thy God, who delighted in thee, to set thee on His throne as king for the LORD thy God; because thy God loved Israel, to establish him for ever, and make thee king over them, to do judgment and righteousness.
- 9 And she gave the king a hundred and twenty talents of gold, and spices in great abundance, and precious stones; and there was no such spice as that
- 10 which the queen of Sheba gave King Solomon. And also the servants of Hiram, and the servants of Solomon, who brought gold from Ophir, brought
- 11 sandal-wood and precious stones. And the king made of the sandal-wood walks for the house of God and the king's house, and harps and psalteries for
- 12 singers: and none such were seen before in the land of Judah. And King Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides that which she had brought unto the king; and she turned, and went away to her own land, she and her servants.

γ. *Solomon's Pomp, Riches, and Glory*: vers. 13–28.

- 13 And the weight of the gold which came to Solomon in one year was six
- 14 hundred and sixty and six talents of gold. Besides that which chapmen<sup>2</sup> and merchants brought; and all the kings of Arabia and governors of the country
- 15 brought gold and silver to Solomon. And King Solomon made two hundred targets of beaten gold; six hundred [shekels] of beaten gold laid he on one
- 16 target. And three hundred shields of beaten gold; three hundred [shekels] of gold laid he on one shield; and the king put them in the house of the forest
- 17 of Lebanon. And the king made a great throne of ivory, and overlaid it with
- 18 pure gold. And there were six steps to the throne, and a footstool was fastened to the throne with gold, and arms on each side of the seat, and two
- 19 lions stood beside the arms. And twelve lions stood there on the six steps
- 20 on each side; the like was not made in any kingdom. And all the drinking vessels of King Solomon were of gold, and all the vessels in the house of the forest of Lebanon were of precious gold; silver was of no account in the days
- 21 of Solomon. For the king's ships went to Tarshish with the servants of Hiram: once in three years came the ships of Tarshish, and brought gold and silver, ivory and apes, and peacocks.

22 And King Solomon was greater in riches and wisdom than all the kings  
23 of the earth. And all the kings of the earth sought the face of Solomon, to  
24 hear his wisdom, that God had put in his heart. And they brought each his  
25 gift, vessels of silver and of gold, and garments, armour and spices, horses and  
26 mules, a rate year by year. And Solomon had four thousand stalls for horses  
27 and chariots, and twelve thousand riders; and he placed them in the chariot-  
28 cities, and with the king at Jerusalem. And he was ruling over all kings  
from the river unto the land of the Philistines, and to the border of Egypt.  
27 And the king made silver in Jerusalem as stones, and he made the cedars as  
28 the sycamores that are in the Shephelah for abundance. And they brought  
horses to Solomon out of Egypt and out of all lands.

3. *Close of the History of Solomon: vers. 29-31.*

29 And the rest of the acts of Solomon, first and last, are they not written in  
the words of Nathan the prophet, and in the prophecy of Ahijah the Shilonite,  
and in the visions of Iddi<sup>3</sup> the seer, concerning Jeroboam the son of Nebat?  
30, 31 And Solomon reigned in Jerusalem over all Israel forty years. And Solomon  
slept with his fathers, and they buried him in the city of David his father;  
and Rehoboam his son reigned in his stead.

<sup>1</sup> וְעִלָּתוֹ, "and his ascent, his stair," is exhibited by all the Hebrew mss.; whereas the old translations uniformly read, with the Heb. text, 1 Kings x. 5: וְעֹלָתוֹ, "and his burnt-offerings, which he offered," etc.

<sup>2</sup> On the very divergent variants of the old translations of אֲנָשֵׁי הַחַרְמִים, see Exeg. Expl.

<sup>3</sup> *Kethib* וְעִדִּי, *Keri* וְעִדִּי. Doubtless the same prophet is meant who is elsewhere called עִדִּי (ch. xii. 15, xiii. 22).

EXEGETICAL.

On account of the mostly verbal agreement of the first two of these three sections with 1 Kings x., and of the last with 1 Kings xi. 41-43, we have only to explain the peculiarities of the present text. For the rest, the expositors of the book of Kings are to be compared.

1. Visit of the Queen of Sheba: vers. 1-12; comp. 1 Kings x. 1-13.—*And the queen of Sheba heard the fame of Solomon.* The difficult addition to "the fame of Solomon" in 1 Kings: "concerning the name of the Lord," is wanting here, whether intentionally or by inadvertence is doubtful.—Ver. 4. *And his ascent by which he went up.* Whether, according to 1 Kings x. 5, וְעֹלָתוֹ, "and his burnt-offerings, which he offered," is to be read here also with the old translations (and Josephus, *Antiq.* viii. 6. 5), it is difficult to decide. Bähr takes our reading to be original, and therefore to be restored in 1 Kings.—*And there was no more spirit in her, she was beside herself; comp. Josh. ii. 11, v. 1.*—Ver. 6. *And I believed not their words; 1 Kings: "I believed not the words."*—*The half of the greatness of thy wisdom was not told me.* Slightly different is the phrase in 1 Kings (see Bähr). On מְרִבִּית, "multitude, fulness," comp. 1 Chron.

xii. 29; 2 Chron. xxx. 18; Lev. xxv. 37.—Ver. 8. *To set thee on His throne as king for the Lord.* More simply in 1 Kings: "To set thee on the throne of Israel"; as also, in that which immediately follows, the circumstantial "to establish him" (לְהַעֲמִידוֹ) is there wanting, and "for ever"

(לְעוֹלָם) is attached as an adverb to "loved."—Ver. 10. *And also the servants of Hiram, and*

*the servants of Solomon.* In 1 Kings more briefly: "and also the ships of Hiram." For the then mentioned algum or sandal-wood, see on ch. ii. 7, and the excursus after ch. viii., No. 3.—Ver. 11. *And the king made . . . walks,* not "stairs" (Luther) or "seats" (Thenius, after the Pesch.), but raised walks, pavements, so that these מַסְלָח of our text are essentially the same with the מַסְעָר of 1 Kings (explained by Raschi as

רַצְפָּה, tessellated pavement).—Ver. 12. *Besides that which she had brought to the king,* besides the gifts in return (equivalents) for that which was presented by her, but more clearly in 1 Kings x. 13. The emendation of Bertheau: אֲשֶׁר הָבִיָּא

לָהּ, "and which she brought to her," is unnecessary; the rendering of the Vulg.: *et multo plura quam attulerat ad eum*, is inexact and extravagant.

2. Solomon's Riches, Pomp, and Glory: vers. 13-28; comp. 1 Kings x. 14-22.—*Besides that which the chapmen and merchants brought,* literally, "irrespective of the chapmen . . . bringing" (who brought). אֲנָשֵׁי הַחַרְמִים are

properly spies (Num. xiv. 6, xxiv. 2), here spying, travelling about for trade; this phrase, substantially agreeing with the following חַרְמִים

(Gen. xxiii. 16), was not understood by the old translators; hence the Vulg. has *legati diversarum gentium* (followed by Berth. and Bähr, 1 Kings x. 15: envoys), the Sept.: ἀποὶ τῶν ἀλλοτρίων τῶν ὑποστειλαγμένων; Syr. and Arab.: "besides the tribute of the cities" (הַחַרְמִים) for הַחַרְמִים, and perhaps מַסְכָּם for מַסְכָּם.—Ver. 16. *Three hundred (shekels) of gold laid he on one shield.* For

this 1 Kings x. 17 has "three pounds of gold to one shield," merely a verbal difference, as the mina contains a hundred shekels.—Ver. 18. *And a footstool fastened to the throne with gold.* The participle *מְאָחֶזֶת*, "fastened" (or "enclosed"), refers to the two preceding objects, the steps and the footstool. It is certainly not impossible that originally *וְרֹאשׁ עֲנָל לְכֶפֶס מֵאַחֲרָיו*, "and the top of the throne was round from behind," as in 1 Kings x. 19, stood in the text; comp. Thenius and Berth.—Ver. 21. *For the king's ships went to Tarshish.* It is most obvious to regard

*אֲנִיּוֹת הַלִּכּוֹת תַּרְשִׁישׁ* as a mistaken paraphrase of the original and usual phrase, found also in 1 Kings x. 22: *אֲנִיּוֹת תַּרְשִׁישׁ*, "Tarshish-

traders" (comp. our East-Indiamen), and thus not find in our passage an actual testimony for voyages of Solomon to Tartessus by the Red Sea (comp. Introd. § 6, No. 5, and the excursus at the end of ch. viii., No. 1). The mistake which is here made by the Chronist standing far away from the events, appears precisely similar to that which occurs in ch. ii. 7 of our book, relative to the algum-trees to be sent from Lebanon, which Solomon desired of Hiram (see on this passage). Only if we might understand (with Quatremère, Seetzen, etc.; comp. the excursus on Ophir, No. 1) by Tarshish a place different from Tartessus, or Spain, situated eastward, as the promontory *Tarsis* in the Persian Gulf, which Nearchus doubled with the fleet of Alexander (comp. the supposed *Tapeiris* mentioned by Arrian, *Ind.* 37. 9), may the charge of an error be removed from our author (to which also Petermann seems inclined in his *Geogr. Mittheilungen*, 1872, iv. p. 126). For the other statements of our verse, see the excursus on ch. viii. already quoted.—Ver. 25. *And Solomon had four thousand stalls for horses.* The numerous deviations now following to the close of the section (ver. 28) from 1 Kings x. 26-29, are explained by this, that our author had already introduced, ch. i. 14-17, an account of Solomon's chariots, horses, and horse-trading with Egypt (see on this passage), for which reason in the present place he partly contrasts (especially ver. 28) that which refers to these things, and partly completes it by reports from 1 Kings v. 1, 6; comp. Bähr on these passages.

3. Close of the History of Solomon: vers. 29-31; comp. 1 Kings xi. 41-43, where, however, instead of the three sources named by our author, ver. 29, reference is made merely to the "book of the history of Solomon." For ver. 29 f., see Introd. § 5, 11.—Ver. 30. *And Solomon reigned . . . forty years.* Instead of forty years, Hitzig (*Gesch. des V. Isr.* pp. 10 and 161 f.) claims 60 years for the reign of Solomon, because Josephus assigns to the very youthful king, who came to the throne at the age of not more than 20 years (comp. 1 Kings iii. 7), an age of 80 or even 94 years (*Antiq.* viii. 7. 8). But that the reports of Josephus concerning the reign of Solomon are confused and self-contradictory, has been shown by Bengel, *Ordo temp.* p. 95, who has also correctly harmonized the 41 years of Rehoboam when he ascended the throne with the 40 years of the reign of Solomon attested by our passage and 1 Kings xi. 42; comp. Winer, *Realwörterb.*, Art. "Salomo," p. 365.

#### EVANGELICAL AND ETHICAL REFLECTIONS, APOLOGETIC AND HOMILETIC THOUGHTS, ON CH. I.-IX.

The statement of the Chronist does not differ quite so much from the history of Solomon in 1 Kings 1-11 in its compass and arrangement, as his statement of the history of David from its older parallel in the books of Samuel; in particular, he has not found it necessary in Solomon to go over a previous history of so great weight as that of David in 1 Samuel; and therefore so important insertions and expansions in the inner and religious side of the reign of Solomon were not requisite as in that of David. Yet the form given by him to the history of Solomon's reign deviates from that in 1 Kings, in a way that is characteristic of his theocratic position and pragmatism, in which recurs all that peculiarity which distinguishes his conception and treatment of the history of David.

1. The Levitico-religious element comes out very strong, partly in those brief insertions concerning the co-operation of the priests, Levites, and singers in the festivals, as ch. v. 11-13 (1 Kings viii. 10), viii. 12-16 (1 Kings ix. 25), partly in the fact that our author transfers from the old statement into his own all that serves to signalize the external pomp and glory of Solomon's reign, but not likewise all that relates to his wisdom. Thus we miss in him the narrative of the wise sentence concerning the two contending mothers (1 Kings iii. 16-28), and the description of his wisdom and learning, surpassing all the sons of the east, and all the wise men of Egypt, displaying itself in thousands of proverbs and songs (1 Kings v. 9-14); whereas of that which serves to characterize his great pomp and might, irrespective of the list of his court officers and twelve princes, 1 Kings iv. 1-20, not only is nothing omitted, but some things appear purposely enhanced by the omission of less favourable trials and circumstances; in particular, the account of the cities received from Hiram of Tyre, ch. viii. 1 f. (see on the passage). It is therefore not so much Solomon the incomparably wise as Solomon the incomparably glorious theocratic ruler whose picture he wished to draw. The glory, especially that which displays itself in the rich unfolding of the religious life (comp. Matt. vi. 29), forms the chief immediate object of his representation, not the wisdom, that other quality of the great king set forth as pre-eminently wonderful in the words of Jesus (comp. Matt. xii. 42).

2. That, from the effort to glorify Solomon as much as possible, some facts of his history adverse to this end have been designedly omitted by our author, is evident partly from his proceeding in the same way in the history of David, and partly from the comparison of his narrative with that of the book of Kings. Neither the particulars of Solomon's ascending the throne and beginning his reign, of which those relating to the removal of three evil-doers—Adonijah, Joab, and Shimei—would have cast a less favourable light on his character (see 1 Kings ii.), are related by him, nor is anything mentioned of the evening of his life, disturbed on the one hand by intercourse with idolatrous wives (1 Kings xi. 1-13), and on the other by unfortunate wars and rebellions (by Hadad, Rezon, and Jeroboam). Not

as if the charge of dishonest colouring or violent suppression of the truth could be made against our author on account of those omissions. He betrays, on many occasions, with sufficient clearness, his acquaintance with the omitted facts. As he had alluded (1 Chron. xxix. 24) to the suppression and punishment of the rebellion of Adonijah at the close of his history of David, so he betrays his knowledge of the revolt of Jeroboam in the closing remark of the present section (ix. 29); alludes a little before to the conflicts with Rezon and Hadad (viii. 4; see on the passage); indicates, by the manner in which he mentions the Egyptian king's daughter, his acquaintance with the corrupt influence of foreign wives during Solomon's reign; and afterwards, in the introduction of his history of Rehoboam (x. 3 f.), he does not ignore the account given in the book of Kings of the murmuring of the people dissatisfied with his severity and partial misgovernment. In short, that his reign did not altogether warrant the name Shelomoh (peaceful, prince of peace), that its splendour in a religious and moral respect was tarnished by many dark spots, and hence the heavy judgments (ch. vii. 19-22) that were pronounced by God on him and his descendants began already to take partial effect—all this appears by no means unknown to our author. Already the names of the three prophets whom he quotes, ch. ix., as guarantees for his statement, are a sufficient security that to him was imparted a knowledge of those facts that form, as it were, the dark side of the otherwise so splendid appearance of the wise and glorious prince, in no less fulness than to the author of the book of Kings (who, on his part, does not expressly mention these prophetic vouchers), but that it did not lie in his plan to add certain dark parts to the bright and glowing picture of Solomon's glorious kingdom, the like of which no king over Israel had had (1 Chron. xxix. 25). It may be that, if Solomon's fall into lust and idolatry had been ascertained and credibly reported to him as a transient darkening of his life-path, from which he at length recovered in genuine repentance, he would not have passed in silence over that sad blot on his fame, but would have given to his history such a close as that of Manasseh (xxxiii. 1-20). But he certainly had not found in his sources any more trace than the author of Kings of such closing repentance of the deeply fallen prince.<sup>1</sup> He therefore preferred to cast the mantle of silence over the last times of the prince whom it was now his concern to paint as the ideal of that theocratic glory (2 K. vi. 29) long before his time become proverbial among the people.

3. The statement of the Chronist would then only deserve the reproach of historical untrustworthiness, if in an intrinsically incredible direction it departed far from that of the parallel account, and exhibited from beginning to end a greater number of legendary exaggerations of that which is there related into the miraculous.

<sup>1</sup> See in general against this hypothesis, which might find support at most in the of itself quite problematical and little probable composition by Solomon of the book *Koheloth* and in this view has recently been defended by Bernh. Schaller in his *Neuere Untersuchungen über das Buch Koheloth*, Freiburg 1870, and by Mart. Siler in *Jahrb. 1870*, part iii. of the *Zeitschrift für luth. Theologie und Kirche*, Hengstenberg, *Geach. des Heiches O. des im Alten Bunde*, iii. p. 142, and Bähr in vol. vi. of the *Bibele*, p. 108 ff.

But of such propensity to apocryphal legendary distortion of his materials no trace is to be discovered in our author. The partial deviations in his numbers from those of the older parallel text are by no means to be regarded as exaggerations of smaller proportions there given; they rest often on purely external and accidental corruptions of the text (as, for example, ch. viii. 18, the 450 talents of gold from Ophir, instead of the 420 of the book of Kings; and ch. iii. 4, the 120 cubits height of the porch of the temple), or run out into mere apparent contradictions and misunderstandings (as, for example, with regard to the quantities of provisions for the woodmen, ch. ii. 9, and the number of overseers; see on ch. ii. 17 and viii. 10); and in several decisive cases, where a later exaggerator would have found special occasion for excess, he agrees to the letter with the author of 1 Kings, as in the 22,000 oxen and 120,000 sheep at the dedication of the temple (ch. vii. 5), in the determination of the yearly revenue of Solomon at 666 talents of gold (ch. ix. 13), etc. And elsewhere, that which at first sight looks like an historical exaggeration, reduces itself mostly to misunderstood or, if we will, inadequate expressions of the later historian, who is far removed from the events described, as in the cases mentioned in ch. ii. 7, ix. 21, perhaps also viii. 1, 2. The sole important event of a miraculous character with which the Chronist has enlarged the history of Solomon, compared with that in the book of Kings, is that which he records, ch. vii. 1-3, of the consecration of the sacrifice in the new temple by fire from heaven, a fact which he has handed down in his representation of the history of David, in a passage where the older narrative has nothing of the kind (1 Chron. xxi. 26). Suspicion is excited here partly by the position of the fact after Solomon's long prayer of dedication, whereas the entrance of the glory of the Lord into the new house of God was placed before it (as also in 1 Kings), partly by the complete silence of the older reporter concerning the second miracle, in place of which he introduces an address of Solomon to the assembled people (1 Kings viii. 55-61). But as the separation of the probably single miraculous fact into two acts does not appear inexplicable in the magnitude and strongly evangelical import of the whole scene in question (let us bear in mind also the uncommonly great number of the sacrifices offered on the numerous altars occupying the whole inner court; see on ch. vii. 7), so the silence of the author of 1 Kings concerning a miracle of surpassingly religious (Levitical and priestly) interest cannot be deemed strange or unaccountable, if we properly weigh the prominently theocratic and prophetic interest by which this older writer is influenced; comp. Keil, p. 247: "To communicate this speech of Solomon (1 Kings viii. 55 ff.) to the people quite accords with the plan of the book of Kings, in which the prophetic aspect of the realization of the divine counsel of grace, by the doing and suffering of the kings, prevails; whereas the more minute entering into the history of worship was remote from his plan. The mention of the fire which consumed the sacrifices we should consider warranted in the book of Kings, only if the temple had been thereby consecrated for the abode of the divine gracious presence, or for a sanctuary of the Lord. But the consuming of



the victim by divine fire had not this import. Jehovah consecrated the temple for the dwelling-place of His name, for the seat of his gracious presence, only in this way, that in the introduction of the ark into the most holy place He manifested his presence by the cloud filling the sanctuary. The consuming of the sacrifice on the altar by fire from heaven was the confirmatory sign only for this, that He who sat on the mercy-seat in the temple will graciously accept the offerings to be made on the altar of this temple; and, as the people could only approach the Lord before the altar with sacrifice, a confirmation for the people that He from His throne will apply His covenant grace to those who present their offerings before Him; comp. Lev. ix. 23 f. For the plan of the author of Chronicles, namely, to depict exactly the glory of the worship of the past, this divine confirmation of the sacrificial worship, that was to be continually performed in the temple as the only legitimate place of worship, by fire from

heaven, was so important a matter, that it could not be omitted, whereas the blessing pronounced by Solomon on the people, as already contained *implicite* in the prayer of consecration, did not seem so important as to be admitted into his work."

4. On Solomon's great wealth, as it is repeatedly described, especially ch. i. 14 ff. and ix. 13 ff., Bengel (on ch. ix. 27) makes the striking remark: "It is strange how soon so much can be accumulated and again vanish away! Men could not endure it if it were always so; they would wander from God, and be distracted by the creatures; as Solomon himself did not long act well. He had the benefit of David as his father; he had gone through tribulation, whereas Solomon entered at once on possession! That is a weighty difference." Comp., with regard to homiletic hints, on the history of Solomon, the copious remarks of Bähr on 1 Kings i. 11 (*Bibels*. vol. vii.).

### 8. THE KINGS OF THE KINGDOM OF JUDAH FROM REHOBOAM TO ZEDEKIAH.— CH. X.—XXXVI.

#### a. REHOBOAM. THE PROPHET SHEMAIAH.—CH. X.—XII.

##### a. *Revolt of the Ten Tribes from the House of David:* ch. x. 1—xi. 4.

- CH. X. 1. And Rehoboam went to Shechem: for to Shechem was all Israel come to  
2 make him king. And when Jeroboam the son of Nebat heard it, and he in  
Egypt, whither he had fled from the presence of Solomon the king, then  
3 Jeroboam returned out of Egypt. And they sent and called him: and Jeroboam  
4 and all Israel came; and they spake to Rehoboam, saying, Thy father  
made our yoke grievous: and now ease thou the grievous service of thy father,  
5 and his heavy yoke that he put upon us, and we will serve thee. And  
he said unto them, Yet three days hence return unto me: and the people  
departed.  
6 And King Rehoboam took counsel with the elders that stood before  
Solomon his father when he was living, saying, How do you advise me to  
7 return answer to this people. And they spake unto him, saying, If thou be  
kind to this people, and please them, and speak good words to them, they  
8 will serve thee all thy days. And he forsook the counsel of the old men  
which they gave, and took counsel of the young men that grew up with him,  
9 who stood before him. And he said unto them, What do ye advise, that we  
may return answer to this people, who have spoken to me, saying, Ease thou  
10 the yoke which thy father put upon us? And the young men that grew up  
with him spake unto him, saying, Thus shalt thou say unto the people that  
spake unto thee, saying, Thy father made our yoke heavy, but do thou ease  
our yoke: thus shalt thou say to them, My little finger is thicker than my  
11 father's thighs. And now my father laid a heavy yoke upon you, but I will  
add to your yoke: my father chastised you with whips, but I will chastise  
you with scorpions.  
12 And Jeroboam and all the people came to Rehoboam on the third day, as  
13 the king had spoken, saying, Come again to me on the third day. And the  
king answered them roughly: and King Rehoboam forsook the counsel of  
14 the old men. And he spake to them after the counsel of the young men,  
saying, My father made your yoke heavy,<sup>1</sup> but I will add thereto: my father  
15 chastised you with whips, but I will chastise you with scorpions. And the  
king hearkened not to the people; for the cause was of God, that the LORD  
might accomplish His word, which He spake by Ahijah of Shiloh to Jeroboam  
16 the son of Nebat. And all Israel saw<sup>2</sup> that the king hearkened not unto

them: the people answered the king, saying, What portion have we in David? We have no inheritance in the son of Jesse; every man to your tents, O Israel: now look to thy house, David. And all Israel went to his tents.

17 And the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. And King Rehoboam sent Hadoram,<sup>s</sup> who was over the socage; and the sons of Israel stoned him with stones, that he died: and King

19 Rehoboam hastened to get up into his chariot to flee to Jerusalem. And Israel revolted from the house of David unto this day.

CH. XI. 1. And Rehoboam came to Jerusalem, and assembled the house of Judah and Benjamin, a hundred and eighty thousand chosen warriors, to fight with

2 Israel, to bring back the kingdom to Rehoboam. And the word of the LORD

3 came to Shemaiah the man of God, saying, Speak unto Rehoboam son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight with your brethren: return every man to his house; for this thing is come from me: and they hearkened to the words of the LORD, and returned from going against Jeroboam.

*β. Reign of Rehoboam: ch. xi. 5-xii. 16.*

5 And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6, 7 And he built Bethlehem, and Etam, and Tekoa. And Beth-zur, and Socho,

8, 9 and Adullam. And Gath, and Mareshah, and Ziph. And Adoraim, and

10 Lachish, and Azekah. And Zorah, and Ajalon, and Hebron, which are in

11 Judah and Benjamin, fenced cities. And he fortified the strongholds, and put

12 captains in them, and stores of food, and oil, and wine. And in every several city shields and spears, and made them very strong: and he had Judah and Benjamin.

13 And the priests and the Levites that were in all Israel resorted to him

14 out of all their border. For the Levites left their suburbs, and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast

15 them off from executing the priest's office unto the LORD. And he ordained him priests for the high places, and for the he-goats, and for the calves which

16 he made. And after them, out of all the tribes of Israel, such as set their heart to seek the LORD God of Israel, came to Jerusalem to sacrifice to the

17 LORD God of their fathers. And they strengthened the kingdom of Judah, and upheld Rehoboam son of Solomon three years; for they walked three years in the way of David and Solomon.

18 And Rehoboam took him to wife Mahalath, daughter<sup>s</sup> of Jerimoth son of

19 David, and of Abihail<sup>s</sup> daughter of Eliab son of Jesse. And she bare him

20 sons: Jeush, and Shemariah, and Zaham. And after her he took Maachah daughter of Absalom, and she bare him Abijah, and Attai, and Ziza, and

21 Shelomith. And Rehoboam loved Maachah the daughter of Absalom more than all his wives and concubines: for he took eighteen wives and sixty<sup>s</sup>

22 concubines; and begat twenty and eight sons, and sixty daughters. And Rehoboam made Abijah son of Maachah the chief, to be ruler over his

23 brethren: for he thought to make him king. And he dealt wisely, and distributed of all his sons in all the countries of Judah and Benjamin, unto all fenced cities; and gave them victual in abundance: and he desired for them many wives.

CH. XII. 1. And it came to pass, when Rehoboam had established the kingdom, and strengthened himself, he forsook the law of the LORD, and all Israel with

2 him. And it came to pass in the fifth year of King Rehoboam, that Shishak king of Egypt came up against Jerusalem, because they had transgressed

3 against the LORD. With twelve hundred chariots, and sixty thousand riders: and the people were without number that came with him out of Egypt;

4 Lubites, Succites, and Cushites. And he took the fenced cities which pertained to Judah, and came to Jerusalem. And Shemaiah the prophet came to Rehoboam, and the princes of Judah that were gathered into Jerusalem

- before Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and I also have forsaken you in the hand of Shishak. And the princes of Israel and the king humbled themselves, and said, The Lord is righteous.
- 7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; I will not destroy them, but I will soon grant them deliverance; and my wrath shall not be poured out upon Jerusalem by Shishak. But they shall be his servants: that they may know my service, and the service of the kingdoms of the lands.
- 9 And Shishak king of Egypt came up against Jerusalem, and took the treasures of the house of the LORD, and the treasures of the king's house; he took the whole; and he took the shields of gold which Solomon had made.
- 10 And instead of them King Rehoboam made shields of brass, and committed them into the hand of the captains of the runners, who kept the entrance of the king's house. And when the king entered into the house of the LORD, the runners came and carried them, and brought them again into the chamber of the runners. And when he humbled himself, the anger of the LORD turned from him, and he would not destroy him altogether: and in Judah also there were good things.
- 13 And King Rehoboam strengthened himself in Jerusalem, and reigned; for Rehoboam was forty and one years old when he became king, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen to put His name there out of all the tribes of Israel: and his mother's name was Naamah the Ammonitess. And he did evil; for he did not direct his heart to seek the LORD.
- 15 And the acts of Rehoboam, first and last, are they not written in the words of Shemaiah the prophet, and of Iddo the seer for the register? and the wars of Rehoboam and Jeroboam were continual. And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah reigned in his stead.

<sup>1</sup> For אָבִי הַכָּבִיד "my father made heavy" (so also 1 Kings xii. 14), the best mss. and some old prints (1 *Sonnin*, *Complut.*): אָנִי אֲכַבִּיד "I will make heavy" your yoke, and will now add to it. Nordl, Berth., etc., give the latter reading the preference.

<sup>2</sup> רָחַץ is certainly wanting in most mss., in the old translations (Sept., Vulg., Chald., though not Syr. and Arab.), and in the older polyglots, but can scarcely be spared.

<sup>3</sup> For הָדָרִים 1 Kings xii. 18 presents אֲדָרִים (comp. 2 Sam. xx. 24). So also Sept. *cod. Al* in our passage, whereas *cod. Vat.* writes Ἀδωνίμ (comp. 1 Kings iv. 6), probably correct as to the fact; see Exeg. Expl.

<sup>4</sup> With the *Kert*, which alters בָּת into בָּת, agree several mss., as well as the Sept. and Vulg. (In the Syr. version the passage vers. 18-28 is altogether wanting).

<sup>5</sup> The ל before אֲכַבִּיד is certainly wanting in all copies of the Hebrew text, but was read by the Sept., and cannot be dispensed with.

<sup>6</sup> All the mss. and versions certainly testify to the number sixty; but internal grounds of probability speak for the number, given by Josephus, *Antiq.* viii. 10. 1, of only thirty concubines; comp. the Exeg. Expl.

#### EXEGETICAL.

**PRELIMINARY REMARK.**—The Chronist presents only the first section of the history of Rehoboam, relating to the revolt of the ten tribes and the division of the kingdom, in exact, mostly literal, agreement with the account of the books of Kings (comp. ch. x. 1-xi. 4 with 1 Kings xii. 1-24). The proper history of his reign he treats with considerable enlargement, by the addition of several statements, wanting in the parallel text, concerning his building of forts, reception of the priests and Levites from the northern kingdom, and his family affairs (ch. xi. 5-23). He also reports at length the history of the invasion of Shishak, and the subjection of Rehoboam, and

records the words spoken by the prophet Shemaiah at the divine command (ch. xii. 1-12; comp. 1 Kings xiv. 25-28). He refers even to the notes of this Shemaiah as his source for this enlarged account (ch. xii. 15).

1. The Revolt of the Ten Tribes: ch. x.; comp. the explanations of Bähr on 1 Kings xii. Here we have only to remark some deviations from the text of Kings.—Ver. 2. *And when Jeroboam . . . and he in Egypt.* 1 Kings: "and he was yet in Egypt" (עוֹרֵב) our narrator omits, because he had related nothing of Jeroboam's flight from Solomon into Egypt; comp. 1 Kings xi. 26-40).—Ver. 5. *Yet three days (wait).* 1 Kings: "Go (לֵךְ)

yet three days."—Ver. 14. On the reading *אֶת־שְׁלֹשָׁה יָמִים*, deviating from 1 Kings, see the Crit. Note.

—Ver. 15. *For the cause was of God*, literally, "for it was a decree (turning) of God." Both *נִפְתָּח* and its parallel *נִפְתָּח* in 1 Kings are *נִפְתָּח* λ.—

Ver. 16. *And all Israel saw*. If *אִם* were to be cast out of the text, according to most ancient testimonies (see Crit. Note), it must be translated: "and all Israel (or 'as to all Israel'), when the king hearkened not unto them, the people answered."—*What portion have we in David?* What have we to do with the house of David? it may take care of itself. See again the fourth line of the strophically arranged speech.—Ver. 18. On the probable identity of the taskmaster (Luther: "receiver of rents") Adoram, or, as our author writes, Haloram, with the Adoniram of 1 Kings iv. 6, see Bähr on 1 Kings xii. 18.—Ver. 19. *Unto this day*; comp. 1 Chron. iv. 41, 43, v. 26, and the remarks in the Introd. § 5, l. p. 16.

2. Prevention of the War of Rehoboam with Jeroboam by the Prophet Shemaiah: ch. xi. 1-4. This incident also, that belongs to the history of the revolt of the ten tribes, is recorded by our author in substantial agreement with the author of 1 Kings; comp. 1 Kings xii. 21-24, and Bähr on the passage. Only to 1 Kings xii. 20 (Jeroboam is raised by the ten tribes, in solemn assembly, to the throne of the northern kingdom) no parallel is found in our text, because the Chronist sedulously avoids all particulars concerning the history of the kingdom of Israel.—Ver. 3. *Speak unto Rehoboam . . . and to all Israel in Judah and Benjamin*. Observe the peculiar depth, almost New Testament (reminding us of Gal. vi. 16; Rom. ii. 29, iv. 12) depth of the sense which our author here attaches to the name "Israel." It is otherwise, certainly, ver. 1, and again ver. 16a, where he specially designates the northern kingdom by "Israel"; yet in ver. 16 follows immediately after the name Israel, again in that evangelical, deeper, and more universal sense; so ch. xii. 1.—Ver. 4. *For this thing is come from me*, I have decreed the revolt of the disloyal tribes as a punishment for the disobedience of the house of David; comp. ch. x. 15. The there mentioned revelation by Ahijah the prophet of Jeroboam is here confirmed by Shemaiah the prophet of Rehoboam.—*And returned from going against Jeroboam*. For this 1 Kings xii. 24 has: "and turned home, according to the word of the Lord," a deviation arising perhaps from a mere omission in writing. Our text has probably the original; for the twofold mention of the word of Jehovah shortly after one another is somewhat drawing, leading us to suspect a corruption of the text.

3. Building of Forts by Rehoboam: vers. 5-12 (without parallel in Kings).—*And built cities for defence in Judah*, *לְמִצְדֹּת*, "for a fort." Judah is here the name, not of the tribe (ver. 10), but of the whole northern kingdom; for a part of the fifteen forts now to be named lay in Benjamin.—Ver. 6. *And he built Bethlehem and Etam*. That Bethlehem was a fort, for which it was fitted by its tolerably high situation on a rocky eminence, we learn only from this passage. On the here mentioned Etam, as different from the more

southern one in the tribe of Simeon, see on ch. iv. 32. Tobler (*Dritte Wanderung*, etc., p. 89) has again pointed out our Etam in the Ain Attân, a side glen south-west of Urtâs, or Artâs, the well-known starting-point of Solomon's aqueduct for Jerusalem. For Tekoa, now Tekua, a hill-top covered with ruins, two hours south of Bethlehem, see the Expl. on Josh. xv. 59 and on Amos i. 1.—Ver. 7. For Beth-zur (now Beit-Sur, between Urtâs and Hebron), comp. Fay on Josh. xv. 58; for Socho (now Shuweike, three and a half hours south-west of Jerusalem) and Adullan. (perhaps = Dula, six miles east of Beit-jibrin), see the same on Josh. xv. 35.—Ver. 8. *Gath* (comp. 1 Chron. xviii. 1; 1 Kings ii. 39); its situation is not yet exactly ascertained; it is perhaps near Ascalon, where is now found a Wady *el Gal*, north of the ruins of this city (K. Furrer, *Wanderungen*, etc., 1865, p. 133); according to others (for example, C. Schick) = the conical hill *Tel Safieh* in the Shephelah west of Ascalon.—*Maresah* = the later Marissa (between Hebron and Philistia) and the present Marash, a ruin twenty-four minutes south of Beit-jibrin or Eleutheropolis; comp. Fay on Josh. xv. 44; and for Ziph (on the hills of Judah, one and a quarter hour south-east of Hebron), comp. the same on Josh. xv. 24, 55.—Ver. 9. *Adoraim* = the Idumæan city *Ἀδωρα*, 1 Macc. xiii. 20, or *Ἀδωρά*, Josephus, *Antiq.* xiii. 15. 4, now Dura, two and a half hours west of Hebron (Robinson, iii. 209).—*Lachish* = Um Lachish, on the road from Gaza to Hebron; comp. on Josh. x. 3, xv. 39.—*Azekah*, according to 1 Sam. xvii. 1, Josh. x. 10, not far from Socho, but not yet fully ascertained.—Ver. 10. *And Zorah and Ajalon*, both originally (Josh. xix. 41) cities belonging to the tribe of Dan, which afterwards, on the migration of the Danites to North Palestine (Judg. xviii. 1), were probably occupied by the Benjamites, and thenceforth reckoned to the tribe of Benjamin. For the situation of Zorah, see on 1 Chron. ii. 53; for Ajalon (now Jalo), the expositors on Josh. x. 12. These two Benjamite cities are perhaps the most northerly of the fifteen cities fortified by Rehoboam. All the others, including Hebron, which closes the list (formerly Kiriath-arba, now el-Khalil, the ancient patriarchal city), lie south or south-west of Jerusalem, in the middle or south of the tribe of Judah. It follows, perhaps, from this position of the line of forts on the south border of the kingdom of Judah, and thus in the main directed toward Egypt, that Rehoboam began to establish them after the invasion of Shishak (Keil). So far as the arrangement of our section follows a material rather than a chronological principle of division, nothing seems to stand in the way of this assumption; but it can scarcely be reconciled with ch. xii. 4; see on this passage.—Ver. 11. *And he fortified the strongholds*, put them in a good state of defence by nominating captains (*נְיָרִים*, properly, "princes, leaders"), provisioning them and (ver. 12) arming them properly.—*And he had Judah and Benjamin*. This notice, forming the close of the statement concerning the measures of Rehoboam for the security of his kingdom, leads directly to the following section, which describes the Levitical and priestly followers of Rehoboam as flowing not merely from Judah and Benjamin, but from the whole kingdom.

4. Adhesion of the Levites out of all Israel to the Kingdom of Rehoboam: vers. 13-17—as is to be expected, a notice peculiar to the Chronist, to which, however, the author of 1 Kings affords an indirect confirmation, in so far as he twice refers to the institution of a new non-Levitical priesthood on the part of Jeroboam, 1 Kings xii. 31, xiii. 33 f.—*And the priests and the Levites that were in all Israel resorted to him*, “placed themselves before him to receive his commands, placed themselves at his disposal;” comp. *הִתְחַבְּדוּ* in

Job i. 6, ii. 1; Zech. vi. 5.—Ver. 14. *For the Levites left their suburbs*, their commons or pasture grounds (*מִנְרָשִׁים*), as in ch. vi. 40 ff., xiii.

2; Num. xxxv. 2-8).—*For Jeroboam and his sons had cast them off from executing the priest's office*. See the fuller account of the erection of the impure worship of Jehovah with a new non-Levitical priesthood in the kingdom of Jeroboam, 1 Kings xii. 26-31. By the sons of Jeroboam our passage naturally means his successors, none of whom rejected the impure worship which he had introduced. They were also in so far his sons in a spiritual sense, although, with the exception of his immediate successor Nadab, they belonged to other dynasties.—Ver. 15. *And he ordained him priests*. This *וַיִּתֵּן לָוִי* continues the proof begun with the second *כִּי* in ver. 14.—*For the high places* (in Dan and Bethel, 1 Kings xii.), *and the he-goats*, etc., the idols of the form of he-goats, after the pattern of the Egyptian Pan, to whom, though not Jeroboam himself, yet his later successors, sinking into a still grosser idolatry, offered sacrifice; comp. Lev. xvii. 7, whence the term *שְׂעִירִים* is taken.

The calves named in the third place are the representatives of Jehovah under the form of a calf, as Jeroboam (after the example of Aaron, Ex. xxxii.) had made them, 1 Kings xii. 28, and as they retained their places of worship during the whole period of the northern kingdom in Dan, Bethel, and perhaps elsewhere. According to this state of things, the “calves” should properly have been named before the “he-goats.” That the author makes no note of the gradual sinking into grosser idolatry in the development of the northern kingdom, is explained by his theocratic zealous abhorrence of idolatry in general, the various forms and steps of which appear to him all equally bad.—Ver. 16. *And after them . . . such as set their heart*, etc. On *לִבָּם*, comp. 1 Chron. xxii. 19. What is here related of the emigration of theocratic pious Israelites from the other tribes to Judah and Benjamin is repeated afterwards under Asa (ch. xv. 9) and Hezekiah (xxx. 11). That, moreover, the time during which the reign of Rehoboam gathered and attracted the true worshippers of Jehovah in other tribes amounted only to three years, and afterwards made way for an inclination to foreign and idolatrous customs (on which that accession of pious Israelites from the neighbouring kingdom ceased), is manifest from ver. 17; comp. with ch. xii. 1 ff.

5. Domestic Affairs of Rehoboam: vers. 18-23; again without parallel in the books of Kings, and wanting also in the Syr. version of Chronicles (which arises merely from an oversight).—*Maha-*

*lath, daughter of Jerimoth*. The name of the father-in-law of Rehoboam is wanting in the list of the sons of David (1 Chron. iii. 1-8). *יְרִימוֹת*

might possibly be corrupted from *יִתְרָם*, or be a

by-form of this name; it is easier to suppose that he was one of the many sons of David by the concubines.—*And of Abihail daughter of Eliab son of Jesse*. As necessary as the supply of the want ing before *אֲבִיהַי* (see Crit. Note) is the tak ng

of this name as the genitive, thus (contrary to the Sept. and Vulg., which rather make her a second wife of Rehoboam) as the name of the mother of Mahalath. For—1. Ver. 19 shows that only one wife of Rehoboam, the mother of the three there named otherwise unknown sons, should be named; 2. Along with the obscure father of Mahalath we expect the name of her mother, who is more celebrated, because she descends from Eliab the brother of David; 3. A daughter of Eliab the eldest brother of David (1 Chron. ii. 13; 1 Sam. xvii. 13) could scarcely have been a wife of Rehoboam the grandson of David; even as granddaughter of Eliab (comp. ver. 20), Abihail suited better in age a son of David than a son and successor of Solomon.—Ver. 20. *And after her he took Maachah daughter of Absalom*. This second wife of Rehoboam is perhaps to be regarded, not strictly as the daughter, but the granddaughter of Absalom, the daughter of Tamar, the only daughter, and perhaps only child, of this unlucky prince; comp. 2 Sam. xiv. 27, xviii. 18, and Josephus, *Antiq.* viii. 10. 1, as well as ch. xiii. 2 of our book.—*And she bore him Abijah*. Only this first-born of Maachah, whose name, moreover, is constantly written Abijam (*אֲבִיָּם*)

in 1 Kings, is more particularly known to us as the successor of Rehoboam; the three younger sons, Attai, Ziza, and Shelomith, do not occur elsewhere.—Ver. 21. *For he took eighteen wives* (*נָשִׁים*), as in ch. xiii. 21) *and sixty concubines*. On account of the number of daughters immediately after given as sixty, it is not improbable that Josephus, who tells only of thirty concubines, deserves the preference; comp. Crit. Note.—Ver. 22. *To be ruler among his brethren*; to this explanatory apposition *לְאֶחָיו* is added the following *בְּיָהוּדָה*, as a further determination

of that which the king meant by Abijah's elevation to be chief. On the breviloquence here, comp. Ew. § 351, c.—Ver. 23. *And he dealt wisely, and distributed of all his sons in all the countries of Judah and Benjamin*; he showed his prudence as sovereign and as father by appointing his numerous sons as captains in the several forts of his kingdom, employing them usefully, and separating them from one another, to prevent any attempts at rebellion among them.—*And he desired for them many wives*, made many marriages between them and the daughters of the land, both to make them contented and to make firmer connections between his house and the inhabitants of the land. The desiring or asking (*יָצָא*) of wives for his sons became him as their father and natural guardian: the author will scarcely charge him with an immoral, pimp-like gratification of the lusts of his sons.

6. The Invasion of Shishak: ch. xii. 1-12; comp. the briefer narrative of 1 Kings xiv. 25-28. — *And it came to pass, when Rehoboam had established the kingdom, and strengthened himself,* literally, "at the time of the establishing" (בְּתֵּינָתוֹ, inf. act. with indefinite subject), and on the strengthening of him or it (בְּחֻזְקוֹ), from the

nom. verbale חֻזָּקָה, strengthening; comp. xxvi. 16; Dan. xi. 2). — *He forsook the law of the Lord* (by a partial falling into idolatry; comp. 1 Kings xiv. 22 ff.), and all Israel with him, all the inhabitants of the southern kingdom, who are here, somewhat to their shame, designated Israelites; comp. ver. 6 and ch. xi. 3. — *Ver. 2. And it came to pass in the fifth year of King Rehoboam,* thus soon but not immediately after his apostasy from the Lord. Concerning Shishak (= Sheshonk, Sesonchis, the first king of the 22d dynasty of Manetho), and the relief proceeding from him, celebrating the present campaign against the Jews, and victory over Rehoboam, that probably exhibits Rehoboam himself among his captives, see Thénius on 1 Kings xi. 40, and Bähr on 1 Kings xiv. 25. — *Ver. 3. With twelve hundred chariots, and sixty thousand riders.* In 1 Kings these data concerning the strength of the Egyptian army are wanting, though they are by no means incredible. Of the auxiliaries of Shishak, the Lubites (לִבְיִים) are certainly those

Egyptian Libyans (the *Libyægyptii* of the ancients) who are also named with the Egyptians in ch. xvi. 8, Nah. iii. 9, Dan. xi. 43, and from whom the Lehabim of the Mosaic table of nations are perhaps not different; comp. Knobel on Gen. x. 13. The Succites (סֻכִּיִּים) are, accord-

ing to the Sept. and Vulg., *troglodytæ*, cave-dwellers, to which the Hebrew etymon seems to point, dwellers in holes of the earth, probably of Ethiopian origin, and inhabiting the mountains of Eastern Egypt. The Cushites are probably inhabitants of Ethiopia proper, that is, Abyssinia, as they are also named, Nah. iii. 9, as allies of Egypt (along with "Put" and "Lubim"). — *Ver. 4. And he took the fenced cities which pertained to Judah;* comp. ch. xi. 5 ff. These may not yet have been very strong, or their works proved insufficient against the military force of Egypt; comp. on ch. xi. 10. — *Vers. 5-8. The Prophetic Mission of Shemaiah, and the consequent Submission of the Jews and Mitigation of their Punishment,* — a section quite wanting in 1 Kings. — *But I will soon grant them deliverance.* בְּרִיבָהּ, properly, "for a little," that is, in a short time, soon; comp. Ezra ix. 8 (rightly Berth., Keil, etc., against Kamph., who translates: "a small deliverance"). — *And my wrath shall not be poured out upon Jerusalem by Shishak.* No judgment of full extirpation shall overtake the capital; comp. xxxiv. 25. — *That they may know my service and the service of the kings of the lands;* that they may experience what a difference there is between the government of the Lord in the theocracy of Israel, and the so much more oppressive rule of heathen kings. — On vers. 9-11, comp. Bähr's remarks on 1 Kings xiv. 26-28. — *Ver. 12. And when he humbled himself,* literally, "and in his self-humiliation." On the following elliptical

phrase: וְלֹא לְהַשְׁחִית, "and not to destroy" (did Jehovah's wrath turn itself, comp. the like breviloquence in ch. xi. 12, and the passage there quoted from Ew.—*And in Judah also there were good things.* This was a further motive to the Lord to restrain his wrath, in addition to the first motive, consisting in the repentance of Rehoboam.

7. Close of the History of Rehoboam: vers. 13-16 (comp. 1 Kings xiv. 21, 22, 29-31). — *And King Rehoboam strengthened himself;* comp. ch. i. 1, xiii. 21; concerning the following note of age, which it seems necessary to change into twenty-one years, comp. Bähr on 1 Kings xiv. 21. — *Naamah the Ammonitess,* the daughter of the Ammonite King Nahash (1 Chron. xix. 1), according to a probable note of the Sept. after 1 Kings xii. 24. — *Ver. 14. For he did not direct his heart.* For this phrase, comp. ch. xix. 3, xxx. 19; Ezra vii. 10. — *Ver. 15. Are they not written in the words of Shemaiah the prophet.* On this quotation, and especially on the obscure phrase "for the register" (לְרֵשֶׁת), see Introd. § 5, II. — *And the wars of Rehoboam and Jeroboam,* their smaller dealings and disputes, in which their continued hostile disposition showed itself; see Bähr on 1 Kings xiv. 30.

#### EVANGELICAL AND MORAL REFLECTIONS ON CH. X.-XII.

1. In the reign of Rehoboam, as the Chronist represents it, is signalized above all the tendency to keep the kingly ideal of David and Solomon pure from the dark stains of untheocratic opinion and destructive apostasy into idolatry. Some time after the beginning of his reign, this corrupt influence comes out distinctly and clearly, accompanied with divine punishments as its evil effect (ch. xii. 1 ff.), though in the first three years Rehoboam and his subjects "walked in the way of David and Solomon" (ch. xi. 17). Yet in the first half of the section, the account of the secession of the ten tribes under Jeroboam, several expressions betray the acquaintance of the author with the fact that corruption had begun already under Solomon. The polygamy and idolatry of this glorious king, and the consequent divine corrections and threatenings of punishment, he had not mentioned in his representation of the history of Solomon (comp. the Evangelical and Ethical Reflections on ch. i.-ix.). But now in Rehoboam there is express reference to that which had been prophesied on account of those errors of Solomon by Ahijah the Shilonite against him, and in favour of Jeroboam (ch. x. 15; comp. 1 Kings xi. 29-39). And this part of our author's narrative indicates that his religious and moral fall had already been productive of many immediate evils in his kingdom, that his government had become latterly quite a misgovernment (comp. 1 Kings xi. 14 ff.), by the mention of the repeated request of the dissatisfied people: "lighten the heavy yoke which thy father laid on us" (ch. x. 4, 9, 10; comp. ver. 15), and by the report of the words of the ten tribes betraying an already deep-seated dissatisfaction with the previous government: "What portion have we in David? We have no inheritance in the son of Jesse" (ver. 16). Thus, according to our author, the ideal time of David and Solomon closes with this, that it

presents at last the germs of a growing and grasping corruption, while that which had to be recorded concerning it is first introduced in the section belonging to Rehoboam, and therefore chiefly in the form of an appendix to the already concluded history of Solomon. Indeed, to our author, the evangelical result of the reign of Solomon is simply that which is brought forward in 1 Kings xi. "Along with a great outgrowth of public prosperity, we observe a gangrene commencing, that gnaws unceasingly, and destroys the religion of the people, the condition of their salvation, and this salvation itself. It becomes manifest that the peace, which a merely human ruler can give, bears in itself the germ of decay, that it brings with it temptations, which a lesser anointed of the Lord (like David or Solomon) cannot give the power to withstand. The result of the whole brilliant period is a *Kyrie Eleison* and an: O that Thou wouldst rend the heavens and come down!" (Hengstenberg, *Gesch. des Reiches Gottes unter dem Alten Bunde*, ii. 2, 146 f.)

2. Thus the Chronist partly only places Rehoboam, with respect to the beginning of his reign, in an unfavourable contrast with the brilliant reign of his father Solomon. In a certain respect (particularly with regard to the tendency to tyrannical cruelty and domineering pride; see ch. x. 14) he puts them on a par, and makes the son only gradually different from the father, by descending a step lower. So with regard to the further course of Rehoboam's reign. At first Rehoboam continues the effort of his father, if not to enlarge, at least to establish the kingdom (comp. ch. xi. 5-12 with i. 14 ff., viii. 1-10, ix. 25-28). But certainly his fortifications are of no avail to ward off the war-storm bursting on the country from Egypt, no more than his defiant threat of a warlike attack could have hindered the dismemberment of the kingdom that still held together under his father (comp. x. 15 ff., xi. 1 ff.). He likewise applied himself during the first three years of his reign to the theocratically pure and correct principles of government which were followed by his father, if not to the last yet during the greater part of his reign, with so much blessing to himself and his people. He thereby makes Jerusalem and the southern kingdom for a time the refuge and gathering-place of the pious worshippers of the Lord of priestly and non-priestly descent from the whole kingdom, and, so to speak, effects the transfer of the tribe of Levi to his sway, so far only as those of them who were scattered among all the tribes can find a settlement in Judah and Benjamin. But this attractive power in the sense of forming and consolidating a theocracy (ch. xi. 13-17) did not last long. After three years, he "forsook the law of the Lord, and all Israel with him" (ch. xii. 1). What Solomon was able to do during at least two-thirds of his reign of forty years, to maintain the "hearing heart" and the true wisdom with which the Lord had endowed him, this Rehoboam was scarcely able to do during a sixth part of his reign of seventeen years. In this also he resembles his father; but he behaves much worse, and seems to surpass him in a bad sense. Hence he has to endure much greater shame and humiliation; for if the Lord had only to threaten Solomon thus: "I will humble the seed of David, but not for ever" (1 Kings xi. 39), this prophetic threat pronounced by Ahijah

is now fulfilled in bitter earnest on him and his people (ch. xii. 2 ff.); and what the prophetic interpreter says in behalf of a right understanding of the misfortune that had befallen them (ch. xii. 7, 8) is certainly not altogether comfortless, but at the same time not unconditionally promising. The punishment shall be mild, not of long endurance; but for a time its bitterness shall be required, that they may understand what it is to prefer the rule of a heathen king to the mild sway of God.

3. There is something peculiar in the position which the Chronist gives to the family history of Rehoboam (ch. xi. 18-23). He tells of his eighteen wives and sixty (or, if the number is to be reduced according to Josephus, thirty) concubines with objective candour, without adding a judgment unfavourable to the moral character of the king. While he passes with significant silence over the extravagant polygamy of the latter years of Solomon, to spare the great and wise king, and even thereby indicates the untheocratic and immoral character of an immoderate harem, he seems to find the married life of Rehoboam not more offensive than that of David, of whom he expressly named at least seven lawful wives, and mentioned besides the possession of an indefinite number of concubines, without expressing any disapprobation. The manner also in which Rehoboam procured for his sons many wives from the daughters of the land (ch. xi. 23), he adduces merely as a proof of his prudent dealing, not in the tone of serious blame or moral disapprobation. He places this statement also before the account of his fall into idolatry, without noticing in the way of censure the manifest connection of the two things, the polygamy of himself and his sons, and his giving way to the worship of foreign gods. He almost appears, indeed, as afterwards in the case of Abijah's fourteen wives and thirty-eight children (ch. xiii. 21), to have regarded the taking of many wives and begetting of numerous children as something laudable, serving to multiply and perpetuate the house of David. This manner of thinking is characteristic of the strict theocrats of the later times, that form the transition to the Pharisaic orthodoxy of the New Testament epoch (comp. *Introd.* § 6). Because the law does not directly forbid polygamy, he readily allows on this point an almost unlimited compliance with the lusts of the flesh, while he censures with strictness the as it were only theocratic error of which the same king becomes guilty by falling into idolatry in the fourth year of his reign, as he had before shown his abhorrence of that still greater idolatrous error of the king and subjects of the northern kingdom in the strongest, indeed almost hyperbolic terms (ch. xi. 15). We meet here the same rather externally orthodox than morally strict tendency, which our author discovers also in many other points. It is the ethically imperfect and crude, not yet evangelically consecrated and glorified, stage of the legal standpoint of the Old Testament, which is expressed in this lax position of the Chronist with regard to the custom of polygamy. New Testament statements, such as those relating to Moses' regard to the hard-heartedness of the Jews, to the killing power of the letter of the law, to the shadowy and not essential character, to the weakness and impotence of the law (*Matt. xix. 8*;

2 Cor. iii. 6; Rom. viii. 3; Col. ii. 17; Heb. x. 1, *et.*), first receive their full light and deeper meaning by a phenomenon like this (comp. also John i. 17; Gal. ii. 16 ff., iii. 10 ff., iv. 3, 9 ff.)

## b. ABIJAH.—CH. XIII.

CH. XIII. 1. In the eighteenth year of King Jeroboam, Abijah became king over 2 Judah. He reigned three years in Jerusalem; and his mother's name was Michaiah,<sup>1</sup> daughter of Uriel of Gibeah.

3 And there was war between Abijah and Jeroboam. And Abijah began the war with an army of valiant warriors, four hundred thousand chosen men; and Jeroboam prepared war against him with eight hundred thousand chosen 4 men, valiant in might. And Abijah arose on Mount Zemaraim, which is in 5 Mount Ephraim, and said, Hear me, Jeroboam and all Israel. Do you not know that the LORD God of Israel gave the kingdom over Israel to David 6 for ever, to him and to his sons by a covenant of salt? And Jeroboam son of Nebat, servant of Solomon son of David, arose and rebelled against his 7 master. And vain men, of no account, gathered unto him, and withstood Rehoboam son of Solomon; and Rehoboam was young and weak of heart, 8 and held not out against them. And now ye are saying that ye will hold out against the kingdom of the LORD in the hand of the sons of David; and ye are a great multitude, and with you are golden calves, which Jeroboam 9 made you for gods. Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and made you priests like the nations of the lands? whosoever cometh to fill his hand with a young steer and seven rams is a 10 priest to them that are no gods. And we, the LORD is our God, and we have not forsaken Him; and the priests that minister to the LORD are the sons of 11 Aaron, and the Levites in their business. And they burn unto the LORD burnt-offerings every morning and every evening, and incense of spices, and laying of bread on the pure table, and the candlestick of gold and its lamps to burn every evening: for we keep the charge of the LORD our God; but ye 12 have forsaken Him. And behold, with us, at our head, are God and His priests, and the clanging trumpets to sound against you: sons of Israel, fight not against the LORD God of your fathers; for ye shall not prosper.

13 And Jeroboam led round an ambush to come behind them; and they were 14 before Judah, and the ambush was behind them. And Judah turned, and behold they had the battle before and behind; and they cried unto the LORD, 15 and the priests sounded with the trumpets. And the men of Judah shouted; and when the men of Judah shouted, God smote Jeroboam and all Israel 16 before Abijah and Judah. And the sons of Israel fled before Judah; and 17 God gave them into their hand. And Abijah and his people smote them with a great slaughter; and there fell slain of Israel five hundred thousand chosen 18 men. And the sons of Israel were humbled at that time; and the sons of Judah prevailed, because they trusted in the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him: Bethel and her daughters, and Jeshanah<sup>2</sup> and her daughters, and Ephron<sup>3</sup> and her 20 daughters. And Jeroboam had no more strength in the days of Abijah; and 21 the LORD smote him, and he died. And Abijah strengthened himself, and took to him fourteen wives, and begat twenty and two sons and sixteen 22 daughters. <sup>23</sup> And the rest of the acts of Abijah, and his ways, and his words, are written in the commentary of the prophet Iddo. And Abijah slept with his fathers, and they buried him in the city of David; and Asa his son reigned in his stead. In his days the land was quiet ten years.

## c. ASA. THE PROPHETS AZARIAH SON OF ODED AND HANANI.—CH. XIV.—XVI.

a. *Asa's Theocratic Zeal and Care for the Defence of the Kingdom*: ch. xiv. 1–7.

CH. XIV. 1. And Asa did that which was good and right in the eyes of the LORD 2 his God. And he took away the altars of the strange gods, and the high



3 places, and brake the pillars, and cut down the Asherim. And commanded  
 4 Judah to seek the LORD God of their fathers, and to do the law and the  
 5 commandment. And he took away out of all the cities of Judah the high  
 6 places and the sun-statues : and the kingdom was quiet before him.  
 7 And he built fenced cities in Judah ; for the land had rest, and there was  
 8 no war with him in those days ; for the LORD gave him rest. And he said  
 9 to Judah, Let us build these cities, and make about them walls and towers,  
 10 gates and bars, and the land is yet before us ; because we have sought the  
 11 LORD our God, and He hath given us rest around : and they built and prospered.  
 12 And Asa had an army, bearing shield and spear, out of Judah three  
 13 hundred thousand, and out of Benjamin, bearing shield and drawing bow,  
 14 two hundred and eighty thousand : all these were men of valour.

*β. Asa's Victory over Zerah the Ethiopian: vers. 8-14.*

8 And Zerah the Ethiopian came out against them with a host of a thousand  
 9 thousand, and three hundred chariots ; and he came to Mareshah. And Asa  
 10 went out against him, and they joined battle in the valley of Zephathah at  
 11 Mareshah. And Asa cried unto the LORD his God, and said, LORD, no one  
 12 is nigh Thee to help with the mighty or with no might ; help us, O LORD  
 13 our God, for we rely on Thee, and in Thy name we go against this multitude :  
 14 O LORD, Thou art our God ; no man may hold out against Thee. And the  
 15 LORD smote the Ethiopians before Asa, and before Judah ; and the Ethiopians  
 16 fled. And Asa, and the people that were with him, pursued them unto  
 17 Gerar : and the Ethiopians fell, so that there was no recovery ; for they were  
 18 broken before the LORD, and before His host ; and they carried off very great  
 19 spoil. And they smote all the cities round Gerar ; for the terror of the LORD  
 20 was upon them. And they smote also the tents of cattle, and took sheep in  
 21 abundance, and camels, and returned to Jerusalem.

*γ. The Prophetic Warning of Azariah Son of Oded: ch. xv. 1-7.*

CH. XV. 1, 2. And the Spirit of God came upon Azariah son of Oded. And he  
 3 went forth before Asa, and said unto him, Hear ye me, Asa, and all Judah  
 4 and Benjamin ; the LORD is with you, while ye are with Him ; and if ye seek  
 5 Him, He will be found of you ; and if ye forsake Him, He will forsake you.  
 6 And many days will be to Israel without the true God, and without a teach-  
 7 ing priest, and without a law. And he shall return in his trouble unto the  
 8 LORD God of Israel, and seek Him, and He shall be found of him. And in  
 9 those times is no peace for him that goeth out or cometh in, but great vexa-  
 10 tions on all the inhabitants of the lands. And nation shall be smitten<sup>4</sup> by  
 11 nation, and city by city ; for God hath vexed them with all trouble. But be  
 12 ye brave, and let not your hands be slack ; for there is a reward for your  
 13 labour.

*δ. Asa's Reform of Worship, and Renewal of Covenant with the Lord: vers. 8-19.*

8 And when Asa heard these words, and the prophecy of Oded<sup>5</sup> the prophet,  
 9 he took courage, and put away the abominations out of all the land of Judah  
 10 and Benjamin, and out of the cities which he had taken from Mount Ephraim,  
 11 and renewed the altar of the LORD, that was before the porch of the LORD.  
 12 And he gathered all Judah and Benjamin, and the strangers with them, out  
 13 of Ephraim and Manasseh, and out of Simeon ; for they fell to him out of  
 14 Israel in abundance, when they saw that the LORD his God was with him.  
 15 And they gathered at Jerusalem, in the third month of the fifteenth year of  
 16 the reign of Asa. And they sacrificed to the LORD in that day, of the spoil  
 17 they had brought, seven hundred oxen and seven thousand sheep. And they  
 18 entered into a covenant to seek the LORD God of their fathers with all their  
 19 heart, and with all their soul. And whosoever would not seek the LORD God

14 of Israel should be put to death, small or great, man or woman. And they  
swore unto the LORD with a loud voice, and with clangour, and with trumpets  
15 and cornets. And all Judah was glad at the oath; for they had sworn with  
all their heart, and sought Him with their whole desire, and He was found of  
16 them: and the LORD gave them rest round about. And also Maachah, the  
mother of Asa the king, he removed from being queen, because she had made  
an idol for Asherah: and Asa cut down her idol, and crushed it, and burnt  
17 it in the brook Kidron. But the high places were not taken away out of  
18 Israel; but the heart of Asa was perfect all his days. And he brought the  
things which his father and himself had consecrated into the house of God,  
19 silver and gold, and vessels. And there was no more war unto the thirty-  
fifth year of the reign of Asa.

*a. The War with Baasha of Israel: ch. xvi. 1-6.*

CH. XVI. 1. In the thirty-sixth year<sup>a</sup> of the reign of Asa, Baasha king of Israel  
came up against Judah, and built Ramah, to let no one come out or go in to  
2 Asa king of Judah. And Asa brought out silver and gold out of the treasures  
of the house of the LORD, and of the king's house, and sent to Benhadad king  
3 of Syria, that dwelt at Damascus,<sup>†</sup> saying: A league is between me and thee,  
and between my father and thy father: behold, I have sent thee silver and  
gold; go, break thy league with Baasha king of Israel, that he may depart  
4 from me. And Benhadad hearkened unto King Asa, and sent the captains of  
his army against the cities of Israel; and they smote Ijon, and Dan, and Abel-  
5 maim, and all the stores of the cities of Naphtali. And when Baasha heard  
6 it, he left off building of Ramah, and let his work cease. And Asa the king  
took all Judah, and carried away the stones of Ramah, and its timber, with  
which Baasha had built, and built therewith Geba and Mizpah.

*ζ. Hanani's Prophetic Warning: Asa's Transgression and End: vers. 7-14.*

7 And at that time came Hanani the seer to Asa king of Judah, and said  
unto him, Because thou hast relied on the king of Syria, and hast not relied  
on the LORD thy God, therefore is the host of the king of Syria escaped from  
8 thy hand. Were not the Ethiopians and the Lubites a huge host, in chariots  
and horsemen very many? and when thou didst rely on the LORD, He gave  
9 them into thy hand. For the eyes of the LORD run throughout all the earth,  
to prove Himself strong for those whose heart relies wholly on Him: thou  
10 hast done foolishly in this; for henceforth thou shalt have wars. And Asa  
was displeased with the seer, and put him in the prison; for he was in a rage  
with him because of this. And Asa oppressed some of the people at that  
time.

11 And, behold, the acts of Asa, first and last, behold, they are written in  
12 the book of the kings of Judah and Israel. And Asa, in the thirty-ninth  
year of his reign, was diseased in his feet, until his disease was very great:  
13 and in his disease also he sought not the LORD, but to the physicians. And  
Asa slept with his fathers; and he died in the forty-first year of his reign.  
14 And they buried him in his own tomb, which he had dug for himself in the  
city of David; and they laid him in the bed which was filled with sweet  
odours of divers kinds, compounded by art; and they made a very great  
burning for him.

<sup>a</sup> On the probable error of the pen here (מִיָּבִיחַ for מִיָּבִיחַ), see Exeg. Expl.

<sup>†</sup> For יִסְרָאֵל the Sept. has 'Israhēl (but Josephus, *Antiq.* viii. 11. 3: 'Israhēl).

<sup>‡</sup> For the *Kethib* עֲפָרַיִם, supported by the Sept. and Vulg., the *Keri* is עֲפָרַיִם.

<sup>§</sup> For וְכִתְּרָתִי some mss. read וְכִתְּרָתִי; but the *Psal* is required by the context.

<sup>||</sup> Sept. cod. Vat.: 'Αλλὰ (ὁ) δὲ αὐτὸς ἀπεφώνησε: on the contrary, c. *Al.*, ed. *Alf.*, etc.: 'Ἀλαπὸν τοῦ ἀπεφώνησε. Vu'g.: *Asa-  
nis filii Oded propheta.* Perhaps the words עוֹד הַנָּבִיא should be cancelled as an old gloss. See the Exeg. Expl.

<sup>6</sup> So all the mss. and versions but the Sept., which has *is* *iru* *לְבָנִים* *וְאֵל* *מִן* *הַבְּרִית*, by a mistake of *u* for *s*, or on the ground of some peculiar chronological reckoning.

<sup>7</sup> Properly, "Darmascus;" see 1 Chron. xvi. 1. 5, 6, and the Crit. Note thereon. For the *וּסְרָא* *אֲדָא*, given by the Sept. for *דָּרָא* *בְּ*, comp. the Exeg. Expl.

#### EXEGETICAL

The histories of both reigns, that of Abijah and that of Asa, are presented here in a very extended form, when compared with the parallel accounts in 1 Kings xv. 1-8, 9-24; and in particular, there are several discourses of a prophetic nature in the history of Abijah, one addressed by this king himself on Mount Zemaraim to Jeroboam and the army of Israel (ch. xiii. 4-12), and in that of Asa, the warnings of the seers Azariah son of Oded and Hanani (ch. xv. 2-7, xvi. 7-10), by the insertion of which the Chronicist has considerably enlarged his account. But with respect to the history of war and worship, his representation is a far richer gain from the ancient sources than that preserved in 1 Kings xv.

I. Abijah: ch. xiii.; comp. 1 Kings xv. 1-8.—*In the eighteenth year of King Jeroboam.* This date of the beginning of Abijah's reign is also given in 1 Kings, and also the three years' duration of his reign (he is, moreover, always called *אֲבִיָּה*; see on ch. xi. 22).—*And his mother's name was Michaiah, daughter of Uriel of Gibeah.* As Abijah's mother is called Maachab, not merely ch. xi. 20 ff., but also 1 Kings xv. 2, the present name *מִיכָיָהוּ* must be regarded as a mistake for the original *מַעְכָּבָה*. Her father, Uriel of Gibeah,

is to be regarded as the husband of Tamar the daughter of Absalom, and herself, therefore, as the grand-daughter of the latter; see on ch. xi. 20. From the Maachab, further mentioned ch. xv. 16 (and 1 Kings xv. 13), the mother of Asa, whom he removed from the dignity of a gebirah (mistress, Sultana Walide, queen-mother) for her idolatry, she is scarcely to be considered different; rather is her designation there as mother to be supposed = grandmother, and her continued regency under her grandson Asa is to be explained simply from the brief duration of Abijah's reign, and the probable minority of Asa at his death (comp. Athaliah's attempt to reign instead of her grandson Joash, ch. xxii.). Against the assumption by Thénius and Bertheau of the diversity of the two Maachabs (of whom the mother of Abijah was the daughter of Absalom, but the mother of Asa in reality the one who is here falsely called "a daughter of Uriel of Gibeah"), see Keil, p. 261, Rem.—Ver. 3 ff. Abijah's War with Jeroboam.—*And Abijah began the war with . . . 400,000 chosen men.* Neither this number nor the double number of the warriors of Jeroboam should be taken strictly, as is abundantly clear from the substantial agreement of both numbers with the results of Joab's enumeration under David (800,000 men-at-arms of Israel and 500,000 of Judah; comp. 1 Chron. xxi.). Less probable is the assumption of an error in transcription, resting on a change of the numeral letters, as the cause of these almost incredibly high numbers (Kennicott, *Dissert. Gen.* § 27; J. Pye-Smith, *The Scripture Testimony to the Messiah*, 6th edit. vol. i. p. 29); for to explain the fact in this way, we must assume several such mistakes or corruptions in similar circumstances, which would be

very strange. Comp. also on ch. xvii., and Evangelical and Ethical Reflections, No. 3.—Ver. 4. *And Abijah arose on Mount Zemaraim*, obviously a steep cliff or summit lying between the contending armies, from which the king addressed the foe in like manner as Jotham once addressed the Shechemites from Mount Gerizim, Judg. ix. 7. That every single warrior of the host of Israel, numbering several hundred thousands, could have heard his words is not said, and need not be assumed. The situation of Mount Zemaraim is no longer to be ascertained. It was probably in the neighbourhood of Bethel, near which is a town, Josh. xviii. 22, named *צֶמְרַיִם* (Zemaraim), the ruins of which may have

been found in el Sumra, between Jerusalem and Jericho, near the valley of the Jordan. At all events, the locality should be sought east of Bethel (Robinson, *Phys. Geogr. of the Holy Land*, p. 38), and this el Sumra may lie too far in a south-easterly direction.—Ver. 5. *Do you not know*, literally, "Is it not to you, concerns it not you, to know?" comp., for example, 1 Chron. xiii. 4.—*That the Lord . . . gave . . . to him and to his sons by a covenant of salt*, by an irrevocable covenant; comp. Lev. ii. 13; Num. xviii. 19.

*בְּרִית מֶלַח* belongs to the whole sentence, as accusative of restriction (therefore: "in the manner of a covenant of salt").—Ver. 7. *And vain men, of no account, gathered unto him*, properly, "sons of worthlessness, children of Belial," a phrase occurring not elsewhere in Chronicles, but again in 1 Kings xxi. 10, 13. On *רָקִים* *אֵל*,

"loose, fickle men," comp. Judg. ix. 4, xi. 3.—*And withstood Rehoboam*, "showed themselves strong against him" (*הִתְאַמְּצוּ עָלָיו*); comp. the

(*הִתְחַזְקוּ לָפָנָיו*) resistance afterwards shown on the

part of Rehoboam to this opposition.—*Rehoboam was young and weak of heart*, faint-hearted, unstable. The term *נָעַר*, young, used of Rehoboam when already king, appears not specially to favour the former statement (ch. xii. 13) that he was then forty-one years old, and to require the change of this age into twenty-one years. Moreover, Abijah relates in this his speech the events in the revolt of the ten tribes from Rehoboam in a very inexact way (Rehoboam did not show himself "weak of heart" on that occasion, but rather hard and daring of heart, etc.); for he clearly wishes "to justify his father as far as possible, and roll all the blame of the revolt of the ten tribes on Jeroboam and his worthless followers" (Keil).—Ver. 8. *The kingdom of the Lord in the hand of the sons of David*, the theocratic kingdom founded by David, and hereditary in his house (comp. 1 Chron. xxix. 23 and the like).—Ver. 9. *Have ye not . . . made you priests like the nations of the lands*, not divinely called, but only humanly chosen, priests, like those of heathendom; comp. 1 Kings xii. 31.—*Whosoever cometh to fill his hand*, that is, institute and consecrate himself priest of the new worship; comp.

Ex. xxviii. 41, xxix. 9, xxxii. 29; see 1 Kings xiii. 33. The following words: "with a young steer (literally, with a steer the son of the herd), and seven rams," belong not so much to "fill" as to "cometh" (בָּא, as Ps. xl. 8). As accord-

ing to Ex. xxix. the offerings to be made on the consecration of a priest consisted of a young steer as a sin-offering, a ram as a burnt-offering, and a ram of consecration, and this presented on seven days in succession (thus in all seven steers and fourteen rams), the offering appears here to be imperfectly stated, not on account of an inaccurate report, but because Abijah might know that in fact there had been a considerable deviation from the strict requirements of the law, in order the more speedily to obtain a new priesthood. Indeed, it was a priesthood of non-gods or ungod (comp. Deut. xxxii. 21) which was so founded.—Ver. 10. *And the Levites in their business* ("in the business," במלאכת, performing

their office in the legal way; comp. 1 Chron. xiii. 28 ff.—Ver. 11. *Burn unto the Lord burnt-offerings*, "fumigate, turn into smoke," הקטיר,

which is then zeugmatically connected with the laying of the shew-bread and the lighting of the lamps, which are also parts of the priestly office. On these various priestly functions, that are then combined as a "keeping of the charge of the Lord" (Lev. viii. 35), comp. Ex. xxix. 38 ff., xxv. 30 ff., xxvii. 20 ff.; Lev. xxiv. 7 ff.—Ver. 12. *The clanging trumpets to sound* are made prominent, because God had expressly designated them in the law as the pledges on account of which He would remember and help His people in war, Num. x. 9.—Ver. 13 ff. *Judah's Victory over the Superior Force of Israel.*—*To come behind them*; comp. Josh. viii. 2; Judg. xx. 29 ff.—Ver. 15. *And the men of Judah shouted.* Keil rightly says: "In הִרְיֵעוּ and הִרְיֵעוּ the loud

cry of the warriors and the clanging of the priests with the trumpets are combined, and הִרְיֵעוּ is to

be referred neither alone to the war-cry of the combatants assailing the enemy, nor, with Berth. (and Kamph.), to the blowing of the clanging trumpets;" comp. also Judg. vii. 19 ff. (Gideon in the conflict with the Midianites).—Ver. 17. *Smote them with a great slaughter*; for the phrase, see Num. xi. 33; Josh. x. 30. For the number 500,000, which appears inconceivably great as the number of those who fell in the one field at Zemaraim, comp. Evangelical and Ethical Reflections, No. 3.—Ver. 18. *The sons of Israel were humbled* (comp. נִכְנַע in ch. ii. 6 f.), or "weakened" by their enormous loss (comp. Judg. iii. 30, viii. 28; 1 Sam. vii. 13).—Ver. 19. *Bethel and her daughters*, her daughter towns; comp. Neh. xi. 25. Besides this border city of south Israel, well known from Gen. xii. 8, xxviii. 19, xxxv. 15, Josh. vii. 12, etc. (the present Beitin), are named the otherwise unknown Jeshanah (or Jesyna; comp. Crit. Note), and an Ephron, as cities taken by Abijah from the conquered. The last has scarcely anything but the name common with Mount Ephron on the south border of Benjamin (Josh. xv. 9), but should probably be identified with Ophrah near Bethel (Judg. vi. 11), or the town Ephraim situated there, mentioned Josh. xi. 54 (comp. Josephus,

B. J. iv. 9. 9), especially if we are to read יִפְרָן, with the Masorah; see Crit. Note.—Ver. 20. *And Jeroboam had no more strength*; יָעַזר כֹּחַ,

as ch. xx. 37; 1 Chron. xxix. 14.—*And the Lord smote him, and he died*, not "snatched him away by a sudden death" (of which nothing is known from 1 Kings), but "smote him, visited him with misfortune (comp. נָקָה in ver. 15 and ch. xxi. 18) till his death," referring probably to that which is related in 1 Kings xiv. 1-18.—Ver. 21 ff. *Family History of Abijah*; his End.—*And Abijah strengthened himself* (התחזק, as ch. xii. 13), *and took to him fourteen wives*. Comp. the Evangelical and Ethical Reflections in the previous section, No. 3. Abijah must have had most of these fourteen wives before he ascended the throne, or at least before his war with Jeroboam. That he took them after the war follows only apparently from the position in the narrative, which has no chronologic import.—Ver. 22. *Are written in the commentary of the prophet Iddo*. Comp. on this source of our author, Introd. § 5, II. p. 17.—Ver. 23. *And Asa . . . in his days the land was quiet ten years*, in consequence of the great victory of his father over Jeroboam, and the weakening of the northern kingdom thereby occasioned; comp. ch. xiv. 4, 5, xv. 19.

II. Asa: 1. His Theocratic Zeal and Care for the Defence of the Kingdom: ch. xiv. 1-7; comp. 1 Kings xv. 9-12, 14, 15.—*And Asa did that which was good and right*; comp. ch. xxxi. 20.—Ver. 2. *Took away the altars of the strange gods*, consecrated to strange gods, of the idolatrous foreign countries; comp. Gen. xxxv. 2, 4. That only these, and not also "high places," or illegal places of sacrifice consecrated to Jehovah, were removed by him, is clear from ch. xv. 17.—*And brake the pillars*, the memorial stones erected to Baal (מַצֵּבֹת); comp. Ex. xxxiv. 13; Judg. iii.

7; 2 Kings iii. 2. Likewise the "Asherim," wooden posts and holy trees consecrated to Astarte; comp. 1 Kings xiv. 23, and Bähr on the passage.—On ver. 3, comp. ch. xv. 12.—Ver. 4. *And he took away . . . the high places and the sun-statues*; הַפְּסִלִים, the statues before the altars of Baal, consecrated to him as the sun-god; comp. ch. xxxiv. 4; Lev. xxvi. 30; Movers, *Die Phönizier*, i. 343 ff.—*And the kingdom was quiet before him*, that is, under him, under his eye (לְפָנָיו); comp. Num. viii. 22; Ps. lxxii. 5;

Prov. iv. 3.—Ver. 5. *Built fenced cities in Judah . . . in those days*, during this quiet of ten years. Comp. Rehoboam's fortifications, ch. xi. 5 ff.—Ver. 6. *Let us build these cities*. What cities? It is not said; but certainly Geba and Mizpal, which were built after the war with Baasha (ch. xvi. 6). Asa assigns as the motive for these buildings: "the land is yet before us," free, open to us, unoccupied by the foe; comp. Gen. xiii. 9.—*And they built and prospered*. Vulg. very free, yet in substance correct; *nullumque in extruendo impedimentum fuit*.—Ver. 7. *Bearing shield and spear*. The great or long shield (צָנָה) is here meant, in opposition to the short or round shield (מָגֵן)

then mentioned; the same difference as in ch. ix. 15, 16. That the Jews had exclusively only long shields and spears, and the Benjamites only

short shields and bows, as armour, need not be assumed; the representation is only relative, summary, and not to be pressed, as also the numbers (300,000 of the Jews and 280,000 of the Benjamites) are obviously only round. They are, moreover, so far as the whole population fit to bear arms is concerned, by no means incredible. With respect to the comparatively high number of 280,000 Benjamites, we are to consider not only their lighter armour (which might be borne by younger and weaker men), but also that Benjamin was an eminently warlike tribe, "a ravening wolf" according to Jacob's prophetic word, Gen. xlix. 27, that must have taken the field with all possible force. Comp. also on 1 Chron. vii. 6-11, and the Evangelical and Ethical Reflections, No. 3.

2. Asa's Victory over Zerah the Ethiopian: vers. 8-14, a section wanting in Kings.—*And Zerah the Ethiopian came out against him.* This Zerah (Sept. *Zapi*; Vulg. *Zara*) counts with most recent expositors, on account of the similarity of name, as the same with the Egyptian King Osorchon I., successor of Shishak-Sesonchia, and so the second king of the twenty-second or Bubastite Dynasty (comp. Unger, *Manetho*, p. 233; Thienius on 1 Kings xv. 23); whereas Hitzig rather identifies him with the Sabakos of Herodotus (*Gesch. des V. Jer.* p. 165 f.; comp. Herod. ii. 137 ff., 152), but Brugsch takes him for an Ethiopian, not Egyptian, ruler, who, under the reign of Takeloth I. (about 944 B.C.), invaded the south-west of Asia and Egypt as a conqueror. The last assumption certainly agrees best, as well with the Biblical chronology as with the designation of Zerah as a Kushite.—*With a host of 1,000,000.* On this number, as scarcely to be pressed, but rather depending on a rough and ideal estimate, see the Evangelical and Ethical Reflections, No. 3.—*And he came to Maresbah,* mentioned in ch. xi. 9, between Hebron and Ashdod.—Ver. 9. *And Asa went out against him,* literally, "before him"; comp. xv. 2; 1 Chron. xix. 14, xiv. 8.—*In the valley of Zephathah,* scarcely = Tell es Safieh (Robinson, *Pal.* ii. 625), but a place nearer Maresbah, perhaps that described by Robinson, ii. 613.—Ver. 10. *Lord, no one is nigh Thee to help,* no one is able like Thee (literally, "with Thee"; comp. ch. xx. 6; Ps. lxxiii. 25) to help.—*With the mighty, or with no might,* "between the mighty and the impotent" (לְעִזָּר with לְ following, as Gen. i. 13, etc.); the help of God is conceived as imparted either to the mighty or the weak, and therefore as between both. Some conceive the passage otherwise; Vulg., Ramb., S. Schmidt, etc.: *Domine, non est apud te ulla distantia utrum in paucis auxiliis an in pluribus*; Berth., Keil, etc.: "No other than Thou can help in an unequal combat, that is, help the weaker part;" Kamph. (writing conjecturally לְעִזָּר לְעִזָּר):

"It is impossible that anything could prevail (נָצַח, as ch. xiii. 20, etc.), whether the mighty or the weak." Substantially correct, though inexact, Luther: "It is no difference with Thee to help among many, or where there is no power."—*In Thy name we go against this multitude, trusting to Thy help.*—*No man may hold out against Thee.* For the omission of לְ with נָצַח, comp. ch. xx. 37 (1 Chron. xxix. 14;

2 Chron. xiii. 25). On the sentence, comp. (partly at least) Ps. ix. 20a.—Ver. 12. *And Asa pursued them unto Gerar,* the old Philistine city, now Khirbet el Gerar, three and a half hours south-east of Gaza.—*And the Ethiopians fell, so that there was no recovery,* not "so that there was none left living" (Berth., Kamph., etc.), but so that they could not rally, *ut eis vivificatio, i.e. copias restaurandi ratio non esset* (J. H. Mich., Keil, etc.). לָאֵין stands for לָאֵין of the older style, in the sense of "so that not" (comp. Ew. § 315, c). מְחִיָּה, preservation of life, revival, as

Gen. xlv. 5; Ezra ix. 8, 9.—*For they were broken before the Lord,* as Ezek. xxx. 8) before the Lord, and

before His host; Asa's army is here so called as the instrument of the divine justice against the haughty foe. To think of a host of angels that had contended invisibly on the side of the Jews (Starke and other older writers, with allusion to Gen. xxxii. 2 f.) is without any warrant, as the term מְחִיָּה, especially in the singular, stands for

a single earthly army.—Ver. 13. *And they smote all the cities around Gerar,* probably because, like the Philistines generally, they had made common cause with the Cushites, and joined them against the Jews.—*For the terror of the Lord,* a terror occasioned by the Lord, and therefore the more powerful; comp. xvii. 10, xx. 29; 1 Sam. xi. 7.—Ver. 14. *And they smote also the tents of cattle,* the herds of the nomad tribes in the neighbourhood of Gerar (in the northern regions of the wilderness of Shur and Paran, the old country of the Amalekites).

3. Prophetic Warning of Azariah Son of Oded to Asa returning Home: ch. xv. 1-7 (likewise peculiar to Chronicles).—*Upon Azariah son of Oded.* The names of both father and son occur only here: the identification of Oded with Iddo (ch. ix. 29, xii. 15) is an idle fancy of some ancients.—Ver. 2. *Before Asa,* to meet him; comp. on ch. xiv. 9.—*The Lord is with you, while you are with Him.* Comp. Jas. iv. 8; and with respect to the following sentence, 1 Chron. xxviii. 9; 2 Chron. xii. 5, xxiv. 20; Jer. xxix. 13.—Ver. 3. *And many days will be to Israel without the true God.* The Sept. and Vulg., Luther, Clericus, and most moderns rightly refer these words to the future, and thus conceive them to be a prediction of that which was to happen with respect to the relation of God's people to the Lord,—a prediction of like import with Hos. iii. 4, 5. For this view speaks, on the one hand, the generality of the term "Israel," which appears to be used here in the same ideal sense as in ch. xi. 3, xii. 1, and, on the other hand, the absence of any more precise date in רִבְּוֹת רָבִים, by which that which is said is characterized as a general truth holding for all times; but the reference to any definite earlier time, with which, besides, the closing monition in ver. 7 would ill agree, is absolutely excluded. Neither the time of the judges, with its illegal conditions and its closing reformation by Samuel, is described by the prophet (against Vit. and Ramb.), nor the last decennium of the southern kingdom before the reforms of Asa (as the Syr., Arab., Raschi, Berth., think), nor, finally, the circumstances of the northern king-

dom since Jeroboam (Targ., Tremell., Grotius, etc.). The last opinion is certainly the most arbitrary of all; for what occasion had the prophet to greet the king of the southern kingdom, returning as a conqueror after deliverance from a great danger, with a reflection on the errors and calamities of the northern kingdom? But if we refer the words as a prophecy to the future, no unsuitable limitation must be introduced (as, for example, to the Babylonish exile, of which Kimchi, Mariana, S. Schmidt, have thought). It is the whole future of the people of God, of which the prophet asserts the law: "If ye turn away from God, He will turn away from you." Comp. besides, Evangelical and Ethical Reflections, No. 1. On the "true God," properly, "God of truth," אֱלֹהֵי אֱמֶת, comp. Jer. x. 10 and Isa. lxx. 16 (אֱלֹהֵי אֱמֶת). לֹא אֱלֹהֵי אֱמֶת, properly, "to not a god of truth"; לֹא, not essentially different from לֹא, 1 Chron. xxii. 4, 2 Chron. xx. 35, is distinguished from בִּלְאִי only as לֹא is distinguished from בִּלְאִי: the latter expresses the being in a state, the former the falling into it (Keil). —Without a teaching priest, without priests to perform the function of teaching (Lev. x. 10; Deut. xxxiii. 10); the special reference to the high priest (Vitr. and others) has no ground in the context. To the defect in teaching priests corresponds the defect in a law; for where there is no מִצְוָה, there is no תּוֹרָה!—Ver. 5 f. The prophetic address returns after a passing brief promise of salvation (ver. 4b) to the description of the lamentable effects of the future apostasy from God.—*N peace for him that goeth out or cometh in, thus no free, peaceful intercourse; on "going out and in," comp. ch. xvi. 1; Zech. viii. 10; Josh. vi. 1; on the following "great vexations," Deut. xxviii. 20; Amos iii. 9.* "All the inhabitants of the lands" are all the inhabitants of the provinces of Israel (or Judah); see ch. xxxiv. 33. The view of the speaker here scarcely extends over the whole inhabited globe (Kamph.), although in the following verse he transcends the boundaries of Judah, and depicts its attraction into the confusion and conflict of the neighbouring nations.—*And nation shall be smitten by nation.* Kamphausen's rendering: "they are pushed nation on nation," is too far-fetched, and by no means required by the meaning of כָּתַת. The Jews had a striking fulfilment of this gloomy foreboding of a *bellum omnium contra omnes* in the times of Nebuchadnezzar; a second in the destruction of Jerusalem by the Romans, with respect to which Christ also makes use of similar prophetic expressions, Luke xxi. 10, 26, and the parallels.—*For God hath vexed them with all trouble;* comp. Judg. iv. 15; Zech. xiv. 13.—*Ver. 7. But be ye brave, and let not your hands be slack;* comp. Zeph. iii. 16; Neh. vi. 9; and "the hands becoming slack" as a figure of sinking courage, 2 Sam. iv. 1; Isa. xxxv. 3; Heb. xii. 11. On the closing promise of reward, comp. Jer. xxxi. 16; 1 Cor. iii. 8, xv. 58.

#### 4. Asa's Reform of Worship and Renewal of

Covenant with the Lord: vers. 8-19.—*And when Asa heard . . . this prophecy of Oded the prophet.* The Hebrew text has not וְהַנְּבִיאִים, but וְהַנְּבִיאִים. This circumstance points to a corruption of the passage, as well as the absence of עֲזָרְיָהּ בֶּן עֲזָרִיָּה, which was to be expected according to ver. 1. As the readings of the Sept. and Vulg. (see Crit. Note) may be only later attempts at emendation, and as the assumption of a double name of Azariah, according to which he was at times called by the name of his father (Starke and other ancients), is certainly as questionable as the transposition of the corresponding names in ver. 1 into "Oded son of Azariah" (Mov.), it appears most advisable to remove the words עֲזָרִיָּהּ בֶּן עֲזָרִיָּה from the text as an old gloss (Berth.), or (with Keil) to assume the omission of several words after וְהַנְּבִיאִים (say אִישׁ דְּבַר יְהוָה).—*He took courage* (וְהִתְחַזַּק), according to Azariah's exhortation: "be ye brave," וְהִתְחַזַּק.—*Put away the abominations,* properly, "make to pass over (וְהִעָבִיר), as 1 Kings xv. 12) the abominations," the idols; comp. 2 Kings xxiii. 13, 24; Ezek. xxx. 7, 8; Dan. ix. 27.—*Which he had taken from Mount Ephraim,* לְכָר, as ch. xiii. 19, xvii. 2. According to the former of these passages, it appears that these were the cities that Abijah, Asa's father, had taken. In fact this assumption is necessary, because no war of Asa with the northern kingdom had taken place at this time. A co-operation of Asa as lieutenant or joint-commander with his father in that war seems a questionable assumption, on account of his then very great youth (perhaps his minority; comp. on ch. xiii. 1).—*And renewed the altar of the Lord, that was before the porch of the Lord,* the altar of burnt-offering, that might have been in need of repair sixty years after its erection by Solomon (ch. viii. 12). Yet וְהִתְחַזַּק, *renovare* (comp. ch. xxiv. 4), might possibly also be taken in the sense of "consecrate again," after the previous defilement by idolatry (Vulg.: *dedicavit*; Berth., Kamph., etc.).—*Ver. 9 ff. The Great Festival on the Renewal of the Theocratic Covenant.—And the strangers with them, out of Ephraim.* That by these strangers are meant not merely the theocratically-disposed immigrants into Judah under Rehoboam (xi. 16), but also a newer addition to them that had come under Asa himself, is expressly asserted in the following words (comp. xxx. 11, 18). The mention of Simeon with Ephraim and Manasseh, and therefore as a district belonging to the northern kingdom, is scarcely to be explained by a migration of many Simeonites to North Palestine (Berth., Kamph.), but rather by the fact that the tribe of Simeon, though in a geographical situation it belonged to the kingdom of Judah, yet in the point of idolatry had made common cause with the northern kingdom for the erection of that impure worship of Jehovah at Beersheba, of which Amos iv. 4, v. 5, viii. 14 speaks along with Bethel and Gilgal (correctly Keil, Net., etc.).—*Ver. 10. In the third month of the fifteenth year of the reign of Asa, in*

the spring of the year 940 B.C.; comp. Hitzig, *Gesch.* p. 197.—Ver. 11. *And they sacrificed . . . of the spoil they had brought*, in the war with the Ethiopians and their allies; for this war, though it broke out in the eleventh year of Asa (ch. xiii. 23, xiv. 8), might have extended even to the present date, and therefore lasted for four years; the statement in ch. xiv. 8-14 admits of this very well.—Ver. 12. *They entered into a covenant*, a new covenant of peace with God; comp. בְּרִית, Jer. xxxiv. 10; Neh. x. 30.—Ver. 13.

*And whosoever . . . should be put to death*, according to the strict letter of the law, Dent. xvii. 2-6; comp. ch. xiii. 10, 17. Observe the present trace of a far higher age of the book of Deuteronomy than the time of Josiah, where modern criticism places its origin. Comp. Schröder, *Deuteron. Einl.* pp. 25, 32; Kleinert, *Das Deuteron. und der Deuteronomiker*, 1872, especially p. 136 ff.—Ver. 14. *And they swore unto the Lord with a loud voice*. On the musical instruments accompanying this act of the solemn renewal of the covenant, comp. xxiii. 13; Neh. xii. 27 ff.—Vers. 16-18. Comp. Bähr on the almost literally coinciding parallel 1 Kings xv. 13-15.—*And also Maachah, the mother of Asa the king, he removed*. In 1 Kings stands simply אִמּוֹ, "his mother," because there

Maachah had been mentioned just before (ver. 10). For the rest, comp. on ch. xiii. 1.—*And Asa cut down her idol, and crushed it, and burnt it*. The "crushing" (comp. Ex. xxxii. 20; 2 Kings xiii. 15) is mentioned only by the Chronist; in 1 Kings יָדַק is wanting.—Ver. 17. *Out of Israel*

is wanting in 1 Kings. It naturally means the southern kingdom as the legitimate and normal people of Israel; comp. ver. 3.—*But the heart of Asa was perfect*, entirely devoted to the Lord. The עָם יְהוָה expressly added 1 Kings is here omitted, because the קָלָם, as predicate to לֵב,

is plain enough of itself (comp. ch. xvi. 9, xix. 9); that is, Asa's exclusive interest in the worship of Jehovah at Jerusalem, not in that (still tolerated) worship on the high places, is distinctly enough expressed.—Ver. 19, introducing the following account of the war.—*And there was no more war unto the thirty-fifth year of the reign of Asa*. The contradiction to 1 Kings xv. 16: "And there was war between Asa and Baasha king of Israel all their days," is in so far only apparent, as מִלְחָמָה there denotes only a state of hostility, here a formal war actually carried on in open field. It is not so easy to explain the difficulty involved in the date: "unto the thirty-fifth year of Asa's reign;" see on xvi. 1.

5. Asa's War with Baasha: ch. xvi. 1-6; comp. 1 Kings xv. 17-23.—*In the thirty-sixth year of the reign of Asa*. As, according to 1 Kings xvi. 8, 10, Baasha died in the twenty-sixth year of Asa's reign, and his successor Elah was killed before two years more had elapsed, and therefore in the twenty-seventh or twenty-eighth year of this king, the misplacing of the war between Asa and Baasha in the thirty-sixth year of the latter involves an error, and a very old one, already noted by the Sept., and provided with an attempt at emendation (see Crit. Note). A mis-

take of the pen, that, as ch. xv. 19 shows, existed perhaps in the sources of the Chronist, is probably the ground of this error; and 36 appears to have been miswritten for 16 (and in accordance with this, in ch. xv. 19, 35 for 15).

From the similarity of the numeral ל' (30) to י' (10) in the old Hebrew character, this change was very possible; and the circumstance that Asa's reform of worship, ch. xv. 10, took place in the third month of his fifteenth year, agrees on the whole very well with this determination of time; there results an interval of a year or a year and a half between the reform and the new war. The solution preferred by most of the old expositors, that the thirty-sixth year of the kingdom of Asa, that is, the thirty-sixth year from the founding of the kingdom of Judah by Rehoboam, which coincides with the sixteenth year of the reign of Asa, is meant (des Vignoles, Ramb., Starke, Mich., and Hengstenberg, *Gesch. des Reiches Gottes*, iii. 169), is not consistent with the word

לְמַלְכָּת, which in this connection always signifies

"reign, sovereignty." The attempts made by Movers (*Chron.* p. 255 ff.) and Thénien (on 1 Kings xv.) to explain this surprising mistake are too artificial, and arbitrary (see, on the contrary side, Berth. p. 325). On the following particulars, coinciding almost word for word with 1 Kings xv. 17 ff., comp. Bähr's exposition.—Ver. 2. *And sent to Benhadad*. Instead of the form בְּנֵהְדָד, presented here and generally in the Old

Testament, the Assyrian monuments constantly exhibit this name in the form Binhidri (Schrader, *Die Keilinschriften*, p. 101 f.), thus agreeing with the *uis: uui* "Adû of the Sept. (= בְּנֵהְדָד).—Ver.

4. *And they smote Abel-maim* = Abel-beth-maachah of the parallel text in 1 Kings, as is clear from 2 Sam. xx. 14.—*And all the stores of the cities of Naphtali*. For this 1 Kings has: "And all Cinneroth, with all the land of Naphtali." That the one of the two readings has arisen from the other by misunderstanding or miswriting seems certain; perhaps the בְּנֵהְדָד

in 1 Kings is corrupted from מִסְכְּנוֹת (*Gesen.-*

*Dietrich im Lex.*), though our בְּנֵהְדָד מִסְכְּנוֹת

וְאֵת בְּנֵהְדָד might possibly also be an explanation of the 'נ' 1 Kings 27.,

whereby the Chronist might have characterized the high fertility of the district of Cinneroth (or Cinnereth, Josh. xix. 35) by the symbolic expression: "stores (corn-magazines) of the cities of Naphtali" (so Keil).—Ver. 5. *And let his work cease*. Instead of this, 1 Kings xv. 21: "and dwelt in Tirzah." In our וַיִּשְׁבֵּת אֶת-מְלִאכְתּוֹ

scarcely anything else is to be seen but an attempt at interpretation, where the words בְּנֵהְדָד וַיִּשְׁבֵּת had become illegible (Berth., Kamph.); for after the words: "he left off building of Ramah," a second repetition of the thought, that Baasha gave up his undertaking against Judah, was obviously superfluous (against Keil).—Ver. 6. *And built therewith Geba and Mizpah*, the former (Geba of Benjamin in 1 Kings) half an hour north-east,

the latter an hour south-west, of Jerusalem. The historical character of this notice is confirmed by Jer. xli. 9, where a pit made by Asa in Mizpah is mentioned.

6. Hanani's Prophetic Warning: Asa's Transgression and End: vers. 7-14.—*And at that time came Hanani.* This prophet (חנני) is otherwise

unknown, though he appears to be identical with the father of the prophet Jehu ben Hanani, who about this time announced to Baasha the downfall of his house (1 Kings xvi. 1); comp. xix. 2. That this Hanani was the author of the prophetic sentence (שְׁפָטָה) quoted by Hos. vii. 12, whereby Israel is warned against a league with foreign powers, or more definitely, that the present oracle of Hanani, without naming its author, is quoted in this passage of Hosea, is the quite untenable conjecture of some moderns, for example, Fürst (*Gesch. der bibl. Lit.* ii. 206, 293).—*Therefore is the host of the king of Syria escaped from thy hand*, the occasion has escaped thee of smiting both at once, Baasha of Israel and his presumptively the Syrian king. Comp. the rebuke by Elisha of Joash of Israel, for smiting only three times with the arrows instead of five or six times (2 Kings xiii. 15 ff.).—Ver. 8. Confirmatory reference to the victory of Asa over Zerah (xiv. 8 ff.). For the Lubites, comp. on xii. 3 f.—Ver. 9. *For the eyes of the Lord*, etc., literally, for Jehovah, His eyes. On “to prove himself strong for any one,” that is, help him mightily, comp. 1 Chron. xi. 10. On “running” about, בָּ, טוֹמָם, comp.

Jer. v. 1; Zech. iv. 10. Before עַם לְבָנָם שָׁלַם אֱלֹהֵי the relative אֲשֶׁר is omitted; comp. 1 Chron. xv.

12.—*For henceforth thou shalt have wars*, entanglements in unhappy worldly transactions, in the dangerous mazes of the policy of the great powers; a prediction of misfortune that was abundantly fulfilled, if not in Asa himself, yet in his successors until the exile.—Ver. 10. *Put him in the prison*, properly, “house of the stocks”; כְּהַפְכָה, “turning round,” is the well-known instrument of torture for locking round the culprit, in which Jeremiah also and Paul were forced to languish (Jer. xx. 2, xxix. 26; Acts xvi. 24). Comp. the equivalent כָּר, Job xiii. 27, xxxiii. 11.

—*And Asa oppressed some of the people at that time*, from anger at the deserved censure of the prophet (on the suitableness and importance of this address, see the Evangelical and Ethical Reflections). רָצַץ, properly, “shatter,” in Pi.: “oppress, misuse,” as Job xx. 19.—Vers. 11-14. Asa's End. On ver. 11, comp. Introl. § 5, 11.—Ver. 12. *And Asa . . . was diseased in his feet*, probably with gout; the following also: “his disease was very great” (literally, till it reached a great height, עַד לְמַעְלָה), points to severe suffering of this kind.—*And in his disease also he sought not the Lord, but to the physicians.* רָדַשׁ, first with the

accusative of the object אֶת־יְהוָה, as is usual elsewhere, then with בְּ, by which preposition is elsewhere designated, inquiring or seeking help from God or from idols (1 Chron. x. 14; 1 Sam. xxviii. 7; 2 Kings i. 2 ff.); thus here expressing

a superstitious trust in the physicians, and accordingly not opposed to the right of making use of medical aid, especially in cases of sickness; so far from this, that inversely the not seeking of the Lord may be regarded as a not seeking of his priests who were in Israel, analogous to the Egyptian priests, the legitimate physicians (as is done by K. Ad. Menzel in his posthumous work, *Religion und Stadtidee*, 1872, p. 29).—Ver. 14. Asa's solemn burial is related by the Chronist with surprising detail, probably on account of the heathenish pomp and luxury which it displayed, reminding us of the manner of the Egyptian Pharaohs.—*And they buried him in his own tomb*, literally, “in his own sepulchres,” comp. 2 Kings xxii. 20; Job xxi. 32. This preparation of a burial-place or mausoleum, different from the common tombs of the kings, reminds us of the customs of the Egyptian kings, or at all events (comp. our Remark on Job iii. 14) indicates a haughty inclination to self-apotheosis incompatible with a genuine theocratic disposition; comp. Isa. xxii. 16 ff.—*Laid him in the bed which was filled with sweet odours of divers kinds.* On נִיחִים, “kinds,” comp. 1's. cxliv. 13, Dan. iii. 5; the term may well serve to describe more precisely the foregoing בְּשָׂמִים, “spices” (Song iv. 10 ff.).—*Compounded by art*, properly, “compounded by compounding of work,” by the work of the artificer; comp. Ex. xxx. 25, 35, and 1 Chron. ix. 30. מְצִיָּה is in this connection מְעִשָּׂה רָקָה; the assumption that the latter

word is omitted is unnecessary.—*And they made a very great burning for him*, namely, of the sweet-smelling substances of the kind mentioned. Such burnings of incense were always made at the burial of the kings of Judah, as appears from Jer. xxxiv. 5. But what the Chronist notices as culpable is the exaggerated splendour and lavish excess with which the custom was observed in the burial of Asa, as if it were the burial of a Pharaoh of Egypt (comp. Wilkinson, *Manners and Customs*, etc., ii. 385 f.; Uhlenmann, *Ägypt. Alterthumsk.* ii. 325). Against the assumption of some, as Michaelis (*De combustione et humatione mortuorum apud Hebræos*, in his *Syntagma disertat.* i. 225 sqq.), that the body of the king was burned among the spices, see Geier, *De luctu Hebræor.* c. vi., who rightly maintains that such cases as the burning of Saul and his sons were exceptions to the general custom of Hebrew antiquity.

#### EVANGELICAL AND ETHICAL REFLECTIONS AND APOLOGETIC REMARKS ON CH. XIII.—XVI.

1. To much that is original, and in a theological sense important, in the comparatively full account given by our author of the reigns of Abijah and Asa, belong especially the three speeches which it contains, of which the old parallel text presents neither a brief résumé nor even a passing trace. All three are in a high degree characteristic, and point to a primitive tradition, true in all essentials to word and deed as their source. The address of Abijah to the Ephraimites from Mount Zemaraim is strictly an *oratio pro domo*, a defence of a royal representative of the house of David maintaining the good cause of his theocratic inheritance. With ne



little skill, and with much diplomatic art as well as downright popular rhetoric, all is put forward that can be said for the legitimate kingdom and worship, and against the usurpation of Jeroboam. There is reference, on the one hand, to the unchangeableness of the covenant with Jehovah (xiii. 5), to the divine origin of the Davidic dynasty (as "a kingdom of the Lord in the hand of the sons of David," ver. 8), to the beauty and established order of the service of God in the central sanctuary at Jerusalem, and to the hereditary legal chartered dignity of the theocratic priesthood (vers. 10-12); and, on the other hand, to the unworthy aims of the revolution party led by Jeroboam (the men of Belial who took advantage of the tender youth, inexperience, and weakness of Rehoboam, ver. 7), to the folly of the worship of the golden calves, the illegal and heathenish character of its priesthood, the hopelessness of a contest with Jehovah, the God of their fathers (vers. 8, 9, 12), in the tone now of fine irony, now of bitter scorn, and now of threatening earnest. The whole, inclusive of the partisan, one-sided, and somewhat distorted reference to the procedure in the separation of the kingdom (ver. 7), appears a masterpiece of political eloquence, the present form of which (taken, no doubt, from the Midrash of the prophet Iddo quoted in ver. 22) may be ideally conceived; but the chief context and process of thought can scarcely be a pure invention. No less original and characteristic are the two prophetic speeches inserted in the history of Asa's reign. The speech of Azariah son of Oded (ch. xv. 2-7) unfolds at the moment a gloomy picture of the future godlessness of the people forsaking their God more and more, and of the troubles and judgments arising from their unfaithfulness, where the tone of jubilant gladness for the great victory secured, and the announcement of optimistic expectations, would have seemed most natural. Instead of a panegyristic flatterer courting princely favour, a deeply-earnest prophet of woe greets the king returning in triumph, who has certainly words of acknowledgment for that which has been performed by the conquerors, but clothes his praise in the form of an exhibition of necessary connection between devotion to God and the gracious reward of such devotion, and dwells with visible predilection on the times of apostasy, with its tragic consequences, that were coming notwithstanding all the admonitions of the prophets. The speech appears badly enough to suit the festive moment that forms its occasion; but it testifies to the unusually deep glance into the inmost heart of the people which the speaker filled with the terrible earnest of the coming destiny has long taken. And as such testimony, it fails not also of its effect, but rather proves, as the consequent energy of the king in purifying the form of worship shows, a true comfort and strengthening for good (*παράκλησις, confortatio*; comp. *צְחִיחָה*,

Sept. *καταύγουσι*, ver. 8), an impulse at least effectual for a time to return to the path of theocratic truth and righteousness, a model (Hos. iii. 4 f., ix. 3, 4, where there seems to be an allusion to it) and primitive form held in esteem by later prophets of genuine prediction, the fundamental thought of which, as it recurs (*mutatis mutandis*) in the woe-foreboding addresses of an Isaiah to Hezekiah (Isa. xxxix.; 2 Kings

xx.), and a Huldah to Josiah (2 Chron. xxxiv. 22 ff.), stands forth not essentially different in the pictures of the future presented in the New Testament (Matt. xxiv. 5 ff.; 2 Thess. ii. 3 ff.; 1 John ii. 18 ff.; Luke xlviii. 8, etc.). In severe rebuke of a temporary departure of the king from the path of theological strictness and conscientiousness marked out for him by the prophetic word of Azariah, proceeds the second of the two prophetic speakers, Hanani (ch. xvi. 7-9). With a sharp lecture he treats the king, looking for nothing but praise for his victory over Baasha. That he made not Jehovah but the Syrian heathens his stay, he pronounces not only imprudent but directly "foolish" (ver. 9). His sagacity, not unexercised in political matters, lets him know immediately, under the influence of the illuminating Spirit of God, that the calling in the help of the Syrian power must draw to it the dependence, not merely of the conquered Israelites, but also of the Jews. Wherefore he not only blames the misled prince's weakness of faith and fear of man, and emphatically lays before him, that the eyes of the Lord are only strong for those who serve Him with entire devotion, but hurls upon him a hard *חֲסִידֵי יְהוָה*,

*stulte egisti* (unduly softened by the Sept. into a weak *ἀνθρώπος ἐστὶν σοφός*). He suffers for this boldness the same punishment which Jeremiah brought upon himself, when he, a no less zealous preacher of the truth that man should not make flesh his arm than Hanani, had spoken hard words against the obstinacy and folly of his contemporaries (Jer. xx. 2; comp. ch. xvii. 5, xix. 15).—Here again is nothing that is not in the highest degree original and powerful, breathing the stern prophetic spirit of Samuel and Nathan. Both speeches may show in their present form the elaborating hand of the Chronist, but in matter they appear with incontestable evidence as documents taken from the prophetic historical sources of the writer, of a time bordering upon and cognate with the spirit of Elijah and Elisha.

2. In a religious and moral respect, the two kings described in our section appear again somewhat better than Rehoboam, who trod in the paths of the degenerate Solomon. In particular, Asa receives due praise for his theocratic zeal, as he busied himself as a reformer of the worship of God, that had been in several ways disfigured by superstition. The Deuteronomic law, which threatens every partaker in such idolatry with death, he not only binds upon the people by ... oath (xv. 13 f.), but puts in practice the judicial rigour of this statute even against his own mother (grandmother), as he removes her from her dignity as queen-mother on account of her worship of Astarte, and so makes judgment begin at the royal house itself (ver. 16). Inasmuch as he certainly does not set aside (ver. 17) the worship on the high places, he does not rise to the height of theocratic rigour and purity which was attained in the subsequent reforms of Hezekiah and Josiah. The later time and the end of his reign also were tarnished by bursts of passion and acts of violence towards pious men of God, as the prophet Hanani; and a severe and painful disease is not able to bring him back to the early well-known simplicity of his devotion to Jehovah (ch. xvi. 12; comp. xv. 17). He seeks not the Lord, but betakes himself to the physicians; the impure

juggling method, mingled no doubt with superstition and idolatry, pursued by the medicine men or goëts of his time, gave him more confidence than the helping hand of the God of truth, with whose witnesses he had also quarrelled. So it fared otherwise with him than with the pious Hezekiah, who without medical aid, by the miraculous help of God obtained through the prophet, was delivered from a dangerous sickness, and had fifteen years added to his life (2 Kings xx.; 2 Chron. xxxii. 24). The word of the wise Sirach was verified in him: "He that sinneth before his Maker shall fall into the hand of the physician" (Sir. xxxviii. 15). Like the woman having the issue of blood, he must become *καλλὰ ταύτην ἐπὶ πολλῶν ἰατρῶν*, Mark v. 26. In setting forth the impotence of these human helpers exclusively sought by him (comp. Sir. x. 11: *μακρόν ἀνίστασθαι ἐκώσκει ἰατρίαν*<sup>1</sup>), there is no absolute condemnation of medical art or science, but merely a gentle hint of the state of his heart, enslaved to worldly and idolatrous lusts, God-stranged and unbelieving, on account of which might justly be addressed to him the question of the prophet Jeremiah: "Is there no balm in Gilead? Is there no physician there? Why, then, is not the health of the daughter of my people recovered?" Jer. viii. 22; or also that question of Elijah: "Is it not because there is not a God in Israel that ye go to inquire of Baalzebub the god of Ekron?" 2 Kings i. 3. Comp. also, with respect to Asa's religious and moral character, the weighty remark of Bengel (*Beiträge zum Schriftverständnis*, p. 17 f.): "Asa was righteous (xv. 17), and yet he behaved so badly at the last (xvi. 10, 12). How can this be? Answer.—He has not turned to idols all his life long; he has constantly held the Lord to be the right, true, and only God. But it was, as it were, an *atheismus practicus*, that he withdrew his confidence from Him. He thought, Shall I have been pious so long, and yet now receive a reprimand? If he had only received it like David: I have sinned, etc., all would have been right, etc."

3. In an apologetic respect, we have to observe, in conjunction with the remarks made under No. 1, that weighty credentials of an internal kind support the two great wars as the Chronist relates them here, in completion of the very imperfect account in the books of Kings of these episodes in the history of the reigns of Abijah and Asa. That Abijah's conflict with Jeroboam, after the total dissolution of the army of the latter, led to the annexation of the three towns Bethel, Jeshanah, and Ephron to the southern kingdom (ch. xiii. 19), is a notice so definite and concrete, that no scepticism of de Wette and Gramberg,

<sup>1</sup> *ἰατρίαν*. we believe, in the notorious corruption of the text (see Fritzsche's *Libb. apoc.* V. T. p. 409), with Hitzig (*Der Proph. Daniel*, p. 142), should be read here instead of *ἰατρίαι*.

with its assertion of the feigned character of the narrative in question, can be accepted, as, on the other hand, the attempt of Ewald, while admitting a kernel of historical fact, to stamp at least the speech of Abijah on Mount Zemaraim as a free composition of the Chronist, is wrecked on the highly original contents of this speech (see No. 1, and comp. Keil, *Commentar*, p. 264 f., Remarks). The passage 1 Kings xv. 15 also, where the things dedicated by Abijah are mentioned, which his son Asa afterwards brought into the house of the Lord along with his own dedicated gifts, affords an indirect proof that both rulers had gained great victories and taken much spoil from their foes (comp. 2 Chron. xiv. 12 f.), by which must be meant the victory of the former over Jeroboam, and that of the latter over Zerah (comp. Thénius on this passage, and Berth. on Chron. p. 324). The credibility of the account of this last great battle derives support also from what is related at its close of the conquest and spoliation of the cities around Gerar, and the cattle tents of the nomad tribes dwelling south of Palestine, a detail, again, that gives the lie altogether to the suspicion of pure fiction.—Only the very high numbers in the account of the slaughter should be regarded as falling beyond the range of the historically exact. They "are perhaps not to be understood according to the nominal value of the numbers given, but only an expression conceived in figures of the contemporaries of these wars, which imports that the two kings (first Abijah and Jeroboam, then Asa and Zerah) had summoned to the field the whole military strength of their kingdoms" (Keil, p. 265). In the war of Abijah with Jeroboam, this is favoured by the approximative accordance of the numbers 800,000 and 400,000 with results of the census by David, as well as the round ideal sum of 500,000 as the number of those who fell on the side of Israel, a number that perhaps only indicates that Jeroboam had lost more than half his force. In the war with the Ethiopian king, the corresponding assumption is favoured by the round number 1,000,000, as well as by the circumstance that exact accounts, resting on actual numbering, and not on a mere estimate, of the strength of the enemy, were not at the command of the observers and reporters on the Jewish side (comp. above on the passages in question). The necessity of a merely ideal and approximate conception of these numbers is evident, if we compare the statements, resting on actual numbering, of the strength of the men-at-arms in the several tribes in the genealogical summaries (1 Chron. v.-vii.). The smallest of the numbers there named (for example, 44,760, 87,000, 22,034, 20,200, 17,200, 26,000) are round. It is the same with the numbers referring to the warriors from the several tribes at the elevation of David to the throne in 1 Chron. xii.; comp. the remarks on this in p. 120 f.

#### d. JEHOSEPHAT: THE PROPHETS MICHAH SON OF IMLAH AND JEHU SON OF HANANI. — CH. XVII.-XX.

##### a. *Jehoshaphat's Measures for the External and Internal Defence of his Kingdom:* ch. xvii. 1-9.

CH. XVII. 1. And Jehoshaphat his son reigned in his stead, and strengthened himself 2 against Israel. And he placed forces in all the fenced cities of Judah, and placed garrisons in the land of Judah, and in the cities of Ephraim, which

3 Asa his father had taken. And the LORD was with Jehoshaphat ; for he walked in the former ways of his father David, and sought not unto Baalim.  
 4 But sought to the LORD God of his father, and walked in His commandments, and not after the doing of Israel. And the LORD stablished the kingdom in his hand ; and all Judah brought presents to Jehoshaphat ; and he had riches and honour in abundance. And his heart was lifted up in the ways of the LORD ; and, moreover, he took away the high places and Asherim out of Judah. And in the third year of his reign he sent his princes, Benhail,<sup>1</sup> and Obadiah, and Zechariah, and Nethaneel, and Michaiah, to teach in the cities of Judah. And with them the Levites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth,<sup>2</sup> and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites ; and with them Elishama and Jehoram, priests. And they taught in Judah, and had with them the book of the law of the LORD, and went round all the cities of Judah, and taught among the people.

*A. The Effects of these Measures: Jehoshaphat's increasing Power: vers. 10-19.*

10 And the fear of the LORD fell upon all the kingdoms of the lands that were around Judah, and they warred not with Jehoshaphat. And some of the Philistines brought Jehoshaphat presents, and silver in abundance ; the Arabs also brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats. And Jehoshaphat became ever greater to the highest degree ; and he built in Judah castles and cities with stores. And he had much store in the cities of Judah : and men of war, mighty men of valour, in Jerusalem. And this was the muster of them after their father-houses : of Judah, the captains of thousands : Adnah the chief, and with him mighty men of valour three hundred thousand. And at his hand Jehohanan the chief, and with him two hundred and eighty thousand. And at his hand Amasiah son of Zichri, who willingly offered himself unto the LORD ; and with him two hundred thousand mighty men of valour. And of Benjamin : Eliada, a mighty man of valour, and with him, armed with bow and shield, two hundred thousand. And at his hand Jehozabad, and with him a hundred and eighty thousand equipped for the war. These were they who ministered to the king, besides those whom the king had placed in the fenced cities in all Judah.

*γ. Jehoshaphat's Affinity with Ahab, and the War against Ramoth-gilead: ch. xviii.*

CH. XVIII. 1. And Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab. And in the course of years he went down to Ahab to Samaria : and Ahab killed for him, and the people that were with him, sheep and oxen in abundance ; and he persuaded him to go up with him to Ramoth-gilead. And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead ? And he said to him, I am as thou, and my people as thy people ; and we will be with thee in the war. And Jehoshaphat said unto the king of Israel, Ask now this day the word of the LORD. And the king of Israel gathered the prophets, four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear ? And they said, Go up ; and God will give it into the hand of the king. And Jehoshaphat said, Is there not here a prophet of the LORD besides, that we may ask of him ? And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may inquire of the LORD ; but I hate him, because he never prophesied good to me, but always evil : that is Michah son of Imlah : and Jehoshaphat said, Let not the king say so.  
 8 And the king of Israel called a chamberlain, and said, Fetch quickly Michah<sup>3</sup> son of Imlah. And the king of Israel, and Jehoshaphat king of Judah, sat each on his throne, clothed in robes, and they sat in a floor at the

entrance of the gate of Samaria; and all the prophets prophesied before them.  
 10 And Zedekiah son of Chenaanah made him iron horns, and said, 'Thus saith  
 11 the LORD, With these thou shalt push Syria, until they are consumed. And  
 all the prophets prophesied so, and said, Go up to Ramoth-gilead, and prosper;  
 and the Lord shall deliver it into the hand of the king.

12 And the messenger that went to call Michah spake to him, saying, Behold,  
 the words of the prophets are with one mouth good for the king: let now thy  
 13 word then be as one of them, and speak thou good. And Michah said, As  
 14 the Lord liveth, what my God saith, that will I speak. And he came to the  
 king; and the king said unto him, Michah, Shall we go to Ramoth-gilead to  
 battle, or shall I forbear? And he said, Go ye up, and prosper, and they  
 15 shall be delivered into your hand. And the king said to him, How many  
 times shall I adjure thee, that thou speak nothing to me but truth in the  
 16 name of the LORD? And he said, I saw all Israel scattered upon the moun-  
 tains, as sheep that have no shepherd: and the LORD said, These have no  
 17 master; let them return every man to his house in peace. And the king of  
 Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy  
 good to me, but evil?

18 And he said, Therefore hear ye the word of the LORD; I saw the LORD  
 sitting upon His throne, and all the host of heaven standing on His right  
 19 hand and on His left. And the LORD said, Who shall entice Ahab king of  
 Israel, that he may go up and fall at Ramoth-gilead? And one said 'this,  
 20 and another said that. And the spirit came forth, and stood before the LORD,  
 21 and said, I will entice him: and the LORD said unto him, Wherewith? And  
 he said, I will go forth, and be a lying spirit in the mouth of all his prophets:  
 and He said, Thou shalt entice, and shalt also prevail: go forth, and do so.  
 22 And now, behold, the LORD hath put a lying spirit in the mouth of these thy  
 23 prophets, and the LORD hath spoken evil against thee. And Zedekiah son of  
 Chenaanah drew near, and smote Michah on the cheek, and said, Which way  
 24 went the Spirit of the LORD from me to speak with thee? And Michah said,  
 Behold, thou shalt see on that day when thou goest from chamber to chamber  
 25 to hide thyself. And the king of Israel said, Take ye Michah, and carry him  
 26 back to Amon the governor of the city, and to Joash the king's son. And say  
 ye, Thus saith the king, Put him in the prison, and let him eat bread of trouble,  
 27 and water of trouble, until I return in peace. And Michah said, If thou  
 return at all in peace, the LORD hath not spoken by me: and he said, Hear,  
 all ye people.

28 And the king of Israel, and Jehoshaphat king of Judah, went up to  
 29 Ramoth-gilead. And the king of Israel said to Jehoshaphat, Disguised I will  
 go into the battle; but thou put on thy robes: and the king of Israel dis-  
 30 guised himself, and they went into the battle. And the king of Syria had  
 commanded the captains of his chariots, saying, Fight ye not with small or  
 31 great, but only with the king of Israel. And it came to pass, when the  
 captains of the chariots saw Jehoshaphat, that they said, This is the king of  
 Israel; and they compassed about him to fight; and Jehoshaphat cried out,  
 32 and the LORD helped him, and God turned them away from him. And it  
 came to pass, when the captains of the chariots saw that it was not the king  
 33 of Israel, that they turned from after him. And a man drew a bow in his  
 simplicity, and smote the king of Israel between the joints of the harness:  
 and he said to the charioteer, Turn thy hand,<sup>a</sup> and carry me out of the host;  
 34 for I am wounded. And the battle went up in that day, and the king of  
 Israel was standing in the chariot against Syria until the evening; and he  
 died at the time of the sun setting.

<sup>a</sup> Judgment of Jehu the Prophet on the Covenant of Jehoshaphat with Ahab: ch. xix. 1-2.

CH. XIX. 1. And Jehoshaphat king of Judah returned home in peace to Jerusalem.

2 And Jehu son of Hanani the seer went out to meet him, and said to king  
 Jehoshaphat, Must we help the wicked, and shouldst thou love them that

3 hate the LORD? and for this is wrath upon thee from the LORD. Yet good things are found with thee; for thou hast destroyed the Asherim out of the land, and thou hast directed thy heart to seek God.

*4. Jehoshaphat's further Reforms of Worship and Law: vers. 4-11.*

4 And Jehoshaphat dwelt at Jerusalem: and he went out again among the people, from Beersheba to mount Ephraim, and brought them back to the  
5 LORD God of their fathers. And he appointed judges in the land, in all the  
6 fenced cities of Judah, city by city. And said to the judges: See what ye do; for ye judge not for man, but for the LORD; and He is with you in judg-  
7 ment. And now let the fear of the LORD be upon you; take heed and do ye; for with the LORD our God is neither iniquity, nor respect of persons,  
8 nor taking of gift.—And also in Jerusalem Jehoshaphat appointed of the Levites and priests, and of the chief of the fathers of Israel, for the judgment  
9 of the LORD, and for pleading; and they returned to Jerusalem. And he commanded them, saying, Thus shall ye do in the fear of the LORD, with  
10 truth and a perfect heart. And in<sup>e</sup> every plea that cometh before you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall advise them, that they trespass not against the LORD, so that wrath come upon you and your  
11 brethren: thus shall ye do, and not trespass.<sup>7</sup> And, behold, Amariah the chief priest is over you for every matter of the LORD; and Zebadiah son of Ishmael, the ruler of the house of Judah, for every matter of the king; and the Levites are officers before you: take courage, and do ye, and the LORD will be with the good.

*5. Jehoshaphat's Victory over the Moabites, Ammonites, and other Nations of the East: ch. xx. 1-30.*

CH. XX. 1. And it came to pass after this, that the sons of Moab and the sons of Ammon, and with them of the Meunites,<sup>a</sup> came against Jehoshaphat to battle.  
2 And they came and told Jehoshaphat, saying, There cometh against thee a great multitude from beyond the sea, from Syria; and, behold, they are at  
3 Hazezon-tamar, that is Engedi. And Jehoshaphat was afraid,<sup>b</sup> and set his  
4 face to seek the LORD, and proclaimed a fast over all Judah. And the Jews assembled to seek the LORD: even from all the cities of Judah came they to seek  
5 the LORD. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court. And said, LORD God of our fathers, art not Thou God in heaven, and ruler over all the kingdoms of the nations? and in thy hand are strength and might, and none is with Thee  
7 to withstand Thee. Hast not Thou, our God, driven out the inhabitants of this land before Thy people Israel, and given it to the seed of Abraham Thy  
8 friend for ever? And they dwelt therein, and built Thee a sanctuary therein  
9 for Thy name, saying: If evil come upon us, sword, judgment, or pestilence or famine, we shall stand before this house, and before Thee—for Thy name is in this house—and shall cry unto Thee out of our affliction: then Thou wilt  
10 hear and help. And now, behold, the sons of Ammon, and Moab, and mount Seir, whom thou wouldst not let Israel invade, when they came out of the  
11 land of Egypt, but they departed from them, and destroyed them not. And, behold, they requite us by coming to cast us out of Thy possession which  
12 Thou hast given us. Our God, wilt Thou not judge them? for in us is no might against this great multitude that cometh against us; and we know not  
13 what we shall do: but our eyes are upon Thee. And all Judah stood before the LORD, and their little ones, their wives, and their sons.  
14 And upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite of the sons of Asaph, came the Spirit  
15 of the LORD in the midst of the congregation. And he said, Attend ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat; Thus

saith the LORD unto you, Be not afraid nor dismayed before this great multitude; for the battle is not yours, but God's. To-morrow go ye down against them: behold, they go up by the hill of Haziz; and ye shall find them at the end of the valley, before the wilderness of Jeruel. Ye shall not have to fight here: step forth, stand ye, and see the help of the LORD who is with you, O Judah and Jerusalem: fear ye not, nor be dismayed; to-morrow go out against them, and the LORD will be with you. And Jehoshaphat bowed his face to the ground; and all Judah and the inhabitants of Jerusalem fell before the LORD, to worship the LORD. And the Levites of the sons of Kohath, and of the Korhites, stood up to praise the LORD God of Israel with an exceeding loud voice.

And they rose early in the morning, and went forth into the wilderness of Tekoa; and as they went forth, Jehoshaphat stood up and said, Hear ye me, Judah and the inhabitants of Jerusalem: Believe in the LORD your God, and ye shall be established; believe in His prophets, and ye shall prosper. And he advised the people, and appointed men singing unto the LORD, and praising in holy beauty, when they go out before the armed men, and saying, Give thanks to the LORD; for His mercy endureth for ever. And at the time when they began with song and praise, the Lord set an ambush against the sons of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. And the sons of Ammon and Moab stood up against the inhabitants of mount Seir, to cut off and destroy them; and when they had ended with the inhabitants of Seir, they helped to destroy one another.

And Judah came to the watch-tower in the wilderness, and looked to the multitude; and, behold, they lay as corpses on the earth, and none escaped. And Jehoshaphat and his people came to take their spoil, and they found with them in abundance, goods and corpses,<sup>10</sup> and costly vessels; and they stripped off for themselves more than they could carry; and they were three days taking the spoil, for it was great. And on the fourth day they assembled in the valley of blessing; for there they blessed the LORD: therefore they called the name of the place the valley of blessing unto this day. And they returned, every man of Judah and Jerusalem, and Jehoshaphat at their head, to return to Jerusalem with gladness; for the LORD had made them glad over their enemies. And they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the LORD. And the fear of God was upon all the kingdoms of the countries when they heard that the LORD fought against the enemies of Israel. And the realm of Jehoshaphat was quiet; for his God gave him rest round about.

*n. End of the Reign of Jehoshaphat: vers. 31-37.*

And Jehoshaphat reigned over Judah: he was thirty and five years old when he became king, and he reigned twenty and five years in Jerusalem and his mother's name was Azubah, daughter of Shilhi. And he walked in the way of his father Asa, and departed not from it, so that he did that which was right in the sight of the LORD. Only the high places were not taken away, and the people had not yet directed their heart to the God of their fathers.

And the rest of the acts of Jehoshaphat, first and last, behold, they are written in the words of Jehu son of Hanani, which are inserted in the book of the kings of Israel.

And afterwards Jehoshaphat king of Judah allied himself with Ahaziah king of Israel: he was wicked in his doing. And he allied himself with him, to make ships to go to Tarshish: and they made ships in Ezion-geber. And Eliezer, son of Dodavah<sup>11</sup> of Maresah, prophesied against Jehoshaphat, saying, Because thou hast allied thyself with Ahaziah, the LORD hath broken thy work: and the ships were wrecked, and were not able to go to Tarshish.

<sup>1</sup> For בְּחִיל the S-pt. (and Syr.) appears to have read בְּנִי חִיל; for they translate appellatively, *abie* שֶׁבִּדְרָא. But the word is certainly a proper name; comp. בְּרָחֶסֶד, 1 Kings iv. 10, and similar names.

<sup>2</sup> The *Kethib* שְׁמֵרִימוֹת is a mere mistake for שְׁמֵרִמוֹת, the *Keri*.

<sup>3</sup> *Kethib*: מִיכָהוּ. *Keri*: מִיכָהוּ.

<sup>4</sup> The redundant אִמֶּר after וַיֹּאמֶר is perhaps inserted by a mistake of the transcriber, and therefore, according to 1 Kings xxii. 20, to be erased.

<sup>5</sup> *Kethib*: יִדְדֵי. *Keri*: יִדְדֵי.

<sup>6</sup> וְ before בְּלִרְיָב is wanting in the Sept. and Vulg., but if taken explicatively it involves no difficulty.

<sup>7</sup> *Kethib*: תִּאֲשֵׁמוּ. *Keri*: תִּאֲשֵׁמוּ.

<sup>8</sup> Instead of מִהֶעֱפוֹנִים is undoubtedly to be read מִהֶעֱפוֹנִים, as the *ix* מִהֶעֱפוֹנִים of the Sept.: haws.

<sup>9</sup> *Kethib*: וַיִּרָא. *Keri*: וַיִּרָא.

<sup>10</sup> Instead of בְּנִרְיָב, four mss. in Kennic. and three in de Rossi, likewise some old editions (Complut., Brix., Bomberg. a. 1518, 21, Münst.), read בְּנִרְיָב; so also the Vulg. (*vestes*), and apparently also the Sept., as well as several recent expositors, Dath. Berth., and Kamph.

<sup>11</sup> For הִדְרִיָּה the Sept. has *Hodaviah*, after which Berth., without sufficient reason, would write הִדְרִיָּה. Comp. rather such names as Hodaviah, Joshaviah.

#### EXEGETICAL.

Besides the report in ch. xviii. of the unsuccessful campaign of Jehoshaphat and Ahab against Ramoth-gilead, agreeing almost literally with 1 Kings xxii. 2-35 and the closing section ch. xx. 30-37, which coincides partly in matter and partly in form with 1 Kings xxii. 41-51, the Chronist presents in this enlarged history of the reign of Jehoshaphat only original matter, serving to supplement the books of Kings, and that on the basis of those "words" or records of Jehu ben Hanani, which he himself names as his source in ch. xx. 34.

1. Jehoshaphat's Measures for the Internal and External Defence of the Kingdom: ch. xvii. 1-9.—*Strengthened himself against Israel*, endeavoured to defend and secure himself against attack on the side of Israel (comp. i. 1). This was obviously in the first part of his reign, before he formed affinity with Ahab (xviii. 1), and so long as the recollection of Baasha's attack on his predecessor Asa operated.—Ver. 2. *Placed garrisons in the land*; נִצְיָבִים, military posts, as 1 Chron. xi. 16. On *h*, comp. 2 Chron. xv. 8.—Ver. 3. *For he walked in the former ways of his father David*, not in the later ways of David, which were characterized by his crimes regarding Uriah and Bathsheba, by the foolish step of numbering the people, etc.—*Sought not unto Baalim*.

here and in the following verse is *nota accusativi*, after the later usage. The Baalim (comp. Judg. ii. 11) comprise all kinds of idolatry, even that finer kind, consisting in the worship of Jehovah under certain animal forms, which is designated in the following verse as the "doing of Israel" that was avoided by Jehoshaphat.—Ver. 5. *And the Lord established the kingdom in his hand*; comp. 2 Kings xiv. 5. On the following מִנְחָה, "gift" (= נְדָבוֹת, Ps. cx. 3), comp. ver. 11, where the term denotes the tribute of a subject people. On "riches and honour in abundance," see xviii. 1, also 1 Chron. xxix. 28; 2 Chron. i. 12.—Ver. 6 ff. The Internal Defence of the King-

dom by the Extirpation of Idolatry and the Instruction of the People in the Law.—*And his heart was lifted up in the ways of the Lord*, showed a heightened courage to proceed in a godly walk; בָּנָה לֵב here, otherwise than in xxvi. 16, xxxii. 25, etc., not in the bad sense of an ungodly pride, but *sensu bono*. The following "and moreover" (וְעוֹד) points back to ver. 3.

For the "high places" and Asherim, comp. on xiv. 2.—Ver. 7. *And in the third year of his reign*; according to Hitzig's not improbable conjecture (*Geschichte*, pp. 9 ff., 198 f.), a jubilee year, and indeed the year 912 B.C. The five princes, nine Levites, and two priests named in the following verse are otherwise unknown.—Ver. 9. *And they taught in Judah*, on the basis of the presently named "book of the law of the Lord," the religious and civil enactments of which, on the occasion of this solemn ecclesiastical visitation of Jehoshaphat (Starke and other ancients), were brought to the recollection and impressed anew on the attention of the Jews. This mention of the book of the law under Jehoshaphat, almost 300 years before Josiah's renewed inculcation and vindication of its authority, is of no small apologetic importance. It shows that, if not the whole Pentateuch in its present form, yet a work already approaching to its present compass, was already extant in the tenth century B.C. (comp. also on xv. 13). And indeed the concrete, detailed, and definite nature of the present notice leaves no doubt of this, that not merely the Chronist living after the exile, but his much older voucher, contemporary with the recorded fact (probably Jehu ben Hanani), bears this testimony to the existence of the Torah at so early a date.

2. The Effects of these Measures: Jehoshaphat's increasing Power: vers. 10-19.—*And the fear of the Lord fell upon all the kingdoms of the lands* (almost literally so, xx. 29; comp. also xiv. 13, xii. 8, etc.). Rightly Rambach observes: *Erat hoc premium pietatis Jonaphati, quod vicini anteaque potentes hostes non auderent adversus ipsum facere*. On the contrary, Berth. perverts

the theocratic causal nexus set forth clearly enough by the writer, when he remarks on this passage: "Jehoshaphat had time to attend to the instruction of his people, because the neighbouring nations did not then venture to make war on Judah."—Ver. 11. *And some of the Philistines*

brought. *יְהוֹשָפָט* is subject (with partitive

מן).—*And silver in abundance*, literally, "and silver a load"; comp. xx. 25. Falsely the Vulg., which assigns to the term *כֶּסֶף*, "load,"

the meaning "tribute" (*vectigal*).—*The Arabs also* (*עַרְבִים* = *עַרְבָאִים*; see xxi. 16, xxii. 1), the

Beduin tribes of north-western Arabia, perhaps those whom Asa had subdued by the victory over Zerah (comp. xiv. 14.).—Ver. 12. *And Jehoshaphat became ever greater*. The construction

according to Ew. § 280, *בְּעֶרְכָּהּ*, as in

xvi. 12.—*And he built in Judah castles*. *בְּיָרֵיחוֹ*,

plur. of *בְּיָרֵיחַ* (= *בֵּירָח*), a Syrian form occurring only here and xxvii. 4. "Cities with stores," as viii. 4.—Ver. 13. *And he had much store*. So rightly Luther, Starke, Keil, Kamph., etc. Of the same signification is *מְלֹאכָה*, Ex. xxii. 7-10.

Otherwise (Vulg. *opera magna*, Clericus, Berth., Neteler, etc.): "much labour, great preparations," to which, however, *b* does not suit; comp. also xi. 11.—Ver. 14. *And this was the muster of them*, the result of the muster, or also their "order"; comp. 1 Chron. xiv. 49.—*Of Judah, the captains of thousands*, leaders, field-marshal. The following statement of the three Jewish divisions of the army under Adnah, Jehohanan, and Amasiah, and of the two divisions of Benjamin under Eliada and Jehozabad (vera. 15-18), is certainly historical, if we only mark the concrete form, bearing the stamp of direct historical truth, of the notice concerning Amasiah: "who willingly offered himself unto the Lord," and also the circumstance that the kind of armour worn by the Benjamites agrees with earlier statements (comp. 1 Chron. viii. 40; 2 Chron. xiv. 7). But the exceedingly high numbers, which give for Judah alone 780,000, for Benjamin 380,000, and thus for both tribes together the total of 1,160,000 warriors, form no inconsiderable difficulty; comp. the Evangelical and Ethical Reflections.—Ver. 19. *These were they who ministered to the king*. *אֵלֶּה*, "these,"

refers to the five generals or commanders, not to the thousands of warriors. Likewise the following clause: "whom the king had placed in the fenced cities in all Judah," refers to other officers besides those five, not to other troops besides those already enumerated.

3. Jehoshaphat's Affinity with Ahab: the Campaign against Ramoth-gilead: ch. xviii. Comp. 1 Kings xxii. 2-35, and Bähr on this passage. Here are only the statements peculiar to the Chronist to be expounded.—*And Jehoshaphat . . . joined affinity with Ahab*, in this way, that he gave his son Joram in marriage to Athaliah, daughter of Ahab and Jezebel; see xxi.

6. This affinity, which occasioned the subsequent visit of Jehoshaphat to Ahab, and the participation in his unfortunate campaign, is here clearly mentioned as something mischievous, attended with destructive effects, as the first link of a chain of misfortunes (comp. xix. 2); the *וְ* before *יָרַח* has accordingly, as it were, an ad-

versative force, and the verse expresses this thought: "Although Jehoshaphat had riches and honour in abundance, yet he was so foolish as to make affinity with Ahab." Comp. 8. Schmidt, *Josaphatus, cetera dives et gloriosus, infelicem adfinitatem cum Achabo, rege Israelitarum, contrahit*, etc. See, for the rest, Evangelical and Ethical Reflections.—Ver. 2. *And in the course of years*, nine years, as the comparison of 1 Kings xxii. 2, 41 with 2 Kings viii. 26 shows; the affinity of Jehoshaphat with Ahab by the marriage of Joram and Athaliah must, according to these passages, have fallen in the eighth, and the death of Ahab, in the campaign against Ramoth, in the seventeenth, year of Jehoshaphat's reign.—*And he persuaded him*, partly by the great banquets and hospitalities which he prepared in his honour (comp. *הָסִית*, "entice,

tempt," in such places as Judg. i. 14; Job ii. 8; Deut. xi. 7, etc.). In 1 Kings xxii. 3, instead of this persuasive influence on Jehoshaphat, is set forth rather the political motive of Ahab to begin the war against the Syrians in Ramoth-gilead; our author is silent on this, because on principle he does not wish to recount anything of the deeds or enterprises of the northern king.—Ver. 5. *Gathered the prophets, four hundred men*. 1 Kings: "about 400 men," which is the more correct, as the number is obviously a round one.—*Shall we go*; in 1 Kings: "Shall I go," in harmony with the following *וְאִם אֶחָד*, "or

shall I forbear." Inversely in 1 Kings (ver. 14) both verbs are plural.—Ver. 7. *Prophesied . . . always evil*, literally, all his days (*בְּלִי יָמָיו*), a phrase emphasizing the opposition, which is wanting in 1 Kings.—Ver. 9. *And they sat in a floor*. The *וַיֵּשְׁבִים*, superfluous on account of the preceding *וַיֵּשְׁבִים*, is wanting in 1 Kings.—

Ver. 14. *And they shall be delivered into your hand*. Instead of this very definite prediction (which is certainly ironical), the parallel text in 1 Kings has, more indefinitely: "And the Lord shall deliver it into the king's hand."—Ver. 19. See the Crit. Notes.—Ver. 23. *Which way went the Spirit of the Lord from me?* Instead of this circumstantial *וְהָיָה הָרוּחַ הַיְיָ* (comp. 1 Kings xiii.

1; 2 Kings iii. 8), 1 Kings xxii. 24 has the simpler and shorter *וְהָיָה הָרוּחַ*.—Ver. 26. *Let him*

*eat bread of trouble, and water of trouble*. Possible is also the translation proposed by Kamph. with reference to Ps. lx. 5: "Let him eat as bread of trouble," etc.—Ver. 30. *And the king of Syria had commanded the captains of his chariots*. In 1 Kings the number of these captains (thirty-two) is also given, by reference

<sup>1</sup> There also concern *g* Hitzig's hypothesis (founded on 2 Kings viii. 26 and 2 Chron. xxii. 2), that Athaliah was not the daughter, but the sister, of Ahab.



to the earlier war, 1 Kings xx. 24.—Ver. 31. *And the Lord helped him, and God turned them away from him.* This religious reflective remark is wanting in 1 Kings xxii. 32, but is by no means a hindrance to the connection, as Berth. thinks, but rather a very reasonable enunciation of that which, to the writer, necessarily formed the point and force of the whole narrative.—Ver. 34. *And the king of Israel was standing in the chariot.* Instead of the partic. *Hiph.* מַעֲמִיד.

"holding himself upright," 1 Kings xxii. 35 has, less distinctly, the *Hoph.* מַעֲמִיד, "held upright." The close of the whole narrative, containing accounts of the return of the defeated army, and the more particular circumstances of the death of Ahab (1 Kings xxii. 36–39), is omitted by our author, because it belongs properly to a history of the northern kingdom.

4. The Prophet Jehu's Judgment on the Covenant with Ahab: ch. xix. 1–3.—*And Jehoshaphat . . . returned home in peace to Jerusalem*, so that the prophecy of Michah (xviii. 16) was fulfilled in him.—Ver. 2. *And Jehu the son of Hanani . . . went out to meet him:* the same prophet who, 1 Kings xvi. 1, had acted under Baasha in the northern kingdom; perhaps a son of that Hanani whom Asa in wrath had ordered into prison (xvi. 7 ff.).—*Must we help the wicked, and shouldst thou love them that hate the Lord?* The construction is as in 1 Chron. v. 1, ix. 25 (לִי with the *inf.*). It is to be supposed that the words are spoken in earnest indignation, but they turn with their displeasure rather against the idolatrous tyrant Ahab than against Jehoshaphat, who only for a season walked by his side.—*And for this is wrath upon thee from the Lord;* comp. 1 Chron. xxvii. 24, and with קָצָה מִלְּפָנֵי יְהוָה the simpler

קָצָה יְהוָה, 2 Chron. xxxii. 26. The words point prophetically to the soon after occurring dangerous invasion of the Ammonites, Moabites, and Meunites, and also to the unfortunate sea-voyage from Ezion-geber, ch. xx.—Ver. 3. *Yet good things are found with thee, things worthy of praise;* comp. xii. 12; 1 Kings xiv. 13. For *b* (where the fem. הָאֲשֵׁרִית appears instead of the usual plur. masc.), comp. xvii. 4 f., xii. 14.

5. Jehoshaphat's further Reforms of Worship and Law: vers. 4–11.—*And he went out again among the people*, literally, "and he turned and went." Reference is made to the former going out, xvii. 7 ff. The following statement of the south and north boundary of the kingdom of Judah: "from Beersheba to Mount Ephraim," is copied after the similar formula: "from Dan to Beersheba," which refers to the whole land of Israel; comp. Judg. xx. 1; 2 Sam. iii. 10, xvii. 11; 1 Kings v. 5.—*And brought them back to the Lord, "made them return";* comp. xxiv. 19.—Ver. 5. *City by city*, or "in every city" (לְעִיר); comp. 1 Chron. xxvi. 29), according to the legal precept, Deut. xvi. 18.—Ver. 6. *Not for man, but for the Lord*, in God's name, and according to His holy will, as οὐκ ἕνεκα ἀνθρώπου, Rom. xliii. 4; comp. also Prov. xvi. 11.—*And he is with you in the judgment*, in the judicial decision,

in passing sentence; comp. Deut. xvii. 9, also ch. i. 17; Ex. xxi. 6, xxii. 7, etc. The supplying of יְהוָה as subject to וְעִמָּכֶם is indispensable,

as the failure of all attempts to explain it without this supplement, for example, that of the Vulg. (*et quodcunque judicaveritis, in vos redundabit*), shows.—Ver. 7. *And now let the fear of the Lord be upon you in a preserving way*, that ye may beware of judging unjustly. For the phrase, comp. xvii. 10.—*Take heed, and do ye, do it in a heedful, conscientious way*, *cum diligentia cuncta facite* (Vulg.). On the following words, comp. Deut. x. 17, xvi. 19; Ps. lxxxix. 7; Acts x. 34.—Vers. 8–11. The Supreme Tribunal instituted by Jehoshaphat in Jerusalem,—an institution resting on Ex. xviii. 19, 26, Deut. xvii. 8–13; comp. Keil, *Bibl. Archæol.* ii. 250 ff.—*And also in Jerusalem*, not merely in the various fenced cities (ver. 5), where judges of inferior instance were appointed. That besides Levites and priests, laymen, "of the chiefs of the fathers of Israel," tribe-chiefs out of the rest of the people, are named as appointed by Jehoshaphat to be judges, involves no contradiction of 1 Chron. xxiii. 4, xvi. 29, according to which David had appointed 6000 Levites as "judges and officers" (שֹׁטְרִים); for that these Levites should exclusively administer the law was not there asserted.—*For the judgment of the Lord, and for plead-*

*ing.* Synonymous with לְשֹׁפֵט יְהוָה stands, ver. 11, לְכָל דְּבַר יְהוָה, "for every matter of the Lord"; and synonymous with לְיָרֵב that passage gives לְכָל דְּבַר הַמֶּלֶךְ, "for every matter of the king or the state"; so that the sense of the whole is: "for all matters relating to religion or polity." As examples of the former, Berth. well adduces disputes concerning the release of the first-born, dues to the temple, the clean and the unclean, etc.—*And they returned to Jerusalem;* Jehoshaphat and the commission accompanying him returned from their journey through the country and the fenced cities of Judah to Jerusalem; comp. ver. 4. As this statement would have been more suitable before ver. 8, and as any reference of it to others than Jehoshaphat and his companions (for example, to the Levites, priests, and chiefs nominated for the new supreme court, as Rambach, Starke, and others think) is inadmissible, the change proposed by Kamph. of וַיֵּשְׁבוּ into וַיֵּשְׁבוּ, "and they dwelt in Jerusalem" (the supreme judges just nominated), appears not inappropriate.—Ver. 9. *Thus shall ye do*, as is fully stated in ver. 10. On בְּלֵב טָהוֹר, "with undivided heart," comp. xv. 17, xvi. 9; 1 Kings viii. 61.—Ver. 10. *And in every plea.* כָּל-יָרֵב stands before as *cas. absol.*; the י before is ex-

planative; comp. Crit. Note. As "brethren who dwell in their cities" those are designated who bring appeals from the country or the smaller cities of Judah and Benjamin before the supreme court at Jerusalem, and demand its higher decision; comp. Deut. xvii. 8.—*Between blood and blood*, in criminal cases which involve murder and homicide (comp. Ex. xxi. 12 ff.). The fol-

lowing phrase: "between law and commandment, statutes and judgments," applies to a dispute concerning the import or application of certain laws, or a doubt according to what legal enactment the case in point is to be decided (comp. Dent. xvii. 8).—*Ye shall advise them*, by imparting instruction concerning the decisions of the law, admonish (הוֹדִיעוּ), as in Ex. xviii. 20; Eccles.

xii. 12), that they may not err by the theoretical or practical abuse of the law, and thereby bring guilt (אָשָׁם) upon the whole people.—Ver. 11.

*And, behold, Amariah the chief priest*, scarcely different from the fifth high priest after Zadok, mentioned 1 Chron. v. 37 (see on the passage). The "ruler of the house of Judah," Zebadiah son of Ishmael, is not otherwise known.—*And the Levites are officers before you*, לְשֹׁמְרִים, as in

1 Chron. xxiii. 4, xxvi. 29.—*The Lord will be with the good*; יְהוָה is here a future, scarcely an

optative: "the Lord be with the good." Comp. besides, xx. 17. The good are the judges who discharge their office fitly and well.

6. Jehoshaphat's Victory over the Moabites, Ammonites, and Meunites: ch. xx. 1-30.—*And it came to pass after this*, after the events related in xviii. 19, which fall perhaps six or seven years before the death of Jehoshaphat, and of which the death of Ahab almost certainly falls in the year 897 B.C. A still more exact date for the present war results from the monument of victory of the Moabitish King Mesha, discovered three years ago, which must have been erected very soon after Ahab's death, and shortly before the outbreak of the present war, and therefore about 896 B.C. See Schlottmann, "Der Moabiterkönig Mesa," *Stud. u. Krit.* 1871, p. 587 ff., especially p. 610 ff.; and comp. beneath, Evangelical and Ethical Reflections, No. 4.—*And with them of the Meunites*, מְהֻנִּים can scarcely mean, as many

of the ancients, and even Hengst. (*Gesch. d. Reiches Gottes*. ii. 2, 211), think, nations beyond the Ammonites; for even if כֵּן, according to

1 Sam. xx. 22, 37, could have the sense "beyond or remote from," yet vers. 10 and 22 f. point distinctly to a people inhabiting mount Seir. Accordingly we must read, as in *les Mousiers* of the Sept. indicates (comp. 1 Chron. iv. 41), rather מְהַמְעִיזִים, and think of the Meunites (Meinites, 1 Chron. iv. 41, *Kethib*) inhabiting the city Maon (מֶעוֹן) near Petra as their capital.

If in the following verse (with Calmet, Keil, and others) מְהַמְעִיזִים were read instead of the difficult

מְהַמְעִיזִים, every scruple against this assumption (proposed by Hiller, *Onomast.* p. 285, and supported by nearly all the moderns) must vanish. But even without this further emendation, it possesses a high degree of probability; for, according to Josephus, *Antiq.* ix. 1. 2, they were Arabs, and probably inhabitants of Arabia Petraea, who, in alliance with the Ammonites and Moabites, undertook the expedition against Jehoshaphat; and in xxvi. 7 Meunites are named along with Philistines and Arabs as a southern tribe subdued in war by Uzziah.—Ver. 2. *From beyond the sea, from Syria*. For מִן הַיָּם must appar-

ently be read מִן הַיָּם, "from Edom or Idumæa";

for only this determination of the starting-point agrees with לְיָם, "beyond the sea" (the

Dead Sea); and the Syr. seems to have read מִן הַיָּם, while the remaining old versions certainly

confirm the Masoretic text. If we adhere to it, "Aram" or Syria must at all events be taken in a very wide sense (= North Arabia); comp. Hengst. as quoted.—*And, behold, they are at Hazazon-tamar, that is Engedi* (comp. Gen. xiv. 7; Josh. xv. 62; Song i. 14; Robinson, *Pal.* ii. 439 f.), where Ain Jidy now lies, at the middle of the west shore of the Dead Sea, about fifteen hours from Jerusalem. The army of the allied foes had, it appears, reached this place through a marsh surrounding the south end of the Dead Sea, or by crossing the south ford of this sea (between the eastern peninsula Lisan and the opposite point of the west shore, not far from the valley Engedi; comp. Hoffmann, *Blicke in die früheste Gesch. des Gelobten Landes*, ii. 28 f.).—Vers. 3-13. Jehoshaphat and the People seek the Help of the Lord.—*And Jehoshaphat . . . set his face, מִן הַיָּם בְּנֶתן פָּנָיו*; comp. Jer. xlii. 15;

Dan. ix. 3. On the "proclaiming of a fast over all Judah," comp. Judg. xx. 26; 1 Sam. vii. 6; Joel ii. 15.—Ver. 5. *Before the new court*, the outer or great court (see iv. 9), that might have been built or repaired in Asa's or Jehoshaphat's time, and therefore is here called new. The place before this court, from which Jehoshaphat offered his prayer, was perhaps at the entrance of the inner or priest's court.—Ver. 6. *Lord God of our fathers*. Jehoshaphat thus addresses God, to remind him of his former benefits to his people, to which is then annexed a reference to his absolute omnipotence; comp. Ps. cxv. 3, and on "None is with Thee, to withstand Thee," Ps. xciv. 16; 1 Chron. xxix. 12; 2 Chron. xiv. 10, and like passages.—Ver. 7. Comp. Ex. xxiii. 20 ff.; Josh. xxiii. 9, xxiv. 12; also Gen. xiii. 15 f., xv. 18.—Ver. 9. *If evil come upon us, sword, judgment* (שֵׁפָט only here in this sense),

or pestilence, etc. The cases enumerated in Solomon's prayer at the dedication of the temple (vi. 22-39) are here summarily recapitulated.—Ver. 10. *The sons of Ammon and Moab . . . whom Thou wouldst not let Israel invade*, from whom our ancestors in the time of Moses and Joshua peacefully withdrew, without attacking them; comp. Num. x. 14 ff.; Deut. ii. 4, 9, 19, 29; Judg. xi. 17 f.—Ver. 11. *And behold* = "yea, behold."—*Possession which Thou hast given us*, "made us possess," הוֹרִישָׁנוּ, as in Judg.

xi. 24; Ezra ix. 12.—Ver. 12. *For in us is no might against this great multitude*, "before, in the face of this great multitude"; comp. xiv. 9, etc. For the following expression of confidence: "our eyes are upon Thee," comp. Ps. xxv. 15, cxxiii. 2, cxli. 8. On ver. 13 ("and their little ones"), comp. Jon. iii. 5.—Vers. 14-17. God's Answer by the Prophet Jahaziel.—*And upon Jahaziel . . . the Levite of the sons of Asaph*. The ancestor in the fifth degree of this Jahaziel is said to be Mattaniah, possibly the same son of Asaph who is called, 1 Chron. xxv. 2, 12, Nethaniah (as נ and נ in the formation of nom.

*propr.* are often interchanged). An identity with Mattaniah the son of Heman, 1 Chron. xxv. 4, 16, is not to be thought of.—Ver. 15. *The battle is not yours, but God's*; comp. 1 Sam. xvii. 47; Neh. iv. 14; also Matt. x. 20.—Ver. 16. *Behold, they go up by the hill of Haziz*, perhaps the Wady el Hasasah on the north border of the wilderness of the same name, which stretches from the Dead Sea to Tekoa, and no doubt corresponds to the here-named "wilderness of Jeruel." With this reference to El Hasasah corresponds the rendering of the name *הַרְיָץ* by *'Assûs* in the

Sept., whereas certainly Josephus renders the name by *ἀνάβασις λεγομένη Ἰζχὺς* (*Antiq.* ix. 1. 2), and thus conceives it as if it were *יִצְיָא* (*יִזְחָא*)

with the article; were this view, the necessity of which is by no means established (comp. *Éw. Gesch.* 2d edit. iii. p. 475), confirmed, the hill of Ziz would have to be identified with the steep pass over Ain Jidy (Robinson, ii. 438, 446).—Ver. 17. *Ye shall not have to fight here.* *בְּזֹאת*,

in this conflict with so great a multitude of foes; comp. ver. 15.—Vers. 18, 19. Thanksgiving of Jehoshaphat and the People for the encouraging Promise by the Prophet.—*And the Levites of the sons of Kohath and of the Korhites.* The second *וְ* before *הַקֹּהֲתִים* *וְהַקֹּרְחִיתִים* may be only explicative,

as the Korhites descended from Kohath, 1 Chron. vi. 18, 22.—Vers. 20–23. The divine promise is fulfilled by an unexpected self-destruction of the foemen.—*And as they went forth, Jehoshaphat stood up*, probably in the gate by which the warriors went forth (the valley or dung-gate, at all events one of those facing the south). On the words: "believe, and ye shall be established," comp. Isa. vii. 9, xxviii. 16; Deut. i. 32.—Ver. 21. *And he advised the people*, busied himself as a sound adviser (*יִתְיָץ*), by exhorting to confidence in God; in a similar sense stands *יִתְיָץ אֵל*

in 2 Kings vi. 8.—*And appointed men singing unto the Lord* (*לְ* in *לִיהוָה* as *nota genitivi*), and *raising in holy beauty*: *לְהַדְרִיתִי*, as otherwise *בְּהַדְרִיתִי*, 1 Chron. xvi. 29; Ps. xxix. 2, cx. 3.—Ver. 22. *And at the time . . . the Lord set an ambush.* *מֵאֲרִיבִים* signifies *insidiatores, insidias*

(*Vulg.*), as in Judg. ix. 25. By these waylayers cannot be meant angels sent by God (Piscat. and other ancients, *Éw.*, Kamph., Berth.—doubtful H. Schultz, *Theol. des A. T.* ii. 322); for such an interference of supernatural powers, good or evil, must have been clearly indicated (as in 2 Kings vi. 17, xix. 35). As little can the *מֵאֲרִיבִים* be waylaying Jews, because the Jews, according to vers. 15, 17, 24, were merely spectators of the bloody encounter between their opponents. The waylaying without doubt was done by a part of the confederates themselves, probably some of the Meunites, the inhabitants of mount Seir, who, being eager for booty, had laid the crafty ambush, on whose sudden assault the Ammonites and Moabites must have regarded their Meunite allies as traitors, and thereupon opened the wild game of the self-slaughter of their army. Thus in the main, by comparison with the partly similar event in Judg. vii. 22 ff., J. H. Mich.,

Cler., Calm., etc., and recently Keil and Hengst. (*Gesch. des R. G.* ii. 2, 213 f.), the latter of whom appears inclined to find in *מֵאֲרִיבִים* an

allusion to the name Arabs ("the predatory swarms," he thinks, of the tribes of Arabia Petrea and Deserta might have joined the Idumeans), and to lay down a hypothesis similar to that of K. H. Sack (*Theol. Aufsätze*, Gotha 1871), who wishes to make Arabs (*עֲרָבִים*) also

of the ravens (*עֲרָבִים*) of Elijah, 1 Kings xvii.

6. Comp. also Schlottmann, p. 611, who endeavours to make out the fanaticism of the Ammonites and Moabites, as heathenish polytheistic opponents of the monotheistic Edomites, to be one of the causes of the massacre, but overlooks the fact that the Edomites had properly no part in the affair.—Ver. 23. *And when they had ended with the inhabitants of mount Seir*, had completely massacred them in the affray that arose; comp. Dan. xi. 44. On the words: "they helped to destroy one another," comp. for the substantive *מִשְׁחָרִית*, xxii. 4; Ezek. v. 16; Dan.

x. 8.—Vers. 24–30. The Impression of the Event on the Jews and their Neighbours.—*And Judah came to the watch-tower in the wilderness*, to an elevated point, a rising ground not far from Tekoa, whence the wilderness of Jeruel (ver. 16) might be surveyed.—*And none escaped*: so at least it appeared. The statement is to be understood as ideal, and not strictly real.—Ver. 25. *And they found with them in abundance, goods and corpses, and costly vessels.* Intermediate between *רֶכֶשׁ*, "goods," and *חֲמֻדוֹת*, "costly vessels" (comp. Dan. xi. 38), are named "corpses," obviously very surprising. The reading *בְּנִיִּים*,

garments, should therefore at once receive the preference; comp. Judg. viii. 25 f.—*And they stripped off for themselves more than they could carry*, literally, "to nothing of carrying"; comp. Num. iv. 24.—Ver. 26. *And on the fourth day they assembled in the valley of blessing.* This "vale of blessing" (*Emek-berachah*) must be sought near the field of battle. It is evidently the present Wady Bereikut, west of Tekoa, near the road leading from Jerusalem to Hebron, in which pretty broad and open valley the ruins of a place of the name of Bereikut are still preserved (Robinson, *Phys. Geogr.* p. 106); comp. the Caphar Baruka of Jerome in the *Vita S. Paulæ*, with its outlook on the Dead Sea. It is inadmissible, with Thenius and Hitzig (on Joel iv. 2, 12, and *Gesch.* p. 199), to make this valley of blessing the same with the Kidron or the valley of Jehoshaphat. For though Joel iv. 11 f. names the site of the present battle "the valley of Jehoshaphat," it does not follow from this poetic-prophetic designation that he had in view the upper valley of Kidron afterwards so called, which bears this name first in Eusebius, but nowhere in the sacred Scriptures of the Old and New Testament (see Berth. on this passage).—Ver. 27. *For the Lord had made them glad over their enemies*; comp. Ezra vi. 22; Neh. xii. 43.—Ver. 29. *And the fear of God was upon all the kingdoms of the countries bordering on Judah.* On the "fear of God," comp. xvii. 10; on the last words, xv. 15, xiv. 4.

7. End of the Reign of Jehoshaphat: vers. 31-37. Comp. 1 Kings xxii. 41-51, a section which there forms the whole account of the reign of Jehoshaphat, but is therefore amplified with some notices that are wanting here—1. With the statement that "Jehoshaphat had peace with the king of Israel," ver. 45 (which appeared superfluous here on account of xviii. 1 ff.); 2. With a passing reference to Jehoshaphat's might and great deeds, ver. 46 (which is wanting here in the corresponding ver. 34, because the most important of these great deeds have been here recorded at length in ch. xvii.-xx.); 3. With a remark on the removal of the rest of the Sodomites out of the land, ver. 47 (which is wanting here, because in the time of Asa, xvi., no notice is taken of these Sodomites who are mentioned in 1 Kings xv. 12); 4. With the notice that Edom had no king, but only a deputy, ver. 48 (which is here omitted as unimportant). To these enlargements, as exhibited in the account in 1 Kings compared with our own, are added some partly formal, partly material, deviations, which are set forth in the sequel.—Ver. 33. *The people had not yet directed their heart.* For this 1 Kings xxii. 44 has: "the people offered and burnt incense yet in the high places" (comp. 2 Kings xii. 4, xiv. 4, xv. 4, etc.).—Ver. 34. *The rest of the acts of Jehoshaphat . . . are written in the words of Jehu son of Hanani.* Comp. on this citation, for which in 1 Kings we find merely "the book of the Chronicles of the kings of Judah," Introd. § 5, No. 2.—Ver. 35. *And afterwards Jehoshaphat allied himself with Ahaziah: he (Ahaziah, not Jehoshaphat, as Berth. thinks) was wicked in his doing.* This introduction, containing an unfavourable judgment on the covenant with Ahaziah (similar to that pronounced on the affinity with Ahab, xviii. 1), to the narrative of the unfortunate sea-voyage from Ezion-geber, is wanting in 1 Kings. The אֶחָזְיָהּ points only in general to the time after the victory over the Ammonites, Moabites, and Meunites. The date of the present undertaking follows more exactly from this, that Ahaziah came to the throne in the seventeenth year of Jehoshaphat, 897 or 896, and reigned two years, that is, till about 894 a.c.—Ver. 36. *To make ships to go to Tarshish.* On the contrary, 1 Kings xxii. 49 has: "Jehoshaphat made ships of Tarshish to go to Ophir for gold." The easiest solution of this difference is the assumption of an error on the part of the Chronist, who made out of the ships of Tarshish ships going to Tarshish; comp. Introd. § 6, p. 25. But if we must rather harmonize the two accounts, we must assume either—*a.* a Tarshish in the direction of Ophir, and thus to the east or south-east, different from the Spanish Tarsis-Tartessus (with. Seezén and others; comp. excursus on ch. viii., No. 1), or *b.* that the confederates had designed both a voyage to Ophir in the east and a voyage to Tarsis in the west, for the latter of which either a circumnavigation of Africa round the Cape of Good Hope or a crossing of Lower Egypt by the canal of Seti (between the *Sin. Heropolitanus* and the Nile) must have been contemplated.—Ver. 37. *And Eliezer son of Dodavah of Mareshah prophesied, a prophet only named here and known by the present utterance.* On the name Dodavahu, see Crit. Note; for Mareshah, on 1 Chron. xi. 8.—*Were not able to go to Tarshish.* אָפְרָי, as xiii. 20,

xiv. 10, and elsewhere. On the repeated invitation of Ahaziah to Jehoshaphat to prosecute the undertaking, when it failed at first through this mishap and Jehoshaphat's refusal, our author says nothing; otherwise 1 Kings xxii. 50.

#### EVANGELICAL AND ETHICAL REFLECTIONS, HOMILETIC AND APOLOGETIC OBSERVATIONS, ON CH. XVII.-XX.

1. The history of Jehoshaphat, as our author relates it, certainly exceeds that which is recorded of him in the book of Kings in the richness and multiplicity of its details. But it furnishes no exhaustive or complete picture of that which Jehoshaphat did in war and peace during the twenty-five years of his reign (915-891), as is manifest from this, that the campaign against Mesha of Moab, undertaken in conjunction with Joram of Israel (2 Kings iii.), that fell probably in one of the later years of his reign (at least after the erection of the monument of Mesha, as Schlottmann has shown, *Stud. u. Krit.* 1871, p. 614 ff.), is altogether omitted. But with the completeness, a simple, well-grounded homogeneous form is wanting in the present description. The varied sources used gleam forth throughout; the accounts of war and peace alternate without internal organic connection; the whole by no means bears the character of a narrative produced at a single casting (comp. Berth. p. 350). Yet a certain plan and an overruling simple principle cannot be unobserved in the present sketch. It is obviously the aim of the author to draw in the reign of Jehoshaphat the picture of a government richly blessed of God, and internally, as well as externally, powerful from the good old times of the yet unimpaired theocracy. The fundamental thought which seems to bind the narrative together he expresses in the twice repeated sentence, that "a terror of God came over all the kingdoms of the countries," with which he accompanies first the rule of Jehoshaphat as prince of peace (xvii. 10), and next the great discomfiture of the confederate nations, Moab, Ammon, and Edom (xx. 29). It is the possession of a power far-ruling, spreading on all sides great fear and awe, solid, and resting on purely theocratic sentiment and organic development of the inner powers of the theocratic constitution, not on tyranny and conquest, which our author finds to admire and celebrate in Jehoshaphat. Hence he industriously sets forth, along with his orthodox reform of religion, and his endeavours to raise as high as possible the defensive and military power of the Jewish state (ch. xvii. 2, 14 ff.), that also which was undertaken by him for the upholding of the administration of justice, in particular the institution of a supreme court of judicature at Jerusalem (xix. 8-11). He therefore relates of his military undertakings chiefly those which were either accompanied with decisive consequences, or in which at least God's protective power and gracious help were realized to him on account of his theocratic inclination; thus, of the two wars which, according to 1 Kings xxii. 2 ff., 2 Kings iii. 1 ff., he undertook as confederate of the northern kingdom, the former, that issued more fortunately for him (that against the Syrians in Ramoth-gilead, xviii.), is described at full length, and with all the characteristic traits found in the source common to him and the author of the book

of Kings; whereas he makes no mention of the second, waged along with Joram against Mesha of Moab, probably on account of its less favourable or at least nearly barren issue.<sup>1</sup> Finally, on account of the wish to depict in Jehoshaphat the representative of the Jewish state developed to its full power before the captivity, he expressly places him on a par with David his "father" (forefather); he makes him therefore enjoy the favour and help of Jehovah, because he walked in "the former ways of David," that is, he worshipped God, in the main at least, and irrespective of the worship still tolerated here and there on the high places, in a theocratically pure and lawful way (xvii. 3). With Solomon, of whom Jehoshaphat likewise reminds us as a prince of peace, as a wise and circumspect father of his country, and as an upholder of the administration of justice, he does not compare him, probably because, first, a characteristic element of the reign of Solomon, its great pomp and splendid wealth, appears to have been wanting in the kingdom of Jehoshaphat, and secondly, notwithstanding his endeavours after peace, his reign had taken a far less peaceful course than that of the great Shelomoh (peaceful).

2. Jehoshaphat is the glorious, pious, and mighty David of the southern kingdom: to this result points the whole narrative of our author. From this point of view also will the prodigious numbers be estimated which he gives in describing the disposable forces of Judah and Benjamin under his reign. The there mentioned 780,000 Jews and 380,000 Benjamites can scarcely be accepted as literally true. Their near approach to the numbers resulting from the census taken by David (1 Chron. xxi. 5) seems intended to convey the idea that the kingdom of Judah alone had under Jehoshaphat, the *alter* David, attained a strength which almost matched the power of the twelve still united tribes under the first David (1,100,000 Israelites and 470,000 Jews), that Judah by itself alone had now developed a number and power which surpassed that of the northern tribes at that earlier period. If this be the meaning of those numbers, the less objection needs to be made to their surprising magnitude; their ideal character is also plain from the whole connection; and there is as little need to have recourse to the assumption of some error in the transcribing of the numbers or numeral letters, — an expedient, besides, which seems scarcely admissible, on account of the proportionality of the numbers in the several divisions of the troops, as to that of legendary extravagance or arbitrary fiction, whether it be that of the Chronist or of his older voucher (perhaps the prophet Jehu, ch. xx. 34).<sup>2</sup>

<sup>1</sup> The passage 2 Kings iii. 27b imports in any case an issue of the war with Moab not quite favourable to Joram and Jehoshaphat, even though we understand the expression: "and there was great indignation concerning Israel," only of the displeasure and abhorrence of the human sacrifice offered by the king of Moab, and the consequent retreat from the country of the enemy (as also Bähr on the passage). But the question is, whether Schlottmann (p. 618 f.) is not right in thinking of a divinely sent calamity, such as a plague, by which the united army of Israel and Judah was forced to a speedy retreat under heavy losses. In this case the Chronist would have had so much the more ground for the omission of this record.

<sup>2</sup> Moreover, that which Neteler adduces (p. 213 f.) in support of their numbers in their literal sense deserves attention. 1. The tribe of Simeon at this time belonged to the tribe of Judah (xix. 47), by which the number of warriors of the latter, amounting to almost 800,000 men, is

3. How far, therefore, the author was from imputing to the here and there ideally-coloured picture which he drew of the great heroic king the form of a panegyric legend or a fabulous eulogium; how true, on the contrary, he remained to his office as a historian, — is shown by the circumstance that here also, as in the case of David, Asa, etc., he adds the shade to the light, and by no means passes over in silence a series of less favourable traits of the administration of Jehoshaphat. Especially his affinity with Ahab, the idolatrous king of Israel, is duly set forth as a fatal deviation from the path of theocratic purity and strictness (comp. Ezra ix. 1 ff., x. 1 ff.; Neh. ix. 2, xiii. 23 ff.) to the slippery ground of international friendship or affinity with idolatrous neighbours (comp. Solomon's Egyptian spouse, viii. 11 f.). On account of this step, and the consequent often going hand in hand with Israel in warlike expeditions, the king had repeatedly to undergo censure by the mouth of God-inspired prophets, first by the stout Jehu ben Hanani, who directly charged him with helping the wicked, and loving them that hate the Lord (xix. 2), afterwards by Eliezer ben Dodavah, who places the failure of the voyage from Ezion-geber under the character of a divine correction for drawing in one yoke with the unbelieving (xx. 37). On the part of two other prophets, indeed, who are introduced in our section, he encounters no such rebuke: Michah son of Imlah treats him when standing out beside Ahab in the favourable light of a relatively theocratic prince, with mild forbearance, and favours him with the promise of a "return in peace" from the defeat and dispersion of the sheep of the house of Israel (xviii. 16); and so what the Levite Jahaziel says, before setting out to the war with the eastern nations, includes nothing but admonitions to take courage, and promises of deliverance by the strong hand of the Lord (xx. 14-17). But certainly the critical situations to which these prophetic words refer are in and of themselves sufficiently serious and menacing: they are crises introduced by the fault of the king, by his inconsiderate entering into ungodly alliances and relations, feeble precludes of that which the unhappy marriage of his son with the daughter of Jezebel should afterwards bring down in heavy judgments on his house and people. On this account, in the dangerous posture of affairs introduced in this way, along with solemn rebuke, comforting encouragement was in place; the certainly guilty king, deserving of punishment, but not in the same degree as the sovereigns of Israel, was yet one with whom, as the rough Jehu acknowledged, "good things were found" (xix. 3). He deserved along with

explained: 2. The Philistines (?) and the Edomites, who were tributary to Judah, may have been compelled to add their contingent to his force; 3. If we reckon the auxiliary troops of Simeon, Philistia, and Edom at 20,000 men, of the remaining 800,000 Jewish troops, on an average, 20,000 men were due to each of the 120 cities which belonged to the tribe (Josh. xv.) which does not seem unusually high, as numerous villages belonged to each of these cities; 4. An increase of 130,000 men fit to bear arms since the census of David, in a period of three generations, is nothing wonderful, especially with the accession of many from the other tribes to the southern kingdom, if we consider the extraordinary fertility of the land, the small means of subsistence required in the south, and the industrial productivity of the Jews at that time. A somewhat satisfactory account would thus be furnished with regard to the 780,000 Jewish troops. But how stands it with the 380,000 warriors whom the small rocky and mountainous territory of Benjamin had to produce?

reproving instruction also strengthening encouragement, that he might continue to walk in the ways of his fathers David and Asa (xvii. 3, xx. 32). He was worthy to be aroused to abide in the path of theocratic righteousness, that at least under his rule the inevitable evil effects of that affinity with an idolatrous house might be restrained as far as possible, and the people retained in that moderate state of piety and morality which is indicated (xx. 33) by the sentence: "the people had not yet directed their heart to the God of their fathers." What he himself says and does, also, in conformity with such encouraging and strengthening words of the prophets, bears the stamp of true repentance, humble acknowledgment of his guilt, and firm continuance in the path of righteousness. As the reproof of Jehu appears to have wrought in him the counterpart of that which Asa had once done on the occasion of a similar announcement from Hanani his father (comp. xix. 4 ff.), so his address in the campaign against the eastern nations to the people, or rather in the name of the people to the Lord (xx. 6-11), vies with the following prophetic utterance of Jahaziel in realizing firm confidence in God and triumphant faith. It is, however, a confidence in God resting on the ground of penitent and believing confession of sin which he here expresses; it is a truly penitent and believing resignation to the divine grace working all in all, an essentially evangelical experience of salvation, whence his subsequent admonition to his warriors: "Believe, and ye shall be established" (xx. 20), springs, a monitory and prophetic word, in which he himself becomes a prophet, a prophetic type, and a presumptive prophetic source, from which the greatest of the Old Testament seers for a century and a half afterwards, in all probability, drew their almost literally coinciding words (see on this passage). At all events, the assumption that Isaiah, the seer of Davidic princely blood, consciously rested on this believing word of a royal ancestor, that might have been early celebrated on account of the divine blessing attending it, is a good deal more natural than either the assertion of an only accidental dependence of the similar phrases, or than the easy expedient of a thoughtless hyper-criticism, according to which the Chronist made his royal hero speak after the manner of Isaiah, or use a play of words borrowed from this prophet.

4. It is, before all, the antique, thoroughly fresh, and concrete characteristic, foreign likewise to the tone of mythical legend or arbitrary invention in the sources, as they lie clearly discernible at the ground of our author's narrative, which must be set forth in an apologetic respect, and maintained with all emphasis against such doubts as that above indicated, with respect to the originality of Jehoshaphat's address, xx. 20; or as Gramberg's and Credner's conjecture (expressed on Joel iv. 11), that the whole narrative xx. 1-30 is nothing but a free, half-poetical remodelling of the short statement in 2 Kings iii. 23 f. With regard to the character of our chapter, as supported throughout by definite histori-

cal traditions and solid sources, Movers and Bertheau have already made striking remarks; comp. the latter, p. 349 ff.: "1. In the accounts of Jehoshaphat's institutions, which were designed to spread the knowledge of the law and secure to his people an orderly administration of justice, the many details and names (among others, that of the high priest Amariah, xix. 11, who was also in other accounts a contemporary of Jehoshaphat) are a sure proof of this, that our historian found exact statements in his sources, if he also elaborated the historical material in his own way. 2. This applies also to the reports of the defensive preparations and the division of the army, xvii. 15-19. 3. In the remarkable narrative of the battle in which the Moabites, Ammonites, and Meunites destroyed one another (xx. 1-30), we discern, indeed, throughout the mode of thought and style peculiar to our author, but we discover also very distinct historical recollections: the localities are exactly described, vers. 16-20; the designation 'new court' is found only in ver. 5 (it must be taken from a source in which the new building was mentioned); the series of the forefathers of Jahaziel, ver. 14, is a proof that he had already drawn the attention of the older writers to him, who were in a position to give an account of his forefathers. This battle of extermination was before the mind of the prophet Joel when he called the place of the divine decision 'the valley of Jehoshaphat' (comp. on xx. 26). . . . The statement in 2 Kings iii. 23 refers to a quite different situation; and as it might have presented the starting-point and the historical ground for the reports in 2 Chron. xx., it is not to be overlooked. 4. Finally, our author must have found reports of the action of the prophets Jehu (xix. 2 f.) and Eliezer (xx. 37), since he tells of the contents of their speeches in their own words. The brief report also in 1 Kings xxii. 41-51 seems to point to the contents of several narratives of Chronicles: 1 Kings xxii. 47 refers to the extirpation of idolatry (2 Chron. xvii. 3-6); 1 Kings xxii. 48 speaks of the military force of Jehoshaphat, of which 2 Chron. xvii. 2, 10-19 treats more fully," and so forth. To the arguments for its authenticity here set forth, mostly taken from the internal value of the sources of our section, with which are to be compared the apologetic discussions of Kleinert (*Das Deuteronomium*, etc., p. 141) respecting the law reform of Jehoshaphat in its relation to Deut. xvii., is to be added a weighty, if only indirect and extra-biblical, testimony—the recently-discovered inscription of Mesha king of Moab, a highly-important monumental document for the history of one of the neighbouring states of the kingdom of Jehoshaphat, which serves to confirm, at least in general, the historical relations as our section represents them, and, especially in a chronological respect, in so far as it proceeds most probably from the time between the campaign described in ch. xviii. and that in ch. xx., fits well into the series of events here described; comp. Schlottmann, as quoted, especially p. 621 ff.

#### e. JORAM: THE LETTER OF THE PROPHET ELIJAH.—CH. XXI.

CH. XXI. 1. And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David; and Joram his son reigned in his stead.

- 2 And he had brethren, sons of Jehoshaphat, Azariah and Jehiel, and Zechariah and Azariah, and Michael and Shephatiah : all these were sons of  
 3 Jehoshaphat king of Judah. And their father gave them many gifts of silver and of gold and of precious things, with fenced cities in Judah ; but  
 4 the kingdom gave he to Joram, because he was the first-born. And Joram went up to the kingdom of his father, and strengthened himself, and slew all his brethren with the sword, and also some of the princes of Israel.  
 5 Joram was thirty and two years old when he became king, and he reigned  
 6 eight years in Jerusalem. And he walked in the way of the kings of Israel, as the house of Ahab did ; for he had a daughter of Ahab to wife : and he  
 7 did that which was evil in the eyes of the LORD. And the LORD would not destroy the house of David, because of the covenant that He had made with David, and as He had promised to give a light to him and his sons for ever. —  
 8 In his days Edom revolted from under the hand of Judah, and made themselves a king. And Joram went over with his princes, and all the chariots with him ; and he rose up by night, and smote Edom, who compassed him,  
 10 and the captains of the chariots. And Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at that time from under his  
 11 hand, because he had forsaken the LORD God of his fathers. He also made high places in the mountains<sup>1</sup> of Judah, and he debauched the inhabitants of Jerusalem, and perverted Judah.  
 12 And there came to him a writing from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah.  
 13 And didst walk in the way of the kings of Israel, and didst debauch Judah and the inhabitants of Jerusalem after the whoredom of the house of Ahab ; and hast also slain thy brethren, the house of thy father, who were better  
 14 than thou. Behold, the LORD will bring a great plague on thy people, and  
 15 thy sons, and thy wives, and all thy goods. And thou shalt be in great sickness by disease of thy bowels, until thy bowels fall out from the sickness in a year and a day.  
 16 And the LORD stirred up against Joram the spirit of the Philistines and  
 17 the Arabs, that were near the Ethiopians. And they came up into Judah, and brake into it, and took away all the substance that was found in the king's house, and his sons, and his wives ; and not a son was left him but  
 18 Jehoahaz, the youngest of his sons. And after all this the LORD smote him  
 19 in his bowels with an incurable disease. And it came to pass after many days, namely, about the time of the end of two years, his bowels fell out with his sickness, and he died with sore pains ; and his people made no  
 20 burning for him, like the burning of his fathers. Thirty and two years old was he when he became king, and he reigned eight years in Jerusalem ; and he departed without regret ;<sup>2</sup> and they buried him in the city of David, but not in the sepulchres of the kings.

*f.* AHAZIAH.—CH. XXII. 1-9.

- CH. XXII. 1. And the inhabitants of Jerusalem made Ahaziah, his youngest son, king in his stead ; for the troop that came with the Arabs to the camp had slain all the eldest : and Ahaziah son of Joram king of Judah became king.  
 2 Forty and two years old was Ahaziah when he became king ;<sup>2</sup> and he reigned one year in Jerusalem : and his mother's name was Athaliah, daughter of  
 3 Omri. He also walked in the ways of the house of Ahab ; for his mother  
 4 was his counsellor to do wickedly. And he did evil in the eyes of the LORD, like the house of Ahab ; for they were his counsellors after the death of his  
 5 father, to his destruction. He also walked in their counsel, and went with Joram son of Ahab king of Israel to war against Hazael king of Syria at  
 6 Ramoth-gilead : and the Syrians smote Joram. And he returned to be healed in Jezreel of the wounds<sup>4</sup> which they had given him at Ramah, when he fought with Hazael king of Syria : and Ahaziah<sup>5</sup> son of Joram king of Judah

- 7 went down to see Joram son of Ahab at Jezreel; for he was sick. And the downfall of Ahaziah was from God, in coming to Joram; and when he came, he went out with Joram against Jehu son of Nimshi, whom the LORD had  
 8 anointed to cut off the house of Ahab. And it came to pass, when Jehu executed judgment upon the house of Ahab, he found also the princes of Judah, and the sons of the brethren<sup>a</sup> of Ahaziah, that ministered to Ahaziah,  
 9 and slew them. And he sought Ahaziah; and they caught him when he was hiding in Samaria, and brought him to Jehu, and slew him, and buried him; for they said, He is the son of Jehoshaphat, who sought the LORD with all his heart: and the house of Ahaziah had none to retain strength for the kingdom.

*g. ATHALIAH'S REIGN AND FALL.—CH. XXII. 10-XXIII.*

- 10 And Athaliah the mother of Ahaziah saw that her son was dead, and she  
 11 arose and destroyed<sup>r</sup> all the seed of the kingdom of the house of Judah. And Jehoshabath daughter of the king took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed-chamber: and Jehoshabath, daughter of King Joram, wife of Jehoiada the priest,—for she was Ahaziah's sister,—hid him from the sight of  
 12 Athaliah: and she slew him not. And he was with them in the house of God hidden six years; and Athaliah reigned over the land.
- CH. XXIII. 1. And in the seventh year Jehoiada was encouraged, and took the captains of hundreds, Azariah son of Jeroham, and Ishmael son of Johanan, and Azariah son of Oded, and Maaseiah son of Adaiah, and Elishaphat son of Zichri, into covenant with him. And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chiefs of the fathers of  
 3 Israel, and they came to Jerusalem. And all the congregation made a covenant in the house of God with the king; and he said unto them, Behold, the  
 4 king's son shall reign, as the LORD hath spoken of the sons of David. This is the thing that ye shall do: a third of you, who enter on the sabbath, of  
 5 the priests and of the Levites, shall be porters at the thresholds. And a third shall be at the king's house; and a third at the gate Jesod; and all the  
 6 people shall be in the courts of the house of the LORD. And none shall enter the house of the LORD, but the priests, and they that minister of the Levites; they may go in, for they are holy; and all the people shall keep the ward of  
 7 the LORD. And the Levites shall surround the king, every man with his weapons in his hand: and whosoever goeth into the house shall be put to death; and ye shall be with the king, when he goeth in and when he cometh  
 8 out. And the Levites and all Judah did according to all that Jehoiada the priest commanded, and took every one his men that went in on the sabbath with those that came out on the sabbath: for Jehoiada the priest had not dis-  
 9 missed the courses. And Jehoiada the priest gave to the captains of hundreds spears and shields and arms, that had been King David's, which were in the  
 10 house of God. And he set all the people, every man with his weapon in his hand, from the right to the left side of the house, by the altar and by the  
 11 house, round about the king. And they brought out the king's son, and gave unto him the crown and the testimony, and made him king: and Jehoiada and his sons anointed him, and said, Long live the king.
- 12 And Athaliah heard the cry of the people running and praising the  
 13 king, and she came to the people to the house of the LORD. And she looked, and, behold, the king stood at his place in the entrance, and the princes and the trumpets by the king; and all the people of the land were glad, and blew on the trumpets; and the singers with instruments of song, and the leaders of praise: and Athaliah rent her clothes, and said, Conspiracy,  
 14 conspiracy! And Jehoiada the priest brought out<sup>s</sup> the captains of hundreds, the officers of the host, and said unto them, Bring her out from within the ranges, and whoso followeth her shall be slain with the sword: for the priest  
 15 had said, Slay her not in the house of the LORD. And they gave her space,



and she went to the entrance of the horse gate<sup>9</sup> by the king's house, and they slew her there.

- 16 And Jehoiada made a covenant between himself, and between all the  
17 people, and between the king, that they should be the LORD's people. And  
all the people went to the house of Baal, and pulled it down, and brake its  
altars and its images; and Matthan the priest of Baal they slew before the  
18 altars. And Jehoiada appointed the offices of the house of the LORD by the  
hand of the priests, the Levites, whom David had distributed in the house of  
the LORD, to offer the burnt offerings of the LORD, as it is written in the law  
19 of Moses, with gladness and with song, in the manner of David. And he set  
the porters at the gates of the house of the LORD, that the unclean might not  
20 enter. And he took the captains of hundreds, and the nobles, and the rulers  
of the people, and all people of the land, and brought down the king from  
the house of the LORD: and they went through the high gate into the king's  
21 house, and set the king on the royal throne. And all the people of the land  
were glad; and the city was quiet, and they had put Athaliah to death by  
the sword.

<sup>1</sup> For בָּרִי, "on the mountains," the Sept. and Vulg. read בָּרִי, "in the cities."

<sup>2</sup> בָּלָא הַסֶּדֶה the Sept. translates *via* is *israëlis*; but the Vulg.: *non recte (ambulavitque non recte)*. So Luther: "and walked as was not right."

<sup>3</sup> Instead of forty-two, not only the parallel 2 Kings viii. 26, but also the Syr. and Arab. versions (as well as some later mss. and the Aid. edit. of the Sept.), give "twenty-two years"; but the Vulg., as the Masoretic text and Sept. (Al. and Vat.): *duodecim annis*.

<sup>4</sup> For הַמַּכִּים is to be read, with various better mss., also with the Sept. and 2 Kings viii. 29: הַמַּכִּים. Peculiar is the decision of Nöteler (p. 325): הַי is to be retained and rendered by "puncture" (puncture of the wounds).

<sup>5</sup> This is certainly to be read instead of הַמַּכִּים, which seems to be simply an error of the pen.

<sup>6</sup> Instead of "sons of the brethren," הַבְּנֵי הָאֲחֵי, the Sept., in accordance with 2 Kings x. 13: ἀδελφοί. But see the Exeg. Expl.

<sup>7</sup> הַמַּכִּים is without doubt, according to 2 Kings xi. 1, to be changed into הַמַּכִּים. (Sept.: ἀδελφοί; Vulg.: *perfecti*.)

<sup>8</sup> הַמַּכִּים is possibly a mistake for הַמַּכִּים (2 Kings xi. 15), which latter the Syr. and Arab. also read in our passage.

<sup>9</sup> הַמַּכִּים, besides being superfluous after הַמַּכִּים, is wanting as well in 2 Kings xi. 16 as in all old versions of our passage, and should be erased.

#### EXEGETICAL.

Irrespective of the letter of the prophet Elijah (and its accompanying notices concerning the punishment of Joram therein predicted, xxi. 12-19), we are here presented with parallel texts to the accounts of the book of Kings, but certainly parallels to which the special Levitical standpoint of the narrator has often, especially in the description of the fall of Athaliah by the conspiracy conducted by the high priest Jehoiada, imparted a characteristic colouring, involving many deviations from the older text.

1. Joram: a. His Beginnings, and his Misgovernment: ch. xxi. 1-11.—*And Jehoshaphat slept with his fathers.* This report of Jehoshaphat's death and burial is carried, according to the usual division of chapters, to the history of Joram, because the first deed of Joram, the general murder of his kindred, is closely connected with the decease of his father, and serves to soil with blood the solemn rites of his funeral (his being "buried with his fathers"), a mode of division corresponding well with the pragmatical turn of the Chronist.—Vers. 2-4. Joram's Sixfold Fratricide.—*Azariah and Jehiel, etc.* It is against the identity, asserted by Jewish expositors, of

Jehiel with the Hiel mentioned in 1 Kings xvi. 34, that the latter, who is called a Bethelite (an inhabitant of Bethel), was neither a king's son nor a member of the southern kingdom.—*All these were sons of Jehoshaphat, king of Israel.* On the designation of the southern kingdom by the name of Israel, comp. xii. 1, 6, also ver. 4, xxviii. 19, 27, etc.—Ver. 3. *And their father gave them many gifts.* Comp. what Rehoboam did to his sons, xi. 22 f.—Ver. 4. *And Joram went up;* comp. Ex. i. 8, and on the following phrase, "strengthened himself," ch. i. 1. That the chief motive for the murder of his brothers was their non-concurrence with Joram's and his mother's idolatry, is clear from ver. 13, where they are said to be better than he: this must have applied also to the "princes of Israel" who fell with them as victims in the massacre. Moreover, oriental rulers are wont still in modern times to inaugurate the beginning of their reign with such general murder of their kindred; and Abimelech had already acted the tyrant by the practice of a similar but still more wicked slaughter, Judg. ix. 5.—Vers. 5-11 agree in all essentials with 2 Kings viii. 17-22.—Ver. 6. *For he had a daughter of Ahab to wife.* This quite definite statement excludes the hypothesis of

Hitzig, based upon 2 Kings viii. 26 and 2 Chron. xxii. 2, that Athaliah was rather the sister of Ahab. She is there called Omri's daughter, because the spirit of Omri, the founder of the dynasty, displayed itself most characteristically and powerfully in this his grand-daughter. Grandsons and grand-daughters are not seldom called children of their grandfather, especially if he was celebrated and influential; comp. for example, xi. 20, Maachah the daughter (grand-daughter) of Absalom.—Ver. 7. *And the Lord would not destroy the house of David.* Somewhat different, but coinciding in sense with the present passage, is 2 Kings viii. 19 (see Bähr). In particular, "To give him a light for his sons" (or "in his sons") stands there, for which here: "to give a light to him and his sons." The of our author, inserted before לְבָנָיו, appears,

moreover, to be neither superfluous nor unsuitable, if it be taken explicatively—"and certainly" (so correctly Keil, against Berth.).—Ver. 8. *In his days Edom revolted from under the hand of Judah,* changed the condition of vassalage to Judah, in which it was held from David to Jehoshaphat (comp. 1 Kings xxii. 48 and above on ch. xx. 35), into that of a fully independent state.—Ver. 9. *And Joram went over with his princes.* עַם סָרְרָן is possibly corrupted from

שָׂרְרָן, "to Seir" (as should be read 2 Kings viii. 21, instead of צִיִּרָן). At the end of the verse are wanting the words there forming the close: "and the people fled to their tents," from which it is evident that the battle was not particularly fortunate for the Jewish king, but simply consisted in cutting his way through the surrounding force.—Ver. 10. *Unto this day,* that is, merely unto the time of the older narrator, used as a source by the Chronist (comp. Introd. § 5, II. p. 19). But this is to be regarded as a writer belonging to the period immediately before the captivity; and therefore it is to be presumed that the re-conquest of the Edomites by Amaziah, xxv. 14 f., was only transient.—Then *Libnah revolted at that time*, probably the present Tell es Safieh (not far from Eleutheropolis, Robinson, Pal. ii. 622). The neighbouring Philistines took an essential part in rendering it from Joram, in which they were aided also by the Phœnicians (according to Hitzig, *Gesch.* p. 201); comp. Joel iv. 4 f.; Amos i. 9.—*Because he had forsaken the Lord God of his fathers*,—a pragmatic reflection of the Chronist, which is wanting in 2 Kings.—Ver. 11. *He also made high places*, which Asa and Jehoshaphat had removed, xiv. 2 ff., xvii. 6. The following phrase: "debauched," is to be understood of the spiritual whoredom of the worship of Baal; comp. ver. 13. On וַיִּדָּבֵר, "and perverted," comp. Deut. xiii. 6, 11, 14, and Prov. vii. 21.

2. b. The Letter of the Prophet Elijah, and the Fulfilment of its Evil Forebodings: vers. 12-19.—*And there came to him a writing from Elijah the prophet, saying* (or "containing," מִכְתָּב, is not properly a letter, but a writing, a threatening prophecy in a written form; whether written or at least dictated by Elijah is, from the indefiniteness of the phrase מִכְתָּב, doubtful; a merely

indirect origin from Elijah is obviously reconcilable with this phrase; and as, according to 2 Kings ii. 1 ff., iii. 11, Elijah appears to have been no longer in the land of the living in the reign of Joram (for the inquiry of Jehoshaphat after a prophet during the campaign against Mesha, 2 Kings iii. 11, is answered by pointing, not to Elijah, but only to Elisha, who poured water on the hands of Elijah), it is most natural to suppose the oracle to have been spoken by Elijah against Joram, or rather against Athaliah and her idolatrous house, but first noted down and reduced to its present form by a scholar of Elijah. Comp. Evangelical and Ethical Reflections, No. 2.—Ver. 13. *After the whoredom of the house of Ahab;* comp. on ver. 11.—*And hast also slain thy brethren;* comp. on ver. 4. Even this reference to the murderous deed practised on his not idolatrously disposed brothers, may Elijah have uttered by virtue of his divinely-illuminated prophetic sagacity, at a time when Joram was not yet king, in connection with the other thoughts of the present prediction.—Ver. 14. *Behold, the Lord will bring a great plague,* the devastating invasion of the Philistines and the Arabs, ver. 16 f.—Ver. 15. *Until thy bowels fall out from the sickness in a year and a day,* literally, "days upon days," that is, during many days; comp. שָׁנָה עַל שָׁנָה, Isa. xxix. 1 and Ps. lxi. 7; Judg.

xvii. 10. The present determination of time is popular and proverbial, but indefinite. The duration of the malady is given more exactly, ver. 19, in the account of the fulfilment of the oracle.—Ver. 16. *And the Lord stirred up*, in conformity with the prediction communicated. On דָּעֵר רַחֲמָן, comp. 1 Chron. v. 26. The Arabs that were near the Ethiopians are naturally tribes of Southern Arabia (as the Sabæans, Job i. 15; see on this passage). We know nothing of the causes which lay at the ground of the combination of these tribes with the Philistines to lay waste Judea. Moreover, the Arabs mentioned xxii. 1 are the same as those here designated.—Ver. 17. *And brake into it*, literally, "cleft it," "forced their way into it"; comp. xxxii. 1; 2 Sam. xxiii. 16; 2 Kings xxv. 4.—*And took away all the substance that was found in the king's house.* According to this, Jerusalem must have been conquered by these plundering hordes; yet לְבֵית־הַמֶּלֶךְ may also be rendered "belong-

ing to the king's house" (royal domains), as לְמִצָּה certainly signifies something else than לְמִצָּה, namely, "possessed by" (comp. Deut. xxi. 17; Josh. xvii. 16), and, besides, the absence of any mention of plundering the temple or its treasures must seem strange, if Jerusalem had been actually taken. We learn, moreover, from the later reference to the occurrence here mentioned, xxii. 1, that only the royal camp was surprised and plundered, not the royal palace in Jerusalem. Comp. Kuhlmeier, *Alttestamentl. Studien* (Zeitschrift für luth. Theologie und Kirche, 1844, iii. 82 ff.), as well as Keil on this passage.—*And not a son was left him but Jehoahaz.* Not merely capture, but also slaughter, of all the older sons is recorded xxii. 1. The only remaining one is here called Jehoahaz, but there Ahaziah, a name perhaps assumed on ascending the throne;

see on this passage.—Ver. 18. *Smote him* (נָכַח), corresponding to the נָכַח מִפְּנֵי, ver. 14) in his bowels with an incurable disease, literally, a disease with no healing; comp. xx. 21, 25, xxxvi. 16.—Ver. 19. *And it came to pass after many days*, literally, “to days from days,” for which is usual the briefer “from days” (מִיָּמִים).

Judg. xi. 4, xiv. 8. The next words: “namely, about the time of the end of two years,” fix more exactly this somewhat indefinite date. יָמִים

stands here, as in ver. 15, in the sense of “year”; the indefinite phrase, denoting properly, “times, periods,” receives through the context the same meaning as the Chald. עֲדָנָא, עֲדָנָא, often in

Daniel; for example, Dan. iv. 13, 20, 22, vii. 25; comp. also Vulg. and Syr., which render it directly: “years.” Unnecessary and yielding too harsh a sense is Keil’s proposal, to take the words הָיָה לְפָנָיו by themselves, and render: “about

the time of the end (of his life), about two days (before death).”—His bowels fell out with his sickness. עַם, during his painful malady (see the

close: “and he died with sore pains”). The disease consisted probably in a very violent dysentery or chronic diarrhoea, whereby the nerve-cuticle of the whole great gut was inflamed, and parts of the mucous tunicle occasionally came off in the form of gut or pipe (resembling a falling out of the bowels); comp. Trusen, *Sitten, Gebräuche und Krankheiten der alten Hebräer*, p. 212, and Friedreich, *Zur Bibel*, p. 270 (where also other literature).—And his people made no burning for him, gave him not the honour of a magnificent funeral; comp. xvi. 14. The same is indicated by that which is related in the following verse, that “he departed without regret,” בְּלֹא חֲמוּדָה (sine desiderio, a

nemine desideratus), and that he was not buried in the sepulchres of the kings; comp. xxiv. 25, xxvi. 23. On Luther’s and the Vulgate’s conception of חֲמוּדָה בְּלֹא חֲמוּדָה, see Crit. Note.

3. Ahaziah’s Reign: ch. xxii. 1–9; comp. 2 Kings viii. 26–29, and with regard to the downfall of Ahaziah, ix., x., a copious narrative of the revolution effected by Jehu, of which only a brief abstract (vers. 6–9) is given here, omitting all that refers to the extirpation of the Israelitish branch of the house of Ahab.—And the inhabitants of Jerusalem made Ahaziah his youngest son king, the same who was called, xxi. 17, Jehoahaz (in the Sept. cod. *Al.* even as here: Ὀχαζίας). That he was made king by the inhabitants of Jerusalem, indicates that the succession to the throne was disputed, and therefore that a party (the Levites and priests under Jehoiaada) was opposed to him, but without prevailing at first against the adherents of Athaliah.—*Had’s ain all the eldest.* Comp. the remarks on xxi. 17; for this refers to no other fact than that there described.—Ver. 2. *Forty and two years old was Ahaziah*; obviously an erroneous statement, apparently arising from the exchange of the numeral letters כ and ט; twenty-two must certainly be read for forty-two, for Joram was thirty-two years old when he ascended the throne, and

reigned in all only eight years: he could not have a son forty-two years old: indeed, as the youngest son of Joram, Ahaziah could not well be over twenty-two years of age, as his father must have begotten him in his eighteenth year, and his elder brothers at a still earlier age, against which assumption no serious objection arises, as it was the well-known custom of the East to marry in early youth, and as a king’s son, he will have had no small number of concubines. Only we need not fix the number of his elder brothers at forty-two, to which 2 Kings x. 13 rightly understood does not bind us; see on ver. 8. For the last words: “Athaliah daughter of Omri,” comp. on xxi. 6.—Ver. 3. *For his mother was his counsellor to do wickedly*, in her devotion to the idolatry of the house of Ahab; comp. xx. 35, xxi. 6 ff.—Ver. 4. *Like the house of Ahab; for they*, the members of this house. At the close: “to his destruction,” as in xx. 23.—Ver. 5. *Walked in their counsel, and went with Joram*, Ps. i. 1; these words are wanting in 2 Kings viii. 28. On Hazael, Benhadad’s former general, and then successor, see Bähr on 2 Kings viii. 8 ff.—*And the Syrians smote Joram*; הָרַפְּיָם, contracted for הָאֲרָמִים, 2 Kings viii. 28 (as הַכּוּרִיִּים, Eccles. iv. 14, from הָאֲרָמִים; comp. also Ezek. xx. 30).—

Ver. 6. *And he returned to be healed . . . of the wounds.* So it is to be read instead of: “for the wounds,” which is unmeaning, and only to be cured by explanatory additions; see Crit. Note.—*And Ahaziah . . .* (see Crit. Note) *went down to see Joram . . . in Jezreel.* This going down was probably from Ramoth, not from Jerusalem; comp. 2 Kings ix. 14 f. (from which, however, nothing very certain on this point is to be inferred).—Ver. 7. *And the downfall of Ahaziah was from God*; “the down-treading” (תְּבִיטָה), occurring only here; comp. מְבִיטָה, Isa. xxii. 5).

5). Instead of “against Jehu,” the text has properly: “to Jehu” (אֶל), 2 Kings ix. 21, more definitely “to meet Jehu” (לִקְרֹאת); and for “son of Nimshi,” Jehu is there (2 Kings ix. 2) more precisely called “son of Jehoshaphat, son of Nimshi.” With the history of Jehu’s call and anointment by Elijah and Elisha (1 Kings xix. 16; 2 Kings ix. 2 ff.) our author here proves himself to be acquainted, but does not enter into particulars, because the fate of the Jewish royal house was his immediate concern.—Ver. 8. *When Jehu executed judgment*; נִשְׁפָּט, execute judgment,—otherwise with אָת (Ezek. xvii. 20, xxxviii. 22) or with ל (Jer. xxv. 31), here with עַם; comp. Joel iv. 2.

—*Sons of the brethren of Ahaziah.* As the brethren of Ahaziah named in 2 Kings x. 12 ff. from their great number (42) could only be his brethren in the wider sense (kinsmen, cousins), so the Sept. is wrong in making “brethren” out of these brethren’s sons; and it is not less wrong in Bertheau to affirm two different traditions concerning the fact, according to one of which the Jewish princes put to death between Jezreel and Samaria, at Jehu’s command, were brothers: according to the other, brothers’ sons of Ahaziah; see, on the contrary, Mov. p. 258, Ew. in *Der Isr. Gesch.*; also Bähr, and especially Keil, who sets

no difficulty in the partly very youthful age (between five and eight or nine years) of these princes. — *That ministered to Ahaziah*, were invested with offices in his court, the young-st as pages, as, for example, Daniel and his friends in the court of the Babylonish king, Dan. i. 4 ff. — Ver. 6. *And he sought Ahaziah*. The fuller accounts of the death of Ahaziah in 2 Kings ix. 27, 28 deviate in several respects, in which Ahaziah is mortally wounded, not in Samaria, but in fleeing from Jezreel to Megiddo, and dies at Megiddo. See Bähr on the passage, who rightly rejects Keil's attempt to make up the difference of the two accounts as too artificial. — *And the house of Ahaziah had none to retain strength for the kingdom*, לְעֹזֵר בָּהֶם, as in xiii. 20: "to be fit for the kingdom." On the whole sentence, comp. Dan. ix. 26 (לֹא יָרָא).

4. *Athaliah's Reign of Six Years; Deliverance of Joash*: vers. 10-12; comp. 2 Kings xi. 1-3. — *And Athaliah . . . destroyed all the seed*. On the emendation necessary here, according to 2 Kings, see Crit. Note. The "seed of the kingdom of the house of Judah" (the royal seed) embraces naturally the cousins and other remote kinsmen of Ahaziah, the male descendants of Jehoshaphat yet surviving after the catastrophes already mentioned (xxi. 17, xxii. 8). — Ver. 11. *Jehoshabath daughter of the king*; in 2 Kings with name slightly changed: Jehosheba; according to the close of our verse, a sister of Ahaziah, a daughter of Joram, perhaps, by another wife than Athaliah. That Jehoiada the husband of Jehoshabath was perhaps only a priest, not the high priest, see on xxiii. 8. — *That were slain*, or that should have been slain (הַמְּוֹתִים). — Ver. 12. *And he was with them in the house of God hidden*. Thither was he brought from his first hiding-place, the bed-chamber of the royal palace, as soon as the first favourable opportunity presented itself. "With them," with Jehoshabath, her priestly spouse and his nurse (ver. 11). For אִתָּם is, moreover, in 2 Kings xi. 3, the simpler אִתָּהּ. "with her." Comp. for the rest, Bähr on the parallel passage.

5. *Athaliah's Fall through the Revolution effected by Jehoiada*: ch. xxiii. — According to the parallel in 2 Kings xi. 4-20, Jehoiada employed in his enterprise the royal "runners" or guards, according to our passage, the Levites and priests, without, however, excluding the former (for in ver. 1, five captains of hundreds, that is, of the life-guards, are expressly named), or betraying any design to transform the narrative of the author of Kings into his Levitical sense in an unhistorical way. He stands much more (as is immediately evident from ver. 1) on independent older reports, which he takes in the main from the same sources from which 2 Kings xi. 4-20 is derived; only that he finds these sources richer, and by the addition of still other reports, produces a more complete account of the fact, filling up the parallel in various ways, and even deviating from it in some respects. Here and there his statements are less clear than those of the older texts, and show plainly enough the peculiar colouring of his Levitical standpoint, but without warranting the charge of biased invention,

which de Wette, Thenius, Bertheau, Hitzig (p. 204 ff.), and nearly Movers (p. 307 ff.), here bring against the Chronist. Comp. Bähr on Kings, p. 343, and Keil, pp. 305-310; also Neteler, p. 236 ff. — *In the seventh year Jehoiada . . . took the captains of hundreds*, the centurions of the royal life-guards, as appears from 2 Kings xi. 4 ff. Five of these captains are then named, a guarantee of the well-grounded accuracy of the present narrative. Before the first three of these names stands the introductory לְ (as xvii. 7; 1 Chron.

v. 26), and before the last two אֵת. — Ver. 2. *And they went about in Judah*, וַיִּסְבְּבוּ, as xvii. 9; comp.

Song iii. 3; on the following אֲבוֹת אֲרָאִי, "tribe-chiefs," "heads of families," ר' בֵּית א', comp. 1 Chron. viii. 6. — Ver. 3. *And the congregation made a covenant*, כָּל־הַקְהָל means,

not the whole Israelitish community (Berth.), but according to the context, the congregation of Levites and heads of families appointed by Jehoiada at Jerusalem in the temple. What is related of "the covenant made with the king," the young Joash, is merely complete of the report in 2 Kings xi. 4, not contradictory (against Berth., etc., comp. Bähr on this passage). — *As the Lord hath spoken of the sons of David*, in the oracle of Nathan, 2 Sam. vii. (comp. xxi. 7). — Ver. 4. *A third of you* (properly, "the third part of you," 2 Chron. xxvii. 1) *who enter on the Sabbath, of the priests and of the Levites*. According to this, the first of the three posts is to be occupied by persons "who enter on the Sabbath" (בְּאֵי הַשַּׁבָּת), who are expressly described as belonging to the priests and Levites. In 2 Kings xi. 5 also the first third is so designated, which seems to indicate that there also priests and Levites are regarded as standing under the command of the five captains of hundreds; comp. moreover, the corresponding "coming out on the Sabbath," vers. 7, 9. Keil justly observes (*Apol. Vers.* p. 362 ff., and *Comm.* p. 309 f.), "that the priests and Levites in courses performed the temple service from one Sabbath to another" is known from Luke i. 5; comp. with 1 Chron. xxiv.; whereas nothing is said of such an arrangement on the part of the prætorians, so that by the phrases: entering on the Sabbath (resuming service), and coming out on the Sabbath (retiring from it), we must understand the Levites. If the prætorians (life-guards) were thus intended in 2 Kings xi., this should have been clearly affirmed. From the words spoken of the centurions of the life-guards: "the third part of you," this no more follows than from the fact that in 2 Kings xi. 11 the appointed posts are called קִרְצִים, "the runners, guards." If we assume that for this extraordinary occasion the Levitical attendants were placed under the command of some centurions of the royal guards who were in concert with the high priest, the designation of the men whom they commanded as רָצִים, guards, is fully explained, after these men (on account of the priestly and Levitical elements assigned to them) were described as those "entering and coming out on the Sabbath." Accordingly, if 2 Kings and Chronicles agree in this,

that they presuppose the troops employed by Jehoiada to be composed of Levites, life-guards, and other Jews, they do not essentially differ with regard to the localities which the three divisions of the troops had to occupy. For, according to 2 Kings xi. 5, 6, the first third was to take "the watch of the king's house," the second that at "the gate of Sur," the third that at "the gate behind the runners;" besides, those coming out on the Sabbath were to occupy the temple in two divisions, and so protect the young king (vers. 7, 8). According to our verses, on the contrary, the first third was to be porters at the thresholds, and so (1 Chron. ix. 19, 22) guard the entrance to the temple, the second was to stand (ver. 5) in the house of the king, the third at the gate Jesod, while "all the people" were to fill the court of the house of God. Two of these statements appear quite reconcilable; for the occupying of the king's house is by both texts assigned to a third, and the gate Jesod (foundation-gate) should be the same as the gate סִדֵּר (the latter is probably miswritten for the former, or it denotes "a gate of retreat," a side gate [?]; comp. Bähr). But with regard to the third, an incurable contradiction appears to exist between the two texts; the "gate behind the runners" must apparently, according to 2 Kings xi. 19, be sought not in the temple but in the royal palace, whereas our author assigns to the corresponding division its post, not here, at one of the palace gates, but at the thresholds of the temple gate. The only possible arrangement would be that proposed as a hint by Keil, that the runners' gate was placed where the passage, mentioned 1 Kings x. 5, 2 Kings xvi. 18, from the palace to the temple was situated, and therefore the division in question was conceived to be guarding at the same time the palace and the temple. It is easier to reconcile that which is said in both passages concerning the employment of the rest of the armed men (in our text, ver. 5: "all the people") to occupy the temple (or in particular its court). Yet here also in the two reporters somewhat diverse conceptions of the event seem to have existed, and in such a way that the author of 2 Kings conceived and represented the whole as a military, the Chronist as a Levitical, measure. Comp. especially in this respect, vers. 6-8.—Ver. 6. *And all the people shall keep the ward of the Lord*, behave in a legal manner, and beware of entering the inner temple chambers, the proper sanctuary. For the phrase, comp. xiii. 11.—Ver. 7. *And the Levites shall surround the king*, not form a dense and close circle around him, but occupy all the entrances to the temple around the chamber of the king.—Ver. 8. *And the Levites and all Judah*. For this 2 Kings has: "and the captains of hundreds." But this is not a real contradiction; in 2 Kings the commanders are named, in our passage the commanded, as the executors of Jehoiada's directions.—*All that Jehoiada the priest commanded*. Neither here nor xxii. 11, nor generally in the accounts of the Chronist, does Jehoiada bear the title of high priest; but even in the book of Kings he is not so called, but either simply Jehoiada, without addition, or "Jehoiada the priest" (2 Kings xi. 15, xii. 3, 8, 10); that he is identical with the הַכֹּהֵן הַגָּדוֹל named 2 Kings xii. 11 is as improbable as that in the parallel 2 Chron. xxiv. 6, 11 (see on the passage) the

designation בְּהֵן הָרֹאשׁ refers to him as high priest. Contrary, therefore, to the usual view, which makes Jehoiada high priest, Neteler appears justly to assume that he was the leading chief of the priesthood (הָרֹאשׁ), but not the high priest

proper, but that one of his sons was invested with this dignity; with which assumption the absence of Jehoiada's name in the list of the high priests, 1 Chron. v. 30 ff., admirably agrees. That the Azariah named 1 Chron. v. 36, the son of Johanan, who ministered as priest in the house built by Solomon, was the son of our Jehoiada, and thus the high priest acting in his time and under his paternal guidance (2 Kings xii. 11), is a wholly arbitrary conjecture of this learned man, which fails on this account, that, 1 Chron. v. 37, an Amariah is named as son of this Azariah, who can scarcely be different from the high priest Amariah named, ch. xix. 11, as the contemporary of Jehoshaphat.—*For Jehoiada the priest had not dismissed the courses*. הַמְּחִלֹּת, the priestly

divisions for performing the temple service according to the order made by David, 1 Chron. xxiv.-xxvi. The dismissal (פָּרַס) of these divisions as well as their summoning was the business of the high priest, 1 Chron. xxiv. 6, 19; but Jehoiada may have acted for his son (possibly a minor), just as if he had been high priest himself; comp. as a New Testament parallel, the relation of Annas to his son-in-law Caiaphas, Luke iii. 2; John xviii. 12 ff.—Ver. 9. *And Jehoiada the priest gave . . . spears, and shields, and arms*.

שִׁלְמִים, here probably in the more general sense of weapons, arms, as in Song iv. 4, where, likewise, מִן precedes; yet it might also signify

targets (along with shields of another kind); comp. 2 Kings xi. 10 and 2 Sam. vii. 7; Ezek. xxvii. 11. On the captured arms deposited by David as a dedicated gift in the house of God, comp. 1 Chron. xviii. 7 ff. and 2 Chron. ix. 24, xii. 10.—Ver. 10. *Every man with his weapon in his hand*. שִׁלְחוֹ, properly, his missile; comp.

xxxii. 5; Job xxxiii. 18. The "setting round about the king" is to be understood as the surrounding (ver. 7).—Ver. 11. *And they brought out the king's son*. This account of the crowning of Joash agrees in substance with 2 Kings xi. 12, only that the clapping of the hands as the outward expression of the people's joy is here omitted as unessential.—Ver. 12 ff. Athaliah's Execution, the Renewal of the Covenant, and the Solemn Procession of the King to his Palace,—all this related essentially as in 2 Kings xi. 13-20.—Ver. 13. *And the singers with instruments of song*. This more copious description, corresponding with the favourite manner of the Chronist of the musical demonstrations of the joyful multitude (comp. 1 Chron. xv. 16, xvi. 42) is wanting in 2 Kings.—Ver. 14. *Brought out*; comp. the Crit. Note.—Ver. 15. *And she went to the entrance of the horse gate*. For this is in 2 Kings: "And she went the way in which the horses entered the king's house." The redundant נִצָּר of our passage, beside מִבְּנֵי, which the old versions do not express, came into the text perhaps by an unsuit-

able reference to Neh. iii. 28. The horse gate there mentioned, which was a city gate, is not to be thought of here, although Josephus here confuses them.—Ver. 16. *And Jehoiada made a covenant between himself and between all the people.* Instead of "between himself" (בֵּין) stands in

2 Kings: "between Jehovah," an unimportant difference, for the priest causing the covenant to be made represented Jehovah. That he was the high priest in particular follows no more from this than from ver. 8; comp. on xxiv. 11.—Ver. 17. *And all the people went to the house of Baal.* On the conjectural site of this temple of Baal, comp. Bähr on 2 Kings xi. 18.—Vers. 18, 19 form an enlargement peculiar to our author of the brief statement in 2 Kings: "And the priest appointed officers (offices) over the house of the Lord," where, in, again, the singers and the porters are specially mentioned.—*Whom David had distributed*, had determined to minister before God in certain regularly succeeding divisions; comp. 1 Chron. xxiii. 6, and for the following, Ezra iii. 2, 10.—*And he set the porters at the gates*, properly, "over the gates"; comp. 1 Chron. ix. 23.—*That the unclean might not enter*, literally, "one unclean in respect of anything"; comp. Lev. v. 2, 3; Isa. xxxv. 8.—Ver. 20. *And he took the captains of hundreds, and the nobles* (רָאשֵׁי הָאֲדָרָתִים, Jer. xiv. 3,

Pa. xvi. 3), *and the rulers of the people* (literally, "those ruling among the people"; comp. Isa. xxviii. 14). Instead of this, in 2 Kings: "the captains of hundreds, and the life-guards, and the runners." In the following part also, our author with singular constancy avoids the mention of the runners; for instead of: "and came by the way of the gate of the runners to the king's house" (2 Kings xi. 19), he puts: "and went through the high gate," etc. This high gate appears from xxvii. 3 (comp. also 2 Kings xv. 35) to have been a gate in the temple, not, as probably the runners' gate, in the king's house; but as it might have been situated over against the royal palace (perhaps over the bridge leading from Moriah to Zion), its name involves neither a topographical impossibility nor a contradiction of 2 Kings (comp. Keil on 2 Kings, p. 271).

#### EVANGELICAL AND ETHICAL REFLECTIONS AND APOLOGETIC REMARKS, ON CH. XXI.—XXIII.

1. The bad seed sown by Jehoshaphat through the unfortunate affinity with the house of Ahab springs up only too soon, and bears corrupt fruit to the royal house and people of Judah. With the malignity of a fury or a demon, Athaliah the daughter of Jezebel proceeds, during the two reigns of her husband Joram and her son Ahaziah that were guided by her, and during the six years of her sole sovereignty, to gloat over the blood of every member of the unfortunate house of David from which the least resistance to her idolatrous course might be apprehended. The all too close connection, no longer, as with Solomon and Hiram, amounting to mere friendship, with the Tyrian princely family, into which Judah, also following the bad example of the house of Omri, had thoughtlessly entered, fearfully avenges itself. The worst Sultanism is transplanted thence into the royal castle on Zion.<sup>1</sup> And as the severe

punishment inflicted by Jehu on the house of Omri took place in Jezreel, and swept away at the same time the Jewish king Ahaziah and his male kinsmen in the northern kingdom (884 according to the usual reckoning, 880 according to Hitzig; according to Schrader and Neteler, certainly after 850, as follows from the synchronism of the Assyrian history; see uncer), the cruel scourge is not yet taken from Judah's back, but continues to lacerate it full six years more. And to all this is added for this kingdom the humiliating and disgraceful circumstance that it is a woman, and even a foreign woman, who usurps the sole sovereignty, and maintains it for those years by the forcible setting aside of the male heir of the house of David. So much the more beneficent appears the manner in which the reform, rendered necessary by this temporary degeneracy of the Jewish royal house and state, was finally executed. No blood-dripping Jehu, spreading terror and amazement around, no tempestuous desolating form of the fanatical zealots in Roman or Herodian times, proves necessary to effect the return from the worship of Baal to that of Jehovah, and the restoration of the theocratic character of the community. The mild, not terrible, but venerable form of a pious priest, closely related by family ties to the royal house of David, accomplishes almost without blood the necessary revolution. The single sacrifice that is needed for this end is the tyrannical and idolatrous stranger who has been the origin of the evil that has broken over the land for the last twenty years. With the slaying, or rather execution, for nothing is said of wild revenge or tumultuary massacre, of her and her Baal-priest Matthan, the judgment on the disturbers of the theocratic order seems to be executed, and peace restored. That our author, by his peculiar mode of elevating the Levitical and priestly element into the factors of the revolution, places in a peculiarly clear light this eminently peaceful course of the same; that he, in harmony, again, with his often otherwise manifested historical tendency, represents the whole in some measure as a revolution carried on with music and song, as a transference, accomplished with ringing notes and flying banners, of the whole people into the camp of the legitimate party (comp. ch. xxiii. 13, 18),—this lends to his representation a peculiar charm, in contrast with the more concise and jejune description, only relating that which is of political or military importance, in the book of Kings. In this narrative, also, the circumstance that the whole people of Judah and Benjamin rises up as one man to shake off the long enough borne and already sufficiently hated foreign yoke by one powerful movement of its neck, stands forth conspicuous in the light of day. It is shown more clearly than in the parallel account of the older history, how slightly the foreign and idolatrous lust had struck its roots into the consciousness and life of the people, and with what comparative rapidity and ease it could be set aside again. A conjecture, to which we must have by marriage her then prevalent spirit and misfortune into the Israelitish history. Contemporary with Joram is Pygmalion king of Tyre, who married the husband of his sister Dido merely to possess himself of his treasure. Joram likewise after Jehoshaphat's death (2 Chron. xxi) murdered all his brothers, as it appears, for no other cause (2) but to possess himself of the treasures which their father had bequeathed to them (7), etc. This latter assumption, though one-sided and exegetically unfounded (comp. on xxi. 4), is yet on the whole very striking.

<sup>1</sup> Compare the remark of J. H. Michaelis: "Tyrian. Israelitish, Jewish history here coincide. Tyre brought

come on receiving exclusively the narrative of the book of Kings, that a prominent part in the revolution effected by Jehoiada must have been due to the numerically strong Levitical element in the population of the Jewish state,—this conjecture is strikingly confirmed by the Chronist's narrative, with its emphatic marking of the priestly and Levitical character of the catastrophe, and its almost unseemly depreciation of the share of the runners in it (comp. especially on ch. xxiii. 20 f.), without being under the necessity of charging the narrator with any bias in moulding the narrative after his Levitical standpoint. For it would be strange if an event such as this shrewd and bold political stroke of the priest Jehoiada were conducted in so exclusively political and military a way, and with so little participation of the clergy, as appears in 2 Kings.

2. In an apologetic respect, with regard to the account of the fall of Athaliah by means of Jehoiada, we have to refer partly to what has been just observed, and partly to the detail of the exposition. On the contrary, the ill-foreboding writing of Elijah to Joram (ch. xxi. 12–15) needs a more special elucidation in the evangelical and apologetic interest. This remarkable document, the only definite proof of the acquaintance of our author with the existence of the greatest and most powerful prophet of the time of the divided kingdom, presents to the expositor the not unimportant chronological difficulty, that, if actually composed by Elijah, and addressed to Joram as already reigning king of Judah, it necessitates the assumption of an extension of the activity of Elijah far into the twelve years of the reign of the Israelitish Joram (896–884 in the usual reckoning, 857–846 in that of Schrader and Neteler), whereas, according to 2 Kings ii., the taking up of the prophet into heaven seems to have occurred at the latest in the beginning of this reign, thus all events under Jehoshaphat († 890 or 889 in the usual chronology, 850 or 849 in the modern Assyriologic chronology). Various ways have been taken of removing this difficulty. Older Jewish and Roman Catholic expositors (of the latter, for example, Estius, Malvenda, Tirinus, Calmet), and some evangelical moderns (especially Menken, and Dächsel in his *Bibelw.*), make Elijah write after his ascent into paradise, and send it by an angel to Elisha, or a still surviving disciple of the prophet, to forward to Joram. This overstrained supra-naturalistic solution of the problem is equally void of exegetical warrant<sup>1</sup> with the superficial purely natural assumption, that the writer of the letter was not Elijah the Tishbite, but another prophet of the same name (Lightfoot, *Hor. Hebr.* on Luke i. 17), or with the no less arbitrary and text-defying attempt to change the name Elijah (ch. xxi. 12) into that of Elisha (Cleric., Saurin, *Disc.* tom. ii. p. 344). But even the chronological proof of the possibility, that Elijah may have survived the death of Jehoshaphat and the beginning of the reign of the Jewish

Joram (890 or 889–884), that he might thus have directed the writing shortly before his departure to the latter king as his contemporary (Seb. Schmid, *Lightf. Op.* t. i. p. 85; Usher, Mai, Burmann, etc., and recently Keil, p. 293, at least tentatively), could only be maintained with difficulty, and only by the assumption of an inaccurate statement on the part of the author of the book of Kings, as the position of that which is related, 2 Kings ii. 1 ff., of the ascension of Elijah is such that it appears to have happened either under the reign of Ahaziah of Israel, the predecessor of Joram, or immediately after his death (896, or eventually 857). There remains after all this only the twofold possibility, that either—1. Elijah wrote the letter some time before his ascension, and left it behind him to one of his disciples, with the charge to hand it to the later King Joram of Judah (Starke, Buddens, Rambach, etc., and recently Keil, as well as Hengstenberg, *Gesch.* ii. 2, 243), or that, 2. Elijah merely made over by word of mouth the contents of the letter some time before his ascension to one of his disciples, perhaps to Elisha, with the charge to make it known to Joram by a writing composed in his name (Witsius, Gürtler, Hackspan, *Not. philol.* on 2 Chron. xxi.; S. Schmid, *De literis Eliae ad Joramum*, Argentor. 1717; Wilisch, etc.). The latter assumption, or that of an only ideal authorship of Elijah in relation to the writing, a composition of it in *ἑνὶ τῷ Ελισαῖο καὶ ἰουράμῳ* 'Hλίου (Luke i. 17), but certainly on the ground of an actual prediction of Elijah, has most in its favour. It avoids the inherently improbable supposition, that Elijah wrote with his own hand a letter, which he knew could only be delivered in the course of at least five or six years after his ascension to God (for the writing appears directed to the king, not to the crown prince). On the other hand, it is reconcilable with the indefinite designation of the writing as coming from Elijah (see on ch. xxi. 12), and excludes the suspicion of pseudepigraphic fiction after the manner of so many apocryphal writings of later times, bearing the names of celebrated sages or men of God.<sup>1</sup> It recognises the genuine prophetic content and character of the writing; for it discerns actual prediction, true action of prophetic foresight in it, without overlooking the difference between the author of this prophetic kernel, and the later composer or redactor. Comp. on the possibility or even probability of a divine disclosure being made to Elijah of the future destiny of Joram, the husband of the daughter of Jezebel, as well as of a charge to Elisha to announce afterwards the contents of such a revelation to Joram, on the one hand, Hengstenberg as quoted: "Elijah had (1 Kings xix.) foreseen the elevation of Jehu to the throne of Israel, and the extirpation of the family of Ahab by him; also the accession of

<sup>1</sup> And theological warrant: for as A. C.lov. aptly says: *Non triumphum in caelis est e uideat aut ad penitentiam revocare mortuos in terra. Habent Moyses et prophetae: si illos non audiant, neque si quis ex mortuis resurrexerit, nedum si quis ex caelis literas perciperit, credent* (Luke xvi. 31). Likewise J. J. Rambach on our passage, who declares it inconceivable: *Deum in gratiam impij regis ejusmodi quid faciat, cujus nullum aliud exemplum extat immo quod nec necessarium erat, quum plures alii essent rationes, quibus Deus volentem suam ei manifestare poterat* (Luke xvi. 31, 39). Comp. also the remarks of Keil, p. 293, against M. Menken.

<sup>1</sup> The Apocrypha of Jewish-Hellenistic literature bearing the name of Elijah belong to a pretty late period, as the *Apocalypsis Eliae*, from which, according to Origen and the Church-fathers, the quotation in 1 Cor. ii. 9 is to be taken; comp. Fabr. *Cod. pseudepigr.* V. 7, vol. i. p. 1072. Concerning the Elias of the Jewish-Christian fables or legends, comp. the reports of Epiphanius, Dorotheus of Tyre, Isidore of Seville, and in the Talmud. There are still Mahomedan or Christian (at least half-Christian) nations in the East, for example in the Caucasus, who worship in Elias (on account of 1 Kings xvii. 1 f.) a kind of rain-god or Jupiter pluvius (see Ausland, 1872, No. 29, p. 679). What a contrast between this Elijah of the fable and that of Old Testament history, as well, according to 1 and 2 Kings, as our documents preserved in Chronicles!

Hazeel, and the heavy misfortune brought by him on the kingdom of Israel. If the future was in this respect disclosed to him, the greatest of all the prophets of the Old Testament, why might not this also have been revealed to him, that Joram, who had already before his decease connected himself with the abominable Athaliah, will, by his grievous sins, bring upon himself the judgment of the Lord? on the other hand, Keil, p. 299: "To whom God revealed the elevation of Jehu to the throne of Israel, the accession of Hazeel, etc., events which took place after the death of Joram of Judah, to whom God already, under Ahab, committed the anointing of Jehu to be king of Israel (1 Kings xix. 16), which, fourteen years after the death of Ahab, Elisha performed by a scholar of the prophet's (2 Kings ix. 1 ff.)—to him the Lord might also in the second year of Ahaziah of Israel, when he announced to this king his death, about seven years before Jehoshaphat's death, reveal the wickedness of his successor Joram, and commit the announcement of the divine punishment. But if Elijah made over the anointing as well of Hazeel as of Jehu to his

servant Elisha, why might he not also have entrusted to him the handing of the written prediction of woe to Joram?" We find this statement so far completely suitable and convincing, but cannot agree with the two learned men from whom it proceeds in this, that they hold Elijah to be the writer (composer) of the letter in its extant form. We find it much more satisfactory for the establishment of the essential authenticity of the document, if the mediate origin of it from Elijah (the powerful "prophet of deed," who was no man of the pen, and of whose action as a writer nothing is said) is maintained. With this also agree the generally acknowledged contents and tone of the writing, quite irrespective of the personal position of the prophet, which, however, is not on this account to be held (with Berth. and other recent critics) to be an idealizing composition of a later historian; for in that case it would be different only in degree (as a pseudepigraphon within the canon) from the products of the post-canonical literature, above which it seems exalted by its genuine prophetic contents.

#### **h. JOASH : THE PROPHET ZECHARIAH SON OF JEHOIADA.—CH. XXIV.**

##### *a. Reign of Joash under the Guidance of Jehoiada : Repair of the Temple : vers. 1-14.*

**CH. XXIV. 1.** Joash was seven years old when he became king ; and he reigned forty  
 2 years in Jerusalem : and his mother's name was Zibiah of Beer-sheba. And  
 Joash did that which was right in the eyes of the LORD all the days of  
 3 Jehoiada the priest. And Jehoiada chose for him two wives ; and he begat  
 sons and daughters.  
 4 And it came to pass after this that it was in the heart of Joash to renew  
 5 the house of the LORD. And he gathered the priests and the Levites, and  
 said to them, Go out into the cities of Judah, and gather of all Israel money  
 to repair the house of your God from year to year, and hasten ye the matter :  
 6 but the Levites hastened it not. And the king called for Jehoiada the chief,  
 and said unto him, Why hast thou not required of the Levites to bring in out  
 of Judah and Jerusalem the tax of Moses the servant of the LORD, and of the  
 7 congregation of Israel, for the tent of witness? For Athaliah the wicked  
 doer [and] her sons' have broken up the house of God, and bestowed all the  
 8 consecrated things of the house of the LORD upon Baalim. And the king  
 commanded, and they made a chest, and set it without at the gate of the  
 9 house of the LORD. And they proclaimed in Judah and Jerusalem, to bring  
 in to the LORD the tax of Moses the servant of God upon Israel in the wil-  
 10 derness. And all the princes and all the people were glad, and they brought  
 11 and cast into the chest, till it was full. And at the time when the chest was  
 brought to the survey of the king by the Levites, and when they saw that  
 there was much money, then went the king's scribe and the officer of the  
 head priest and emptied the chest, and took it, and carried it to its place  
 12 again : thus they did day by day, and gathered money in abundance. And  
 the king and Jehoiada gave it to the work-master of the service of the house  
 of the LORD, and they hired masons and carpenters to renew the house of the  
 LORD, and also smiths in iron and brass to repair the house of the LORD.  
 13 And the workmen wrought, and furtherance was given to the work by their  
 14 hand : and they set the house of God in its form, and strengthened it. And  
 when they had finished, they brought before the king and Jehoiada the rest  
 of the money, and they made of it vessels for the house of the LORD, vessels  
 for ministering and offering, and cups, and vessels of gold and silver : and  
 they offered burnt-offerings in the house of the LORD continually all the days  
 of Jehoiada.



*β. Death of Jehoiada: Stoning of his Son, the Prophet Zechariah: vers. 15-22.*

15 And Jehoiada was old and full of days, and he died; he was a hundred  
 16 and thirty years old when he died. And they buried him in the city of  
 David with the kings; for he had done good in Israel, and for God and His  
 17 house. And after the death of Jehoiada came the princes of Judah, and  
 18 bowed down before the king: then the king hearkened unto them. And  
 they left the house of the LORD God of their fathers, and served the Asherim  
 and the idols: and wrath came upon Judah and Jerusalem for this their  
 19 trespass. And he sent prophets among them, to bring them back to the  
 20 LORD; and they testified against them, and they did not give ear. And the  
 Spirit of God clothed Zechariah son of Jehoiada the priest<sup>2</sup>; and he stood up  
 before the people, and said unto them, Thus saith God, Why transgress ye  
 the commandments of the LORD, and do not prosper? for ye have forsaken  
 21 the LORD, and He has forsaken you. And they conspired against him, and  
 stoned him by command of the king in the court of the house of the LORD.  
 22 And Joash the king remembered not the kindness which Jehoiada had done  
 to him, and slew his son: and when he died, he said, The LORD shall see and  
 require.

*γ. Distress of Joash by the Syrians, and his End: vers. 23-27*

23 And it came to pass in the course of a year, that the host of Syria came  
 up against him; and they came to Judah and Jerusalem, and destroyed all  
 the princes of the people out of the people,<sup>3</sup> and sent all the spoil of them  
 24 unto the king to Damascus.<sup>4</sup> For the host of Syria came with few men; and  
 the LORD gave into their hand a very great host, because they had forsaken  
 the LORD God of their fathers: and they executed judgments upon Joash.  
 25 And when they went from him, for they left him with many wounds, his  
 servants conspired against him for the blood of the sons<sup>5</sup> of Jehoiada the  
 priest, and slew him on his bed, and he died: and they buried him in the  
 26 city of David, but they buried him not in the sepulchres of the kings. And  
 these were the conspirators against him: Zabad son of Shimath the Am-  
 27 monitess, and Jehozabab son of Shimrith the Moabitess. And his sons, and  
 the greatness<sup>6</sup> of the burden upon him, and the building of the house of God,  
 behold, they are written in the commentary of the book of the Kings: and  
 Amaziah his son reigned in his stead.

**i. AMAZIAH.—CH. XXV.**

*α. Duration of his Reign, and its Spirit: vers. 1-4*

**CH. XXV. 1.** Amaziah became king when twenty and five years old; and he reigned  
 twenty and nine years in Jerusalem: and his mother's name was Jehoaddan  
 2 of Jerusalem. And he did that which was right in the eyes of the LORD, but  
 3 not with undivided heart. And it came to pass, when the kingdom was  
 established to him, that he slew his servants who smote the king his father.  
 4 But he put not their sons to death, but as it is written in the law in the book  
 of Moses, as the LORD commanded, saying, The fathers shall not die for the  
 sons, nor shall the sons die for the fathers; but every one shall die for his  
 own sin.

*β. The Conquest of the Edomites in the Valley of Salt: vers. 5-13*

5 And Amaziah gathered Judah, and arranged them by father-houses, by  
 captains of thousands and captains of hundreds, for all Judah and Benjamin:  
 and he mustered them from twenty years old and upwards, and found them  
 three hundred thousand choice men, going out to war, holding spear and

6 shield. And he hired out of Israel a hundred thousand mighty men of valour  
 7 for a hundred talents of silver. And a man of God came to him, saying, O  
 king, let not the army of Israel go with thee; for the LORD is not with  
 8 Israel, with all the sons of Ephraim. But go thou; do, be strong for the  
 battle; [otherwise<sup>7</sup>] God shall make thee fall before the enemy; for with  
 9 God is power to help and to cast down. And Amaziah said to the man of  
 God, But what shall we do for the hundred<sup>8</sup> talents which I have given to  
 the host of Israel? And the man of God said, It rests with the LORD to give  
 10 thee much more than this. And Amaziah separated them, to wit, the host  
 that was come to him from Ephraim, to go to their place: and their anger  
 was greatly kindled against Judah, and they returned to their place in hot  
 11 anger. And Amaziah took courage, and led forth his people, and went to  
 12 the valley of Salt, and smote of the sons of Seir ten thousand. And the  
 sons of Judah took ten thousand alive, and brought them to the top of  
 the rock, and cast them down from the top of the rock, and all of them  
 13 were broken in pieces. And the men of the host which Amaziah sent  
 back from going with him to battle, fell upon the cities of Judah, from  
 Samaria even to Beth-horon, and smote of them three thousand, and took  
 much spoil.

*γ. Amaziah's Idolatry, War with Joash of Israel, and End: vers. 14-28.*

14 And it came to pass, after Amaziah was come from smiting the Edomites,  
 that he brought the gods of the sons of Seir, and set them up for him as gods,  
 15 and bowed down before them, and burnt incense to them. And the anger of  
 the LORD was kindled against Amaziah, and He sent unto him a prophet,  
 who said to him, Why hast thou sought after the gods of the people, who did  
 16 not deliver their own people out of thy hand? And it came to pass as he  
 talked with him, that he said unto him, Have we made thee councillor to the  
 king? Forbear; why should they smite thee? And the prophet forbore,  
 and said, I know that God hath resolved to destroy thee, because thou hast  
 17 done this, and hast not hearkened to my counsel. And Amaziah king of  
 Judah took counsel, and sent to Joash son of Jehoahaz, son of Jehu king of  
 18 Israel, saying, Come,<sup>9</sup> let us look one another in the face. And Joash king  
 of Israel sent to Amaziah king of Judah, saying, The thorn that was in  
 Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to  
 my son to wife; and a beast of the field that was in Lebanon passed by and  
 19 trampled on the thorn. Thou sayest, Lo, thou hast smitten Edom; and thy  
 heart hath lifted thee up to boast: now abide at home; why provokest thou  
 evil, that thou mayest fall, and Judah with thee?  
 20 And Amaziah hearkened not; for it was of God that they might be given  
 21 up, because they sought after the gods of Edom. And Joash king of Israel  
 went up, and they looked one another in the face, he and Amaziah king of  
 22 Judah, at Beth-shemesh, which is of Judah. And Judah was smitten before  
 23 Israel; and they fled every man to his tent. And Joash king of Israel took  
 Amaziah king of Judah, son of Joash, son of Jehoahaz, at Beth-shemesh, and  
 brought him to Jerusalem, and brake down the wall of Jerusalem from the  
 24 gate of Ephraim to the corner gate,<sup>10</sup> four hundred cubits. And all the gold  
 and the silver, and all the vessels that were found in the house of God with  
 Obed-edom, and the treasures of the king's house, and the hostages; and he  
 25 returned to Samaria. And Amaziah son of Joash king of Judah lived after  
 26 the death of Joash son of Jehoahaz king of Israel fifteen years. And the  
 rest of the acts of Amaziah, first and last, behold, are they not written in the  
 27 book of the kings of Judah and Israel? And from the time that Amaziah  
 turned away from the LORD, they made a conspiracy against him in Jeru-  
 salem; and he fled to Lachish: and they sent after him to Lachish, and there  
 28 put him to death. And they brought him upon horses, and buried him with  
 his fathers in the city of Judah.<sup>11</sup>

## k. UZZIAH.—CH. XXVI

a. *His early Theocratic Inclination and Prosperous Reign: vers. 1-15.*

CHAP. XXVI. 1. And all the people of Judah took Uzziah, when sixteen years old,  
 2 and made him king instead of his father Amaziah. He built Eloth, and re-  
 3 stored it to Judah, after the king had slept with his fathers. Sixteen years  
 4 old was Uzziah when he became king; and he reigned fifty and two years in  
 4 Jerusalem: and his mother's name was Jechiliah<sup>12</sup> of Jerusalem. And he  
 5 did that which was right in the eyes of the LORD, according to all that  
 5 Amaziah his father had done. And he continued to seek God in the days of  
 Zechariah, who understood the visions<sup>18</sup> of God: and so long as he sought  
 the Lord, God made him prosper.  
 6 And he went out and fought with the Philistines, and brake down the  
 wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built  
 7 cities about Ashdod and among the Philistines. And God helped him against  
 the Philistines, and against the Arabs that dwelt in Gur-baal,<sup>14</sup> and against  
 8 the Meunites. And the Ammonites<sup>15</sup> gave gifts to Uzziah: and his name  
 9 went even to Egypt; for he became very mighty. And Uzziah built towers  
 in Jerusalem, at the corner gate and at the valley-gate, and at the corner, and  
 10 fortified them. And he built towers in the wilderness, and dug many wells;  
 for he had much cattle in the lowland and in the plain; husbandmen and  
 vine-dressers in the mountains and in Carmel; for he was a lover of land.  
 11 And Uzziah had a host of fighting men, that went out to war in troops, by  
 the number of their muster at the hand of Jeuel<sup>16</sup> the scribe, and Maaseiah  
 12 the officer, at the hand of Hananiah, one of the captains of the king. The  
 whole number of the chiefs of the fathers for the mighty men of valour  
 13 was two thousand and six hundred. And at their hand was an army of three  
 hundred thousand and seven thousand and five hundred fighting men in full  
 14 strength, to help the king against the foe. And Uzziah prepared for them,  
 for the whole army, shields and spears, and helmets and coats of mail, and  
 15 bows and sling-stones. And at Jerusalem he made engines, the invention of  
 craftsmen, to be on the towers and battlements, to shoot arrows and great  
 stones: and his name went forth far abroad; for he was marvellously helped  
 till he was strong.

b. *His Boasting, and Divine Chastisement by Leprosy: his End: vers. 16-23.*

16 And when he became strong, his heart was lifted up to do corruptly, and  
 he transgressed against the LORD his God; and he went into the temple of  
 17 the LORD to burn incense upon the altar of incense. And Azariah the priest  
 went in after him, and with him eighty priests of the LORD, men of valour.  
 18 And they withstood Uzziah the king, and said unto him, It pertaineth not  
 unto thee, Uzziah, to burn incense unto the LORD, but to the priests, the sons  
 of Aaron, that are consecrated to burn incense: go out of the sanctuary; for  
 thou hast transgressed; and it shall not be for thine honour from the LORD  
 19 God. And Uzziah was wroth, and had a censer in his hand to burn incense:  
 and while he was wroth with the priests, the leprosy burst forth on his fore-  
 head before the priests in the house of the LORD from beside the incense-  
 20 altar. And Azariah the head priest and all the priests looked upon him, and,  
 behold, he was leprous in his forehead, and they drove him out thence; and  
 21 even he himself hastened to go out, because the LORD had smitten him. And  
 Uzziah the king was a leper unto the day of his death, and dwelt in a sick-  
 house as a leper; for he was cut off from the house of the LORD: and Jotham  
 his son was over the king's house, judging the people of the land.  
 22 And the rest of the acts of Uzziah, first and last, Isaiah son of Amos the  
 23 prophet wrote. And Uzziah slept with his fathers; and they buried him with  
 his fathers in the burial field of the kings; for they said, He is a leper: and  
 Jotham his son reigned in his stead.

## L JOTHAM.—CH. XXVII.

- CHAP. XXVII. 1. Jotham was twenty and five years old when he became king ; and he reigned sixteen years in Jerusalem : and his mother's name was Jerushah  
 2 daughter of Zadok. And he did that which was right in the eyes of the LORD, according to all that his father Uzziah did ; only he entered not into  
 3 the temple of the LORD : and the people did yet corruptly. He built the high gate of the house of the LORD ; and on the wall of Ophel he built  
 4 much. And he built cities in the mountains of Judah, and in the forests he  
 5 built castles and towers. And he fought with the king of the sons of Ammon, and prevailed over them : and the sons of Ammon gave him in that year a hundred talents of silver, and ten thousand cors of wheat, and ten thousand of barley : this the sons of Ammon paid him also in the second and third  
 6 year. And Jotham strengthened himself ; for he established his ways before the LORD his God.  
 7 And the rest of the acts of Jotham, and all his wars and his ways, lo,  
 8 they are written in the book of the kings of Israel and Judah. He was twenty and five years old when he became king ; and he reigned sixteen years  
 9 in Jerusalem. And Jotham slept with his fathers ; and they buried him in the city of David : and Ahaz his son reigned in his stead.

## m. AHAZ : THE PROPHET ODED.—CH. XXVIII.

a. *Idolatry of Ahaz : his Defeat by the Syrians and Ephraimites : vers. 1-8.*

- CHAP. XXVIII. 1. Ahaz was twenty<sup>17</sup> years old when he became king ; and he reigned sixteen years in Jerusalem : and he did not that which was right in  
 2 the eyes of the LORD, like David his father. And he walked in the ways of  
 3 the kings of Israel, and made also molten images for Baalim. And he burnt incense in the valley of Ben-hinnom, and burnt his sons in the fire, after the abominations of the nations, whom the LORD had cast out before  
 4 the sons of Israel. And he sacrificed and burnt incense in the high places,  
 5 and on the hills, and under every green tree. And the LORD his God gave him into the hand of the king of Syria ; and they smote him, and took from him a great many captives, and brought them to Damascus : <sup>18</sup> and he was also given into the hand of the king of Israel, and he inflicted on him a great  
 6 blow. And Pekah son of Remaliah slew in Judah a hundred and twenty thousand in one day, all sons of valour, because they had forsaken the LORD  
 7 God of their fathers. And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam, the governor of the house, and Elkanah the  
 3 vicegerent of the king. And the sons of Israel took captive of their brethren two hundred thousand, women, sons, and daughters, and stripped them of great spoil, and brought the spoil to Samaria.

b. *Oded the Prophet procures the Release of the Captives : vers. 9-15.*

- 9 And a prophet of the LORD was there, of the name of Oded ; and he went out before the host that came to Samaria, and said unto them, Behold, in the wrath of the LORD God of your fathers against Judah He hath given them into your hand ; and ye slew of them with a rage that reacheth unto  
 10 heaven. And now ye purpose to subject the sons of Judah and Jerusalem for bondsmen and bondswomen to you : are there not even with you yourselves  
 11 trespasses against the LORD your God ? And now hear me, and release the captives which ye have taken of your brethren ; for the hot anger of the LORD  
 12 is upon you. Then arose men of the chiefs of the sons of Ephraim, Azariah son of Johanan, Berechiah son of Meshillemoth, and Hezekiah son of Shallum,  
 13 and Amasa son of Hadlai, against those who came from the war, And said unto them, Ye shall not bring the captives hither ; for with the trespass of

- the LORD upon us ye intend to add to our sins and to our trespass : for great  
 14 is our trespass, and there is hot anger against Israel. And the armed host  
 left the captives and the spoil before the princes and all the congregation.  
 15 Then there rose up the men who were expressed by name, and took the  
 captives, and clothed all that were naked of them from the spoil, and gave  
 them clothes, and shoes, and food, and drink, and anointed them, and carried  
 them on asses, all the weary, and brought them to Jericho, the city of palms,  
 beside their brethren : and they returned to Samaria.

γ. *Further Visitations of Ahaz on account of his Idolatry: his End: vers. 16-27.*

- 16 At that time King Ahaz sent unto the kings of Assyria to help him.  
 17, 18 And again the Edomites came and smote Judah, and took captives. And the  
 Philistines invaded the cities of the lowland and of the south of Judah, and  
 took Beth-shemesh, and Ajalon, and Gederoth, and Socho with her daughters,  
 and Timnah with her daughters, and Gimzo with her daughters : and they  
 19 dwelt there. For the LORD humbled Judah on account of Ahaz king of  
 Israel, because he had revolted in Judah, and transgressed greatly against the  
 20 LORD. And Tilgath-pilneser king of Assyria came against him, and distressed  
 21 him, and strengthened him not. For Ahaz had plundered the house of the  
 LORD, and the house of the king and the princes, and given it to the king of  
 22 Assyria ; and it was not a help to him. And in the time of his distress he  
 23 transgressed yet more against the LORD, this king Ahaz. And sacrificed to  
 the gods of Damascus that smote him, and said, Because the gods of the kings  
 of Syria, they help them, I will sacrifice to them, that they may help me : and  
 24 they were the downfall of him and of all Israel. And Ahaz gathered the  
 vessels of the house of God, and cut up the vessels of the house of God, and  
 shut the doors of the house of the LORD ; and he made him altars in every  
 25 corner of Jerusalem. And in every single city of Judah he made high  
 places to burn incense to other gods, and provoked to anger the LORD God  
 of his fathers.  
 26 And the rest of his acts and all his ways, first and last, behold, they are  
 27 written in the book of the kings of Judah and Israel. And Ahaz slept with  
 his fathers, and they buried him in the city in Jerusalem : for they brought  
 him not into the sepulchres of the kings of Israel : and Hezekiah his son  
 reigned in his stead.

<sup>1</sup> The absent copula before בְּנִי is supplied in the Sept., Vulg., and Luth., and rightly.

<sup>2</sup> The Sept. and Vulg. take הַכֹּהֲנִים rather as the accus. belonging to Zechariah (ὁ ἐπίσκοπος, *sacerdotem*).

<sup>3</sup> The Vulg. and Syr. do not translate מַעֲבָדִים; the Sept. (ἐκ τῶν εἰδωλολάτρων) appears to have read מַעֲבָדִים.

<sup>4</sup> Hebr. דְּרֹמֶשֶׁת, as always in Chronicles; comp. 1 Chron. xviii. 5.

<sup>5</sup> For בְּנֵי יְהוֹרָע the Sept. and Vulg. probably read aright בְּנֵי יִרְמְיָהוּ. The plur. seems a slip of the pen.

<sup>6</sup> So according to the *Kethib* וְיִרְבֶּה. On the *Keri* וְיִרְבֶּה, "be multiplied" (the sentence upon him), see *Exeg. Expl.*

<sup>7</sup> Before יְהוֹרָע is וְיִרְמְיָהוּ to be supplied, with almost all recent expositors. See *Exeg. Expl.*

<sup>8</sup> For לְמַאֲוֹת we should certainly read, with the *Keri* (and a considerable number of mss.): לְמַאֲוֹת.

<sup>9</sup> לְמַאֲוֹת, the *Keri* is לְמַאֲוֹת. Comp. *Exeg. Expl.*

<sup>10</sup> שַׁעַר הַפְּנִינָה, "gate of turning," is undoubtedly an error for שַׁעַר הַכֹּנָה, "corner gate"; comp. xxvi. 9, and especially the parallel 2 Kings xiv. 13.

<sup>11</sup> For בְּעִיר דָּוִד the old versions (Sept., Vulg., Syr.) have: "in the city of David."

<sup>12</sup> The *Keri* amends יְבִלְיָה, after 2 Kings xv. 2, into יְבִלְיָה, which is scarcely right.

<sup>13</sup> Instead of בְּרִאֲוֹת should rather be read, with the Sept. (ἐν φάσσι *supra*), Syr., Targ., Raschi, Kimchi, and some Hebrew mss. of de Rossi: בְּרִאֲוֹת.

<sup>14</sup> Sept.: ἐν τῇ πόλει (perhaps thinking of Petra, the capital of Edom).

<sup>15</sup> Sept.: ἐν Μωαβί, by mistake (from the preceding *ἐν Μωαβί*).

<sup>10</sup> So the *Kethib* (כֶּתִיב); the *Keri* has כֶּתִיב (as Ezra viii. 13).

<sup>11</sup> The Sept., Syr., and Arab. have twenty-five, a reading which Houbigant, Dathe, Ewald, Berth., and most moderns prefer. Comp. also J. A. Bengel, in the passage quoted, *Introd.* § 6, Rem. (p. 28).

<sup>12</sup> Properly "Darmasacus"; comp. 1 Chron. xviii. 6, 8; 2 Chron. xvi. 2, xxiv. 23.

## EXEGETICAL.

We take together the reports, contained in ch. xxiv.-xxviii., of the five reigns from Joash to Ahaz, partly on account of their general similarity, partly because in 2 Kings xii., xiv.-xvi., we have pretty full and nearly literal parallels to them.

1. Reign of Joash under the Guidance of Jehoiada: Repair of the Temple: ch. xxiv. 1-14.—The parallel account in 2 Kings xii. 1-17 is more detailed in the statement of several circumstances, especially with regard to the repair of the temple, but yet receives many important supplements from the present narrative, which is derived from the same sources, but constructed on different views and principles.—Ver. 2. *All the days of Jehoiada the priest.* Somewhat different in 2 Kings: "during all his days, while Jehoiada instructed him."—Ver. 3. *And Jehoiada chose for him two wives.* (וַיִּבְרָא here

obviously expresses this sense, not as in xiii. 21: "took to himself"; for it refers to this, that the young king soon married and begat an heir to the throne.—Vers. 4-14. The Repair of the Temple; comp. Bähr's exposition of 2 Kings xii. 5-17.—*To renew the house of the Lord*; comp. xv. 8, and the synonym "to repair" (properly, "strengthen, make strong again") in ver. 5; 2 Kings xii. 6.—*And hasten ye the matter*, properly, "with respect to the matter." On the relation of the following statement, according to which the Levites hastened not, to the apparently different narrative in 2 Kings, comp. Bähr.—Ver. 6. *And the king called for Jehoiada the chief*, namely, of the priesthood, by which, however, is not necessarily meant the high priest; the phrase כֹּהֵן הָרִאשִׁי, "head-priest, supreme priest," may

(as, for example, above xix. 11 of Amariah, or beneath xxvi. 20 of Azariah, under King Uzziah) denote the legal high priest, but has not necessarily this meaning; comp. on xxiii. 8.—*Why hast thou not required of the Levites to bring in*, literally, "asked of the Levites," etc. (comp. Job v. 8; Ps. cxlii. 3)† The "tax" or assessment of Moses (מַסְאָרִית, as ver. 9; comp. Ezek. xx.

40) is that of the sanctuary (heave-offering) imposed, Ex. xxx. 12-16, xxxviii. 25, by Moses, and willingly paid by the community of Israel, of half a shekel a head.—Ver. 7. *For Athaliah . . . (and) her sons.* By these "sons" of Athaliah are scarcely meant the priests of Baal (Jerome) or certain bastard sons of the queen (Ewald, *Gesch.* iii. 1, 290), but probably Ahaziah with his brothers and brothers' sons (comp. xxi. 17, xxii. 3 f.), that might have shown their zeal for idolatry at a very early age (comp. Berth., also Hitz. *Gesch.* p. 203).—*Broken up the house of God*; מָרַק, as 1 Chron. xiii. 11; Job xxx. 14;

Eccles. x. 8.—*All the consecrated things of the house of the Lord*; all the gold and silver vessels, weapons, etc., preserved there as gifts. Of such profanation of the temple treasures by the idola-

trous sons of Athaliah, moreover, the Chronist only reports, who here supplements the statements of 2 Kings.—Ver. 10. *Cast into the chest till it was full.* עַד לִכְבֵּל, as xxi. 1 (comp. also עַד כֵּלָה, 2 Kings xiii. 17, 19); literally, "even to making full," whereby may be meant either the fulness of the number of givers, or even the fulness of the chest that received the gifts. The latter sense, which the Sept and Vulg. express, commends itself most, as ver. 11 shows, and should not therefore have been questioned by Berth., Kamph., etc.—Ver. 11. *And at the time, etc.*, literally, "and it came to pass at the time when one brought the chest to the survey of the king," that is, for the royal surveillance or keeping (מִקְדָּרָה, as in xxiii. 18).—*And when they saw*

*that there was much money*, properly, "and on their seeing," etc.—*Thus they did day by day*, literally, "to day by day" (comp. 1 Chron. xii. 22), that is, every day when it was necessary, every time that the chest was full.—Ver. 12. *And the king . . . gave it to the work-master of the service of the house of the Lord.* עֲבָדָה

here, not "service in the house of the Lord," as 1 Chron. xxiii. 24, but labour, repair of the house of the Lord.—*And they hired*, literally, "and they were hiring," continually from day to day; comp. Matt. xx. 1 ff. "Masons and carpenters"; so in 1 Chron. xxiii. 14; comp. Ezra iii. 7.—Ver. 13. *And furtherance was given to the work by their hand*, literally, "there went up" (was laid, Jer. vii. 22) binding on the work"; on אֲרֻכָּה, "binding, healing," comp. Neh. iv. 1; Jer. xxx. 17.—*And they set the house of God in its form*; literally, "on its measure" (Ex. xxx. 32), that is, in the original proportions.—Ver. 14. *And they made of it vessels*, literally, "made it vessels" (into vessels); comp. Ezra i. 7.—*Vessels for ministering and offering*, altar vessels (comp. Num. iv. 12), from which cups (Ex. xxv. 29) and other gold and silver vessels are there distinguished.—*And they offered burnt-offerings . . . all the days of Jehoiada*: as long as he had the direction of the temple worship, it was conducted in a regular and legal way; that it had quite ceased after Jehoiada's death, neither the present phrase nor the subsequent narrative affirms.

2. Death of Jehoiada: Stoning of his Son: the Prophet Zechariah: vers. 15-22. There is no parallel to this section in 2 Kings xii.; but it is of no less importance for the pragmatic understanding of that which is related underneath, ver. 23 ff., concerning the last events in the life of Joash.—*And Jehoiada was old and full of days.* יָמָיו, as otherwise only of the patriarchs

Abraham and Isaac, of David (1 Chron. xxiv. 1; comp. xxix. 28), and of Job (xlii. 17), so in general is it used only of five men of God in the Old Testament; comp. Achelis, *Das Zeitalter der Patriarchen*, a contribution to the understanding

of Scripture (Barm. 1871), p. 46. From the following statement of his age as 130 years at his death, it follows that he must have been about 100 years old when he helped his nephew by a successful revolution to the throne (877 B.C. by the common chronology); for the repair of the temple carried on by Joash and him (which he survived for a time, according to ver. 14 of our chapter), fell, according to 2 Kings xii. 7, in the twenty-third year of that king.—Ver. 16. *And they buried him . . . with the kings.* With this honourable distinction bestowed upon him at his death, the directly following record of the slaughter of his like-minded son stands in the same contrast as that presented by Christ, Matt. xxiii. 29 ff., over against the Pharisees.—Ver. 17. *Bowed down before the king*, earnestly entreating; for what? The following words show that it was for permission to worship strange gods along with the Lord. That Joash himself forthwith took part in this worship of idols is not affirmed, but that he bore the full responsibility of it, and afterwards took a direct part in the impiety, is plain from ver. 21 f.; comp. ver. 25.—Ver. 18. *Served the Asherim*, etc.; comp. on ch. xiv. 2. For the flame of wrath (הַקֵּץ) which this enkindled,

comp. xix. 2, 10, xxix. 8.—Ver. 19. *Testified against them*, by way of warning, pointing to the inevitable consequences of their apostasy; comp. 2 Kings xvii. 13; Ps. l. 7; Neh. ix. 26, 29. Was Joel also among these prophetic monitors? As we may conjecture from his book that his age nearly coincided with the reign of Joash, it is not improbable; comp. Wünsche, *Die Weissagung des Proph. Joel*, Introd. p. 13 f.; also Keil, *Introd. to the O. T.* p. 322 f.—Ver. 20. *And the Spirit of God clothed Zechariah son of Jehoiada the priest.* On עָלָה, “clothe,” comp. 1 Chron. xii.

18. The identity with the Zechariah mentioned by Christ, Matt. xxiii. 35, Luke xi. 51, as slain between the temple and the altar, who is called in the former passage “the son of Barachias,” is to be assumed the more certainly, as—1. The place of his death quite agrees there and here (the *θυρεσσις* is the altar of burnt-offering, which stood in the court; comp. ver. 21); 2. An allusion is made in the speech of Christ to our passage before mentioning the martyrdom of Zechariah; see above on ver. 16; and 3. The Barachias named in Matt. xxiii. 35 as the father of Zechariah may have been the son of Jehoiada, and Zechariah his grandson, which is highly probable, from the great age to which Jehoiada attained.—*Stood up before the people*, properly, “above the people” (עָלָה, as in xiii. 4); the

inner court, from which he spoke, and where he was afterwards slain, was higher than the outer, where the people stood.—*And do not prosper*, or: and will be unfortunate, will have no success. The two things are, in a theocratico-prophetic point of view, inseparably connected: the forsaking of the Lord (comp. xii. 5, xv. 2, etc.), and becoming unfortunate; comp. xxvi. 5 (Uzziah).—Ver. 21. *And they conspired against him*; comp. ver. 25; 1 Kings xv. 27, and also ch. xxiii. 13. The true witness of God is slain by stoning, the very penalty which is in the law (Lev. xx. 2, xxiv. 23) imposed on idolaters, to which therefore his murderers were doomed.—Ver. 22. *And*

*Joash . . . remembered not the kindness*; חָסַד, as in Mic. vi. 8. Joash appears here designated as the murderer of the son (or grandson) of Jehoiada, certainly not for mere silent connivance at the wicked deed, but for positive and direct participation in it; comp. ver. 21.—*The Lord shall see and require*, or “will see (comp. Ps. lxxxiv. 10) and require” (רָאָה, here “seek revenge, punish;” comp. Ps. ix. 13; 1 Sam. xx. 16).

3. Distress of Joash by the Syrians, and his End: vers. 23–27. Here again 2 Kings xii. 18–22 affords a parallel, where that which relates to the invasion of the Syrians is narrated more particularly, and their king, Hazael (Haza-ilu of the Assyrian inscriptions), is named as executor of this judgment on Joash.—*And it came to pass in the course of a year*, “in the circuit of a year,” the year beginning with the death of the prophet Zechariah.—*That the host of Syria*, as in ver. 24.—*And destroyed all the princes of the people out of the people*, out of the mass of the people (comp. Ps. lxxxix. 20), so that these were spared, but their chiefs, who were the authors of the religious and moral evil (ver. 17 f.), were overtaken by the doom of extermination. On the variants in the old versions with respect to “out of the people,” see Crit. Note.—*With few men*, literally, “with smallness of men”; comp. Job viii. 7.—*And they executed judgments upon Joash*. עֲשֵׂהָ שְׁפָטִים, as in Ex. xii. 12; Num. xxxiii. 4; Ezek. v. 10, 15; elsewhere with בָּ, here with אֶת (comp. עֲשֵׂהָ אֶת, 1 Sam. xxiv. 19). The judgment upon Joash refers especially to the mortal wound which he received.—Ver. 25. *For they left him many wounds*. מַחֲלָאִים, less suitably translated

“diseases” by Luther, occurs only here; but comp. the similar תַּחֲלָאִים, xxi. 19. With respect to the somewhat surprising “sons of Jehoiada” (instead of son), see Crit. Note.—*And slew him on his bed*; narrated more particularly 2 Kings xii. 21. The burial was not in the tombs of the kings, but in another place, as in the case of Joram; see xxi. 20.—Ver. 26. On the names of the conspirators, of which one is different in 2 Kings xii. (Jozachar for Zabad), see Bähr on this passage.—Ver. 27. *And his sons, and the greatness of the burden upon him*, the greatness of the treasure which he had to send as tribute to Hazael in Syria; comp. 2 Kings xii. 19. So it is perhaps to be explained (with Then. and Kamph.) on the basis of the *Kethib* הַמִּצְוָה וְרֵב הַמִּצְוָה, that the interpretation adopted

עָלָה. Possible also is the interpretation adopted by Cleric., Keil, and others: “and the multitude of prophetic oracles concerning him” (comp. ver. 19), though in this case the singular הַמִּצְוָה is somewhat strange. On the contrary, the reference, attempted by the Vulg., Luther, and others, of the רֵב הַמִּצְוָה to the temple tribute (vers. 6, 9) imposed by Joash would require a change into מִצְוָה, and the עָלָה would not suit this view (for which we should rather expect יִרְאָה).

The *Keri* וְרֵב הַמִּצְוָה gives rise to the sense: “and with

regard to his sons the oracle (that of the dying Zechariah, ver. 22b) multiplied itself in them," which is obviously much too obscure, and could scarcely be intended by the Masoretes themselves. The Sept. alters the text quite arbitrarily, *καὶ προσέθηκεν αὐτοῖς ὅτι σὺν τοῖς υἱοῖς αὐτοῦ* (הוֹסֵף לְהוֹדוֹתָם לְבָנָיו), and so the Syriac.—Behold, they are written in the commentary of the book of Kings, the elaboration of this book; comp. on xiii. 12, and Introd. § 5, ii.

4. Amaziah: a. Duration of his Reign, and its Spirit: ch. xxv. 1-4; comp. the essentially parallel verses, 2 Kings xiv. 1-6.—Ver. 2. *And he did . . . but not with undivided heart.* For this is in 2 Kings: "yet not like David his father, he did according to all that his father Joash did." This more particular statement our author avoided, perhaps, on account of the less favourable light in which he had exhibited Joash. The following also: "only the high places were not removed," etc., he omits; perhaps he intended sufficiently to indicate this partial continuance of idolatry by his "not with undivided heart" (comp. xvi. 9).—Ver. 4. *Put not their sons to death,* according to the law, Deut. xxiv. 16; comp. Bähr on 2 Kings xiv. 6.

5. Continuation: b. The Conquest of the Edomites in the Valley of Salt: vers. 5-13. Again a section peculiar to the Chronist, for which nothing is found in 2 Kings xiv. 7 but the brief notice that Amaziah smote the Edomites in the valley of Salt, took their city Sela, and gave it the name Joktheel.—*And he mustered them* (comp. Num. i. 3) *and found them 300,000 choice men*; thus almost a million less than the force of Judah and Benjamin under Jehoshaphat, ch. xvii., and, if the numbers there are to be considered incorrect, even much less than the sum total of the troops of the south kingdom given in xiv. 7 for the time of Asa. But it is obvious that the number of troops must be shown to be much diminished by defeats sustained during the last reigns and other calamities, and therefore in need of being strengthened by foreign mercenary soldiers. as the following verse clearly proves.—*Going out to war* (comp. 1 Chron. v. 18), *holding spear and shield*; comp. 1 Chron. xiii. 9; Jer. xvi. 9.—Ver. 7. *With all the sons of Ephraim.* This is a more definite addition to "Israel" (comp. Isa. xvii. 3, xxviii. 1) that appears not unnecessary, because the author often designates the kingdom or people of Judah also as Israel (comp. on xii. 1).—Ver. 8. *But go thou alone, do, or "execute it";* comp. 1 Chron. xxii. 16; Ezra x. 4.—*Be strong for the battle,* (otherwise) *God shall make thee fall before the enemy.* The sense is obvious; "be strong, then will God not let thee fall." Before יִשְׂרָאֵל is to be supplied אֶתְּ, with Ew., Berth., Keil, Kamph., etc.; for the אֶתְּ כִּי can neither be taken (with Cleric.) = *in minus*, nor (with Seb. Schmidt, Ramb., etc.) = *alioquin*. That the text certainly needs emendation is manifest from the arbitrary and diverse interpretations presented by the old translators; for example, the Sept. *ἡ δὲ ἐκστράτευσις ἐστὶν αὐτοῖς*; Vulg. *quod si vultis in robore exercitus bella consistere*; Luther, "For so thou comest as to show a boldness in fight, God will let thee fall before thy enemies."—*For with God is power to help and to cast down,* literally "pre-

sent is might in God," etc. For the sentence, comp. 1 Chron. xxix. 12; 2 Chron. xx. 6; also the well-known verse of G. Neumark, "He is the only wonder-man, who now lift up, now cast down can."—Ver. 9. *What shall we do for the 100 talents?* In the mouth of a prudent ruler, who counts the cost in all his steps, certainly a very pardonable question, even as the answer given to it is highly worthy of a trustful man of God. נָדָר, "troop," that is, a body of mercenaries;

comp. xxii. 1; 2 Kings xiii. 20.—Ver. 10. *To wit, the host,* etc. הַצֶּהֱדָר is the defining

ל=namely (comp. ver. 5a); the whole is in apposition to the suffix in יִשְׂרָאֵל.—*And they returned to their place in hot anger,* literally, "in the glow of anger" (comp. Ex. xi. 8), enraged at the bad usage they had received, and at the prospect of booty being first held out to them and then withdrawn (comp. Acts xvi. 19).—Ver. 11. *And Amaziah took courage.* הִתְהוֹרָץ, as in xv. 8; comp. also

the הֶזֶק of the prophet in ver. 8. On the situation of the valley of Salt (south-east of the Dead Sea), see Bähr on 2 Kings xiv. 7.—Ver. 12. *And brought them to the top of the rock* (לְרֹאשׁ הַסֵּלָה),

probably the rock on or at which the Edomite capital Sela lay, so that the rendering "on the top of Sela" (Kamph., etc.) is admissible. The passage in 2 Kings xiv. 7, where the taking of Sela after the victory in the valley of Salt is recorded, and the present one thus complete one another. That the present report of the Chronist is merely derived from a misunderstanding of the text of the old source, somehow become illegible (Then. on 2 Kings xiv. 7), appears an inadmissible assumption on this account, that our writer would not have imputed so frightful and barbarous a proceeding as the throwing of thousands of captive Edomites down a precipice (comp. for the matter of fact, Ps. cxxxvii. 9; Luke iv. 29), on light grounds or on a mere misunderstanding, to a king like Amaziah (comp. on 1 Chron. xviii. 2, xx. 3). Besides, the number 10,000 here, as in the previous verse, is a round number, and not to be pressed in its literal sense.—Ver. 13. *And the men of the host* (literally, "sons of the host," that is, the troops belonging to it) *fell upon the cities of Judah*; comp. for construction, Gen. xxii. 24. This pillaging raid of the mercenaries is to be regarded as simultaneous with the absence of Amaziah in Idumea, and favoured thereby; comp. the similar events in the thirty years' and the seven years' wars; also the invasion of Switzerland by the Armagnacs, and of Elsass under the Emperor Frederic III. (1444), etc.—*From Samaria even to Beth-horon,* that is, with Samaria as starting-point, and Beth-horon (see for its site on 1 Chron. vii. 24) as the termination of their raid, so that all the towns between these two, so far as they belonged to Judah, were exposed to pillage.

6. Close: c. Amaziah's Idolatry, War with Joash of Israel, and End: vers. 14-28. The second book of Kings presents no parallel to the statements regarding the desertion of Amaziah to the gods of the conquered Edomites, vers. 14-16. On the contrary, the report of the war with Joash of Israel (vers. 17-24) agrees almost literally with 2 Kings xiv. 8-14, as also the following vera.



25-28 with the closing remarks there, vers. 17-20—*After Amaziah was come from smiting the Edomites*; comp. 2 Sam. i. 1. The "gods" of the children of Seir are naturally their idols (otherwise פסילים or עֲצָבִים); and the conquered

Edomites are here called children of Seir, not because they were identical with the tribe of Seirites or Meunites (xx. 1, 10, 22) who dwelt with them, but because here, where the peculiarity of their gods as hill-gods came into view (comp. 1 Kings xx. 23), it was very natural to designate them according to the hill-country in which they dwelt.—Ver. 16. *Have we made thee counsellor to the king?* properly, "given"; the plural נְתַתָּה

is of communicative import, spoken from the position of the king and his council. With the question: "Why should they smite thee?" comp. the similar one: "Why will ye die, O house of Israel?" (Ezek. xxxiii. 11.)—*I know* (have now observed) *that God hath resolved to destroy thee*; comp. 1 Sam. ii. 25 (Eli); and Ex. vi. 1, x. 1, xi. 1, etc. (Pharaoh).—*Because thou hast done this* (worshipped the gods of Edom), *and hast not hearkened to my counsel*. Thus the prophet declares himself authorized to give counsel to the king, however scornfully the latter may have deprecated this as an assumption on his part.—Ver. 17 ff.; comp. Bähr on 2 Kings xiv. 8 ff.—*Took counsel*, namely, with his counsellors and courtiers; comp. x. 6; 1 Chron. xiii. 1. Luther's rendering is also possible: resolved, came to the decision after counsel taken.—*Come* (לֵךְ = לָכָה,

"come on"; comp. Num. xxiii. 13; Judg. xix. 13), *let us look one another in the face*, measure, have a passage at arms with one another.—Ver. 19. *Thou sayest, Lo, thou hast smitten Edom, or if thou hast smitten*. It is, moreover, of the same import if we render (with Luther, Kamph., etc.) "I have smitten."—*And thy heart hath lifted thee up* (or "carried, urged thee"; comp. Ex. xxxv. 21, 26) *to boast*, properly, "to make heavy"; comp. Isa. viii. 23. It is considerably different in 2 Kings xiv. 10; see Bähr on the passage.—Ver. 20. *For it was of God that they should be given up*, literally, "that they might be given into the hand (of the enemy)"; comp. Deut. i. 27; 1 Kings xx. 42, etc.—Ver. 22. *And they fled every man to his tent*, to his house; comp. x. 16; 1 Kings viii. 66.—Ver. 23. *From the gate of Ephraim to the corner gate*; so according to the emendation הַפֶּנֶה הַקָּטָן שֶׁעַל הַפֶּנֶה, which

latter reading gives no rational sense, as the direction in which the gate in question turns itself must have been stated if הַפֶּנֶה שֶׁ meant

the gate turning itself (comp. Ezek. viii. 3).—Ver. 24. *And all the gold*, namely, "he took," a verb (לָקַח) which is to be supplied from 2 Kings xiv. 14.—Vers. 25-28. Comp. Bähr on the parallel 2 Kings xiv. 17-20; and with regard to "the book of the kings of Judah and Israel" (ver. 26), Introd. § 5, ii.—Ver. 28. *In the city of Judah* appears to be an error in copying for "in the city of David," occasioned by the following בְּלַעַם בְּיָהוּדָה (xxvi. 1); comp. Crit. Note. If the

Masoretic reading is to be retained, we might

be tempted to think of the designation בְּלַעַם בְּיָהוּדָה, occurring Luke i. 39, which, however, can scarcely be supposed to refer to Jerusalem (see Van Oosterzee on this passage).

7. Uzziah: a. His early Theocratic Inclination and Prosperous Reign: ch. xxvi. 1-15; comp. the very brief parallel, 2 Kings xiv. 21, 22, xv. 1, 2, where the present (vers. 6-15) report of the successful wars of Uzziah, his buildings, and his strong military force, is wanting. There, moreover, this king, along with the present name (עֲזַרְיָה,

"might of Jehovah"), bears also the name Azariah (עֲזַרְיָה or עֲזַרְיָהוּ, "whom Jehovah helps").

Comp. 2 Kings xiv. 21, xv. 1, 6, 8, 23, 27, where the latter form is used, with 2 Kings xv. 13, 30, 32, 34, where "Uzziah" stands, the form which the Chronist, irrespective of 1 Chron. iii. 12, always uses, and which is also found in the supercriptions of the prophets Hosea, Amos, and Isaiah, as in Isa. vi. 1, vii. 1. The Assyrian cuneate inscriptions (the tablets of Tiglath-pileser; see Schrader, p. 114) present exclusively the form Azariah (Az-ri-ya-hu), whereby the opinion of those who regard this form as the later, or as the result of a mere error of writing, is refuted (so, for example, Gesen.-Dietrich in *Lexicon*). But Hitzig's hypothesis also (*Gesch.* p. 209), that the name Azariah was transformed from that of the high priest contemporary with him (ver. 17) to the king, is refuted by this evidence of Assyrian inscriptions. Much rather the only assumption that remains warranted is: "that the similar names of almost equal import were used simultaneously" (Berth.); as was the case, for example, with Uzziel and Azarel, a descendant of Heman (1 Chron. xxv. 4, 18). Not even the conjecture expressed by Bähr on 2 Kings xiv. 21: "that the name Uziah appears to have come into more general use after he ascended the throne," will harmonize with the fact that the Assyrian kings know only the name Azariah.—Ver. 2. *He built Bloth*. On the emphatic prefixing of this notice, even before the chronological dates of the following verse, see Bähr on the passage.—Ver. 3. *Reigned fifty-two years in Jerusalem*, 810-759 B.C., according to the usual chronology, though, according to the Assyrian monuments, considerably later (according to Neteler, p. 225 ff., 786-735). On the name of the queen-mother Jechiliah (in 2 Kings Jecholiah, not Jechaliah, as Luther writes), see the Crit. Note.—Ver. 5. *And he continued to seek God*, literally, "and he was to seek God, was out to seek Him"; comp. xxxi. 21; Ezra iii. 12.—*In the days of Zechariah, who understood the visions of God*. Accordingly this Zechariah, who is otherwise unknown (for he cannot be identified with the Zechariah son of Jeberechiah mentioned Isa. viii. 2, as he was at least a generation older), must be considered a prophet, and הַיִּבְרָן בְּרֵאשִׁית הָאֱלֹהִים must be regarded as a chosen periphrasis for רֵאשִׁית הָאֱלֹהִים, the seer (comp. Dan. i. 17). But as the vision of God cannot be taken as a work of human activity, the reading of the Sept. and other old witnesses (see Crit. Note) commends itself more, which gives the sense "expert in the fear of God," or even "teacher of the fear of God" (comp. Neh. viii. 9). Zechariah remains a prophetic teacher and counsellor of King Uzziah even with this

reading (for his possible priestly character would have been marked by a *הַכֹּהֵן*); but that he was a "master in divine visions" is not to be read from it; and still less is it to be inferred that he and no other was the author of the oracles of Ba'aam (as is asserted in an arbitrary way by Fürst, *Gesch. der bibl. Literatur*. ii. pp. 231, 359).—Vers. 6-15. Uzziah's Successful Wars, Building of Cities, etc. (without parallel in 2 Kings).—*And he . . . fought with the Philistines, to punish their pillaging inroad under Joram* (xxi. 16 f.). This punishment must have been inflicted by him in very full measure, probably by the subjection of their whole territory; for the cities said to have been destroyed by him, Gath (see on xi. 8), Jabneh (=Jabuel, Josh. xv. 11, later=Jamnia in the Maccab. and in Josephus), and Ashdod (now Esdud, comp. on Josh. xiii. 3), were at that time the chief places of the Philistines.—Ver. 7. *And God helped him . . . against the Arabs, who are named also, xvii. 11, with the Philistines.* Where Gurbal was uncertain; it is by no means to be identified (after the Sept., see Crit. Note) with the Edomite Petra; rather with Gerar (Gen. xx. 1), of which the Targ. thinks. Concerning the Meunites, see on 1 Chron. iv. 41; 2 Chron. xx. 1.—Ver. 8. *And his name went even to Egypt*, literally, "even to the entrance of Egypt." But by the name of Uzziah is scarcely meant merely his fame (Luther), but also his active influence, his power.—*For he became very mighty*, literally, "showed himself mighty (Dan. xi. 7) unto the height" (comp. 1 Chron. xiv. 2, xxix. 25).—Ver. 9. *And Uzziah built towers . . . at the corner gate.* The corner gate (comp. xxv. 23) lay at the north-west end of the city; the valley gate on the west side, where the Jaffa gate is now. On the east, over against these two points belonging to the west side where defence was most needed, is *הַמִּצְעוֹץ*, the corner, to be sought—namely, a bend of the eastern wall near the horse gate; comp. Neh. iii. 19, 20, 24, 25.—Ver. 10. *And he built towers in the wilderness, in the wilderness of Judah, to protect the herds grazing there;* comp. 1 Chron. xxvii. 25; Mic. iv. 8; Isa. v. 2; in which latter place mention is made of the digging of a well along with the tower building.—*For he had much cattle in the lowland, etc., properly, "and in the lowland and in the plain," etc.* It appears, therefore, as if three regions were here distinguished—1. The wilderness (of Judah) west of the Dead Sea; 2. The lowlands at the Mediterranean (comp. 1 Chron. xxvii. 28); 3. The plain (*הַמִּשְׁעוֹר*), perhaps the plain beyond the Jordan, the territory of the Renbenites, a region specially adapted for grazing, which Uzziah was under the necessity of taking from the Ammonites (ver. 8).—*Husbandmen and vinedressers in the mountains.* Kamph. connects against the accents, "in the plain, husbandmen." He will also explain *בְּבִרְמֵל* neither of the Mount Carmel (Josh. xix. 26; Song vii. 6), nor of Carmel in the south of Judah (: Sam. xv. 12), but renders "in the fruitful field" (comp. Isa. xxix. 17), for which there is no constraining necessity.—Ver. 11. *And Uzziah had a host of fighting men*, literally, "a host (comp. xiv. 7) maker of war" (comp. ver. 13, xi. 1), that went out to war (comp. 1 Chron. v. 8) in troops (in a marshalled host).—*By the number of their muster at the hand of Jeuel.* *בִּיָּר*, as

afterwards, "under the guidance of Hananiah," is expressed by "at the hand" (*עַל יָד*), as 1 Chron. xxv. 6). The captain Hananiah appears therefore as superintendent, Jeuel and Maaseiah as subordinate executive officers in the business of the muster.—Ver. 13. *And at their hand* (*עַל יָדָם*, as in the previous verse) *an army of 367,500 fighting men.* Thus each of the 2600 father-houses constituted a corps under the command of the bravest among them. The total number of 367,500 warriors agrees in the main with the above statement of the strength of the army under Amaziah, xxv. 5, and presupposes the more certainly an actual numeration for its basis, as it is not a round number.—V. r. 14. *And Uzziah prepared for them;* comp. 1 Chron. xv. 1, xxii. 5.—Ver. 15. *He made engines, the invention of craftsmen*, literally, "devices (*הַמְּשֻׁבָּנֹת*, *excogitata*), the device of the deviser" (*מְהַשְׁבֵּת הַדָּבָר*), skillfully contrived engines of war, as the following words show—a kind of catapults or balists, for assaulting besieging troops from the walls and towers of defence.—*And his name went forth, etc.;* comp. above, ver. 8.

8. Uzziah: b. His Boasting and Divine Punishment by Leprosy; his End: vers. 16-23. Comp. 2 Kings xv. 5-7, where, however, the mere fact of the king's becoming leprous is mentioned, without particularizing the cause, so that in fact the three verses correspond only to our vers. 21-23.—*And when he became strong.* *וּבְחֻזְקוֹ*, as in xii. 1. For the following: "to do corruptly" (*הַשְׁחִית*), comp. xxvii. 2.—*Went into the temple of the Lord to burn incense*, which, according to Ex. xxx. 7, 27, Num. xviii. 1-7, only priests were to do. Uzziah wished to exercise regal and sacerdotal functions at the same time (as the Egyptian kings, and afterwards the Roman emperors). He fell into the same sin as Saul before him (1 Sam. xiii. 9 f.). It was not the restitution of a formerly legitimate union of regal and sacerdotal power, as it was nominally possessed by David and Solomon (Thenius, Ewald), which was his aim; for only occasionally, and in certain religious solemnities of an extraordinary kind, had those kings exercised several priestly functions, with the permission of the lawful priests (so correctly Bertheau, Keil, etc.).—Ver. 17. *And Azariah the priest.* Whether he was actually high priest is not determined with perfect certainty from his subsequent designation *בִּהְיוֹת הָרֹאשׁ* (as in the case of Jehoiada; see on xxiii.

8); yet it is most probable that the "head priest," who was accompanied with eighty priests, was the actual legitimate holder of high-priestly office. But very improbable is the identity asserted by Keil of this Azariah with the Azariah named in the list of high priests. 1 Chron. v. 36, 37, as the father of Amariah, who belongs certainly to a considerably earlier time (see on this passage). On the predicate "men of valour," *בְּנֵי חַיִּל*, comp. 1 Chron. v. 18.—Ver. 18. *And they withstood Uzziah*, "stood against" him; comp. Dan. xi. 14.—*And it shall not be for thine honour from the Lord God*, that is, thy offering incense serves not, as thou fanciest, to increase

thy honour and glory before God, but rather brings thee shame, because thou thereby showest thyself to be disobedient and apostate.—Ver. 19. *And while he was wroth with the priests, the leprosy burst forth on his forehead*, in punishment of his impious attempt. The punishment is the same that Miriam endured on account of her rebellion against Moses (Num. xii. 10), and with which Elisha's servant Gehazi was visited for his covetousness (2 Kings v. 27). In a physical and pathological sense, also, the malady may have been brought on in all these cases in essentially the same way,—“by a strong physical excitement, which brought the leprosy, already existing as a tendency in the system, suddenly to a visible eruption” (Friedreich, *Zur Bibel*, etc., pp. 223, 230). Wedel (*Ezerzationes medicophilologicae*, ii. 4. 9) quite arbitrarily asserts that Uzziah's malady was not leprosy, but syphilis. Not less arbitrary and contrary to the text is the attempt of K. Ad. Menzel to reduce the whole malady to a bold and sly mystification of the high priest Azariah, who suddenly cried out that he saw the sign of leprosy on the forehead of the king, and by this application of his medical authority so far robbed him of his self-command that he allowed himself to be arrested and put in a place of confinement (*Religion und Staatsidee*, p. 89; comp. on xvi. 13). A special contrast to this crude attempt at a natural explanation by a miracle-rejecting rationalism is presented by the Jewish legend in Josephus, *Antiq.* ix. 10. 4, which makes Uzziah be punished not merely by becoming leprous (supposed to be produced by a sunstroke which fell through the split roof of the temple on his face), but also by a simultaneous violent earthquake, the same which is mentioned Amos i. 1, by which that splitting of the temple roof was effected.—Ver. 21. *And dwelt in a sick-house*, properly, “a house of separation”; see Bähr on 2 Kings xv. 5, where also all that is necessary is remarked on the probable (amounting only to a few years) duration of Uzziah's illness and of Jotham's regency.—Ver. 23. *And they buried him with his fathers in the burial-field of the kings; for they said, He is a leper*. They wished not to defile the proper tombs of the kings by burying his body in them, and therefore buried it in the field adjoining these tombs. In the parallel 2 Kings xv. 7 f. this important detail is wanting.

9. Jotham: ch. xxvii.; comp. 2 Kings xv. 32–38, and Bähr on this passage.—Ver. 2. *Only he entered not into the temple of the Lord*; he abstained from such an impious undertaking as that of his father, xxvi. 16 ff. This remark is wanting in 2 Kings. On the contrary, instead of the rather indefinite: “and the people did yet corruptly” (comp. on xxvi. 16 ff.), we find there the more special statement: “the people still sacrificed and burnt incense on the high places.”—Ver. 3. *And on the wall of Ophel he built much*; fortified thus the southern slope of the temple mountain, which is called Ophel (הֶעֱפֵל; comp. xxxiii. 14; Neh. iii. 26, 27), and therein continued the fortifications of his father Uzziah, which had applied more to the west and east sides of the city wall. In 2 Kings this is wanting, as also the notice in the following verse of the towns and castles built by Jotham (for בְּרִנְיֹת).

“castles, forts,” see on xvii. 12), while the previous notice regarding the building (anew) of the upper temple gate, the north gate in the inner court of the temple, is also found there.—Ver. 5. *And he fought with the king of the sons of Ammon*. Of this victorious war with the Ammonites, also, nothing is found in 2 Kings. This war, like the buildings, appears to be a continuation of that waged by Uzziah; for, according to xxvi. 8, the Ammonites had also to pay tribute to that king. It was therefore an attempt at revolt, for which they were now punished by Jotham with the imposition of a new and heavier tribute (100 talents of silver, with 10,000 cors of barley and wheat yearly, is pretty well for a not very numerous people).—*This the sons of Ammon paid him also in the second and the third year*, but no longer than during these three years; perhaps on account of the war of Syria and Ephraim with Judah, which took its rise under Jotham, 2 Kings xv. 37, and procured for the Ammonites their former independence.—Ver. 6. *And Jotham strengthened himself*, namely, “in his kingdom”; comp. xiii. 21, and the following: “he established his ways,” Prov. xxi. 29.—Ver. 7. *And all his wars*. That these wars of Jotham, of which only one is here mentioned, were uniformly successful is not stated in the text; and therefore the war commenced with Syria and Ephraim, in which Jotham suffered some very severe defeats, may be here included (against Keil). In other respects the closing notices, vers. 7–9, agree essentially with 2 Kings xv. 36, 38.

10. Ahaz: a. His Idolatry, and Defeat by the Syrians and Ephraimites: ch. xxviii. 1–8; comp. 2 Kings xvi. 1 ff., where the first four verses, relating to the idolatry of Ahaz, agree tolerably well with vers. 1–4 of our text; while the report of the war given in vers. 5–18 presents considerable deviations from the narrative in our ch., vers. 5 ff., 9, and 16 ff. Comp. on these differences, as well as on the whole report of the war, C. P. Caspari, *Der syrisch-ephräimische Krieg unter Jotham und Ahas*, Christiania 1849.—*Ahaz was twenty years old*. Thus also 2 Kings xvi. 2; but on account of the age of his son and successor, Hezekiah being already twenty-five at the death of Ahaz,—it is more probable that the reading of the Sept., Syr., and Arab. is to be preferred, and the age of Ahaz at his accession set down at twenty-five (not, however, at thirty, as Hitzig, *Gesch. Isr.* p. 214, will have it). Moreover, the name Ahaz (אָחָז) is on the Assyrian monuments *Jahlu-kha-zi*, which is elsewhere = the Hebr. Jehoahaz (יְהוֹאָחָז); see Schrader, pp. 25, 147, 151 ff. This difference “is either to be referred to this, that the later Jews in the Old Testament changed the actual name of the king, namely Jehoahaz, in consequence of his idolatrous propensity, into Ahaz, by the omission of the divine name, or to this, that the Assyrians falsely transferred to Ahaz the like-sounding name of an earlier king (Jehoahaz), as they made Jehu a son instead of a successor of Omri” (Schrader, p. 152). If the first of these two conjectures, according to which Ahaz is a curtailed name, be correct, we may compare the change of such names as Jerubbah (into Jerubbesheth) or Mephibah (into Mephibosheth), and also the legend of the mediæval sects, as the Euchites, Bogomils, etc., that Satan was originally called Satanael, and af er

his fall his name was deprived of the last syllable. Comp., moreover, on ver. 21.—Ver. 2 f. *And made also molten images for Baalim*; comp. Ps. cvi. 19; Judg. xvii. 3, etc. Both these words and the following: “and he burnt incense in the valley of Ben-hinnom,” are wanting in 2 Kings; but they have there fallen out by an oversight (occasioned by a twofold וָנֶחֱם); comp. Bähr on the

passage.—*And burned his sons in the fire*, or “made his sons pass through the fire.” According to 2 Kings, he performed this barbarous human sacrifice only in the case of one son, which is intrinsically the more probable (comp. 2 Kings iii. 27, xxi. 6); the plur. אֶת־בָּנָיו of

our passage is thus, as in xxxiii. 6, merely a rhetorical generalization (Casp., Keil, Bähr, etc.). On vers. 3b and 4, comp. Bähr’s exposition of the parallel text.—Ver. 5. *The Lord his God gave him into the hand of the king of Syria*. These introductory words of the following report of the war, compared with 2 Kings xvi. 6 ff., demonstrate that our writer proposes to give rather a rhetorically conceived than a strictly historical description of the chastisements inflicted on Ahaz by the Syrians and Ephraimites. Comp. Caspari as quoted, p. 42 ff., and Keil, p. 325 f.: “The facts, which show how Ahaz, notwithstanding the grievous blows which fell on him and Judah, sinned yet more grievously against the Lord his God, are brought out of the historical material into relief, and oratorically represented, so that they display not only the increasing obstinacy of Ahaz, but also, by adducing the conduct of the citizens and warriors of the kingdom of Israel, the depth to which Judah had fallen.”—*And they smote him*, literally, “on him,” that is, they inflicted a defeat on his army.—*And took from him a great many captives*, “led captive from him a great leading of captives” (שָׁבָרָה, as in ver. 11;

Neh. iii. 36).—Ver. 6. *And Pekah, son of Remaliah, slew in Judah 120,000 in one day*, that is, in a great battle, with the pursuit and plundering that followed. Against the suspicion cast on this number by de Wette, Gesenius, Winzer, and others, as exaggerated, see Caspari, p. 37 ff., who points with justice—1. to the fanaticism of the Israelites and Syrians, who aimed directly at the annihilation of the Jewish power (Isa. vii. 6; 2 Kings xv. 16; comp. also ver. 9); 2. to the military strength of the Jews (307,500), stated shortly before under Uzziah, xxvi. 13, which shows that it was about a third of their force that was put to the sword; 3. to the round number 120,000 (as also the subsequent number of 200,000 captives), showing itself to be the product of a rough estimate, and not an exact enumeration.—Ver. 7. *And Zichri . . . slew Maaseiah the king’s son*, probably a royal prince of an older generation, uncle, cousin, or brother of Ahaz, for he himself at this time had scarcely a son of military age. Azrikam also is perhaps to be regarded as a relative of the king, for a “governor of the house” can scarcely designate a president of the temple (according to 1 Chron. ix. 11; 2 Chron. xxxi. 13); rather might it be the title of a higher officer of the royal house or palace.—*And Elkanah the vicegerent of the king*, literally, “the second after the king,” his minister (chancellor, vizier).—Ver. 8. *And the sons of Israel took captive of their brethren*. Observe the importance of this reference to the

character of the war, as a barbarous strife between brother tribes.

11. Continuation: b. Oded the Prophet effects the Release of the Captives: vers. 9-15 (without a parallel in 2 Kings).—*And a prophet of the Lord was there of the name of Oded*, in Samaria, the capital of the northern kingdom. Here, as well as in other places of this kingdom, prophets of the true God appear active till its complete fall (722 B.C.), as in particular the ministry of Hosea teaches, which was likewise exercised on this soil.—*And he went out*; comp. the report, xv. 2, of Azariah son of Oded under Asa.—*In the wrath . . . against Judah*. Not so much your bravery as the judicial sentence of God for the punishment of idolatrous Israel is the cause of the great victory over your adversaries—a victory which you have abused by a frantic slaughter and carnage. On “that reacheth unto heaven,” comp. Gen. xviii. 21; Ezra ix. 6.—Ver. 10. *And now ye purpose to subject*; comp. Gen. i. 28; Lev. xxv. 42 ff.—*Are there not even with you yourselves trespasses against the Lord?* look for once at yourselves, whether ye do not perceive there enough of that which inculcates you before God. To this exhortation to repentance is suitably added the warning in ver. 11, to beware of the further abuse of the power given them to execute the divine judgment, and therefore of the unmerciful treatment or even the longer retention of the captives.—Ver. 12 f. Four of the chiefs of Ephraim declare their concurrence with this exhortation and warning of Oded. Their names occur only here, but they present, at all events, a weighty testimony for the concrete historical character and credibility of the present account.—*For with the trespass of the Lord upon us*, that the effect of our heavy guilt with God (ver. 10) may fall upon us, that the heavy punishment of sin may overtake us. אֲשַׁמְתָּהּ יְהוָה is

here the effect, the punishment of guilt contracted before God.—Ver. 14. *And the armed host left*, the armed escort who conducted the captives to Samaria. חֲזָקָי, as in 1 Chron. xii.

23.—Ver. 15. *The men who were expressed by name*, the notable men mentioned by name in the old records, who specially distinguished themselves at that time by a noble emulation of love and compassion for the poor captives; comp. 1 Chron. xii. 31, xvi. 41; 2 Chron. xxxi. 19. The analogy of these passages forbids us to think only of the four named in ver. 12.—*And clothed all that were naked of them*, literally, “all the nakedness” (abstr. pro concr.).—*And anointed them*, because they should return home happy and cheerful.—*And carried them on asses*; to which is appended a limiting and more exactly defining phrase, *all the weary* (or “stumbling,” לָכָל־בִּזְעָל). Observe the pictorial reality and

epic breadth of the whole description, which exhibits itself even in designating Jericho as the city of palms (comp. Judg. iii. 13), and by the mention of it (as the border town of Judah, whither the captives were first brought; comp. Josh. xviii. 21) accords with the story of the good Samaritan. For, in fact, there is here a grand archetype of the deed of compassion described in this didactic narrative of the Lord, as sure as they were inhabitants of the city and later

country of Samaria, who took so loving an interest in the helpless Jews. The thought that Christ drew directly from this episode of the present war several points of His noble lesson should by no means be absolutely rejected. Comp. Evangelical and Ethical Reflections, No. 3.

12. Close: c. Further Visitations of Ahaz on account of his Idolatry; his End: vers. 16-27. Only the part of this section that refers to the relations of Ahaz to the Assyrian world-power (his seeking aid from Tiglath-pileser, his payment of tribute to the same, and his fall occasioned by this slavish submission to the idolatry of Syria and Damascus, vers. 16, 20-25) is reported in 2 Kings xvi. (vers. 7-18), and there, indeed, much more fully than here. On the contrary, there is wanting there a statement of the contemporaneous humiliations of Ahaz by the Edomites and Philistines, as they are here reported, vers. 17-19.—*At that time King Ahaz sent unto the kings of Assyria.* The rather indefinite בָּנֵי הַמֶּלֶךְ admits the assumption that this em-

bassy to Assyria took place immediately after the invasion of Rezin and Pekah (Berth.), as well as that several months or years elapsed between these events (Keil). But according to 2 Kings xvi. 6 ff., the consequence of that first heavy defeat by the Syrians and Ephraimites, the taking of Elath by Rezin (and that which was connected with it, the invasion of the Edomites and Philistines), seems to have been the motive of Ahaz to apply to the Assyrians for aid. The plural "the kings of Assyria" is perhaps not rhetorical, as above, ver. 3, בָּנֵי (Keil), but, as it

seems, originally written under the consciousness that the head of the Assyrian government was composed of several factors, namely, the king and the so-called eponymus or archon of the current year; see in particular xxx. 4, where this view seems undeniable; also xxx. 6; and comp. Schrader, *Studien und Kritiken*, 1871, part iv.; *Die Keilschriften*, etc., p. 308 ff.—Ver. 17. *And again the Edomites came*, perhaps made free again by Rezin's expedition against Elath, 2 Kings xvi. 6, from the Jewish yoke, which lay upon them from the time of Amaziah and Uzziah (xxv. 11, xxvi. 2). The tense is to be taken as the pluperfect: "and moreover (וְעַתָּה) *et præterea*,

*et insuper*; comp. Isa. i. 5) the Edomites had come"; and so in the two following verses, for they also report something that preceded the fatal treaty with Tiglath-pileser, and served to bring it about.—Ver. 18. *And the Philistines invaded.* Of the places conquered by them, Beth-shemesh (1 Chron. vi. 44), Ajalon (1 Chron. vi. 54), and Socho (2 Chron. xi. 7) have occurred already in our book. For Gederoth (in the Shephelah), comp. Josh. xv. 41; for Timnah, now Tibneh, Josh. xv. 10; for Gimzo, now Jimsu, a large village between Lydda and Beth-horon, Robina. *Palæst.* iii. 271. The mention of daughter cities (literally, "daughters") along with the chief places, as in xiii. 9.—Ver. 19. *For the Lord humbled Judah on account of Ahaz king of Israel.* Ahaz is perhaps ironically so named; for the title "King of Israel" can scarcely be an honourable designation in him, as in Rehoboam (xii. 6) or Jehoshaphat (xxi. 2), or as in his forefathers in general, ver. 27. It contains, perhaps, an allusion to the contrast between his idolatry us-

reign and the mind and walk of the true "Israel of God" (comp. Gal. vi. 16, Caspari, Keil, etc.).—*Because he had revolted in Judah.* So is בָּנֵי הַמֶּלֶךְ with בָּנֵי following certainly to be taken.

not as Kamph. and others think: "because he made Judah refractory"; comp. rather Ex. v. 4, which speaks also against the rendering of the Vulg.: *eo quod nullasset eum auxilio*, and of Luther (that he made Judah naked).—Ver. 20. *And Tiglath-pileser.* Concerning this form, as corresponding not so well to the Assyrian as the Tiglath-pileser of the other Old Testament sources, see on 1 Chron. v. 6; for the conjectural identity of Pul with Tiglath-pileser, see on 1 Chron. v. 26.—*And distressed him, and strengthened him not.* This is the only rendering agreeable to the context, according to which, חָזַק here, contrary to its

usual intransitive meaning, expresses the active sense of strengthening (*confortare, roburare*). See for justification of this rendering against Luther, Then., Bertheau, etc. (who take חָזַק according to xxvii. 5, Jer. xx. 7, etc. = "overcome"): "he oppressed and besieged him, but subdued him not," in particular Keil on this passage; rightly also Neteler and Kamph.—Ver. 21. *For Ahaz had plundered the house of the Lord.* This was at the time that he sent the embassy with its cry for help to the mighty Assyrian king (ver. 16), for with empty hands he need not approach him (comp. also 2 Kings xvi. 7, 8). חָלַק here is not "divide" (Luther), but "plunder, *spoliare*" (Vulg.); comp. חָלַק,

booty, share of spoil (Num. xxxi. 36; Job xvii. 5). The strong expression corresponds to the rhetorical tone of the narrator; thereby the certainly historical statement shows that the treasures of the king's house, as well as those of the "princes" (the high officers of the palace, or perhaps also the princes of the royal house; comp. on ver. 7), must have contributed, that the gift (שְׁחָרָה, see 2 Kings xvi. 8) sent with the

ambassadors might be worthy of acceptance. That Ahaz paid tribute to Tiglath-pileser is attested, besides our passage and the report in 2 Kings xvi. 7-9 (comp. also Isa. xxxvi. 5, where Rabshakeh charges Hezekiah with revolt from Assyria), also by the Assyrian monuments. In line 61 of an inscription composed in the last year of Tiglath-pileser's reign (ii. R. 67), it is said that this king received tribute (*madatu*) from "Mittini of Askalon, Ahaz (Jehoahaz—Ja-hukha-zi) of Judah, Kozmalak of Edom." That here Ahaz is spoken of as a tributary of the great king, and not Uzziah (as H. Rawlinson thought on account of the surprising form of the name), is shown by the naming of the rulers of Philistia and Edom, who in Uzziah's time would scarcely have been co-ordinated with the Jewish king, the naming of whom along with Ahaz is quite consistent with the contents of the verses of our chapter. Comp. Schrader, p. 151 ff.—Ver. 22. *And in the time of his distress*, a date of like indefiniteness and pliability with בָּנֵי הַמֶּלֶךְ in ver. 16. That the revolt of Ahaz to the gods of the Syrians thus took place after the distresses which the Edomites, Philistines, and Syrians prepared for him, cannot be definitely concluded from this passage; rather it seems to follow from:

ver. 23 that he had already, during the war with Rezin, begun to testify his respect for the gods of his foe and his country. There is therefore no proper contradiction between our passage and 2 Kings xvi. 10 ff.; only that there is given a more concrete and definite report concerning this turning of Ahaz to the Syrian gods than in our section, which also, again, bears an eminently rhetorical and pathetic character, as indeed all that is related from ver. 5 onwards.—Ver. 24. *And Ahaz . . . cut up the vessels of the house of God*, that is, as is stated more precisely in 2 Kings xvi. 17, he broke out the sides of the bases, removed the lavers from them, transferred the sea from the brazen oxen to a stone pavement, etc.—*And shut the doors of the house of the Lord*, that is, according to xxix. 3, 7, the doors not of the court, but of the temple itself, or the porch before the holy and most holy places. Accordingly, the shutting of these doors signified that he suspended the worship of God in the holy and in the most holy place, while he left the altar of burnt-offering in the court; with which 2 Kings xvi. 15 f. agrees, although there the erection of a separate altar of burnt-offering, built after the model of Damascus of Syria, beside the brazen altar of Solomon, is reported (see Bähr on the passage).—*And made him altars in every corner of Jerusalem*. Among these altars is included the new altar of burnt-offering in the court, 2 Kings xvi. 10-16, built at the command of Ahaz by the priest Uriah after the pattern of the idol-altar at Damascus. The כָּל בְּנֵי פֶנֶה in כָּל

is not to be pressed, nor, for example: "under every tree," in ver. 4, nor the phrase: "in every single city of Judah," in the following verse.—Ver. 25. *And provoked to anger the Lord* (כִּעַס, *kiph.*, as in Deut. xxxii. 16; 1 Kings xiv. 9).—Vers. 26, 27; comp. the briefer closing notice in 2 Kings xvi. 19, 20.—*And they buried him in the city in Jerusalem*: thus not: "in the city of David," as is usually said, and further not: "in the sepulchres of the kings of Israel" (see on ver. 19), but apart from the proper tombs of the kings—perhaps in the field mentioned in xxvi. 23, where the leprous Uzziah was buried. 2 Kings xvi. 20 reports nothing of such an exception that was made with respect to the grave of Ahaz.

#### EVANGELICAL AND ETHICAL REFLECTIONS AND HOMILETIC HINTS ON CH. XXIV.—XXVIII.

1. A period of fully a century and a half (877-727 in the usual chronology) is occupied by the five reigns here combined, comprising a reign of forty, of nearly thirty, and of fifty-two years. But none of them yields any permanent gain for the development of Judah into the normal form of a truly theocratic condition, as the deep corruption exhibited under the last, an instance of decided misrule, shows. When the Canaanitish idolatry, naturalized by Athaliah, after a short predominance, was again expelled, as an element utterly foreign to the Davidic house and the Jewish people, five reigns regularly following in legitimate succession, of which perhaps none was begun otherwise than under favourable auspices, and with joyful hopes on the side of the theocratic party, furnish before the end of 160 years the sad result of a decided relapse into

that idolatry. For the less insidiously evil and murderous than merely weak policy of Ahaz in every instance must be regarded as such a relapse, though it might not be the Tyrian-Canaanitish idolatry of Athaliah to which he chiefly yielded, but the Damascene-Syrian superstition of his adversary Rezin, and though, further, the outward form and show of the legitimate worship was perhaps better observed under him than under the priest-opposing daughter of Omri. On the whole, it is manifest that under Ahaz the corruption of religion and morals had gnawed more deeply than at that time, and struck firmer roots into the consciousness and customs of the people. It is now, at least, quite contrary to the state of things then, directly a priest, perhaps the high priest (Uriah, 2 Kings xvi. 10 ff.), who readily enters into the king's idolatrous intentions, and lends a hand to desecrate the sanctuary of Jehovah with foreign modes of worship, elaborated after heathen models; a characteristic which the Chronist perhaps only neglected expressly to mark, because it disgusted and annoyed him to report anything so unreasonable and abominable as this treason of a priest of the Lord. And as the priest, so the people does not now, at the beck of a true witness, as then of Jehoiada, rise up as one man to put an end to the foreign hateful thing at one blow, but presents so little resistance to the seductions to spiritual and corporeal adultery proceeding from the court, that it remains, during a reign of almost sixteen years, on the path of Baal-worship, and establishes not only idolatrous altars in every corner of Jerusalem, but also high places for burning incense to strange gods "in every single city of Judah" (comp. xxviii. 24, 25), without standing up in righteous indignation against such a course, or even earnestly seeking a return to theocratic obedience. That it could come to this a century and a half after the events under Athaliah, tells not of a gradual progress to a better state of things, but rather of a slow but irresistible sinking into worse and worse—of a constant ripening of the people for that fearful judgment of God which now fell on the kindred people of Ephraim immediately after the death of Ahaz at the end of these 150 years, and with respect to which for Judah, with all the energy of many attempts at reform (especially under Hezekiah and Josiah), nothing beyond a postponement, a delay of less than 150 years more was secured.

2. None of the four comparatively theocratic reigns before Ahaz had been able to check the descent of the people with uneasy certainty and constancy on this downward path to final corruption; for none possessed the reverence for God and law, untainted by heathenish abominations, which characterized the rule of an Asa or Jehoshaphat. For Joash maintained a decidedly theocratic demeanour only so long as his paternal friend, instructor, and counsellor Jehoiada governed him, or so long as those two symbols given him (xxiii. 11) at his accession—the crown as the sign of power, and the law as the sign of theocratic wisdom—exercised their united influence over him;<sup>1</sup> after whose death he permits, at

<sup>1</sup> Comp. Luther's marginal note on this passage: "Finely are both the crown and the book presented to the king that he might be not only mighty, but also wise, or (as we may say) know God's word and right." Thus, even now, we make kings with a sword and book."

the request of the worldly-minded "princes of Judah" (representatives of the higher nobility, to whom the "priestly power" might long since have well been an abomination), the entrance again of idolatry, and causes the faithful witness of the truth, warning them of the evil consequences of such a course, the son of his instructor Jehoiada (and therefore his near relative), to be slain in the court of the temple. Whereupon also the threatened judgment of God, accomplished by a desolating raid of the Syrian Hazael, suddenly enters, and in a very short time brings about the end—and that a terrible end—of the unfaithful king. This reign resembles in more than one respect the history of such rulers of the Middle Ages or of modern times as the German emperors Otto III. and Henry IV., or in many respects Louis XIV. of France, who enjoyed the guardianship of excellent regents of the spiritual order at the beginning of their career, but afterwards failed to beware of the evil consequences of their passing over to a false independence. Not much better or happier was the reign of Amaziah, whose early measures, as the sparing of the children of the murderers who conspired against Joash (xxv. 4; comp. Deut. xxiv. 16) shows, were entirely accorilant with the precepts of the law; but who afterwards, in consequence of a successful war with Edom, which seems to have made the conqueror presumptuous, degenerated into heathenish practices, offered the tribute of worship to the gods of the conquered Edomites (naturally without meaning to abolish the legitimate worship of Jehovah, proceeding on some sort of theoretical and practical mingling of the two modes of worshipping God), and added to this the further folly of a supercilious provocation of the powerful Joash of Israel to war. A severe humiliation by this foe, as a reward for this haughty bearing (conjoined with which are here, again, scornful neglect and rough treatment of one of the prophets of Jehovah, ver. 16), here also failed to delay the issue; and the end of the king, effected by a band of traitors and conspirators, ver. 27, was as violent as that of his father. With respect to external politics as well as military and economic (financial) consolidation of their power, the two following reigns appear to have been more fortunate. The vigorous Uzziah, reigning more than a half century, restores in many respects once more the glorious days of a Jehoshaphat, especially with regard to the maintenance of his sway over the southern tribes, and the great advance of the defensive power and financial capability of the country. But when the true spiritual adviser whom he long followed, the prophet Zechariah, was separated from him, he also exhibited haughtiness, daring arrogance, and false independence in spiritual things. And if his people were not involved in the judgment incurred by this guilt, yet his transgression brought on himself a heavy and shameful fall, for which there was no recovery on this side the grave. He dies as one "smitten of God" (Isa. liii. 4; comp. Job ii. 7, vi. 4 f., xvi. 12 ff.) in a sick-house, and does not even in death partake of the honour due to a king of the line of David, and also a powerful and celebrated prince (xxvi. 28). To his son Jotham, reigning a much shorter time, but in a like spirit and with like external fortune, a humiliation of the same kind is certainly

spared; for "he entered not into the temple of the Lord," ventured on no such daring stretch of his authority as Uzziah in his attempt to burn incense. And how far he was thereby from being without guilt, or free from inward participation in such offences, is shown by the reckless audacity with which his son and successor, during his whole reign (of equal length with that of his father), ventured to addict himself to the demoralizing idolatry of the neighbouring nations, and to procure for it unlimited entrance among his people. Of the father of such a son we can form no very favourable opinion, even if the scanty notices of our author announce little or nothing positively unfavourable concerning him.

3. The penal judgment of God for such continued yielding to the seducing and corrupting influence of heathenism, as it was decreed against Judah, soon after the corruption had broken forth in all its grossness, in the so-called war with Syria and Ephraim, appears, according to the representation of the Chronicist, to have been terribly great and severe. More than 100,000 fighting men fall as the sacrifice of a single battle-field, and almost double that number of women, children, and other prisoners of war are dragged away as slaves, and owe their instant unconditional release to the compassion of their kinsmen, the victorious Ephraimites, evoked by a bold and vehement prophetic admonition; so that in this case the Jews were put to shame by the more righteous and pious conduct of the citizens of the neighbouring kingdom (which, however, took place on the very eve of their religious and political ruin). But the spiritual blessing which should have sprung from so heavy and deeply humiliating a visitation was gone. No trace of the return of the heart to the true God and to His law comes to light in the subsequent accounts concerning the acts and events of the reign of Ahaz. And the calamities added to that great defeat, the invasions of the Edomites and Philistines, as well as the distress from the Assyrian king, whose alliance naturally soon proved to be an oppressive sovereignty, produce, instead of repentance toward God, only increasing submission to the idols. As slave children with venal servility kiss the rod with which they are chastised, so Ahaz thinks he must present more demonstrations of respect to the gods of his victorious foes, in proportion as they prepare for him heavier humiliations. And no one among the people brings him back from such folly; the voice of no prophet, though they press as strongly and closely upon his ear as that of an Isaiah (Isa. vii.-x.), is able to check the criminal course into which he has gone with his princes, his counsellors, and his strong party among the people. First under his son Hezekiah, repentance and amendment, the path to which was already prepared in many hearts by the previous afflictions, come to light; and that unusually severe judgment of God finally proves to be a wholesome corrective measure, the effect of which is to save, create new life, and purify; comp. Hezekiah's own reflections on it, xxix. 9,—a passage which, at the same time, deserves to be taken into account as a supplementary testimony to the greatness of the loss suffered by the people from the defeats in question.

4. In the representation of the author of the

books of Kings, this pragmatic connection of the defeats of Ahaz, especially that inflicted on him by the Syrians and Ephraimites, with his sins and his sinking into ever worse impenitence and idolatry, is less sharply and clearly exhibited than in the strong, rhetorically-coloured, and generally animated and impassioned style adopted by our author. But its substantial credibility can suffer no damage from this, that it here and there presents other points of view, and in part connects the events otherwise. As the reports of the Chronist, giving great prominence to the Levitical element in the revolution conducted by Jehoiada, as well as in the contributions for the temple and its repair under Joash, in contrast with those of the books of Kings, do not deserve to be cast in the shade and disparaged; or as that which our author more specially relates concerning Uzziah's transgression and punishment from his Levitical point of view is not to be suspected in comparison with the allusive brevity of the older parallel account; even so we have no right to hesitate with regard to that which is peculiar to him in the description of the Syro-Ephraimitish war. The roundness, resting rather on an estimate than an exact enumeration, of the high numbers in xxviii. 6-8 is the only thing that is to be conceded to the judgment of the opponent calling in question the strict historical accuracy of his narrative (see above on this passage). All other details of this description clearly rest on good historical ground; neither the names of the persons that fell, ver. 7, in the great engagement with Pekah among the king's relatives and nearest circle, nor those of the nobles of Ephraim who supported by their vote the admonition of Oded to release the Jewish captives (ver. 12), look like mere invention. The invention of such names, in order to invest an account, legendary in itself, with the appearance

of historical truth, would, in fact, be an incredible monstrum, a *unicum* in the history of literary fictions. But they both hold and support each other, the undeniable historical reality of these names, and the credibility of the facts with which they are connected and environed. The entrance also of the prophet Oded, and the words spoken by him, are accredited by the reacting power of these concrete names. What is done to the Jewish captives by those four chiefs of Ephraim seems purely inconceivable without a vehement admonition, such as that spoken by Oded according to vers. 9-11. Caspari therefore declares it to be the "highest levity" (against Gesenius, in his *Commentary on Isaiah*, p. 269, and other impugnors of the historical truth of this prophetic utterance) to hold the report in vers. 9-11 to be unworthy of credit, and yet to regard the contents of ver. 12 ff. as historical. And in the same relation of supplement and of correspondence to 2 Kings stands in general all that our author reports different from the statements there concerning Ahaz and the steps taken by him for the furtherance of idolatry. As the remarks made by him, vers. 17-19, concerning the invasions of the Edomites and Philistines, agree excellently with 2 Kings xvi. 6, so between that which he relates, vers. 23-25, regarding the idolatrous profanation of the temple and its vessels and 2 Kings xvi. 10-16 there is no contradiction whatever, but merely a relation of supplement and confirmation. On the whole, it would seem superfluous, indeed almost paltry, after Caspari's emphatic and pertinent argument in favour of the essential harmony of the two reports of the war, to enter further into subtle critical disquisitions or wide apologetic investigations regarding their apparent or even real points of difference.

#### n. HEZEKIAH: THE PROPHET ISAIAH.—CH. XXIX.—XXXII.

##### a. *Hezekiah's Beginnings; the Cleansing and Consecration of the Temple: ch. xxix.*

CHAP. XXIX. 1. Hezekiah became king when he was twenty and five years old, and he reigned twenty and nine years in Jerusalem; and his mother's name was  
 2 Abijah, daughter of Zechariah. And he did that which was right in the eyes of the LORD, according to all that David his father had done.  
 3 He, in the first year of his reign, in the first month, opened the doors of  
 4 the house of the LORD, and renewed them. And he brought in the priests  
 5 and Levites, and assembled them in the broad way of the east. And said  
 unto them, Hear me, ye Levites; now sanctify yourselves and sanctify the  
 house of the LORD God of your fathers, and remove the filthiness out of the  
 6 holy place. For our fathers have transgressed and done that which was evil  
 in the eyes of the LORD our God, and have forsaken Him, and have turned  
 7 their face from the dwelling of the LORD, and shown the back. They have  
 also shut the doors of the porch, and put out the lamps, and have not burned  
 incense nor offered burnt-offering in the holy place unto the God of Israel.  
 8 And the displeasure of the LORD was against Judah and Jerusalem, and He  
 delivered them to horror,<sup>1</sup> to astonishment, and to hissing, as ye see with  
 9 your eyes. And lo, our fathers have fallen by the sword, and our sons and  
 10 our daughters and our wives are in captivity for this. Now it is in my  
 heart to make a covenant with the LORD God of Israel, that the hotness of  
 11 His anger may turn away from us. My sons, now delay not; for the LORD  
 hath chosen you to stand before Him to serve Him, and to be His ministers  
 and incense-burners.



- 12 Then the Levites arose, Mahath son of Amasai, and Joel son of Azariah, of the sons of the Kohathites; and of the sons of Merari, Kish son of Abdi, and Azariah son of Jehalelel;<sup>2</sup> and of the Gershonites, Joah son of Zimmah, and Eden son of Joah. And of the sons of Elizaphan, Shimri and Jeuel;<sup>3</sup> and of the sons of Asaph, Zechariah and Mattaniah. And of the sons of Heman, Jehuel<sup>4</sup> and Shimi; and of the sons of Jeduthun, Shemaiah and Uzziel. And they gathered their brethren, and sanctified themselves, and came at the command of the king, by the words of the LORD, to cleanse the house of the LORD. And the priests went into the interior of the house of the LORD to cleanse, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD; and the Levites took it to carry it out abroad into the brook Kidron. And they began on the first of the first month to sanctify, and on the eighth day of the month they came to the porch of the LORD; and they sanctified the house of the LORD eight days, and in the sixteenth day of the first month they made an end. And they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering and all its vessels, and the table of shew-bread and all its vessels. And all the vessels which King Ahaz in his reign cast away in his infidelity we have prepared and sanctified, and behold, they are before the altar of the LORD.
- 20 And Hezekiah the king rose early and gathered the rulers of the city, and went up to the house of the LORD. And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats for a sin-offering for the kingdom, and for the sanctuary, and for Judah, and he bade the sons of Aaron the priests to offer them on the altar of the LORD. And they killed the cattle, and the priests received the blood and sprinkled it on the altar; and they killed the rams, and they sprinkled the blood upon the altar; and they killed the lambs, and they sprinkled the blood upon the altar. And they brought the he-goats of the sin-offering before the king and the congregation, and they laid their hands upon them. And the priests killed them, and offered their blood for sin upon the altar, to atone for all Israel; for the king had ordered the burnt-offering and the sin-offering for all Israel. And he set the Levites in the house of the LORD, with cymbals, with psalteries, and with harps, by the command of David, and Gad the king's seer, and Nathan the prophet; for by the LORD was the commandment by His prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah said to offer the burnt-offering on the altar; and when the burnt-offering began, the song of the LORD began also with the trumpets,<sup>5</sup> and after the instruments of David king of Israel. And all the congregation worshipped, and the song was sung, and the trumpets sounded;<sup>6</sup> the whole until the burnt-offering was ended. And when they made an end of offering, the king and all that were with him bowed down and worshipped. And Hezekiah the king and the princes said to the Levites to praise the LORD with the words of David and Asaph the seer; and they praised with gladness, and bowed down and worshipped.
- 31 And Hezekiah answered and said, Now ye have filled your hand unto the LORD, draw nigh and bring sacrifices and thank-offerings into the house of the LORD: and the congregation brought sacrifices and thank-offerings, and every one that was willing of heart, burnt-offerings. And the number of the burnt-offerings, which the congregation brought, was seventy bullocks, a hundred rams, two hundred lambs; all these for a burnt-offering to the LORD. And the consecrated things were six hundred oxen and three thousand sheep. Only the priests were too few, and they could not flay all the burnt-offerings, and their brethren the Levites assisted them till the work was ended, and till the priests had sanctified themselves; for the Levites were more upright of heart to sanctify themselves than the priests. And also the burnt-offering was in abundance, with the fat of the peace-offerings, and the libations for the burnt-offering: and the service of the house of the

36 LORD was established. And Hezekiah and all the people were glad that God had prepared the people ; for the thing was done suddenly.

*β. The Passover: ch. xxx.*

CH. XXX. 1. And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, to come to the house of the LORD at Jerusalem, to  
2 keep the passover unto the LORD God of Israel. And the king took counsel with his princes, and all the congregation in Jerusalem, to keep the passover  
3 in the second month. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, nor had the people gathered  
4, 5 to Jerusalem. And the thing pleased the king and all the people. And they settled the thing, to issue a proclamation in all Israel, from Beer-sheba even to Dan, to come to keep the passover unto the LORD God of Israel at Jerusalem ; for they had not kept it with a multitude as it was written. And the posts went with the letters from the hand of the king and his princes through all Israel and Judah, and at the command of the king, saying, Ye sons of Israel, return unto the LORD God of Abraham, Isaac, and Israel, and He will return to the escape remaining to you from the hand of the kings of Assyria.  
7 And be not ye like your fathers and your brethren, who revolted against the LORD God of their fathers, and He gave them up to desolation, as ye see.  
8 Now be not stiff-necked like your fathers ; yield yourselves to the LORD, and go into His sanctuary, which He hath sanctified for ever, and serve the LORD  
9 your God, that the hotness of His anger may turn from you. For if ye return to the LORD, your brethren and your children shall find compassion before their captors, and they shall return to this land ; for the LORD your God is gracious and merciful, and He will not turn His face from you if ye return to Him.  
10 And the posts passed from city to city in the land of Ephraim and Manasseh and unto Zebulun ; and they scoffed at them and mocked them. But some men of Asher and Manasseh and Zebulun humbled themselves, and came to Jerusalem. Also the hand of God was upon Judah to give them one heart to do the command of the king and the princes, by the word of the LORD.  
13 And much people assembled at Jerusalem to keep the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the altars that were in Jerusalem ; and all the altars for incense  
15 they took away, and cast into the brook Kidron. And they killed the passover on the fourteenth of the second month : and the priests and the Levites were ashamed, and sanctified themselves, and brought burnt-offerings into the  
16 house of the LORD. And they stood in their place after their rule, according to the law of Moses the man of God, the priests sprinkling the blood from  
17 the hand of the Levites. For there were many in the congregation that were not sanctified ; and the Levites took charge of the killing of the passovers for  
18 all that were unclean, to sanctify them unto the LORD. For a multitude of the people, many from Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet they ate the passover not as it was written : for  
19 Hezekiah prayed for them, saying, The good LORD pardon every one That hath prepared his heart to seek God, the LORD God of his fathers, though  
20 not in the cleanness of the sanctuary. And the LORD heard Hezekiah, and  
21 healed the people. And the sons of Israel that were in Jerusalem kept the feast of unleavened bread seven days with great gladness ; and the Levites and the priests were praising the LORD day by day, with instruments of  
22 might to the LORD. And Hezekiah spake to the heart of all the Levites who had good understanding of the LORD : and they ate the feast seven days, offering sacrifices of peace, and confessing to the LORD God of their fathers.  
23 And the whole congregation resolved to keep other seven days with gladness. For Hezekiah king of Judah gave to the congregation a thousand  
24 bullocks and seven thousand sheep ; and the princes gave to the congregation

a thousand bullocks and ten thousand sheep : and a great many priests sanctified themselves. And all the congregation of Judah, and the priests and Levites, and all the congregation that came out of Israel, and the strangers that came from the land of Israel, and that dwelt in Judah, were glad. And there was great gladness in Jerusalem ; for since the days of Solomon son of David king of Israel was not the like in Jerusalem. And the priests [and] the Levites<sup>9</sup> arose and blessed the people : and their voice was heard, and their prayer came up to His holy dwelling, to heaven.<sup>10</sup>

*γ. Further Religious Reforms of Hezekiah : ch. xxxi.*

**CH. XXXI.** 1. And when all this was finished, all Israel that were present went out to the cities of Judah, and brake the statues, and cut down the asherim, and pulled down the high places and the altars out of all Judah and Benjamin, and in Ephraim and Manasseh, completely : and all the sons of Israel returned, every man to his possession, unto their cities.

2 And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, of the priests and the Levites for burnt-offering and peace-offering, to minister, and to thank, and to praise in the gates of the camp of the LORD. And the king's portion of his property for burnt-offerings, for the burnt-offerings of the morning and of the evening, and the burnt-offerings for the sabbaths, and the new moons, and the set feasts, as it is written in the law of the LORD. And he said to the people, the inhabitants of Jerusalem, to give the portion of the priests and the Levites, that they might be stedfast in the law of the LORD. And when the word came forth, the sons of Israel brought abundantly the first-fruits of corn, must, and oil, and honey, and all the increase of the field ; and the tithe of all they brought in abundance. And the sons of Israel and Judah that dwelt in the cities of Judah, they also brought the tithe of oxen and sheep, and the tithe of holy things<sup>11</sup> consecrated unto the LORD their God, and laid them in heaps. In the third month they began to lay down the heaps, and in the seventh month they finished them. And Hezekiah and the princes came and saw the heaps, and they blessed the LORD and His people Israel.

9, 10 And Hezekiah inquired of the priests and Levites concerning the heaps. And Azariah the chief priest, of the house of Zadok, answered him and said, Since they began to bring the offerings into the house of the LORD, we have eaten and been satisfied, and left in abundance ; for the LORD hath blessed His people, and this great store is left. And Hezekiah said to prepare chambers in the house of the LORD, and they prepared them. And they brought in the offerings and the tithe and the consecrated things faithfully ; and over them Conaniah<sup>12</sup> the Levite was ruler, and Shimi was second. And Jehiel, and Azariah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah were overseers under Conaniah<sup>13</sup> and his brother Shimi, by the appointment of Hezekiah the king, and Azariah the ruler of the house of God. And Kore, son of Jimnah the Levite, the porter toward the east, was over the freewill-offerings of God, to distribute the offering of the LORD, and the most holy things. And by him stood Eden, and Minjamin, and Jeshua, and Shemaiah, Amariah, and Shechaniah in the cities of the priests, with truth to give to their brethren, in the courses, to the great as to the small. Beside their register of males from three years old and upward, to every one that entereth into the house of the LORD, for the rate of each day, for their service in their charges by their courses. And the register of the priests by their father-houses ; and the Levites from twenty years old and upward, in their charges by their courses. And to the register of all their little ones, their wives, sons, and daughters, for all the congregation ; for in their faithfulness they sanctified themselves in the holy thing.

19 And for the sons of Aaron the priests, in the fields of the suburbs of their cities, in every city [were appointed] men who were expressed by name, to give portions to every male among the priests, and to all the register of the Levites.

20 And Hezekiah did thus in all Judah, and did that which was good and right  
21 and true before the LORD his God. And in every work which he began in the service of the house of God, and in the law and the commandment to seek his God, with all his heart he did, and prospered.

2. *Expedition of Sennacherib against Jerusalem, and averting of the threatened Danger by Divine Help: ch. xxxii. 1-23.*

CH. XXXII. 1. After these events, and this faithfulness, Sennacherib king of Assyria came and entered into Judah, and besieged the fenced cities, and thought  
2 to break into them for himself. And Hezekiah saw that Sennacherib was  
3 come, and his face was for war against Jerusalem. And he took counsel with his princes and his mighty men to stop the waters of the fountains, which  
4 were without the city; and they helped him. And much people was gathered, and they stopped all the fountains, and the brook that flowed through the land,<sup>13</sup> saying, Why should the kings of Assyria come and find much water?  
5 And he strengthened himself, and built up all the wall that was broken, and raised it to the towers,<sup>14</sup> and another wall without, and strengthened Millo in  
6 the city of David, and made weapons in abundance, and shields. And he set captains of war over the people, and gathered them to him in the broad  
7 way at the gate of the city, and spake to their heart, saying, Be brave and strong, fear not nor be dismayed for the king of Assyria, nor for all the  
8 multitude that is with him; for with us is more than with him. With him is an arm of flesh; and with us is the LORD our God, to help us, and to fight our battles: and the people relied upon the words of Hezekiah king of Judah.

9 After this Sennacherib king of Assyria sent his servants to Jerusalem, and he himself stood against Lachish, and all his power with him, against Hezekiah king of Judah, and against all Judah that was at Jerusalem, saying,  
10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, and why sit  
11 ye in restraint in Jerusalem? Doth not Hezekiah mislead you to deliver you to die by hunger and thirst, saying, The LORD our God shall deliver us from  
12 the hand of the king of Assyria? Hath not this Hezekiah removed his high places and his altars, and said to Judah and to Jerusalem, saying, Before one  
13 altar shall ye worship, and burn incense upon it? Know ye not what I and my fathers have done to all the peoples of the lands? Have the gods of the nations of the lands been at all able to deliver their lands from my hand?  
14 Who was there among all the gods of these nations, that my fathers extirpated, that could deliver his people out of my hand, that your God should be able to  
15 deliver you from my hand? And now let not Hezekiah deceive you nor seduce you in this way, neither believe him; for no god of any nation or kingdom was able to deliver his people from my hand, nor the hand of my  
16 fathers; much more your God shall not deliver you from my hand. And his servants spake yet more against the LORD, and against Hezekiah His servant.  
17 And he wrote a letter to rail on the LORD God of Israel, and to speak against Him, saying, Like the gods of the nations of the lands who have not delivered their people from my hand, so shall not the God of Hezekiah deliver His  
18 people from my hand. And they cried with a loud voice, in the Jewish tongue, to the people of Jerusalem that were on the wall, to affright them  
19 and trouble them, that they might take the city. And they spake to the God of Jerusalem as against the gods of the peoples of the earth, the work of men's hands.

20 And for this Hezekiah the king, and Isaiah son of Amoz the prophet,  
21 prayed and cried to heaven. And the LORD sent an angel, and cut off every valiant hero and leader and captain in the camp of the king of Assyria: and he returned with shame of face to his own land; and he came into the house of his god, and they that came out of his own bowels<sup>15</sup> there slew him with  
22 the sword. And the LORD saved Hezekiah, and the inhabitants of Jerusalem,

from the hand of Sennacherib king of Assyria, and from the hand of all,<sup>16</sup> and defended them around. And many brought a gift to the LORD at Jerusalem, and jewels to Hezekiah king of Judah; and he was exalted in the eyes of all nations thereafter.

*s. Sickness, Remaining Years, and End of Hezekiah: vers. 24-33.*

- 24 In those days Hezekiah was sick unto death, and he prayed unto the  
 25 LORD: and He spake unto him, and gave him a sign. And Hezekiah repaid not according to the benefit done to him; for his heart became proud, and there was indignation against him, and against Judah and Jerusalem. And  
 26 Hezekiah humbled himself for the pride of his heart, he and the inhabitants of Jerusalem; and the indignation of the LORD came not upon them in the days of Hezekiah.  
 27 And Hezekiah had very much riches and glory; and he made himself treasures for silver, and gold, and precious stones, and spices, and shields, and  
 28 all articles of desire. And storehouses for the increase of corn, and must, and  
 29 oil; and stalls for all kinds of cattle, and flocks for the folds.<sup>17</sup> And he made him cities, and possession of flocks and herds in abundance; for God  
 30 had given him very much substance. And this Hezekiah stopped the upper outflow of the water of Gihon, and led it<sup>18</sup> straight down to the west of the city of David: and Hezekiah prospered in all his work. And so in the case  
 31 of the ambassadors of the princes of Babel, who sent to him to inquire of the wonder that was done in the land, God left him, to try him, to know all that was in his heart.  
 32 And the rest of the acts of Hezekiah, and his kindness, behold, they are written in the vision of Isaiah the prophet, son of Amoz, in the book of the  
 33 kings of Judah and Israel. And Hezekiah slept with his fathers, and they buried him in the height of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem gave him glory in his death: and Manasseh his son became king in his stead.

<sup>1</sup> *Kethib*: וְעָוָה (as in Jer. xv. 4, etc.); *Keri*: וְעָוָה (as, for example, in Deut. xxviii. 25).

<sup>2</sup> For the name יְהוֹאָכָז the Sept., c. *Al*, gives Ἰωακὴμ; c. *Vat.*, Ἰωακίμ; Vulg., *Jalaleel*.

<sup>3</sup> *Kethib*: "Jemel"; *Keri*: "Jemel"; comp. 1 Chron. ix. 35, and elsewhere.

<sup>4</sup> *Kethib*: "Jehuel"; *Keri*: "Jehiel." The latter form in xxxi. 13 is the *Kethib*.

<sup>5</sup> The Sept. does not express the ו before עָלָיו. The Vulg. and Syr. appear to have read it, but render very freely.

<sup>6</sup> *Kethib*: מוֹחֲצֵרִים; *Keri*: מוֹחֲצֵרִים; as in 1 Chron. xv. 24; 2 Chron. v. 12, vii. 6, xlii. 14.

<sup>7</sup> The Sept., Vulg., and apparently the Syr., though it translates rather freely, give up here the Masoretic division of the verse, and join כִּבְרָן בְּעֵר immediately with the following verse. So also R. Kimchi, and after him most of the moderns.

<sup>8</sup> For וַיֵּאָכְלוּ, "and they ate," the Sept. appears to have read וַיִּכְלוּ (*vel* *conversations*).

<sup>9</sup> The ו before הַלְוִיִּים in some mss., and in the old versions (Sept., Vulg., Syr.), seems a gloss from ver. 25. Comp. for the asyndeton: "the priests, the Levites," for example, xlii. 18.

<sup>10</sup> For לְשִׁמִּים some mss. and old prints have הַשְּׁמִים (accus. of direction).

<sup>11</sup> For מִעֵשֶׂר קִשְׁיִם the Sept. (*ἐκ τῶν αἰγῶν καὶ τῶν βοῶν*) seems to have read וְעֵז וְדֹבָרִים, and so named "goats" also along with oxen and sheep.

<sup>12</sup> For בִּנְיָהוּ the *Kethib* has twice (vers. 12, 13) בִּנְיָהוּ (so also Luther).

<sup>13</sup> Instead of בְּתוֹךְ הָאֶרֶץ the Sept. has read בְּתוֹךְ הָעִיר; but the Masoretic reading is to be preferred on real grounds; comp. ver. 30; 2 Kings xx. 20; Sir. xlviii. 17.

<sup>14</sup> For עַל-מְגִדָּלוֹת יַעֲלֶה (words which the Sept. leaves untranslated), from the *et exstruxit turres desuper* of the Vulg. יַעֲלֶה עָלֶיהָ מְגִדָּלוֹת seems to have originally stood in the text (Ew., Kell, Kamph., etc.).

<sup>15</sup> The *Kethib* מִצִּיָּא is miswritten for מִצִּיָּא (contracted from מִן וּצִיָּא, constr. pl. of צִיָּא), a form like מִצִּיָּא, 1 Chron. xx. 4

<sup>14</sup> Some mss. place אֵינוֹ after כִּי־בָּל, a supplement which, unnecessary in itself, is not confirmed by the Sept. or Vulg.

<sup>17</sup> The Sept. (καὶ ἀνέστη ἐν τῷ οὐνοῦ) appears to have had another reading; perhaps also the Vulg. (causatus pavorum); comp. Luther's translation: "and folds for the sheep."

<sup>18</sup> *Kethib*: וַיִּשְׁעֶר (Pl.); *Keri*: וַיִּשְׁעֶר (Pl. contracted).

## EXEGETICAL.

**PRELIMINARY REMARK.**—While the military and political side of the reign of Hezekiah, its relation to the Assyrian monarchy, its threatened annihilation by the invasion of Sennacherib, with the divine deliverance from this catastrophe, the later sickness and recovery of the king, and his proceedings with the ambassadors of Babylon, while all this is much more fully narrated in the books of Kings (2 Kings xviii. 8-xx. 9), and in the parallel records of the book of Isaiah, than here, our author, on the contrary, treats much more fully and clearly of the reformation of worship by Hezekiah at the beginning of his reign, his cleansing and consecration of the temple, his grand and general celebration of the passover, in which many north Israelites participated, and his other measures for the order and purification of religious life. To the sections concerning this inner religious and theocratic side of the reign of Hezekiah, ch. xxix.-xxxi., correspond in 2 Kings merely the seven introductory verses of ch. xviii., so that almost the whole contents of those three chapters are peculiar to the Chronist.

1. Hezekiah's Beginnings: the Cleansing and Consecration of the Temple: ch. xxix.—*Hezekiah became king.* וַיְהִי־כִּי־הָיָה־לְהֶזְקִיָּהוּ הַמֶּלֶךְ, the fullest form of this

name, signifies "whom Jehovah strengthens," as the somewhat shortened וַיְהִי־לְהֶזְקִיָּהוּ, Isa. xxxvii. 1 ff.,

or וַיְהִי־לְהֶזְקִיָּהוּ, 2 Kings xviii. 1 ff., means "strength of Jehovah." The Assyrian monuments present the form *Ha-za-ki-ya-hu*, corresponding to that of Isaiah; see Schrader, p. 188 ff. Moreover, vers. 1, 2 agree almost throughout with 2 Kings xviii. 1-3. For the chronology see Evangelical and Ethical Reflections, No. 3.—Vers. 3-19. The Cleansing of the Temple.—*He in the first year of his reign, in the first month*, that is, in Nisan, the first month of the ecclesiastical year, not (as Caspari thinks, *Beiträge zur Einleitung in das Buch Jesaja*, p. 111) in the first month of the reign of Hezekiah. How long, that is, how many months, he had reigned when he in the first month of the new year began his measures of reform, remains uncertain; the assumption of Von Gumpach (*Die Zeitrechn. der Babylonier und Assyrier*, p. 99) and Bertheau, that Hezekiah's reign began with the first month (Tisri) of the previous year, appears a bare conjecture in face of the indefiniteness of the statement in our text.—*And renewed them*, repaired them—a renovating process which is more exactly described in 2 Kings xviii. 16 as an overlaying with gold plate.—Ver. 4 *And assembled them in the broad way of the east*, not, perhaps, in the inner court (Bertheau, Kamph.), but in an open area outside the whole temple building, on the south-east or east; comp. Ezra x. 9, Neh. viii. 1, 3, 18.—Ver. 5. *Now sanctify yourselves*, an indispensable prerequisite for a worthy and effectual performance of the business of cleansing the temple; comp. ver. 15 and Ex. xix. 10. On נִחַם, filthi-

ness, as a designation of idolatry, comp. Lam. i. 17; Ezra ix. 11; and the synonym נִמְחָה in ver.

16.—Ver. 6. *For our fathers have transgressed*—Ahaz and his contemporaries, for the statement in ver. 7 suits these only. On "to turn the back" (properly "give"), comp. Neh. ix. 29.—Ver. 7. *They have also shut the doors of the porch*, and thus of the whole temple, for only through the porch was there access to the holy and most holy place; comp. xxviii. 24, where also the new altar of burnt-offering erected by Ahaz in the court after the heathenish model is mentioned, which the Chronist, according to our passage ("nor offered burnt-offering"), regarded by no means as a lawful place of worship.—Ver. 8. *And the displeasure of the Lord*, etc.; comp. xix. 2, 10, xxiv. 18, xxxii. 25; and for the following strong terms: "horror, astonishment, and hissing," Deut. xxviii. 25; Jer. xix. 8, xxiv. 9, xxv. 9; Lam. ii. 15; and also ch. xxx. 7. For ver. 9 comp. the Evangelical and Ethical Reflections on the verse before, No. 3.—Ver. 10. *Now it is in my heart*; comp. vi. 7, ix. 1; 1 Chron. xxii. 7, xxviii. 2.—Ver. 11. *My sons*, familiar, persuasive address, as in Prov. i. 8, etc.—*Now delay not*, literally, "withdraw yourselves not" (וַיִּשְׁלַח),

Niph. of שָׁלַח; comp. Job xxvii. 8). On b,

comp. xxvi. 18; 1 Chron. xxiii. 13; Deut. x. 8.

—Ver. 12. *Then the Levites arose*. Of the following fourteen names, Joah son of Zimmah, and Kish son of Abdi, occur already in the Levitical genealogy, 1 Chron. vi. 5 f., 29; Mahath, Eden, and Jehiel recur in xxxi. 13-15.—Ver. 13. *And of the sons of Elizaphan, Shimri*. That of this family two Levites are expressly mentioned, is explained by the high repute which Elizaphan or Elzaphan, son of Uzziel, son of Kohath (Ex. vi. 18), enjoyed as prince of the house of Kohath in the time of Moses (Num. iii. 30). Hence their co-ordination here, on the one hand, with the three Levitical head families, and on the other with the three singing families of Asaph, Heman, and Jeduthun.—Ver. 15. *And they gathered their brethren*, the remaining Levites present in Jerusalem.—*At the command of the king by the words of the Lord*; comp. xxx. 12; 1 Chron. xxv. 5. The king's command was founded on the divine prescription of the law.—Ver. 16. *And the priests . . . brought out all the uncleanness . . . into the court*, all the sacrificial vessels employed in idolatry, perhaps also the remains of the idolatrous offerings, and the like. For נִמְחָה,

see on ver. 5; for the brook Kidron, comp. xv. 16, xxx. 14.—Ver. 17. *They began on the first of the first month*. On the first eight days of the month they employed themselves in the cleansing of the court, the eight following in that of the temple itself, so that they had finished on the sixteenth.—Ver. 19. *And all the vessels which King Ahaz . . . cast away*; comp. xi. 14. These are the brazen altar of burnt-offering, the brazen sea, and the lavers on the stands; see

2 Kings xvi. 14, 17. For **הִכָּנֵן**, abbreviated form of **הִכָּנֵנִי** (1 Chron. xxix. 16), see Ew. § 196,

b.—*And behold, they are before the altar of the Lord, the altar of burnt-offering.*—Vers. 20–30. The Sacrifices at the Reconsecration of the Temple.—Ver. 21. *And they brought seven bullocks.* The seven bullocks, rams, and lambs were, as the sequel shows, to serve as a burnt-offering, the seven he-goats, ver. 23, as a sin-offering; comp. Ezra viii. 35.—Ver. 22. *And the priests received the blood,* “took it,” as in ver. 16.—Ver. 23. *Laid their hands upon them,* “leaned their hands upon them,” comp. Lev. i. 4, from which it moreover follows that this laying on of hands took place also in the burnt-offerings. Perhaps it is specially mentioned only in the case of the sin-offering, because the circumstance that the king and the congregation (naturally its representatives, the princes) directly laid their hands on the sin-offering clearly exhibited the relation of the expiatory act to the whole of Israel; comp. the following verse.—Ver. 24. *And the priests . . . offered their blood for sin upon the altar,* literally, “made their blood to atone”; **וְהִסִּיחַ**, as

in Lev. iv. 30, 34, ix. 15. The whole of Israel is not merely the southern kingdom (Judah and Benjamin), but, as xxx. 5 ff. shows, the whole of the twelve tribes; Hezekiah's great expiatory act was intended to affect even the Ephraimites.—Ver. 25. *And he set the Levites . . . with cymbals;* comp. 1 Chron. xv. 16, and with respect to the command of David, ch. viii. 14. For Gad and Nathan as counsellors and assistants of David in his arrangement of the temple service, comp. 1 Chron. xxi., xxix. 29.—*By His prophets,* “by the hand of His prophets,” is an explanatory apposition to **בְּיַד יְהוָה**, and denotes that the divine commandment is accomplished by the instrumentality of the prophets.—Ver. 26. *With the instruments of David,* with the instruments introduced into the divine service by David; comp. 1 Chron. xxiii. 5 and xv. 16.—Ver. 27. *And when the burnt-offering began, the song of the Lord began,* that is, the praise of the Lord by singing with musical accompaniment; comp. 1 Chron. xvi. 42, xxv. 7.—*And after the instruments of David,* literally, at the hands of the instruments of David; comp. 1 Chron. vi. 16, xxv. 2, 3, 6; 2 Chron. xxiii. 18. The instruments of David appear, accordingly, as governing and leading the whole musical performance, according to a view of the relation between singing and music somewhat different from the modern.—Ver. 28. *And the song was sung,* properly, “was singing, sounded.” The sense of the whole verse is obvious: during the whole time of the offering the praising musical performance continued. Accordingly ver. 30 also must be understood not as if the Levites had struck up a song of praise on the close of the offering at the command of the king, but in the sense of a supplementary notice of this, that they were Davidic and Asaphic songs, which the Levitical singers performed during the solemnity. Asaph is here called a seer (**חֹזֶה**), as elsewhere also Heman

(1 Chron. xxv. 6) and Jeduthun (2 Chron. xxxv. 15).—*And they praised with gladness,* “even unto gladness,” as in 1 Chron. xv. 16.—Vers. 21–30. The Presenting of Sacrifices, Thank-Offer-

ings, and Free-Will Offerings, as the Closing Act of the Consecration.—*Now ye have filled your hand unto the Lord,* “have consecrated yourselves to His service”; comp. xiii. 9; Ex. xxviii. 41, xxxii. 29, etc. The words appear addressed only to the priests; but as the following sentence: “Draw nigh and bring sacrifices and thank-offerings,” etc., according to ver. 32 ff., applies to the whole community, this is to be considered as included with the priests, and participating in their office. Our passage belongs, therefore, to the Old Testament testimonies for the universality of the priestly dignity in the kingdom of God, like Ex. xix. 6; Hos. iv. 6; Isa. lxi. 6.—*Sacrifices and thank-offerings,* that is, perhaps, “sacrifices even thank-offerings,” or “sacrifices as thank-offerings”; for, according to Lev. vii. 11, 16, the thank-offerings (**תְּרוּמָה**) appear as a special class of sacrifices (**זִבְחֵי** or

**זִבְחֵי יִשְׁלָמִים**), along with vows and free-will offerings.—Ver. 33. *And the consecrated things, the holy things;* here the animals presented as thank offerings. This is clear not only from ver. 32, but also from such passages as xxxv. 13; Neh. x. 34.—Ver. 34. *Only the priests were too few, and they could not slay all the burnt-offerings.* “In private burnt-offerings the slaying of the animal was the business of the worshipper, Lev. i. 6; but in those presented on festivals in the name of the community, it was the business of the priests, in which, because it had no specially priestly character, the Levites might help” (Keil).—On **חָזַק**, “strengthen,” here

“assist,” comp. xxviii. 20; Ezra vi. 22.—*For the Levites were more upright of heart to sanctify themselves than the priests,* who, perhaps because they were nearer the court, were more deeply involved in the idolatrous movement under Ahaz. **לֵךְ**, properly, *rectiores animo*, better inclined, under a more righteous impulse.—Ver. 35. *And also the burnt-offering was in abundance,* the voluntary burnt-offerings, ver. 31 f. (70 oxen, 100 rams, 200 lambs in number), which were added to the proper sacrifice of consecration; and hence the burden of labour on the priests was very great. For the fat pieces next mentioned, comp. Lev. iii. 3–5; for the libations as an accompaniment of the burnt-offering, Num. xv. 1–16.—*And the service of the house of the Lord was established,* prepared, arranged; comp. ver. 36, xxxv. 10, 16. The “service” (**עֲבֹדָה**) is the regular sacrificial worship in the temple, not its cleansing and consecration, as Berth. thinks.—Ver. 36. *Were glad that God had,* etc.; **עַל אֲשֶׁר הֵכֵן = עַל הֵכֵן**; comp. 1

Chron. xxvi. 28. This refers not, perhaps, to the willingness of the people, which God effected by His grace (Ramb., Berth.), but the cleansing of the temple and restoration of the true theocratic worship, which was accomplished by the willing part taken by the people.—*For the thing was done suddenly,* with unexpected readiness; comp. ver. 3.

2. The Passover: ch. xxx.—Vers. 1–12. Preparations for it.—*And wrote letters also to Ephraim and Manasseh,* to those belonging to the northern

kingdom, who are here named by their chief tribes; comp. vers. 5, 10.—Ver. 2. *And the king took counsel* (comp. xxv. 17) . . . *to keep the passover in the second month.* Such an after-celebration of the passover is permitted by the law, Num. ix. 6-13, to those who, from Levitical defilement, or being on a journey, were prevented from celebrating it at the right time, on the 14th Nisan. On this decision of the law Hezekiah here rests in transferring the whole celebration from the first to the second month, because, as is expressly stated, ver. 3, those two cases of hindrance (impurity of the priests, and distance of the greater part of the people from Jerusalem) were actually involved. Peculiar, yet destitute of sufficient ground, is the assumption of Hitzig (*Gesch.* p. 219), that the law in Num. ix. 6 ff. was first occasioned by Hezekiah's after-celebration of the passover, even as almost all the laws of the fourth book of Moses originated in the times of Hezekiah.—Ver. 3. *Because the priests had not sanctified themselves sufficiently.* כִּי־לֹא, compounded of ל, כִּי, and הָיָה, signifies properly, “to that which was enough,” *ad sufficientiam*, and, in connection with לֹא, expresses here the thought that a sufficient number of sanctified Levitically clean priests could not be ready in the month of Nisan to celebrate the passover at that time (בְּעֵת הַהִיא); comp. xxix. 34. Observe, moreover,

how clearly the contents of this verse, as well as the following, point to this, that the celebration of the passover, of which it treats, was to take place, and did take place, in the next month, after the consecration of the temple, and therefore in the first year of Hezekiah's reign. Comp. at the close of this chapter.—Ver. 5. *And they settled the thing, resolved upon it;* comp. xxxiii. 8; Neh. x. 33. For the proverbial form: “from Beer-sheba even to Dan,” to designate the whole territory of Israel, comp. Judg. xx. 1; 1 Sam. iii. 20; 2 Sam. iii. 10, etc.; see above on xix. 4.—*For they had not kept it with a multitude;* so is לֹא־רַב־מִלְּכָם most probably to be taken. The celebration should take place with a numerous concourse of people; comp. ver. 13; Ezra iii. 4. The explanation followed by Kimchi, then by Luther, and recently by de Wette: “For not for a long time,” is verbally inadmissible (comp. for לֹא־רַב־מִלְּכָם, in the sense of “in multitude, numerous,” also ver. 24). A statement also follows in ver. 28 of the length of time during which the passover had not been celebrated by great numbers.—Ver. 6. *And the posts went,* the royal couriers (whether belonging directly to the king's guards is, notwithstanding xxiii. 1 ff., uncertain); comp. Esth. iii. 13, 15, viii. 14.—*Remaining to you from the hand of the kings of Assyria,* of Tiglath-pileser and his viceroys (archons, eponyms); see on xxviii. 16. Pul (whether different from Tiglath-pileser, comp. on 1 Chron. v. 26) cannot be here intended, because he led no Israelites captive; see 2 Kings xv. 19. Neither can Shalmaneser be meant, as he came to the throne almost at the same time with Hezekiah, and his invasion took place in the sixth year of this king, while that which is here recorded belongs to the first year; see under ver. 27.—Ver. 8. *Now be not stiffnecked like your*

*fathers,* since the time of Jeroboam. On “making the neck stiff” = being stiffnecked, comp. 2 Kings xvii. 14; Neh. ix. 16 f.; on “giving the hand,” for yielding oneself, vowing allegiance to, 2 Kings x. 15; Ezra x. 19; Ezek. xvii. 18 (as also 1 Chron. xxix. 24, Lam. v. 6, “submit to”); for the close of the verse, xxix. 10.—*Your brethren and your children shall find compassion before,* literally, “shall be for compassion before your captors;” comp. Neh. i. 11.—Ver. 10. *And unto Zebulun;* thus not quite to the extreme north border (not literally even to Dan, ver. 5). Observe the concrete historical character of this notice, by no means favouring the suspicion of a pure fiction of these reports on the part of our author. The messengers also might very easily reach Zebulun (and the southern Asher, ver. 11) in the interval between the 16th Nisan (xxix. 17) and the 14th of the following month; they could scarcely have travelled to the more northern Naphtali, next to Dan (Laish), and North Asher. But these most northern parts of the country had been quite wasted and depopulated by Tiglath-pileser; see 2 Kings xv. 29. That which is here stated (vers. 10, 11) agrees still less with the hypothesis of Caspari and Keil, that all that is related in our chapter happened in the time after the fall of Samaria (see under ver. 27), as the artificial attempts at adaptation by Keil show.—Ver. 12. *Also the hand of God was upon Judah to give them one heart.* The phrase: יָד־רַחֲמֵי־יְהוָה, here *sensu bono* of the blessed effect of

the divine power (comp. Ezra viii. 22), otherwise usually in the sense of judicial punishment (Ex. ix. 3; Deut. ii. 15, etc.).—*By the word of the Lord;* comp. xxix. 15.—Vers. 13-22. The Festival itself.—*Took away the altars;* those erected by Ahaz for idolatrous burnt-offerings and incense; comp. xxviii. 24.—Ver. 15. *And the priests and the Levites were ashamed;* a clause referring to ver. 3, which points by way of supplement to this, that the present full participation of the Levitical spirituality, in contrast with the former deficiency (especially with regard to the priests, xxix. 34), was owing to the feeling of shame meanwhile awakened in the whole order on account of their former participation in idolatry.—Ver. 16. *And they stood in their place.* עָמְדוּ, “place, stand,” as xxxv. 10; Dan. viii. 17, 18.—*After their rule;* comp. 1 Chron. vi. 17.—*The priests sprinkling the blood from the hand of the Levites,* that is, the Levites handed them the blood to sprinkle on the altar. That the Levites here did this, whereas this handing of the blood was the part of the several worshipping householders (xxxv. 6; Ezra vi. 20), is explained, ver. 17, by pointing out that only the Levites were as yet all properly cleansed, and not the remaining multitude (רַבָּה here, and ver. 18, a neuter substantive before the preposition, and not an adverb, as in Ps. cxx. 6).—Ver. 18. *Many from Ephraim and Manasseh, Issachar and Zebulun.* The Chronicist reports this not from “an excess of national feeling,” as if he wished to represent the whole northern kingdom as subjected to the Jewish king Hezekiah (H. Schultz, *Theologie des Alten T.* ii. 309), but simply because some of the tribes of the northern kingdom, then governed by Hosea, and already on the verge of total ruin, had sent repre-



representatives to the passover of Hezekiah, to signify that the feeling of national guilt was awakened in them in all its strength. That in ver. 11 the tribes of Asher, Manasseh, and Zebulun, but here Ephraim, Manasseh, Issachar, and Zebulun, are named as "humbled" (returning penitent to the theocratic centre of worship), appears to rest on definite historical grounds, the nature of which we cannot now determine.—*Yet they ate the passover not as it was written*, as Levitically unclean, and thus contrary to the precept, Num. ix. 6; comp. Josephus, *de B. Jud.* vi. 9. 3, and under ver. 26.—*The good Lord pardon*. With these closing words of ver. 18 (יהוה הטוב יכפר בעד) are to be immediately connected, notwithstanding the Masoretic division of the verses, the initial words of ver. 19: "Every one that hath prepared his heart to seek God." כָּפַר stands thus before the relative sentence, ver. 19 [rather before כָּל־].

without אָשַׁר (as אָל, 1 Chron. xv. 12). On כָּפַר, in the sense of forgiving, comp. Ps. lxxv.

4; Lev. xvi. 6, 11.—*Though not in the cleanness of the sanctuary*, though they did not strictly comply with the legal prescriptions concerning the purity to be observed in approaching the sanctuary. A remarkable mildness and almost evangelical freedom of view are expressed in these words.—Ver. 20. *And healed the people*, forgave their guilt, healed them in an ethical respect; comp. Ps. xli. 5; Hos. xiv. 5; Jer. iii. 22. The healing of disease or of death, that was to be apprehended as punishment for their guilt (Lev. xv. 31), is scarcely intended (against Berth. and Kamph.).—Ver. 21. *And the sons of Israel that were in Jerusalem*, "were found"; comp. xxix. 29, xxxi. 1.—*With instruments of might to the Lord*, instruments by which they ascribed might to the Lord, glorified His might (comp. Ps. xxix. 1), therefore with instruments for praising the might of the Lord. Interesting, but not quite certain, is the interpretation of Kamphausen, who takes כָּבֵל by itself in the sense: "with in-

struments of might," that is, with loud sound.—Ver. 22. *And Hezekiah spake to the heart of all the Levites*, spake hearty, loving, encouraging words to them.—*Who had good understanding of the Lord*, of the service of the Lord.—*And they ate the feast seven days*. We are scarcely to read with the Sept. (see Crit. Note): "And they completed the feast;" for the reading: "eat the feast," appears simply modelled after the known: "eat the passover," as the following: "offering sacrifices of peace," clearly shows (comp. also Ps. cxviii. 27). Moreover, the collective worshippers, not merely the Levites and priests, are the subject.—*And confessing to the Lord God of their fathers*, namely, with praise and thanksgiving—not, perhaps, with penitent confession of their guilt, as some of the ancients thought. הִתְחַנֵּן is quite

the ἱερωλογισμός of the Hellenistic Greek (and so of the Sept. in our passage).—Vers. 23–27. *The Feast of Seven Days after the Passover*.—*Resolved to keep ("make") other seven days with gladness*, לְמַחֲמָה, adverbial accusative for בְּשִׂמְחָה.—Ver.

24. *For Hezekiah . . . gave to the congregation* (properly, heaved, gave as a heave-offering; comp.

xxxv. 7) *a thousand bullocks*, etc.; that is, the king and princes had contributed victims as liberally for the passover, that they had not consumed the whole during the seven days of the feast, but had still provision for so long an after-feast.—*And a great many priests sanctified themselves*; the extraordinary abundance of offerings could thus be overtaken; comp. ver. 3, xxix. 34.—Ver. 25. *And the strangers that came from the land of Israel, and that dwell in Judah*. These strangers (גֵּרִים) from Israel and Judah are here,

as certainly as they were distinct from "the congregation that came out of Israel" (= Ephraim), that is, from the Ephraimites mentioned vers. 11, 18, actually "strangers," that is, proselytes. It is otherwise in xv. 9, where those dwelling as strangers among the Jews, from Ephraim and Manasseh and Simeon, are simply the Israelites that have migrated thence.—Ver. 26. *For since the days of Solomon . . . was not the like in Jerusalem*, no so fair and sublime a festival celebrated by so great a multitude. But the point of comparison is perhaps not any passover under Solomon, but rather the feast of the consecration of the temple under this king (vii. 1–10). This resembles the passover of Hezekiah in this respect, that, with the feast of tabernacles following, it lasted also fourteen days. Because this only is intended, and not any passover of Solomon, there is no contradiction between our passage, or in general between that which is depicted in our chapter and xxxv. 18, and 2 Kings xxiii. 22. If in the latter passage it is said of Josiah's passover: "There was not holden such a passover from the days of the Judges," this remark refers, in the first place, to the purity and legitimacy of the feast; and in this respect the present celebration by Hezekiah was defective, just as our author has expressly acknowledged.—Ver. 27. *And the priests (and) the Levites arose*; comp. Crit. Note. That the benediction of the priests was heard, and actually penetrated to His (God's) dwelling in the heaven, our historian might conclude with sufficient certainty, from the further gladness and elevation of heart which he had to recount in the two following chapters of Hezekiah's reign (in its inner as well as outer aspect).

On the date of Hezekiah's passover, first Keil (*Komment. zu den Büchern der Könige*, 1845, p. 515 f.), then Caspari (*Beiträge zur Einleitung in das Buch Jesaja*, p. 109 ff.), and again Keil (*Komment. zur Chron.* p. 343 ff.), laid down the opinion that it was held not in the first year of his reign, in the next month after the cleansing of the temple, but considerably later, namely, after the destruction of the kingdom of the ten tribes, in his sixth year. Against this assumption, and for the usual view, according to which the Chronist in our chapter means to report something immediately following the feast of the consecration described in ch. xxix., speak—1. The 1

consec. in וְהִתְחַנֵּן at the beginning of ver. 1; 2.

The statement in ver. 3, that "the priests had not sanctified themselves sufficiently," which clearly refers to xxix. 34, and does not at all permit the interposition of a period of six years between the two chapters; 3. The naming of the second month in ver. 2, which is certainly to be understood from xxix. 3, 17 (the "first month," that is, Nisan, in the first year of his reign), and

therefore to be referred to the first year of Hezekiah. To these in themselves decisive grounds, which Keil vainly endeavours in a long discussion to invalidate, are to be added, as further cogent arguments—4. The circumstance that our author, if he had actually meant to represent the passover as instituted after the fall of Samaria and the destruction of the northern kingdom, and even with reference to the condition and necessity of the population occasioned by this catastrophe, must have expressly said so, as such an important motif for including the Ephraimites as partakers in the feast could not have been passed over in silence; 5. The circumstance that the manner in which these northern guests and their seats are mentioned in vers. 6, 10 f. and 18 suits only the time after the invasion of Tiglath-pileser, not that after the fall of Samaria (see on these passages, especially ver. 11); 6. The circumstance that the description given in vers. 10-12 of the preparations for the festival, compared with the opening of the description of the feast itself in ver. 13, makes only a short duration of these preparations probable; 7. And lastly, the circumstance that the appearance of a not inconsiderable number of communicants from the northern kingdom agrees very well with that which is attested in 2 Kings xvii. 2 of the comparatively pious and theocratic character of Hosea, the last king of Ephraim, and, on the contrary, can scarcely be reconciled with the report there, ver. 24 ff., given concerning the moral and religious condition of the population left in the northern kingdom after the defeat of Hosea and the fall of Samaria. The usual assumption, which makes the temple consecration and the passover to take place in immediate succession in the first year of Hezekiah, appears from all this to be most agreeable to the text, and alone truly corresponding with the historical relations that have to be taken into account.

3. Further Religious Reforms of Hezekiah: ch. xxxi.—On ver. 1, comp. 2 Kings xviii. 4, where, however, on the one hand, the destruction of the images and altars also in Ephraim and Manasseh is not mentioned; on the other hand, the breaking of the figure of the brazen serpent (Nehushtan) is narrated, which our report does not expressly mention.—*All Israel that were present*; comp. xxx. 21. For the statues (monuments) and asherim, comp. on xiv. 2.—*And in Ephraim and Manasseh completely*. With reference to Ephraim and Manasseh, that is, the northern kingdom (comp. xxx. 10), this “completely”

(עַד לְכִלְיָהּ) is naturally to be understood *cum grano salis*, and not to be pressed as a strictly literal statement. The report that in Manasseh and Ephraim also the places of idolatrous worship were removed, could scarcely, on account of 2 Kings xvii. 24 ff., be brought into harmony with the assumption of Keil that these facts are to be placed after 722 B.C.—Ver. 2. *And Hezekiah appointed . . . after their courses*, according to the classification originating with David; comp. 1 Chron. xxiv.; 2 Chron. viii. 14.—*Every man according to his service*, properly, “at the mouth of his service”; comp. Num. vii. 5, 7.—*In the gates of the camp of the Lord*, in the temple as well as in the court of the priests; comp. 1 Chron. ix. 18 ff.—Ver. 3. *And the king's portion of his property for burnt-offerings*, that is, the king

furnished what he had to contribute to the burnt-offering in victims out of his possession (which is described underneath, xxxii. 27 ff., as very great). Comp. the prescriptions of the law that here come into account, Num. xxviii. 3 ff., xxix. 1 ff.—Ver. 4. *And he said to the people . . . to give the portion of the priests and Levites*, namely, the firstlings and tithes of the increase of the cattle and the field; see Ex. xxiii. 19; Num. xviii. 12, 21 ff.; Lev. xxvii. 30-33. The motive, “that they might be steadfast in the law of the Lord,” expresses the thought, that in order to fulfil their official duties they must be able to live free and untrammelled by earthly cares; comp. Neh. xiii. 10 ff.; 1 Cor. ix. 4 ff.; 2 Thess. iii. 9; 1 Tim. v. 17 f.—Ver. 5. *And when the word came forth*, properly, “spread forth”; comp. Job i. 10. The “sons of Israel” there mentioned are first only the inhabitants of Jerusalem, as ver. 6 shows, for there first is mention made of the remaining “sons of Israel” (immigrants from the northern kingdom) and “sons of Judah.”—Ver. 6. *And the tithes of holy things consecrated unto the Lord their God*. If in Num. xviii. 8 ff. not tithe (מַעֲשֵׂה) but heave-

offerings (תְּרוּמֹת) of all consecrated things, that is, of all the consecrated gifts of the Israelites, are said to fall to the Levites, this difference from our statement is only apparent, not warranting any emendation of the text after the reading of the Sept. (τιμωματα αἰωνων, καὶ, etc.; see Crit. Note). This is merely a diversity of the phrase; what is called, Num. xviii., “terumoth,” is here designated tithe, because the terumoth were in like manner “a remnant of that which was consecrated to the Lord, as the tithe was a remnant of all the cattle and field produce” (rightly Keil, against Berth. and Kamph.).—Ver. 7. *In the third month they began to lay down*, or found; to form the heaps by gathering together the gifts in grain. The third month, in which Pentecost falls, is the time of the finished harvest, as the seventh month (with the feast of tabernacles) is that of the finished fruit and wine harvest. For the form לִפְסֹד, with dag. in ס, see Ew. § 245 a.

—Vers. 9-19. The Application and Preservation of the Collected Gifts.—*Inquired . . . concerning the heaps*, he inquired how it came that so great a quantity of gifts was accumulated. Only to this meaning of his question does the following answer of the high priest correspond, especially the closing sentence of it.—Ver. 10. *And Azariah the chief priest*. Whether this be the same as the Azariah occurring, xxvi. 17, in the history of Uzziah, forty years before, is at least very uncertain.—*And this great store is left*, literally, “and that which is left (forms) this great store.” Perhaps נִתְּרָה simply is to be read instead of

הִנְתְּרָה (Kamph.).—Ver. 11. *And Hezekiah said to prepare in the house of the Lord*, perhaps not new store-rooms (לְשִׁבּוֹת, as 1 Chron. ix. 26),

but only a portion of those already built by Solomon (1 Kings vi. 5) for the reception of the stores (הִכֵּי, as 1 Kings vi. 19).—Ver. 12. *And they brought in the offerings*, the first-fruits, ver. 5. On the word “faithfully,” conscientiously, comp. xix. 9.—*And over them*, over the first-

fruits, tithe, and consecrated things. For the name Conanjah, comp. the Crit. Note; for the term "second" (next after him), כִּשְׁנֹה, see 1 Chron. v. 12; 2 Kings xxv. 18.—Ver. 13. *And Jehiel, and Azariah, and Nahath.* Two of these names, Jehiel and Nahath, occurred also in xxix. 12, 14; whether they refer to the same persons is doubtful.—*Overseers under Conaniah*, literally, "at the hand of Conaniah."—*By the appointment of Hezekiah*, or by his order. The Azariah, "ruler of the house of God," named along with the king is the high priest named ver. 10 (comp. 1 Chron. ix. 11).—Ver. 14. *And Kore . . . the porter toward the east*; comp. 1 Chron. ix. 18. It was his part to distribute "the offering of the Lord," the portion of the peace-offering belonging to the Lord, and by him transferred to the priests (Lev. vii. 14, 32, x. 14 f.), "and the most holy things," the part of the sin and trespass offerings to be eaten by the priests in the temple (Lev. vi. 10, 22, vii. 6).—Ver. 15. *And by him* (properly, "at his hand," ver. 13), under him, under his oversight.—*With truth* (comp. ver. 12). This the Vulg. perhaps rightly connects with the following words: "conscientiously to give," though against the accents. The object of this "giving" is that share of firstlings, tithes, and consecrated things which the Levites dwelling in the priestly cities were entitled by law to receive.—Ver. 16. *Beside the register of males*, with the exception of the registered males from three years old and upwards who have "entered into the house of the Lord," that is, are consecrated to the temple service in Jerusalem, and are therefore otherwise provided for (exempted from the provision in the priestly cities when they were at home); comp., for example, Samuel, etc.—*For the rate of each day*; לְכִבְרִיּוֹם בְּיוֹמוֹ, as viii. 13 f.; Neh. xi. 23.

—Ver. 17 is, like ver. 16, a parenthesis, referring to the registers of the priests and Levites.—*And the register of the priests*. וְאֵת, according to

Ew. § 277, d; comp. Neh. ix. 34. On the twentieth year of the Levites, at the beginning of their official functions, comp. 1 Chron. xxiii. 24, 27.—Ver. 18 is connected with ver. 15, after the two parentheses vers. 16 and 17. With the dative there, לְאֶחָיוֹם, corresponds לְהַחֲיוֹשׁ, which likewise depends on לָחֵת, "to give to their brethren," and to the register of all their little ones for all the congregation. This לְכָל applies to the whole community of the

Levites, including wives and children, not merely to the priestly order (as S. Schmidt, Ramb., Kamph. intend).—*For in their faithfulness they sanctified themselves in the holy thing*. בְּאֵמֻנָתָם, as 1 Chron. ix. 22. The "sanctifying themselves" (הִתְקַדְּשׁוּ) refers to the disinterested and righteous distribution of the "holy thing," that is, the offerings which they were entitled to receive.—Ver. 19. *And for the sons of Aaron . . . in the fields of the suburbs of their cities*; comp. Deut. xxv. 34; Num. xxxv. 5.—*Were appointed men, who were expressed by name*, men of repute; comp. xxviii. 15; 1 Chron. xii. 31. These officers, according to what follows, had the charge of the

Levitical and priestly families occupying the land around the priestly cities, as those mentioned in ver. 15 had the charge of the priests and Levites in these cities.—Vers. 20, 21. Close of the Report of Hezekiah's Reforms in Worship.—*And did that which was good and right* (comp. xiv. 1) and true before the Lord; וְהָיָה, as in xxxii. 1; Zech.

viii. 19.—*And in every work which he began . . . to seek his God*, or also, "seeking his God," while he sought Him; comp. xxvi. 5; Ezra vi. 21.

4. Sennacherib's Expedition against Jerusalem, and End: ch. xxxii. 1-23. Comp. the full parallel account in 2 Kings xviii. 13-xix. 37, and in Isa. xxxvi., xxxvii., to which the present narrative, notwithstanding its parenthetic, rhetorical brevity, makes some not unimportant additions. With the three parallel delineations is to be compared the full Assyriologic commentary of Schrader, pp. 168-212.—*After these events and this faithfulness, Sennacherib*, etc., properly, "Sancherib" (Sept.: Σανκχαριβ in Chronicles, Σανκχαριβ in 2 Kings and Isaiah), the Sin-ah-irib or Sin-ah-ir-ba ("Sin," the moon-god, "gives the brothers much") of the Assyrian inscriptions; according to the Assyrian canon of sovereigns, the son, reigning 705-681 B.C., and successor of Sargon, the successor of Shalmaneser and conqueror of Samaria; comp. Evangelical and Ethical Reflections, No. 3.—*And thought to break into them for himself*, to take them; comp. xxi. 17.—Ver. 2. *And his face was for war against Jerusalem*; comp. xx. 3; Luke ix. 53.—Ver. 3. *Took counsel . . . to stop the waters of the fountains*, not to close them up wholly, but to cover them over (Luther, cover), and draw away their waters by subterranean channels.—Ver. 4. *And they stopped . . . and the brook that flowed through the land*, the Gihon, the brook of the valley of Ben-hinnom; comp. ver. 30; 2 Kings xx. 20.—*Why should the kings of Assyria . . . find much water?* On the phrase, comp. Isa. v. 4; for the plural "kings," above on xxviii. 16.—Ver. 5. *And he strengthened himself* (יָחֲזַק), as xv. 8, xxiii. 1.

—*And built up all the wall that was broken*; comp. Neh. iv. 1; Prov. xxv. 28.—*And raised it to the towers*, or, raised its towers, according to the probably original reading; see Crit. Note. The Masoretic text gives the quite unsuitable meaning, "and rose upon the towers," or, "and brought to the towers" (the wall? or the war engines?).—*And another wall without*, he built or repaired. This refers to the wall enclosing the lower city, or Acra, which already existed, according to Isa. xxii. 11, the repair of which is here noticed. For Millo, comp. on 1 Chron. xi. 8; for the weapon, made to defend these fortifications,—arrows, missiles, and shields,—comp. xxiii. 10, xxvi. 14.—Ver. 6. *And gathered them to him in the broad way at the gate of the city*; whether on the same open area at the gate as that mentioned xxix. 4, toward the east, must, from the indefiniteness of the expression, remain uncertain; comp. also Neh. viii. 1, 16.—*And spake to their heart*; comp. xxx. 22.—Ver. 7. *For with us is more than with him*; comp. 2 Kings vi. 16 and the following verse, which gives the particulars how there is "more" (רַב), not "a greater," as Luther translates) with Hezekiah and the Israelites than with the enemy. On "an arm of flesh" as a designation of human impotence and apparent power

comp. Isa. xxxi. 3, Jer. xvii. 5, Ps. lvi. 5; on "to fight our battles," 1 Sam. viii. 20, xviii. 17.—Vers. 9-19. Sennacherib's Advance to Jerusalem. Comp. the more ample account, 2 Kings xviii. 17-36.—*And he himself stood against Lachish*; comp. xxv. 27.—*And all his power with him*, literally, "all his sovereignty" (מְשָׁלוֹתוֹ); comp.

Isa. xxxiv. 1.—Ver. 10. *Whereon do ye trust?* literally, "whereon are ye trusting and sitting in restraint?" (distress; comp. Deut. xxviii. 53 ff.; 2 Kings xxiv. 10, xxv. 2; Ezek. iv. 7).—Ver. 11. *Doth not Hezekiah mislead you?* literally, "is not Hezekiah misleading you" (מְשַׁלְּתוֹ, as 2 Kings

xviii. 32), to deliver you to die by hunger?" etc.—On ver. 12, comp. 2 Kings xviii. 22; on vers. 13-15, comp. 2 Kings xviii. 35, Isa. xxxvi. 20, xxxvii. 11-13.—Ver. 16. *And his servants spake yet more*, the servants already, ver. 9, mentioned, whose Assyrian titles (Tartan, Rab-saris, and Rab-shakeh, 2 Kings xviii. 17; on which comp. Schrader's illustrations, p. 198 ff.) our author thinks fit not to adduce, as he omits the whole contents of their blasphemous speeches.—Ver. 17. *And he wrote a letter*. This was, according to 2 Kings xix. 14, at a later period, after Rabshakeh had reported to him the obstinate resistance of the Jewish people; whereas the speech here reported in ver. 18 of the servants of Sennacherib in the Jewish tongue is there (in 2 Kings) addressed to the Jews at the same time with the first negotiation. Our author has apparently traced the course of things in a real rather than a chronological order, because his aim was to exhibit an impressive advance in the steps (first a speech of the servants in the Assyrian tongue, then a letter of Sennacherib to Hezekiah, and lastly a demand to surrender in the Jewish tongue), from the same rhetorical motive that led him also before, on the occasion of the war with Syria and Ephraim, xxviii. 16 ff., to co-ordinate the facts not so much in a temporal as in a real sequence.—Vers. 20-23. Hezekiah's and Isaiah's Prayer, and the Divine Help; comp. 2 Kings xix. 14-35 ff.; Isa. xxxvii. 15-19.—*And for this*, עַל־זֶה, on account of this

railing on the God of Israel, which they must have heard.—Ver. 21. *And the Lord sent an angel*; comp. 2 Kings xix. 35 ff., and Bähr on this passage. The "valiant heroes" destroyed by the angel are the common soldiers (comp. xvii. 14), along with whom are then specially named the "leaders and captains" (officers and generals). On "with shame of face," comp. Ezra ix. 7, Ps. xlv. 16; on "they that came out of his own bowels"—sons, comp. Gen. xv. 4, xxv. 23, 2 Sam. vii. 12, xvi. 11; and see the Crit. Note.—Ver. 22. *And defended them around*, literally, "led them around," מִתְּחִלָּה (for which Berth. and Kamph., because the word is omitted in the Syr. and Arab., think ought to be read מִתְּחִלָּה, "first

"and gave them rest around"); comp. מִתְּחִלָּה, in the sense of protecting, Ps. xxxi. 4; Isa. xlix. 10, li. 18, etc.—Ver. 23. *And many brought a gift to the Lord*; comp. xvii. 11, xxvi. 8; 2 Kings xx. 12. Among the "many" seem to be reckoned, as the following clause shows, members of the neighbouring nations, who had been delivered by the helpful interposition of the God of the Jews

from the same calamity of war and danger of ruin.

5. *Sickness, Remaining Reign, and End of Hezekiah*: vers. 24-33.—*In those days Hezekiah was sick*. Considerably fuller in 2 Kings xx. 1-11 and Isa. xxxviii.—Ver. 25. *And Hezekiah repaid not according to the benefit done to him*, literally, "according to the benefit in him"; comp. Ps. cxvi. 12.—*For his heart became proud*, literally, "lifted itself up"; comp. xxvi. 16. Wherein the proud uplifting consisted, namely, in the boastful exhibition of his treasures to the ambassadors of Babylon (2 Kings xx. 12 ff.), is not here said, but is briefly indicated in ver. 31; neither is the manner in which "indignation came upon him" (comp. xix. 10; 1 Chron. xxvii. 24), namely, by a prophetic warning and announcement of punishment (Isa. xxxix. 5-7; 2 Kings xx. 16 ff.), more particularly defined. The mode of narrative in our section is generally that of the epitome. On ver. 26 comp. Isa. xxxix. 8; 2 Kings xx. 19.—Vers. 27-31. Hezekiah's Riches, and Building of Cities and Water-courses.—*And Hezekiah had very much riches*; comp. 2 Kings xx. 13, and the earlier accounts in the reigns of David (1 Chron. xxix. 28), Solomon (2 Chron. i. 12 ff.), and Jehoshaphat (xviii. 1). Besides the metals themselves, are mentioned also among his treasures spices (as Dan. xi. 8) and "shields," that is, costly gilded weapons and the like (comp. Isa. xxxix. 2).—Ver. 28. *And storehouses for the increase of corn*. מִסְכְּנֹת (p. transpos. לִי. for מִכְּנִיֹת, from בָּנָם, heap up), magazines; comp. Ex. i. 11; 1 Kings ix. 19; 2 Chron. viii. 4.—*And stalls for all kinds of cattle*, literally, "for all cattle and cattle." אֲרֹת, "stalls," properly, "racks"; comp. the only orthographically different אֲרֹת, ix. 25, and at the close of our verse, אֲרֹת, which seems to

mean folds. But perhaps the last clause is corrupt, and instead of "flocks for the folds," rather (with the Sept. and Luther) an inversion of the terms is to be assumed; see Crit. Note.—Ver. 29. *And he made him cities*, עָרִים, perhaps watch-towers for the keepers of the cattle; comp. on xxvi. 10 and 2 Kings xvii. 9.—*And possession of flocks and herds in abundance*; comp. Job i. 3; for רֶבֶשׁ, possession, xxxi. 3.—Ver. 30. *This*

*Hezekiah stopped*; see on vers. 3, 4.—*And led it straight down to the west of the city of David*, led it, the water of the brook Gihon, flowing by the city on the east, by a subterranean channel westward into the city.—Ver. 31. *And so in the case of the ambassadors of the princes of Babel*. Instead of וְכֵן (that cannot be rendered, with Luther and others, in an adversative sense by "but" or "though") we expect וְלֹא or לֹא, "only not." But the author does not intend to represent the interview with the ambassadors of Babylon as an exception to the otherwise prosperous career of the king, but rather as a confirmation of that which is said in this respect; and especially as Hezekiah was not punished for the perversity of his conduct at that time, but only humbled, and for himself, at least, spared the deserved judgment of God (comp. ver. 26). The plural "princes of Babel," instead of the sing., which, according to 2 Kings xx. 12 ff., we might expect, is perhaps

to be interpreted as the term kings in xxviii. 16, xxx. 6, xxxii. 4. On the king Merodach-baladan, and on the chronology of this event, see Evangelical and Ethical Reflections, No. 3.—Vers. 32, 33. (Close of the History of Hezekiah.—*And his kindnesses*, literally, “kindnesses” (חַסְדִּים), otherwise

than vi. 42); comp. rather Neh. xiii. 14 (against Keil).—Ver. 33. *And they buried him in the height* (or also “the ascent”; comp. xx. 16) *of the sepulchres of the sons of David*, that is, in a place higher than the previous tombs of the kings, as in these, perhaps, there was no longer sufficient space.—*And gave him glory*, namely, by the burning of spices and the like, as at the death of Asa (xvi. 14; comp. xxi. 19).

EVANGELICAL AND ETHICAL REFLECTIONS AND APOLOGETIC REMARKS (ESPECIALLY WITH REGARD TO CHRONOLOGY) ON CH. XXIX.—XXXII.

1. The relation of our author concerning the history of Hezekiah includes in itself two unequal parts of tolerably heterogeneous materials,—a detailed report of the reforms in worship with which the king began his reign (xxix.—xxxi.), and an excerpted and compressed description of the chief warlike events and other public acts and occurrences of his reign (xxxii.). This plan, combining the supplementing with the excerpting process, clearly shows that it is Hezekiah the reformer of worship, and not the warlike prince and pious ruler, that he intends first and chiefly to depict. As a reformer of worship, Hezekiah deserves indeed to be held up along with Josiah, among all the kings from Solomon to the exile. The thoroughgoing spirit, strong faith, and energy displayed in his measures leaves all that had been formerly undertaken by Asa and Jehoshaphat far behind; and even the later Josiah, notwithstanding the character of stricter legality which his measures bore, cannot compare with him, inasmuch as the reforming activity of Hezekiah prepared the way for his own, and thus he stood, as it were, on the shoulders of Hezekiah, and had to look up to what was accomplished by the latter as his model. Between those less efficient and less decided predecessors and this successor, more zealous indeed, but less favoured by fortune, and aiming at no perpetuity of his labours, Hezekiah stands as the greatest hero of faith, as the purest evangelical character among the Jewish kings of the Old Testament. His work forms, by virtue of his powerful, ruthlessly stringent opposition to idolatry, and his honourable zeal for the law, coupled with sincere devotedness of heart to God, a striking typical parallel to that of the evangelical princes in the age of the Reformation,—John the Constant, Philip the Magnanimous, Edward vi., Gustavus Vasa, etc.; while his predecessors, Asa, Jehoshaphat, and Josiah, correspond merely to the better disposed kings and emperors of the Middle Ages maintaining a certain independence towards Rome (as Frederic Barbarossa, Louis ix. of France, etc.); but in Josiah is presented the type of such *epigoni* of the more potent manifestations of the Reformation period as Ernest the Pious of Saxe Gotha, Frederic iv. of Denmark, etc. So far as such parallels between Israelitish and Christian history are allowable,—but that they should be instituted with great precaution and

the most careful avoidance of the imminent danger of arbitrary trifling, is shown by very many warning examples, especially in the region of the Roman Catholic theological literature of recent times,<sup>1</sup>—it is natural to set beside the great reformatory activity of King Hezekiah the contemporary movement of a powerful reform and revival of the whole religious and moral life by such heroes of prophecy as Isaiah, Micah (and as probably an older Zechariah, author of Zecl. ix.—xi.), and to suppose the one conditioned and supplemented by the other,—his action as the renovator of the religious life and the external theocratic order and discipline, and the endeavour of these prophetic men after the purification of the religious consciousness and the quickening of the moral conscience of their people. For certainly his religious reform would not have been practicable without the co-operation of this contemporaneous life-reform by his prophetic friends and counsellors; and we can as little separate the royal reformer Hezekiah from the royal seer, as those princes of the Reformation age from the Reformers Luther, Melanchthon, Bugenhagen, Calvin, etc.<sup>2</sup> Indeed, the circle of those wise men around Hezekiah, to whom, according to Prov. xxv. 1, was due the then completed collection of the old Solomonic proverbial literature, and in reference to whom Hezekiah himself has been called the Pisistratus of the Israelitish literature (Delitzsch, *Kommentar über den Psalter*, ii. 377), we may well assert to be a moment of the typical parallelism, and regard the work of these men as a type of the humanists contemporary with the Reformers, and often lending them support.

2. That in our author these manifestations, contemporaneous with Hezekiah, and co-operating with him, the importance of which certainly should not be undervalued, retire into the background, and that he mentions the prophet Isaiah only once in passing (xxxii. 20), and those wise “men of Hezekiah” not at all, corresponds exactly with his character as a historian abiding always by the priestly and Levitical point of view. The credibility of his narrative cannot be disputed on account of this one-sidedness. A great number of highly definite and concrete statements in the chapters peculiar to him attest the character of their contents as well founded, and free from any suspicion of fiction. Thus the names of the fourteen Levites in xxix. 12–14

<sup>1</sup> We refer especially to the writings of Phil. Krenatus (present Bishop of Braunsberg).—*The Old Testament as the Type of the New* (Coblenz, 1863); *Israel the Type of the Church, attempt to elucidate the history of Christianity by the typical history of Israel* (Mainz, 1865); *The Gospel in the Book of Genesis, or the Life of Jesus typified by the History of the Patriarchs Abraham, Isaac, Jacob, and Joseph* (Coblenz, 1867); *The Life of Jesus the Prophecy of the History of His Church* (Freiburg, 1869); likewise to such works as that of the barefooted Carmelite Carl St. Aloysius, *The History of Man, a Divine Work of Creation on the Region of the Moral World* (Würzburg, 1861), and so forth. A useful counterpart in the extravagances of these works, with their parallelistic trifling, is pointed out by W. J. Tischerich: *Genesis, according to its Moral and Prophetic Import* (Frankfurt a. M. 1869).

<sup>2</sup> Compare the remarks of Rudelbach on the typical relation of the Old Testament prophets to the Reformers in several of his writings; for example, in *Reformation, Lutheranism, and Union*; in his biography of Savonarola (p. 281 ff.); in the treatise, *Die Grundrissige Theorie und die Lutherische Kirche* (in the *Zeitschrift für die gesamte lutherische Theologie*, 1857, i. p. 14). To this should be added the far and wide custom since the Reformation itself (for example, in Zwinglius in his letter *ad Zarium*, in Melanchthon, etc.) of drawing parallels between Luther and such prophets of the first rank as Elijah, Isaiah, etc. Comp. also Ewald, *Geschichte des Volkes Israel*, iii. 1, pp. 321, 341.

rest as undoubtedly on historical tradition as those of the others in xxxi. 12-15. And as little as these names can be invented, will that which is related, xxx. 1 ff., 10 f., 18 ff., and xxxi. 1, concerning the participation of inhabitants of the kingdom of the ten tribes in Hezekiah's religious acts and reforms bear a fictitious character. The authenticity of these statements is liable to no manner of doubt, view them chronologically as we will—whether we refer them, with Keil and Caspari (see on xxx. 27), to events that happened after 722 B.C., or, with the majority of expositors, assign them a place in the first years of Hezekiah's reign. The excerpt also from 2 Kings xviii.-xx. and Isa. xxxvi.-xxxix., which he presents in ch. xxxii., proves, by its essential agreement with these fuller parallels, the conscientiousness and reliability of the procedure of our author. Where he presents smaller supplements to the reports there,—as, for example, in his accounts of the fortifications and measures of defence by Hezekiah in ver. 5 (comp. ver. 30),—these supplements bear in themselves their warrant as actual and trustworthy. And where he, in accordance with his rather real than chronological grouping of events, makes alterations in the order of the facts to be related, as in vers. 16-18 (comp. also vers. 24-31), there never results a representation strictly contrary to history. We are to note, moreover, the circumstance, significant of his theocratic idealizing tendency, and recalling analogous omissions in the history of the reigns of David, Solomon, and Jehoshaphat, that he passes over various incidents less favourable to the character of Hezekiah as a specially fortunate and illustrious ruler; for example, the facts that Sennacherib not only besieged but took many Jewish cities (comp. xxxii. 1 with 2 Kings xviii. 13); that Hezekiah was compelled to pay a large tribute to the same sovereign, and for this purpose to take off the gold plating of the temple doors (2 Kings xviii. 16); that he rent his clothes and put on sackcloth (2 Kings xix. 1), etc., and, on the whole, reports only that which proves his glorious and happy government. His representation of the work of Hezekiah has thus received a peculiarly optimistic colouring, beside which that of the other fuller report looks almost like pessimism. But even the sharpest critic would scarcely be able to show that the Chronicist narrative, notwithstanding its idealistic onesidedness, involves any misstatement of facts or distortion of history.

3. An important and difficult inquiry, that, however, concerns the narrative of our book equally with the older parallel text, is involved in the synchronism of the history of Hezekiah in the sacred Scripture and in the contemporary Assyrian monuments. While the most important event of this history in a temporal or spiritual respect, the fall of Samaria or the destruction of the northern kingdom by Shalmaneser and Sargon (namely, by Shalmaneser [Salmanu-äser, "God Salman is good"] as beginner, and by Sargon [Sarrukin, "mighty the king"] as finisher of the besieging and destroying work), according to the

unanimous testimony of both sources, is to be placed in the year 722 (or 721) B.C., with regard to the next more important event, the invasion of Sennacherib (ch. xxxii. 1-23, and the parallel), a difference is exhibited of not less than thirteen years between the statements of the Assyrian monuments and those of sacred Scripture. For those assign this expedition to the year 701, full twenty years after the accession of Sargon and the fall of Samaria; whereas the Bible (2 Kings xviii. 13; Isa. xxxvi. 1) places it in the 14th year of Hezekiah, only eight or nine years after the fall of Samaria, which took place in the sixth year of this king, 714 B.C. A reconciliation of these very diverse dates seems at present impossible; and as there is a great number of Assyrian inscriptions which agree in assigning the great Egypto-Palestinian expedition of Sennacherib to the fourth year of his reign (that is, as he must have reigned 705-681, to the year 701), it seems necessary to abandon the biblical date as incorrect, and to substitute for the 14th the 27th or 28th year of Hezekiah as the date of the event. A further chronological difference appears to open between the Bible and the inscriptions with regard to the embassy of the Babylonian king Merodach-baladan to Hezekiah (2 Kings xx. 12 ff.; Isa. xxxix. 1 ff.). If we hold this Merodach-baladan (Assyro-Babylonian, *Marduk-habal-iddina*, "Merodach bestowed the son"; see Schrader, p. 213) to be identical with the *Μαρδοκίμπαδος* of the Ptolemaic canon, the fifth king of Babylon according to this document, the whole transaction in question must, as the synchronism of the Assyrian inscriptions and of this canon determines the years 721-710 as the period of this monarch's reign, be placed a number of years before the invasion of Sennacherib, on the presumption that this fell in 701. And even if we take, not that Mardokempad (or Marduk-habal-iddina), but a later sovereign of the same name reigning only a short time (six months), mentioned by Berosus (or Alexander Polyhistor) in Eusebius, *Chron. Armen.* i. p. 19, edit. Mai, for the Merodach-baladan of Holy Scripture, as is done by Winer, Knobel, Hitzig, and recently by Schrader (p. 213 ff.), yet the reign even of this second Merodach falls before 701, namely, according to the canon of Ptolemy, in the year 704 or 703. The transposition of the reports in question seems therefore unavoidable. The statement in Isa. xxxix. (and 2 Kings xx. 12 ff.) concerning Hezekiah's display of his treasures before the ambassadors of Babylon must apparently be placed, with Oppert ("Die biblische Chronologie, festgestellt nach den assyrischen Keilinschriften," in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 1869, p. 137 ff.), Delitzsch (*Komment. zu Jes.* 2d edit. 1869), Diestel (on Knobel's *Isaiah*, 4th edit.), and Schrader (*Keilinschriften*, p. 218), before the account in Isa. xxxvi. f. (2 Kings xviii. f.) of the expedition of Sennacherib, say about ten years, or (with Schrader) at least two or three years; and the full treasuries which Hezekiah shows to the ambassadors must be regarded as those which Sennacherib had not yet emptied (2 Kings xviii. 13 ff.), not (with Keil, Knobel, Thénien, Bähr, Neteler, and others) as replenished from the booty left on the part of the hastily retreating army of Sennacherib, nor even as remaining sufficiently full notwithstanding the contribution imposed

<sup>1</sup> This relation of the Shalmaneser of 2 Kings to the Sargon of Isa. xx., Oppert and Schrader (*Stud. und Krit.* 1870, p. 527 ff.; 1871, p. 679 ff.) have now finally established, against the identity or only nominal diversity of these two governors asserted by many (M. v. Niebuhr, Dunker, Sayce, Kiehm, etc.). Comp. also Diestel, in Knobel's *Isaiah*, 4th edit. p. 169.

by the Assyrians.—The question, whether we are warranted or necessitated by the diverging dates of the monuments of profane history to assume so important chronological inaccuracies or perversions in the biblical sources, that is, in the here substantially agreeing reports of the second book of Kings, the book of Isaiah, and Chronicles, should scarcely be decided so hastily and unceremoniously in favour of the former testimonies, as has been done by Schrader (p. 292 ff.), in accordance with Diestel (pp. 169, 325), Rohling (in the *Literar. Handweiser für das Kathol. Deutschland*, 1872, No. 124), and others. With regard, also, to the wide differences between the Assyrian and biblical chronology before the reign of Hezekiah, which amount,<sup>1</sup> in the estimate of Assyriologists, sometimes to forty or fifty years, the greatest possible precaution and reserve is to be recommended in drawing conclusions unfavourable to the authority of Holy Scripture. For if not in the way proposed by Oppert (according to which a break in the list of Assyrian eponyms for nearly fifty years would have to be assumed, and the great difference for this early period derived therefrom; which, however, Schrader, in the *Zeitschrift der Deutschen Morgenl. Gesellschaft*, vol. xxv. p. 449 ff., declares to be inadmissible<sup>2</sup>), yet in some other way, sooner or later, a greater approximation of the divergent testimonies might easily be accomplished, and so the difference of the dates at least considerably reduced—just as the chronological deviations of the Egyptian monuments from the biblical statements were

formerly held by many Egyptologists to be more considerable than is now generally the case, after a more thorough and extensive investigation of the existing sources. Neteler has made an attempt, in several respects untenable and precipitate, to reconcile the divergences on both sides in the parts of his *Commentary on Chronicles* that refer to chronology (pp. 195 ff., 224 ff., 263 ff.), in which he brings down the reigns of the Israelitish and Jewish kings from the division of the kingdom (which he dates at 933 instead of 975 B.C.) to Zedekiah by several decennia (from Josiah at least by several years), and accordingly makes Jehu reign 846-819, Uzziah 786-735, Ahaz 720-705, Hezekiah 706-678 (from 692 with his son Manasseh as co-regent), Josiah 637-607. That this attempt, as well on the biblical side—here chiefly by arbitrary assuming of various coregencies, as of Amaziah with his father Joash, of Uzziah with Amaziah, of Hezekiah with Ahaz, and of Manasseh with Hezekiah—as on the Assyriologic, rests on several untenable presuppositions (in the latter respect, for example, on the long-since refuted opinion of the identity of Sargon with Shalmaneser), needs no further demonstration. Comp. Schrader's critical counter remark in his review of Neteler's commentary in the *Literarischen Centralblatt* of the year 1872. As little can we certainly regard the onesided chronology of Schrader, founded on the Assyrian documents, as absolutely satisfactory, especially as it involves not a few uncertainties, and often rests on documents not yet fully interpreted.<sup>3</sup>

#### o. MANASSEH AND AMON.—CH. XXXIII.

##### a. Manasseh: vers. 1-20.

CH. XXXIII. 1. Manasseh was twelve years old when he became king, and he reigned 2 fifty and five years in Jerusalem. And he did that which was evil in the eyes of the LORD, like the abominations of the nations whom the LORD had 3 cast out before the sons of Israel. And he built again the high places which Hezekiah his father had pulled down, and reared up altars for Baalim, and 4 made asheroth, and worshipped all the host of heaven, and served them. And he built altars in the house of the LORD, although the LORD had said, In 5 Jerusalem shall my name be for ever. And he built altars to all the host of

<sup>1</sup> Comp. the juxtaposition of some of the biblical with the corresponding Assyrian dates, as they are presented by Schrader, p. 299:—

Assyrian Monuments.		Bible.	
Ahab, . . .	854 (battle at Karkar)	918-896 (reign of Ahab)	
Jehu, . . .	842 (payment of tribute)	884-857 ( " Jehu)	
Uzziah, . . .	745-739 (at war with Tiglath-pileser)	809-759 ( " Uzziah)	
Manasseh, . . .	738 (payment of tribute)	771-761 ( " Manasseh)	
Pekah, . . .	734 (conquered by Tiglath-pileser)	758-733 ( " Pekah)	
Hosea, . . .	728 (last year in which Aush paid tribute to Tiglath-pileser)	728-723 ( " Hosea)	
Fall of Samaria, . . .	722	722 (fall of Samaria)	
Hezekiah, . . .	701 (expedition of Sennacherib)	714 (expedition of Sennacherib)	
Manasseh, . . .	681-673 (payment of tribute)	696-641 (reign of Manasseh).	

After differing at first about forty or fifty years, then about twenty or thirty, the Assyrian chronology merges into the biblical in Hosea: in the fall of Samaria the two reckonings coincide; and so mainly in the reign of Manasseh; but with regard to the expedition of Sennacherib, a deviation of full thirteen years again takes place.

<sup>2</sup> Comp. also *Die Keilinschriften und das Alte Testament*, p. 300 f.: "By this (granted that such an assumption [as the break of the list of eponyms for forty-seven years] were admissible) the difference between the Bible and the monuments would be expunged so far as the times of Ahab and Jehu are concerned: but Jehu would have paid his tribute, which, according to Oppert's calculation, must have been presented in the year 888, four years before his accession to the throne, 684. But in the time of Azariah and Manasseh the omission of the forty-seven years would produce a still greater gap: at the most, twenty or thirty years would have to be cast off, etc. . . . And besides, . . . this whole notion of a break in the list of eponyms is untenable, and, irrespective of its internal improbability, is simply wrecked on the parallel lists of reigns and the rotation of officers, extending over from the one reign to the other, which is thereby preserved to us.

<sup>3</sup> Comp., as the most recent attempt at a critical chronology of this period, the treatise of H. Brand: *Die Könige reihen von Juda und Israel nach den bibl. Berichten und den Keilinschriften*, Leipzig 1873.

- 6 heaven in the two courts of the house of the LORD. And he caused his sons to pass through the fire in the valley of Ben-hinnom; and he practised sorcery, and divination, and enchantment, and appointed conjurors and soothsayers:
- 7 he wrought much evil in the eyes of the LORD to provoke Him. And he set the carving of the image which he had made in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name
- 8 for ever. And I will no more remove the foot of Israel from the soil which I have appointed for your fathers,<sup>1</sup> if only they will hold on to do all that I have commanded them, in all the law and the statutes and the judgments
- 9 given by Moses. And Manasseh led astray Judah and the inhabitants of Jerusalem, to do more evil than the nations whom the LORD had destroyed
- 10 before the sons of Israel. And the LORD spake to Manasseh, and to his people; but they did not attend.
- 11 And the LORD brought upon them the captains of the host of the king of Assyria, and they took Manasseh in fetters, and bound him with chains, and
- 12 carried him to Babel. And when he was in affliction, he besought the grace of the LORD his God, and humbled himself greatly before the God of his
- 13 fathers, And prayed unto Him; and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom: and
- 14 Manasseh knew that the LORD He is God. And after this he built the outer wall of the city of David, to the west of Gibon, in the valley, and at the entrance of the fish gate, and encompassed Ophel, and made it very high, and
- 15 put captains of war in all the fenced cities of Judah. And he took away the strange gods and the image out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city. And he built<sup>2</sup> the altar of the LORD, and offered on it sacrifices of peace and thanksgiving, and commanded Judah to
- 17 serve the LORD God of Israel. But the people still sacrificed in the high places, but only to the LORD their God.
- 18 And the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of
- 19 Israel, behold, they are written in the history of the kings of Israel. And his prayer, and his being heard, and all his sin, and his apostasy, and the places in which he built high places, and set up asherim and carved images, before
- 20 he was humbled, behold, they are written in the history of Hozai.<sup>3</sup> And Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

## 8. Amon: vers. 21-25.

- 21 Amon was twenty and two years old when he became king, and he reigned
- 22 two years in Jerusalem. And he did that which was evil in the eyes of the LORD, as Manasseh his father had done; and Amon sacrificed unto all the
- 23 carved images which Manasseh his father had made, and served them. And he humbled not himself before the LORD, as Manasseh his father humbled
- 24 himself; for he, Amon, multiplied trespass. And his servants conspired against
- 25 him, and slew him in his own house. And the people of the land smote all the conspirators against King Amon: and the people of the land made Josiah his son king in his stead.

<sup>1</sup> For **לְאֲבוֹתֵיכֶם** the Sept., Vulg., Syr., etc., read **לְאֲבוֹתָם**, which is preferred by many moderns since Luther (Berth., Kamph., etc.).

<sup>2</sup> **וַיִּבְנֶה** is the *Kethib* in most mss. and editions; some mss. and many old editions, however, give **וַיִּבְנוּ** as the *Kethib* and **וַיִּבְנוּ** as the *Keri*. At all events, **וַיִּבְנֶה** appears to be the original reading, for which also the Vulg. (*restauravit*) and Syr. testify.

<sup>3</sup> For **חֹזַי** the Sept. read **חֲזַיִם** ("words of the seers," as in ver. 18); comp. Introd. § 4, ii.



## EXEGETICAL.

The idolatrous proceedings in the beginning of Manasseh's reign are depicted by our author, vers. 1-10, mostly in verbal agreement with 2 Kings xxi. 1-10. Instead of the summary report there following (vers. 11-16) of the threatening words of the prophets addressed to him, he appends the narrative of Manasseh's removal to Babel, his repentance and conversion, vers. 11-17, for which the book of Kings has no parallel. The closing notices of Manasseh's reign (vers. 18-20), and that which relates to Amon (vers. 21-25), are again in close agreement with 2 Kings xxi. 1 ff., 19 ff.

1. Idolatrous Proceedings at the Beginning of Manasseh's Reign: vers. 1-10; comp. Bähr on the parallel.—*Manasseh was twelve years old.* For the occurrence of this king's name (in the form of *Minasi*) on the Assyrian inscriptions, see Evangelical and Ethical Reflections, No. 2.—*And he reigned fifty-five years in Jerusalem, 696-641 B.C.* (according to the usual chronology, which can scarcely be disputed). Against the length of the reign of Manasseh, as our report states it in harmony with 2 Kings, Scheuchzer (*Phul und Nabonassar*, Zürich 1850) and v. Gumpach (*Die Zeitrechnung der Assyrier und Babylonier*, 1852, p. 98 ff.) have raised objections, and attempted to reduce it to thirty-five years. Bertheau (*Komment.* p. 406) concurs with them in this; and Neteler endeavours to confine at least the independent reign of Manasseh approximately to the same narrow measure, as he makes him reign fourteen years (say 692-678) in common with Hezekiah, and then forty or forty-one years (678-638) alone. On the contrary, Schrader (pp. 225 ff., 238 ff.) shows that no reduction whatever of the fifty-five years is requisite, as the Assyrian monuments bear no testimony against a reign of more than half a century for this king.—Ver. 3. *And reared up altars for Baalim.* In 2 Kings stands the sing.: "for Baal"; as also in the following words: "made an asherah." The phrase of the Chronist appears here to be rhetorically generalizing and climactic; comp., moreover, xiv. 2, xxviii. 2, xxxi. 1.—Ver. 6. *And he caused his sons to pass through the fire.* According to 2 Kings, this happened only to one son (בְּנֵי יָחִיָּהּ), precisely the

same difference as above in Ahaz (xxviii. 3; comp. 2 Kings xvi. 3); see on xxviii. 3. The Chronist alone states that this horrid human sacrifice took place in the valley of Ben-hinnom; in 2 Kings this note is wanting.—*And he practised sorcery and divination, etc., "bewitched with an evil eye (עֵינָא) connected with עֵינָא, and divined (נִחֵן, properly, watched serpents), and muttered" (הִשְׁמַרְמַר, whispered charms; comp.*

Deut. xviii. 10). The third of these phrases is wanting in 2 Kings; whereas the following words: "appointed conjurors and soothsayers" (literally, "made a conjuror and a wizard"), agree again verbally with that text.—Ver. 7. *And he set the carving of the image . . . in the house of God.* In 2 Kings, "the carving (פָּסֶל, as here, 'carved image,' as distinguished from כִּסְפָּה, 'molten image,' xxviii. 2; comp. xxiv.

3) of the asherah." The term אִדֹּל, "idol, image," arising perhaps from Deut. iv. 16, appears here and ver. 15, as in Ezek. viii. 3, to be a contemptuous and abhorrent designation of the asherah.—*Will I put my name for ever; לְעֵלֹה only here for לְעֵלֹהִים.*—Ver. 8. *Which I*

*have appointed for your fathers, "fixed," as in xxx. 5.* Instead of "your," perhaps "their" is the original reading; see Crit. Note.—Ver. 10. *And the Lord spake to Manasseh,* by the mouth of His prophets, whose speech in the parallel text, 2 Kings xxi. 11-16, is also given in a summary form; whereas our author omits these words (words of the seer, ver. 18), though not without adding a reference to them (see under ver. 18), as contained in the "history of the kings of Israel."

2. Manasseh's Captivity and Conversion: vers. 11-17.—*The Lord brought upon them.* According to the Assyrian monuments, this took place about 647, under King Assurbanipal, the Sardanapalus of the Greek historians.—*Took Manasseh in fetters,* scarcely in nets or hooks (חֲבִילֵי שִׁבְרָה syno-

nymous with חֲבִילֵי, 2 Kings xix. 28; Ezek. xix. 4; comp. also Job xl. 26), as if Manasseh were to be represented as an untamed wild beast, Ps. xxxii. 9 (Keil). Rather is חֲבִילֵי to be taken simply as a synonym of the following חֲבִילֵי שִׁבְרָה,

"brass fetters, double fetters" (comp. Judg. xvi. 21; 2 Sam. iii. 34; and also 2 Chron. xxvii. 6), as it is taken in this sense by the Sept. (*δίσκουσι*), Vulg. (*catenis*), and several Rabbins. There is as little reason to think of a place, Hohim, where he was taken captive (Then.), as of a thorn hedge, into which (comp. 1 Sam. xiii. 6) he had rushed through fear (Starke and other ancients), or even of a tropical meaning of the phrase, according to which חֲבִילֵי שִׁבְרָה should be: "with deceit, not in open conflict" (Cellarius, *Disput. de Captivitate Babylonica*, and others). For the question of the credibility of a carrying away of Manasseh in chains, and that to Babel, comp. the Evangelical and Ethical Reflections, No. 5.—Ver. 12. *And when he was in affliction* (comp. xxviii. 22) *he besought the grace of the Lord,* literally, "stroked or smoothed" the face of the Lord; comp. Ex. xxxii. 11; 1 Sam. xiii. 11; 1 Kings xiii. 6; Dan. ix. 13. The contents of this penitential prayer of the captive king were handed down to the Chronist by those old sources which he quotes ver. 18 f., namely, the "history of the kings of Israel," and the "history (words) of Hozai." The "prayer of Manasseh" in the Old Testament Apocrypha is scarcely identical with this older record, which lay before our author; it appears to have been composed originally in Greek, is wanting in many older manuscripts of the Sept., and is first communicated from the *Const. Apostolica*, ii. 22 (2d or 3d century), on which account the Council of Trent excluded it from the canon of the Romish Church. Yet recently, Jul. Fürst (*Geschichte der bibl. Literatur*, ii. 399 ff.) has defended the document as genuine (after the ancients; see J. A. Fabricius, *Bibliotheca Græca*, ed. Harles, iii. 732 ff.).—Ver. 13. *And He was entreated of him.* The Apocryphal accounts in the Targ. on our passage, in the *Const. Ap.* p. 9, in Johannes Damascen. *Ἱσὶς παρὰ* ii. 16, in Anastasius on

Pa. vi., etc., contain all kinds of wonders concerning the way in which God delivered the penitent Manasseh (by sudden melting or sudden breaking of his chains, etc.). Comp. O. F. Fritzsche, in the *Kurzgefaßten exegetischen Handbuche zu den Apokryphen des Alten Bundes*, i. p. 158, and Ew. *Geschichte*, iii. 1, p. 378.—Ver. 14. *And after this he built the outer wall*, perhaps that on which Hezekiah had already built (xxxii. 5); *וְהָיָה* stands, therefore, as often,

for finishing a building (elevating). The absence of the article from *וְהָיָה*, however, cannot con-

strain us at once (with Berth. and others) to translate "an outer wall," as, on the other hand, the emendation proposed by Arnold (Art. "Zion," in Herzog's *Realencycl.* xviii. 634), *הַחוּמָה*

*הַחוּמָה*, is scarcely necessary.—Of the city of David (literally, "to the city") to the west of Gihon in the valley, that is, in that valley between the city of David (Zion) and the lower city (Akra), which in its south-eastern outlet was afterwards (in Josephus, etc.) the cheese-makers' valley, or the valley Tyropeon. These words first assign the direction of the wall towards the west, and the following words: "at the entrance of the fish gate," denote, again, the direction towards the east; for the fish gate lay, according to Neh. iii. 3, near the north-east corner of the lower city and the tower Hananeel.—*And encompassed Ophel*, with that outer wall which he carried from the fish gate and the north-east corner on to the south, and then round Ophel (see xxvii. 3). So, no doubt correctly, Berth. and Kamph.; for against the assumption of Arnold (in p. 9) and Keil, that a special wall is here intended, distinct from the former, to enclose Ophel, is the following statement: *וַיִּבְנֶיהָ מְאֹד*

"and made it very high," which clearly refers to the former wall.—*And put captains of war*; comp. xvii. 2, xxxii. 6.—Ver. 15. *Took away the strange gods*; comp. vers. 8-7. On the closing words: "and cast them out of the city," xxix. 16 and xxx. 14 are to be compared. Moreover, according to 2 Kings xxxiii. 6, 12, this removal of the idols, and their altars, appears not to have been complete; for, according to these verses, much of this sort still remained for Josiah to remove (comp. also ver. 17), which constrains us to assign either an incomplete, or at least a transitory and by no means permanent character to the reform of worship by Manasseh.—Ver. 16. *And he built the altar of the Lord*, the altar of burnt-offering, of which, moreover, it is not to be assumed from this remark that Manasseh had before removed it from the temple court (as Ew. *Geschichte*, iii. 1. 367, holds). The building, at all events, is to be regarded as a repairing (comp. xxiv. 4 ff.; 1 Kings v. 32); even if *וַיִּבְנֶה* were the original reading (see Crit. Note), the same sense of repairing would result.

3. Manasseh's End; Amon: vers. 18-25.—For vers. 18, 19, see above on vers. 10, 13; and with regard to the history (words) of Hozai, Introd. § 5, ii. p. 20 (also Crit. Note on this passage).—Ver. 20. *And they buried him in his own house*; more exactly, 2 Kings xxi. 18: "in the garden of his house, in the garden of Uzza." This garden of Uzza the Englishman Lewin believes

he has found in the so-called Sakra, on the east side of the Haram. He affirms that there also the Maccabean King Alexander was buried, on which account the burying-place in question occurs in Josephus, *de B. Jud.*, under the name of the grave of King Alexander (comp. *Athenæum*, 1871, March, pp. 278, 309).—Ver. 21 ff.; comp. 2 Kings xxi. 19-26, and Bähr on this passage. The concise report of our passage says nothing of Amon's mother (as also, ver. 1, the mention of Manasseh's mother is wanting), and at the close contains nothing of the burial of the king nor of the sources employed, but, on the contrary, appears enlarged by a parallel drawn between him and Manasseh, according to which he did not humble himself as his father had done (ver. 23).

#### EVANGELICAL AND ETHICAL REFLECTIONS, HOMILETICAL AND APOLOGETIC REMARKS, ON CH. XXXIII.

1. The evangelical import of the captivity and conversion of Manasseh consists mainly in this, that it is a pregnant type of the conversion of the ungodly by means of divine chastisement,—a significant confirmation and impressive exhibition of that truth, preached by all the prophets and men of God of the Old Testament, that God the Lord is found only of those who seek Him, that His call to repentance comes to no sinner too late (the *nusquam conversio sera* of Jerome, *Comm. in Ezek.* xviii. 21; *Ep. 16 ad Damasum*, c. 1; *Ep. 39 ad Paulam*, 1; *Ep. 42*, 107, 147, etc.), that He "killeth and maketh alive, bringeth down to Sheol and bringeth up" (1 Sam. ii. 6; comp. Pa. xxx. 4, lxxxvi. 13, cxvi. 3), that always again His comforting "return" sounds anew in the ear of the penitent sinner (comp. Joel ii. 12; Ezek. xxxiii. 11). As a deeply impressive illustration and verification of the text: "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me," Ps. l. 15, from the history of the Old Testament, the event forms at the same time a very significant parallel to the New Testament parable of the prodigal son (Luke xv.), as well as to those similar exemplifications of the evangelical process in the appropriation of salvation (as the woman that was a sinner, Zacchæus, the robber, etc.), of which that evangelist, who stands in the same relation, as supplementer to the other evangelists, as the Chronist to the older historians of the Old Testament, possesses an exceedingly precious treasure.

2. To this general evangelical importance of our history is to be added its special prefigurative relation to the judgment of the Babylonish captivity, which took place half a century after it. What was announced once in the reign of Hezekiah by the fearfully earnest warning of the destruction of the northern kingdom, and then also by the direct message of Isaiah addressed to the king, as the final doom of the Jewish people persisting in the way of unfaithfulness to God (Isa. xxxvi. 6 f.; 2 Kings xx. 17 f.), this appears to be here realized by the transportation of Manasseh to Babel already in literal truth and full extent. Through the grace of the Lord, moved by the entreaty of the penitent Manasseh, the worst and most terrible calamity—a long exile, with its dissolving and unsettling consequences for the whole state—is at once averted; and as once to Hezekiah, for his personal life and reign during fifteen years, so

now to his son is granted a prolongation of nearly fifty years for the existence of the whole kingdom. Manasseh's lot thus stands intermediate between that which Hezekiah and that which the last kings—Jehoiakim, Jehoiachin, and Zedekiah—experience, as the reform of the religious life attempted by him after his return from Babel, but unsatisfactory and by no means permanent, falls in the middle between the reforms of Hezekiah and Josiah, with whose thorough energy and decision it certainly cannot be remotely compared.

3. From the absence of a parallel to our report in 2 Kings xxi., the hypercriticism of our century has sought to refer to the region of unhistorical legend either the whole history of Manasseh (de Wette, Gramberg, Graf, Nöldeke; comp. *Introd.* § 6, p. 22, and § 7, p. 29), or at least that of his conversion and the reform of worship consequent upon it; comp. what is asserted in the latter respect by Movers (*Chron.* p. 328 ff.), Ewald (*Gesch.* iii. 1. 366 ff.), Berth. (*Chron.* p. 408), and Hitzig (*Gesch.* p. 230 f.). The mythifying of the whole history, and therefore of the account of the capture and deportation of Manasseh to Babel, appears in the present state of historical investigation to be a glaring anachronism. This has been also perceived by Hitzig, who, after he had declared (*Begriff der Kritik*, etc. p. 180 f.) the captivity of Manasseh to be an invention derived from the prophecy of Isa. xxxix. 6, has recently (*Gesch.* as quoted) acknowledged the historical validity of this fact; whereas Graf has in his last work (*Die geschichtlichen Bücher des Alten Test.* 1866, p. 174) adhered to his former (*Studien und Krit.* 1859, iii.) absolutely sceptical treatment of the whole narrative. In the face of the most recent Assyriologic investigations of Rawlinson, Oppert, Schrader, etc., a further persistence in such a position could only be regarded as an inveterate unscientific obstinacy. The assumption, indeed, which was at first thought to be confirmed by the Assyrian monuments, namely, that it was Esarhaddon who, on the occasion of his campaign against Phœnicia, about 677, took Manasseh captive and carried him to Babel (an assumption with which the report of Abydenus in Eusebius, *Chron.* i. p. 54, concerning a conquest of "Lower Syria" by Axerdis, that is, Esarhaddon, may very well combine), would scarcely be reconcilable with the most recent state of these investigations. The capture and Babylonish exile of Manasseh cannot be transferred to so early a time as the third or fourth year of Esarhaddon, who, according to Ptolemy and the inscriptions, reigned 681-668. For even if an inscription of this Assyrian king, in a list enumerating twenty-two names of tributary Syrian ("Chattite," Hittite) kings, distinctly mentions a *Minasi sar Yahudi*, and thus, at all events, testifies that Manasseh belonged to the vassal-princes of that great king (comp. Schrader, pp. 227, 238), yet the same evidence reverts to a considerably younger inscription, wherein Asurbanipal (Sardanapalus), Esarhaddon's successor, in a list of tributary Syro-Phœnician princes, along with the kings of Tyre, Edom, Moab, Gaza, Ascalon, Ekron, Gebal, Arvad, enumerates also between Tyre and Edom a *sar Yahudi*, "king of Judah," who again, as is clear from the names of his contemporary neighbouring princes, can be no other than Manasseh. Accordingly his deporta-

tion, together with the attempt at revolt which no doubt occasioned it, may very well have taken place under this later sovereign; and that it did so is rendered highly probable by several circumstances, particularly this, that so long as Esarhaddon reigns we hear nothing, but under his successor Asurbanipal very much, of the disquiet and revolt of the vassals in Hither Asia against the Assyrian power. Hence the deportation of Manasseh by the Assyrian troops to Babel, and his short stay in captivity there, are to be placed under Asurbanipal about the year 648, when the Babylonish viceroy, *Sammughes* or *Samul-sumukin*, headed the western vassal-princes in an insurrection against the sovereign residing at Nineveh, and thereby occasioned a victorious expedition of the Assyrian army against them. The combination, keeping in view that point of time at the beginning of Esarhaddon's reign, which has been adopted by Bertheau, Keil, and Neteler, after J. Cappellus, Ussher, des Vignoles, Prideaux, Calmet, Rambach, J. H. and J. D. Michaelis, and recently Ewald, Duncker (*Gesch. des Alterthums*, i. 697 ff., ii. 592, 3d ed.), Reinke (*Beiträge zur Erklärung des A. T.* viii. p. 127 f.), Hitzig (*Gesch.* as quoted), Thienius (on 2 Kings xxi.), must accordingly be corrected; see the searching and cogent proof by Schrader in the often quoted work (p. 238 ff.), with which also the not essentially different combination of J. Fürst (*Gesch. der bibl. Literatur*, ii. pp. 340, 372 f.) is to be compared, although the king Sarak there named as captor of Manasseh, as Schrader has proved, p. 233, is a later sovereign, different from Asurbanipal, the *Asur-idil-il* of the inscriptions.<sup>1</sup> And with regard to Babylon as the place of deportation, and to the mode of removal with chains and iron fetters, Schrader has produced the most satisfactory explanations and confirmatory parallels from the Assyrian monuments; since, with regard to the latter point, he shows from an inscription of Asurbanipal that even King Necho I. (*Ni-ik-ku-u*) suffered a "binding of the hands and feet with iron bands and chains when he was carried captive to Nineveh about this time,"<sup>2</sup> and referring to this fact justly remarks: "But what might thus befall the king of Egypt might certainly as well be inflicted on a Jewish prince" (p. 243). The final judgment of this distinguished Assyriologist concerning our fact runs thus: "There is nothing to cast suspicion on the notice of the Chronist, and his report is sufficiently intelligible from the state of things about 647 B.C."

4. But even with respect to the history of Manasseh's conversion and his subsequent reforms, the report of our author in vers. 13-17 contains nothing to justify the suspicion of the above-named critics (with whom also Schrader in the

<sup>1</sup> With respect also to the date (645 or a subsequent year), as well as some other circumstances, the combination of Fürst deviates from that of Schrader: among other things in this, that Fürst endeavours to prove historically a league of Manasseh, after his return from Babylon, with Psammetichus of Egypt (?), and so forth.

<sup>2</sup> The words of the inscription which are remarkable as parallel to ver. 11 of this chapter, run thus: "The Sardinian (and) Necho they seized, then bound with iron bands and iron chains the hands and feet." There also mention is made of a subsequent kindness to the captive Egyptian king in Nineveh and his return in company with royal "officers and governors" to Egypt. It was thus by no means an unheard of or extraordinary thing that befell Manasseh at this time; only in the manner of the divine decree and the restoration lies the difference.

main accords, so far as he assumes the legendary as well as the historical in the report). For—1. In close connection with this history is communicated, ver. 14, a notice of the buildings and fortifications of Manasseh that resembles anything but a mere invention or fable, and the separation of which from the surrounding accounts, as if it only were historical and they were fabulous embellishment, is impossible (as the highly unfortunate attempt of Graf, as quoted, p. 174, proves). 2. The report also, ver. 16, of the restoration of the altar of the Lord by Manasseh, is much too historically definite and concrete to be fairly taken for the product of a biased imagination or a fabulous rumour. 3. The removal, noticed ver. 15, of the strange gods, of the idol, that is, the figure of the asherah (2 Kings xxi. 7) and of the idol-altar, must by no means be thought necessarily connected with the complete annihilation of these monuments of idolatry, as if there were here a contradiction of 2 Kings xxiii. 6, 12; rather the complete destroying, crushing, and reducing to powder there mentioned, which Josiah thought it necessary to inflict on these monuments, directly suggest the thought that Manasseh neglected that which was important, and proceeded with too much mildness and forbearance (towards the priests of this idolatrous worship). Even the phraseology employed is against the assumption that the Chronist reports anything contradictory of those passages of the second book of Kings; for our author knows very well how to distinguish between הָסִיר, “remove” (or even הִסְלִיךָ, “cast out,” ver. 15), and שָׁבַר, הָרַק, כָּרַת, and similar

words, denoting the annihilation of the images or altars, according to such passages as xv. 16, xxxi. 1, xxxiv. 4 (comp. Keil, p. 365). 4. To the assumption that neither Manasseh's reform of worship was truly thorough and radical, nor his conversion solid and permanent, there is not the least objection; on the contrary, ver. 17 speaks expressly against the conception that he had swept away the monuments of idolatry as thoroughly as his father Hezekiah had done, or his grandson Josiah afterwards did; and the remainder of his reign and life, after his return from Babel (647-642 or 641), amounting perhaps to five years, left him quite time enough to relapse a second time partially or wholly into the idolatrous and immoral course of his earlier days.

5. If, accordingly, as is not merely possible, but probable, his return to the worship of the Lord was not a permanent change, but merely an episode in the long series of acts and events in his reign, it will be the less surprising if, in the judgment as well of the men of his day as of posterity regarding this sovereign, a division arose, so that only here and there express mention is made of the temporary repentance and better theocratic disposition wrought in him by the calamity of his exile; while he was otherwise, and perhaps usually, without any reference to this circumstance, reckoned among the sovereigns who were to be rejected from the theocratic standpoint. That accounts have been preserved to us in the canon by representatives of both of these views—that besides the present report, relatively favourable to Manasseh, the decidedly unfavourable account of the book of Kings, that uses the phrase “sins of Manasseh” several times (2 Kings xxiv. 3, xxiii. 26; comp. Jer. xv. 4) almost as a proverb, has come down to us,—this can by no means be called more wonderful than, for example, the existence of two relations, a more idealizing and a more realistic (duly emphasizing the dark along with the light), concerning the transactions in the reign of a David, a Solomon, a Jehoshaphat, or than the very dimly coloured picture of the religious and moral conduct of the northern kingdom, as the indications of our author, obviously betraying a certain aversion and rooted antipathy, exhibit it, compared with the far more favourable delineations of the books of Kings. In abatement of that which the opponents have specially to allege from the last-quoted passages against the credibility of the account of Manasseh's reforms, comp. also especially Keil, p. 366. If this be the case with the conversion of Manasseh, the passages 2 Kings xxiv. 3, xxiii. 26, Jer. xv. 4, where it is said that the Lord removed Judah out of His sight on account of the sins of Manasseh, lose all significance for the opposite view. Manasseh is here presented as the man who by his ungodliness rendered the doom of Judah and Jerusalem inevitable, because he so corrupted Judah by his sins that he could no longer turn truly to the Lord, but fell back ever more into the sins of Manasseh. In like manner it is said, 2 Kings xvii. 21, 22, of the ten tribes, that the Lord cast them off because they walked in all the sins of Jeroboam, and departed not from them.

p. JOSIAH: THE PROPHETESS HULDAH.—CH. XXXIV., XXXV.

a. Josiah's Beginnings; the Extirpation of Idolatry: ch. xxxiv. 1-7.

CH. XXXIV. 1. Josiah was eight years old when he became king, and he reigned 2 thirty-one years in Jerusalem. And he did that which was right in the eyes of the LORD, and walked in the ways of David his father, and declined not to 3 the right hand nor to the left. And in the eighth year of his reign, while he was yet a youth, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem of the high places, 4 and the asherim, and the carved images, and the molten images. And they pulled down before him the altars of Baalim; and the sun-statues which were above them he hewed down; and the asherim, and the carved images, and the molten images, he broke and pounded, and strewed upon the 5 graves of them that had sacrificed to them. And the bones of the priests he 6 burned upon their altars,<sup>1</sup> and he purged Judah and Jerusalem. And in the

cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, in their ruins<sup>2</sup> around. And he pulled down the altars and the asherim, and he cut down the carved images to pound them, and hewed down all the sun-statues in all the land of Israel; and he returned to Jerusalem.

*A. The Purging of the Temple and the Recovery of the Book of the Law: vers. 8-21.*

8 And in the eighteenth year of his reign, when he purged the land and the house, he sent Shaphan son of Azaliah, and Maaseiah the governor of the city, and Joah son of Joahaz the chancellor, to repair the house of the LORD  
9 his God. And they came to Hilkiah the high priest, and delivered the money that was brought into the house of God, which the Levites that kept the thresholds had gathered from the hand of Manasseh and Ephraim, and from all the remnant of Israel, and from all Judah and Benjamin, and the inhabitants<sup>3</sup> of Jerusalem. And they put it into the hand of the work-masters who were appointed over the house of the LORD; and the work-masters who worked in the house of the LORD gave it to restore and repair the house.  
11 And they gave it to the carpenters and masons, to buy hewn stones and timber for girders and for joists of the houses, which the kings of Judah had destroyed. And the men wrought faithfully at the work, and over them were appointed Jahath and Obadiah the Levites of the sons of Merari, and Zechariah and Meshullam of the sons of the Kohathites, to oversee; and the Levites, all that had skill in instruments of song. And over the carriers, and overseeing all that were doing the work in any manner of service. And when they took out the money that was brought into the house of the LORD,  
15 Hilkiah the priest found the book of the law of the LORD by Moses. And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD: and Hilkiah gave the book to Shaphan.  
16 And Shaphan brought the book to the king, and returned to the king a report, saying, All that was committed to thy servants, they do. And they have poured out the money that was found in the house of the LORD, and given it into the hands of the overseers and of the workmen. And Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book:  
19 and Shaphan read in it before the king. And when the king heard the words of the law, then he rent his clothes. And the king commanded Hilkiah, and Ahikam son of Shaphan, and Abdon<sup>4</sup> son of Micah, and Shaphan  
21 the scribe, and Asaiah the servant of the king, saying: Go, inquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found; for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

*γ. Consultation of Huldah the Prophetess, and Solemn Reading of the Law in the Temple: vers. 22-33.*

22 And Hilkiah and those who were appointed<sup>5</sup> by the king went to Huldah the prophetess, the wife of Shallum son of Tokehath, son of Hasrah, keeper of the wardrobe; and she dwelt in Jerusalem in the second (quarter); and  
23 they spake to her to this effect. And she said to them, Thus saith the LORD God of Israel, Say ye to the man who sent you to me, Thus saith the LORD,  
24 Behold, I will bring evil upon this place, and upon its inhabitants, all the curses that are written in the book which they have read before the king of Judah:  
25 Because they have forsaken me, and have made burnings<sup>6</sup> to other gods, to provoke me to anger with all the works of their hands; and my wrath is poured out on this place, and will not be quenched. And to the king of Judah, who sent you to inquire of the LORD, thus shall ye say:  
26 Thus saith the LORD God of Israel of the words which thou hast heard. Because thy heart was tender, and thou didst bow down before God, when thou heardest His words against this place and its inhabitants, and thou didst bow down before me and didst rend thy garments and weep before me, so

- 28 have I also heard thee, saith the LORD. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, and thine eyes shall not see all the evil that I will bring upon this place and upon its inhabitants: and they brought the king word again. And the king sent and gathered all the elders of Judah and Jerusalem. And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests and the Levites, and all the people, great and small; and one read in their ears all the words of the book of the covenant that was found in the house of the LORD. And the king stood in his place, and made the covenant before the LORD, to walk after the LORD, and to keep His commandments and testimonies and statutes with all his heart and with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were found in Jerusalem and Benjamin to stand to it; and the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah took away all the abominations out of all the countries of the sons of Israel, and bound all that were found in Israel to serve the LORD their God: all his days they departed not from the LORD God of their fathers.

3. *The Passover*: ch. xxxv. 1-19.

- CH. XXXV. 1. And Josiah kept a passover unto the LORD in Jerusalem; and they killed the passover on the fourteenth of the first month. And he set the priests in their charges, and strengthened them for the service of the LORD. 2 And he said unto the Levites, who taught all Israel,<sup>7</sup> who were consecrated to the LORD, Put the holy ark into the house which Solomon son of David, the king of Israel, built; it shall not be a burden on your shoulders: now serve ye the LORD your God, and His people Israel. And make you ready<sup>8</sup> in your father-houses by your courses, after the writing of David king of Israel, and after the description of Solomon his son. And stand ye in the sanctuary after the divisions of the father-houses of your brethren, the sons of the people, and a part of a father-house of the Levites [for each]. And kill the passover, and sanctify you, and prepare your brethren, to do according to the word of the LORD by Moses. And Josiah dealt to the sons of the people sheep, lambs, and kids, all for paschal offerings, for all that were found, to the number of thirty thousand, and three thousand bullocks: these were of the property of the king. And his princes presented a free gift to the people, to the priests, and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests for the passover-offerings two thousand and six hundred [sheep], and three hundred oxen. And Conaniah, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chiefs of the Levites, presented to the Levites for passover-offerings five thousand [sheep], and oxen five hundred. And the service was prepared, and the priests stood in their place, and the Levites in their courses, at the command of the king. 11 And they killed the passover, and the priests sprinkled [the blood] from their hand, and the Levites flayed. And they removed the burnt-offering to give them to the divisions of the father-houses of the sons of the people, to offer unto the LORD, as it is written in the book of Moses; and so with the oxen. 13 And they roasted the passover with fire, according to the ordinance; and the holy things they sod in pots and kettles and pans, and brought them quickly to all the sons of the people. And afterwards they made ready for themselves and for the priests: because the priests the sons of Aaron were engaged in offering the burnt-offering and the fat until night; and the Levites prepared for themselves and for the priests the sons of Aaron. And the singers the sons of Asaph were in their place, according to the command of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters were at every gate: it was not necessary for them to depart from their service, 16 for their brethren the Levites prepared for them. And all the service of the LORD was prepared that day, to keep the passover, and to offer burnt-offerings

17 on the altar of the LORD, at the command of King Josiah. And the sons of Israel that were present kept the passover at that time, and the feast of  
 18 unleavened bread seven days. And there was no passover like that kept in Israel from the days of Samuel the prophet; nor did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all  
 19 Judah and Israel that were present, and the inhabitants of Jerusalem. In the eighteenth year of the reign of Josiah was this passover kept.

*α. Josiah's Battle with Necho of Egypt, and End: vers. 20-27.*

20 After all this, when Josiah had prepared the house, Necho king of Egypt came up to fight at Carchemish, on the Euphrates; and Josiah went out against  
 21 him. And he sent ambassadors to him, saying, What have I to do with thee, O king of Judah? I am not against thee this day, but against the house of my war;<sup>9</sup> and God hath commanded me to make haste: withdraw thee from  
 22 God, who is with me, that He destroy thee not. And Josiah turned not his face from him, but disguised himself,<sup>10</sup> to fight with him, and hearkened not unto the words of Necho from the mouth of God, and he came to fight in the  
 23 valley of Megiddo. And the archers shot at King Josiah: and the king said  
 24 to his servants, Remove me, for I am sorely wounded. And his servants removed him from the chariot, and put him on his second chariot; and brought him to Jerusalem, and he died, and was buried in the sepulchres of  
 25 his fathers: and all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah; and all the songsters and songstresses spake of Josiah in their laments unto this day, and they made them an ordinance for Israel: and, behold, they are written in the Lamentations.  
 26 And the rest of the acts of Josiah, and his kindness, as it is written in the  
 27 law of the LORD, And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

*γ. JEHOAHAZ, JEHOIAKIM, JEHOIACHIN, ZEDEKIAH: CLOSE.—CH. XXXVI.*

*α. Jehoahaz: vers. 1-4.*

CH. XXXVI. 1. And the people of the land took Jehoahaz the son of Josiah, and  
 2 made him king instead of his father in Jerusalem. Jehoahaz was twenty and three years old when he became king; and he reigned three months in  
 3 Jerusalem. And the king of Egypt put him down<sup>11</sup> in Jerusalem, and fined  
 4 the land a hundred talents of silver and a talent of gold. And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim: and Necho took Jehoahaz his brother and carried him to Egypt.

*β. Jehoiakim: vers. 5-8.*

5 Jehoiakim was twenty and five years old when he became king; and he reigned eleven years in Jerusalem; and he did that which was evil in the  
 6 eyes of the LORD God. Against him came up Nebuchadnezzar king of Babel,  
 7 and bound him in fetters, to carry him to Babel.<sup>12</sup> And Nebuchadnezzar brought of the vessels of the house of the LORD to Babel, and put them in  
 8 his palace at Babel. And the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found against him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

*γ. Jehoiachin: vers. 9, 10.*

9 Jehoiachin was eight years<sup>13</sup> old when he became king; and he reigned three months and ten days in Jerusalem: and he did that which was evil in  
 10 the eyes of the LORD. And at the turn of the year, King Nebuchadnezzar sent and brought him to Babel, with the goodly vessels of the house of the LORD; and he made Zedekiah his brother king over Judah and Jerusalem.

d. *Zedekiah: vers. 11-21.*

- 11 Zedekiah was twenty-one years old when he became king, and he reigned  
 12 eleven years in Jerusalem. And he did that which was evil in the eyes of  
 the LORD his God; he humbled himself not before Jeremiah the prophet, from  
 13 the mouth of the LORD. And he also rebelled against King Nebuchadnezzar,  
 who made him swear by God: and he stiffened his neck, and hardened his  
 14 heart from turning unto the LORD God of Israel. Also all the chiefs of the  
 priests and the people transgressed very much, after all the abominations of  
 the heathen; and polluted the house of the LORD, which He had hallowed in  
 15 Jerusalem. And the LORD God of their fathers sent to them by His messengers,  
 rising early, and sending; because He had compassion on His people and His  
 16 dwelling-place. And they mocked the messengers of God, and despised His  
 words, and scoffed at His prophets, until the wrath of the LORD rose against  
 17 His people, till there was no healing. And He brought up against them the  
 king of the Chaldees, and slew their young men with the sword in the house  
 of their sanctuary, and He spared neither young man nor maiden, the old nor  
 18 the grey-headed; the whole He gave into his hand. And all the vessels of  
 the house of God, great and small, and the treasures of the house of the LORD,  
 and the treasures of the king and his princes; the whole he brought to Babel.  
 19 And they burned the house of God, and pulled down the wall of Jerusalem,  
 and burned all its palaces with fire, and destroyed all its goodly vessels.  
 20 And he carried away those that remained from the sword to Babel; and they  
 became servants to him and his sons until the reign of the kingdom of Persia:  
 21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had  
 enjoyed her sabbaths: all the days of the desolation she rested to fulfil seventy  
 years.

e. *Close: the Return from Captivity under Cyrus: vers. 22, 23.*

- 22 And in the first year of Cyrus king of Persia, that the word of the LORD,  
 by the mouth of Jeremiah, might be fulfilled, the LORD stirred up the spirit  
 of Cyrus king of Persia, and he made proclamation in all his kingdom, and  
 23 also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms  
 of the earth hath the LORD God of heaven given me; and He hath charged  
 me to build Him a house at Jerusalem: whoso is among you of all His  
 people? The LORD<sup>14</sup> his God be with him, and let him go up.

<sup>1</sup> מִבְּחֻתֵּיהֶם is probably an error of transcription for מִבְּחֻתֵּיהֶם

<sup>2</sup> Instead of the *Keri* בְּחֻתֵּיהֶם, that appears formed after Ezek. xxvi. 9, or Neh. iv. 7, but yields no suitable sense, we should point בְּחֻתֵּיהֶם, *in ruinis eorum* (comp. Ps. cix. 10). The *Kethib*: בָּחַר בְּחֻתֵּיהֶם, "he chose (examined, searched) their houses," is scarcely warranted by the usage of speech.

<sup>3</sup> The *Kethib* וַיָּשֻׁבוּ is undoubtedly to be preferred to the *Keri* וַיָּשֻׁבוּ, "and they returned."

<sup>4</sup> For עֲבָדָיו the Syr. presents עֲבָדָיו, which seems to be the original reading according to 2 Kings xxi. 12.

<sup>5</sup> For אֲשֶׁר הָצִוָּה is to be read, according to the Sept.: וְאֵל אֲמַר הַמֶּלֶךְ, "and whom the king had commanded."

<sup>6</sup> *Kethib* וַיִּקְטְרוּ, "have burned offerings"; *Piel*, as 2 Kings xxii. 17: "have burned incense."

<sup>7</sup> *Kethib* הַמְּבִינִים, perhaps only a slip of the pen for הַמְּבִינִים (*Keri*), "the teaching, instructing"; some mss. give this directly as the *Kethib*; some have הַמְּכִינִים, which is perhaps only another way of miswriting the original הַמְּבִינִים.

<sup>8</sup> The *Kethib* הַבּוֹנֵי (*imp. Niph.* "make you ready") is undoubtedly to be preferred to the *Keri* הַכֵּינֵי, "prepare ye" (comp. ver. 6).

<sup>9</sup> The difficult phrase אֶל-בֵּית מִלְחָמָתִי is not translated by the Sept.; the Vulg. gives the very free rendering: *sed contra aliam pugna domum*. The original text is perhaps still to be discovered from 3 Esdras i. 25: *ἐν τῇ πόλει τῇ ἐν ἑσπέρῳ ἡ ἐκείνητος καὶ ἐστὶν*, namely, אֶל-בֵּית מִלְחָמָתִי (comp. also Josephus, *Antiq.* x. & 1). So at least O. F. Fritzsche (on 3 Esdras), Berth., and Kamph.



<sup>10</sup> Instead of *הִתְחַפֵּשׂ*, "disfigured, unrobed himself," the Sept. read (*ἀπαρτίσθη*) *הִתְחַפֵּשׂ* (comp. xxv. 11); the Vulg. (*præparavit*) and 3 Esdras (*εἰσέταται*) appear only to have run into the indefinite.

<sup>11</sup> Instead of *וַיִּסְרְהוּ*, "and removed, put him down," the Sept. read (*ἀνέστη*) *וַיִּסְרְהוּ*, agreeing with 2 Kings xxiii. 33. But the Vulg., Syr., and 3 Esdras confirm the Masoretic reading. The last (3 Esdras 1. 33) seems to have read *וַיִּסְרְהוּ מִכֶּלֶךְ*, with a supplement which Berth., Kamp., and others pronounce necessary before *בִּירוּשָׁלַם*.

<sup>12</sup> The Sept., Vulg., and 3 Esdras change *וַיִּסְרְהוּ* into the past *וַיִּסְרְהוּ*; comp. Exeg. Expl.

<sup>13</sup> *שְׁמֹנֶה*, though the Sept. and Vulg. give the number 8, is certainly an error of the pen for *עֶשְׂרֵה*; comp. 2 Kings xxiv. 8, also some Hebr. manuscripts, the Syr. and Arab. in our passage.

<sup>14</sup> For *יְהוֹה* the parallels Ezra 1. 3 and 3 Esdras 11. 5 present *יְהוָה*, which is perhaps the original form.

#### EXEGETICAL.

PRELIMINARY REMARK.—Whereas in 2 Kings xxii. and xxiii. the several moments of the reforming action of Josiah are so combined that they appear all conditioned and determined by the repair of the temple, and the discovery in it of the book of the law, the Chronist separates the several acts or steps of his reforming activity more exactly, and indeed chronologically, as he makes the work of the king begin with the eighth year of his reign, the commencement of his more energetic proceedings to fall in the twelfth, and its end in the eighteenth (comp. on xxxiv. 3). In other respects the two accounts agree substantially, though the Chronist has related the cleansing of Judah and Jerusalem from idolatry (xxxiv. 3-7) with great brevity, and, on the contrary, the great passover (xxxv. 1-19) so much the more fully; whereas the author of 2 Kings, in accordance with his less careful attention to the history of the Levitical worship, has reversed this method, and treated of the passover quite briefly. Both historians relate the closing catastrophe of the history of Josiah at nearly the same length and in much the same manner, though the Chronist gives vent to the pragmatic reflective connection of this tragic end with the previous transactions of his reign (2 Kings xxiii. 25 f.). He proceeds, lastly, quite in the form of an epitome in his statements concerning the four last reigns, in ch. xxxvi., to which the author of the books of Kings devotes a great deal of space.

1. Josiah's Beginnings; the Eradication of Idolatry: ch. xxiv. 1-7.—Vers. 1, 2 agree with 2 Kings xxii. 1, 2, especially with regard to the eulogy applied to Josiah (alone of all kings), that he "declined not to the right hand nor to the left"; only the mention of his mother (Jedidah, daughter of Adaiah) is wanting in our passage.—Ver. 3. *And in the eighth year of his reign*, when he was sixteen years old. The "seeking after God," as xxii. 19 and elsewhere. On the relation of the present chronological statements, especially that referring to the twelfth year of Josiah's reign as the date of the beginning of the abolition of idolatry, in 2 Kings xxii. 3 ff. and ver. 33 of our chapter, see Bähr's full discussion (*Bibelw.* vii. 453 ff.). This agrees with the conclusion of almost all recent expositors in this, that neither the Chronist nor the author of 2 Kings proceeds exactly in chronological order, in so far as the latter compresses the whole measures of the purification of worship and extirpation of idolatry into the eighteenth year of his reign; but the former (according to vers. 4-7, which are to be taken partly as proleptic) attaches to that which was put in operation in the twelfth year part of that which

was only carried into effect in the eighteenth year, as he himself indicates at the close of the chapter (ver. 33).—Ver. 4. *And they pulled down before him the altars of Baalim, and the sun-statues . . . he hewed down*; comp. xxxiii. 3, xxxi. 1; and for the sun-statues especially, xiv. 4; and for that which follows, xv. 16.—*And strewn* (the dust of the ground images) *upon the graves of them that had sacrificed to them*, literally, "upon the graves that sacrificed to them." In 2 Kings xxiii. 6, perhaps more exactly the ashes of the great asherim merely are designated as strewn upon the graves of the idolaters.—Ver. 5. *And the bones of the priests he burned* for the particulars, see 2 Kings xxiii. 13, 14 16-20.—Ver. 6. *And in the cities of Manasseh and Ephraim, and Simeon, and unto Naphthali*, that is, in all the land, from the most southern to the most northern part of the tribes. That the regions belonging to the northern kingdom (among which here, as in xv. 9, Simeon also is named as a tribe addicted to idolatry) were at that time wasted by the invasion of Shalmaneser and Sargon, is indicated by the addition: "in their ruins around." For the exclusive admissibility of this reading (*בְּחָרְבֵיהֶם*),

see Crit. Note. Moreover, the present account (with the parallel statement in 2 Kings xxiii. 19 f.), according to which the kingdom of Josiah included again in some measure all the twelve tribes, is certainly to be estimated in the same way as the statement in xxx. 18, according to which, even in the beginning of Hezekiah's reign, before the northern kingdom had fallen, a partial annexation of its inhabitants to the southern kingdom in respect of worship had taken place. Here also it is only the introduction of the remnant of the inhabitants of the north into the work of the purification of worship that is spoken of, not the exercise of a formal sovereignty over their country. What Neteler says, p. 261, of a supposed "reunion of the country of Israel with the kingdom of Judah" under Manasseh, and of an inheritance of this collective Israelitish kingdom, restored to its original compass, on the part of Josiah son of Manasseh, is devoid of all definite hold in the text as well of the books of Kings as of Chronicles.—Ver. 7. *Pulled down the altars*; here first is the chief sentence to the (in the form of an absolute sentence, ver. 6) premised determination of the scene of the king's action.—*And the asherim*; *לְהִרְקֵן* is a perfect-like (retaining the vowel of the perfect) infinitive with *לְ*, on which

see Ewald, § 238, d.—*And he returned to Jerusalem*, from his campaign against the idols, which had carried him into the former region of Ephraim

and Simeon. In 2 Kings xxiii. 20 also is this notice found, but there certainly in reference to the eighteenth year of Josiah. A chronological contradiction of the two accounts, however, can scarcely be found in this circumstance; comp. Bähr on the passage.

2. The Purging of the Temple and Recovery of the Book of the Law: vers. 8-21. Comp. 2 Kings xxii. 3-13, and Bähr on the passage.—*In the eighteenth year . . . when he purged.* לְטַהֵר is

neither “after the purging, after he had purged” (Luther, de Wette, etc.), nor “in order to purge” (Berth., Kamph.), but a note of time and circumstance “in the purging” (Keil, Net.); comp. Jer. xvi. 13. In the naming of Shaphan, his designation as scribe or royal secretary (2 Kings xxii. 3) has perhaps fallen out of the text of our account by a mere oversight, for the two other officers named by the Chronist (reporting more exactly than 2 Kings) are introduced by the addition of their titles. For “repair (literally, ‘strengthen’) the house of the Lord,” see on xxiv. 5, and also on ver. 9 of the present report concerning the repair of the temple under Josiah (xxiv. 11-13); see, moreover, the Crit. Note on ver. 9.—Ver. 10. *Put it into the hand of the work-masters*, etc. וְיָתִירָן is a resuming of the same

verb in the foregoing verse, but connected with עָלֶיךָ, “into the hand,” by which the sense of “handing” is reached. For the plur. עֲשֵׂה הַמְלָאכָה (for עֲשֵׂי ה’), comp. 1 Chron. xxiii. 24.

—*The work-masters . . . gave it*, etc.; so according to the received text; but if, as 2 Kings xxii. 5 seems to show, a לְ has fallen out before עֲשֵׂי, it

should be rendered: “they gave it to the work-masters” (or labourers). The latter reading appears the more suitable, though it cannot be affirmed that it is the original one.—Ver. 11. *And timber for girders and for joists of the houses*, literally, “to joist the houses”; comp. Neh. iii. 3, 6. This means, naturally, not any houses of the city, but the buildings of the temple.—*Which the kings of Judah had destroyed*, let go to ruin; a like exaggeration of phrase as in the case of Athaliah, xxiv. 7.—Ver. 12. *And the men wrought faithfully at the work*, literally, “were working.” For בָּאֵמֶנֶה, “truly, conscientiously,” see on xxxi. 12.—*To oversee the building*; comp. לְבָנָהּ in essentially the same meaning, Ezra iii. 8.—*And the Levites, all that had skill in instruments of song*; comp. 1 Chron. xv. 16, xxv. 7; Dan. i. 17. These closing words of ver. 12 are to be connected with ver. 13a, so that the repeated וְ is =

“as well as.” This is simpler and less violent than the proposal of Bertheau, accepted by Kamph., to erase the first וְ of ver. 13, and annex the words “over the carriers” to ver. 12. On ver. 14, comp. 2 Kings xxii. 8.—*The book of the law of the Lord by Moses*, that is, the Mosaic law (comp. for the phrase, xxxiii. 8). The whole Torah at all events is meant, not merely Deuteronomy, as the modern critical school (last of all, Hitzig, *Gesch.* p. 236) think; and not merely the groups of laws contained in the three middle books of the Pentateuch (according to Bertheau’s

hypothesis, *Beiträge zur israelit. Gesch.* p. 375). Decisive grounds against these modern hypotheses, especially so far as they endeavour to connect the assertion of an origin from Manasseh or even Josiah with our passage, see in Kleiner, *Das Deuteronomium und der Deuteronomiker*, 1871, and in Klostermann, “Das Lied Moses und das Deuteronomium,” *Theol. Stud. und Krit.* 1871, ii.; 1872, ii. and iii. Comp. also Stähelin, *Einleit. ins A. T.* (1862) p. 242 ff.; J. Fürst, *Gesch. der bibl. Literat.* i. 351 ff.; and Bähr on 2 Kings xxii. 7.—Ver. 16. *And Shaphan brought the book to the king*. Somewhat different in the parallel 2 Kings xxii. 9, where at first it is only related: “and Shaphan the scribe came to the king,” and where, therefore, no עָרַךְ, “yet,” stands in the following: “and brought the king word.” The structure of the words in the Chronist appears in every respect the younger, although none of its deviations is of any essential importance; comp. Keil on this passage.—Ver. 17. *Given it into the hands*; comp. on ver. 10 at the beginning.—Ver. 20. *And Ahikam son of Shaphan*, the father of Gedaliah and protector of Jeremiah; see Jer. xxvii. 24, xl. 5. For the probable originality of the reading “Achbor” for “Abdon,” see the Crit. Note. The Achbor of this passage appears the same who is so named Jer. xxvi. 22, xxxvi. 12.—Ver. 21. *And for them that are left in Israel*, literally, “for that which is left”; a significant phrase, like the parallel 2 Kings xxii. 13: “for the people and for all Judah.” The expression “that is poured out” (נִתְּכָה) stands for the essentially synonymous “that is kindled” (נִצְתָה) of the parallel.

3. Consultation of Huldah, and Solemn Reading of the Law in the Temple: vers. 22-33. Comp. 2 Kings xxii. 14-20, xxiii. 1-3, and Bähr on this passage.—*Went to Huldah . . . the wife of Shallum*. The forefathers of this husband of Huldah are called in 2 Kings, not Tokeah and Hasrah, but Tikvah and Harhas.<sup>1</sup> Which of these (nowhere else occurring) names are original cannot now be decided. For “the second” quarter or district of the lower city, see Bähr.—*And they spake to her to this effect*, namely, as Josiah had said to them; this בְּזֵאת, which reminds us of xxxii. 15, is wanting in 2 Kings.—Ver. 24. *All the curses*, etc.; in 2 Kings less strong: “all the words.”—Ver. 25. *And my wrath is poured out on this place*. As in ver. 21, here again stands the verb נָתַךְ instead of נִצַּךְ, the one usual in the parallel (2 Kings xxii. 17), which latter, moreover, the Sept. expresses also in our passage, perhaps because it appears to suit better the following words: “and will not be quenched.”—Ver. 27. *Because thy heart was tender . . . when thou heardest his words*. In the original text the construction is somewhat different, namely, “the words which thou hast heard” (ver. 26 for example), “because thereby thy heart was made tender, and thou didst bow down before God, when thou heardest,” etc. The words הִקְבִּירִים אֲשֶׁר שָׁמַעְתָּ, absolutely prefixed, can scarcely be translated. In 2 Kings xxii. 19, moreover, the words “against this place” are rendered still

<sup>1</sup> Not Harham, as Luther and after him also Bähr (changing the D into D) write.

more distinct by the addition wanting here: "that they should become a desolation and a curse."—Ver. 28. *And they brought the king word again*; comp. ver. 18.—Ver. 32. *Caused all . . . to stand to it*, namely, to the covenant. In 2 Kings xxiii. 3, instead of *וַיַּעֲמֵד* stands rather the *Kal* *וַיַּעֲמֵד*, joined with *בְּבֵרִית*, "and all the people stood to the covenant."—Ver. 33. *And Josiah took away all the abominations*. For the relation of this statement, that reverts to vers. 3-7 in the way of recapitulation, to 2 Kings xxiii. 4-20, see above, Preliminary Remark, and on ver. 3. By "all the countries of the sons of Israel" are here meant the territories of the former kingdom of the ten tribes, as distinguished from Jerusalem and Benjamin, ver. 32 (that is, Jerusalem, Judah, and Benjamin). Comp. above, ver. 6, also 2 Kings xxiii. 15, 19, where in particular Bethel and the cities of Samaria are mentioned as places of the former Israel that were subjected to the great purging process of Josiah.—*And bound all . . . to serve* (*וַיַּעֲבֵד לַעֲבֹד*), "caused to serve," bound to the service of the Lord.—*All his days they departed not from the Lord*. This theocratic behaviour of the people during the whole reign of Josiah can, at all events, have only been external, without true conversion of heart, and therefore without real constancy; see Evangelical and Ethical Reflections, No. 1.

4. The Passover: ch. xxxv. 1-19. Comp. 2 Kings xxiii. 21, 23; as also the tolerably close Greek version of our section in 3 Esdras i. 1-21 (in Tischendorf's edit. of the Sept. the first book of Esdras).—*And they killed the passover on the fourteenth day of the first month*; thus, though Hitzig (*Gesch.* p. 235) doubts it without any ground, at the time prescribed by law, otherwise than in the passover of Hezekiah, xxx. 2 ff. The year of this solemnity is (ver. 9; see on this verse) the eighteenth of Josiah's reign, and therefore 623 (or 622) B.C.—Ver. 2. *And he set the priests in their charges* (watches; comp. vii. 6, viii. 14), in their functions; comp. 1 Chron. xxiii. 32.—*And strengthened them for the service of the Lord*, by comforting, encouraging exhortation, as also by instructions in their legal functions; comp. Neh. ii. 18, where *וַיַּחֲזֶק* stands in the same sense, and xxix. 5.—Ver. 3. *Who taught all Israel*. Comp. *וַיְבָרֵךְ* in Neh. viii. 7, 9,

also the synonymous *לְמַד* above, xvii. 8, 9. For the following designation of the Levites as "consecrated to the Lord," that is, alone entitled to enter His sanctuary and conduct His holy service, comp. xxiii. 6.—*Put the holy ark into the house*. These words are somewhat surprising, and admit of various interpretations, as a parallel yielding a more definite explanation is wanting. But although not *הָשִׁיבֵנִי*, "bring back," but *תָּתֵן*, "give place," is the verb used, yet the assumption of a previous removal of the ark from its place in the holy of holies appears to present itself with constraining necessity, even if we think (with many ancients, as well as Berth. and Kamph.) of Manasseh or Amon as the author of this temporary transference of the ark; in which case, however, it would be very surprising that nothing should be expressly stated in the reign of these godless kings concerning so profane a

violation; or if (with Starke and others) we consider Josiah's repair of the temple to be the occasion of the temporary removal of the ark from its place, which is undoubtedly the simplest and best supposition. Quite arbitrary is the hypothesis of some ancients, that the ark was, in the days of the idolatrous kings, sometimes carried round the country as a means of strengthening the faith of the people, and Josiah now forbids this custom in the present words (see v. Mosheim in Calmet's *Bibl. Untersuchungen*, vi. 226 ff.); and equally so the Rabbinical conceit, that Josiah here gives orders to remove the ark from its place in the holy of holies to a subterranean chamber, to place it in safety from the impending destruction of the temple. But even the rendering: "Leave the holy ark in the house, leave it in the temple, to which it properly belongs" (Keil, after the ancients), is arbitrary; and so is Neteler's attempted emendation, which, against the grammar, would change the imperat. *תָּתֵן* into the perf. *תָּתַן* (from *הָתַן* = נתן, "give"), and

translate accordingly: "And he said to the Levites, Those who taught all Israel, who were consecrated to the Lord, have put the ark of the sanctuary into the house," etc. Were such an explanation of the passage possible, how surprising that it is first discovered in the 19th century!—*It shall not be a burden on your shoulders*; comp. Num. iv. 15, vii. 9. The sense of these words can only be: ye have to minister to the ark of the Lord not as a moveable sanctuary, to be carried laboriously on the shoulders, through the wilderness or from city to city, but as the throne of God standing in the centre of the temple; the times of the toilsome and perilous (comp. 1 Chron. xiii. 9) transport of the ark are over; an easier ministry before this sanctuary, but not the less conscientiously to be discharged, now lies upon you. If we take the words thus (with Keil, Kamph., etc.), there seems to be no necessity for Bertheau's assumption that the Levites at the passover had carried round the ark on their shoulders in an inconsiderate way, and Josiah therefore instructed them that this function of carrying was no longer binding on them with regard to the ark of the covenant.—Ver. 4. *And make you ready* (see Crit. Note) . . . *after the writing of David*, properly, "in the writing," etc. (*בְּ*, as in xxix.

25). There were then writings or notes (*מִכְתָּבִים*, as in xxxvi. 22, 1 Chron. xxviii. 19) of David and Solomon, in which these kings had established as law their prescriptions for the ministry of priests and Levites in the sanctuary, from which also our author had directly or indirectly drawn his former communications on this subject (1 Chron. xxiii.-xxvi); comp. Introd. § 5, for example, and the preliminary remark in explanation of 1 Chron. xxiii.-xxvi.—Ver. 5. *And a part of a father-house of the Levites* (for each); so that to every division (*בְּלֵכָה*, as Ezra vi. 18) of the non-Levitical father-houses may correspond a part of a Levitical father-house (comp. 1 Chron. xxiv. 6). In this way it is not necessary to erase *וְ* before *וַיִּלָּקֵחַ* in the sense of "and indeed," or

"namely" (against Berth.).—Ver. 6. *Kill the passover and sanctify you*, namely, by washing, before ye hand to the priests the blood to sprinkle

on the altar; comp. xxx. 16 f.—Vers. 7-9. The King and his Princes bestow Victims.—*And Josiah dealt to the sons of the people*; הָרִים, bestow as

a heave-offering, as in xxx. 24, Ezra viii. 25.—*To the number of 30,000 head of small cattle, and 3000 bullocks*,—the latter, as appears from ver. 13, for slaying and consuming as peace-offerings. All this was from the king's domains; comp. xxxi. 3, xxxii. 29.—Ver. 8. *And his princes presented a free gift*; so is לְכִרְבָּה to be

taken here (comp. the corresponding לְפָסְחִים for

passover-offerings in the verse before), not as an adverb, "willingly," as Berth. thinks. How many the princes gave as free gifts is not here mentioned (it is otherwise in xxx. 24); for the three "rulers of the house of God" named in b as in ver. 9, and six chiefs of the Levites, are certainly as different from "the princes of the king" as the spiritual office-bearers in any kingdom are from the temporal. Moreover, of the three princes of the house of God, Zechariah, named next after the high priest Hilkiah, appears to be his nearest subordinate or deputy (פָּהַן מְשִׁנֶּה, 2 Kings xxv. 18); but the third,

Jehiel, seems to be the head of the line of Ithamar (comp. Ezra viii. 2, and Berth. on this passage). Of the six chiefs of the Levites named in ver. 9, three—Conaniah, Shemaiah, and Jozabad—have the same names with those named in xxxi. 12-15 on the occasion of the reform of Hezekiah, but are scarcely the same persons.—Ver. 10 ff. depicts the preparation of the passover and the sacrificial feast connected with it.—*And the service was prepared* (or arranged, Luther), comp. ver. 16, xxix. 35; for the following, also xxx. 16 f.—Ver. 12. *And they removed the burnt-offering*; וְהִסִּיר is here to separate the parts of the

victim that were to be burned on the altar; comp. Lev. iii. 9 f., iv. 31. These parts are here called חֲקֵלָה, because, as the law of the peace-offering, Lev. iii. 6-16 (especially vers. 11 and 16), directs, they were wholly burned as the burnt-offering, and, moreover, on the flesh of the evening sacrifice. A special burnt-offering is not to be thought of, because such were not prescribed on the evening of the 14th Nisan for the passover; the only offerings to be presented thereon were the paschal lambs.—*To give them to the divisions*; "them," namely, the separated pieces, to be burned as burnt-offerings.—*And so with the oxen*; they also (those special gifts in oxen mentioned vers. 7-9, 3800 head in all) were presented not as burnt-offerings or holocausts to be wholly burned, but as peace-offerings, to be eaten as a joyful festival in part, that is, after taking away the fat that was to be burned.—Ver. 13. *And they roasted the passover with fire, according to the ordinance*; see Ex. xii. 8, 9. The "holy things" (תְּפִלִּיִּים) are the slain oxen (see

xxix. 33). If it is further said of these, that their flesh, after being sodden in pots, etc., is to be brought "quickly" to the sons of the people, that is, the non-Levitical partakers in the feast, it does not follow that this was done on the first evening of the feast, the 14th Nisan, and thus that all that was provided, passover lambs and

peace-offerings, was consumed on the very first evening (as Berth. and apparently also Kamph. think). On the contrary, Keil justly remarks: "Such a junction or rather mingling of the feast prepared of the roasted lambs with the eating of the boiled beef would have been so rude an offence against the legal prescriptions concerning the passover, that we shall not ascribe it either to King Josiah and the priests, or even to the author of Chronicles, as the latter expressly remarks that they proceeded in the festival according to the prescription of the law of Moses, and according to the ordinance." Accordingly, that which is here and in the two following verses recorded concerning the preparation of the offering and the feast refers not merely to the opening evening, but to the whole seven days of unleavened bread.

—Ver. 14. *And afterwards*, when the laity were provided for.—*Because the priests . . . (were engaged) in offering the burnt-offering and the fat until night*, and thus could not cook and prepare for themselves, the Levites must do this for them. Burnt-offering and fat appear to denote one and the same thing, and so to form a hendiadyn; or also the conjunctive ו between the two

phrases appears to be explicative (Keil).—Ver. 15. *And the singers . . . were in their place* (comp. 1 Chron. xxiii. 28, xxv. 1, 6). What is here recorded concerning the co-operation of the singers and the porters in the solemnity clearly refers, as the comprehensive character of the scene shows, not merely to one, but to all the seven days of the feast. The phrase "that day," at the beginning of ver. 16, does not oppose this view, but reverts to the 14th Nisan as the fundamental day of the festival; comp. the sing. יוֹם in Gen. ii. 4 and in

ver. 17, which shows most directly and clearly the correctness of our interpretation.—Ver. 18. *And there was no passover like that kept . . . from the days of Samuel*. This does not contradict xxx. 26, for there the point of comparison is the magnificence and numerous participation in the solemnity; here, on the contrary, its theocratic purity and legitimacy. Comp. above on that passage, as well as Bähr on the parallel 2 Kings xxiii. 22. On "all Judah and Israel that were present," that is, so far as they were present, comp. xxxiv. 33.—Ver. 19. *In the eighteenth year of the reign of Josiah was this passover kept*; thus in the same year in which, according to xxiv. 8, the full execution and conclusion of Josiah's reform of worship took place (comp. on ver. 1). There is no proper chronological difficulty in this date, which is also found in 2 Kings xxiii. 23; for the 18th year which is here spoken of is a reign and calendar year (Bähr), and if dated from the autumn, from that time till the legal term of the paschal feast, about the middle of Nisan (in the spring of the following calendar year), all that is related in xxxiv. 8-33 may take place. And all the more because not a little that referred to the cleansing and repair of the temple might have been already prepared in the previous years of Josiah's reign (from the 12th, xxxiv. 3).

5. Josiah's Battle with Necho of Egypt, and End: vers. 20-27. Comp. 2 Kings xxiii. 25-30.—*After all this . . . Necho, king of Egypt, came up*; not the Necho I. (Ni-ik-ku-u sar Mi-im-piu S'a-i, "king of Memphis and Sais," on an inscription of Asurbanipal) mentioned xxxiii. 11, who had reigned before 664, but the successor of

Psammetichus, Necho II., who reigned till about 605. The Assyrian (or rather Babylonian) king who is attacked by Necho in the present campaign is probably Asur-idil-ili, the Sarak of Abydenus and Syncellus (see Schrader, p. 231 ff.), or even, if Nineveh was already fallen, Nabopolassar (see Then., Berth., Bähr, etc.), but by no means Sardanapalus (v. Gumpach, *Zeitrechnung der Babyl. und Assy.* p. 146), who was much earlier. For Carchemish = Circesium, on the Euphrates, comp. the expositors on Isa. x. 9; Jer. xli. 2.—Ver. 21. *What have I to do with thee? properly, "what is there to me and thee?"* comp. Judg. xi. 12; 2 Sam. x. 9; John ii. 4.—*I am not against thee this day, "I am come up"*

(עָלִיתִי), my attack is not on thee; after עָלִיתִי the suffix of the second pers. is rendered emphatic by an added הָיָה, which would be expressed in

English by "even thee."—*But against the house of my war.* These words must, if original, be interpreted like the phrase: "man of wars of Thou," 1 Chron. xviii. 10, or the similar form in 2 Sam. viii. 10, and would thus denote the hereditary foe of the Egyptian king. But it seems more natural to amend, as in 3 Esdras i., according to the Crit. Note.—*And God hath commanded me to make haste.* By this God, to whose command he was obedient, Necho means not any Egyptian deity, as the Targ. as well as some recent expositors (appealing to Herodotus, ii. 158) think, but, according to ver. 22, the true supreme God, the acknowledgment of whom in the mouth of Necho cannot surprise us more than xxxvi. 23 in the edict of Cyrus. The older expositors assume a special divine command (*sive per somnium, sive per prophetam aliquem ad ipsum a Judaea missum*) without sufficient necessity; what Necho had recognised as agreeable to the will of his Egyptian deity, that he transfers at once to a supposed indication of the will of Jehovah.—Ver. 22. *But disguised himself to fight with him;* he gave up his true character, the part of the peaceful, which he was bound to play, and engaged against the will of God in combat with Necho. Perhaps, however (with Berth., Kamph.), the reading of the Sept.: "but made himself strong for battle" (comp. xxv. 11), is to be preferred. A literal disguise, such as that of Ahab, xviii. 29, should in no case be thought of (against Starke and other ancients, also Neteler). For the well-founded opinion of our author, that the battle of Josiah with Necho was a contravention of the divine will, see Evangelical and Ethical Reflections, No. 1. For the valley of Megiddo, see on 2 Kings xxiii. 29 f.—Ver. 24. *And his servants . . . put him in his second chariot,* perhaps a more commodious one, which he had with him besides the war chariot. Not so exact 2 Kings xxiii. 30.—Ver. 25. *And Jeremiah lamented for Josiah.* This lamentation of Jeremiah was certainly included in the collection of lamentations (קִינָה) on Josiah mentioned immediately

after at the end of the verse, but is no longer found in the present Lamentations of Jeremiah, which must be regarded as a later collection than

that here named. Perhaps the passages in Jer. xxii. 10, 18, and Zech. xii. 11 contain allusions to the older laments in memory of Josiah that are here intended; comp. Nägelsbach on Jeremiah, and Köhler on Zechariah.—Ver. 26. *And his kindness;* חַסְדִּים, as in xxxii. 32 of Hezekiah,

but more exactly defined in our passage by the addition: "as it is written in the law of the Lord," corresponding to the characteristic peculiarity of Josiah, as a prince living and reigning in the strictest sense according to law.

6. Jehoahaz: ch. xxxvi. 1-4. Comp. 2 Kings xxiii. 30-35.—*And the people of the land took Jehoahaz:* the same mode of elevation to the throne as in Josiah, xxxiii. 25, and Uzziah, xxvi. 1. In the present case, the will of the people took effect in a usurping way, as the younger brother (Jehoahaz, or properly Shallum; see 1 Chron. iii. 15, and comp. remarks on this passage) was preferred to the older Jehoiakim, perhaps because they had learned to fear the latter on account of the tyrannical spirit early manifested by him (comp. on ver. 8).—Ver. 3. *Put him down.* For the here probably necessary supplement of הֵרָדָה

after הֵרָדָה, see Crit. Note. On the terms 100

talents of silver and a talent of gold, which are also found in 2 Kings xxiii., see Bähr on this passage.

7. Jehoiakim: vers. 5-8. Comp. 2 Kings xxiii. 36-xxiv. 7.—*Jehoiakim was twenty and five years old when he became king,* and so two years older than his brother Shallum-Jehoahaz.—*Against him came up Nebuchadnezzar;* according to the Assyrio-Babylonian monuments, *Nabiv-kudurriusur* (comp. the Hebrew form נְבֻכַדְרֶצְצַר, Jer. xlix. 28 and Ezra ii. 1, *Kethib*; likewise *Ναβουδανήσουρος* in Alex. Polyhistor, Megasthenes, and Abydenus). The name (according to Schrader, p. 235) is compounded of the idol name *Nabiv* or *Nabu*, the subst. *Kudur*, "crown" (*ἀνάμνη*), and the imperat. *usur* or *nasar*, "protect," and

means: "Nebo, guard the crown" (not Nebo guards the crown, as Keil states our passage and at Dan. i. 1).—*And bound him in fetters,* as befell Manasseh, and as the Assyrio-Babylonian sovereigns were wont to do to all captive princes; comp. on xxxiii. 11.—*To carry him to Babel.* That this carrying to Babel was only intended, not executed, almost all recent expositors justly assume; comp. besides Movers (*Chron.* p. 333), Bertheau, Keil, Neteler on our passage, also Bähr on 2 Kings xxiv. 1 ff., Nägelsbach on Jer. xxii. 17 ff., as well as my remarks on Dan. i. 2. If the Sept., which presents a text often deviating from the Masoretic text, and amplified with many additions, makes out of "to carry him" (לְהוֹרִידוֹ)

an actual "and carried him" (*καὶ ἀνήγαγεν αὐτὸν εἰς Βαβυλῶνα*), and also 3 Esdras and the Vulg. translate accordingly (*et vincitum catenis duxit Babylonem*), this has its ground in the erroneous assumption derived mainly from a one-sided view of Dan. i. 2, as if already the misfortune of being carried to Babel had befallen Jehoiakim, which, according to the sequel, first overtook his son Jehoiachin, whereas he himself, according to the express statement of ver. 5, reigned eleven years at Jerusalem (the last of these eleven years, natur-

<sup>1</sup> Recently G. Maspero (*De Carchemis oppidi situ et historia antiquissima*, Lut. Par. 1872) has attempted to identify Carchemish with the town Mabug = Βαυβύων or Hierapolis, north-east of Aleppo, following the lead of Ephraem on 2 Kings xxiii. 30.

ally, as the vassal of Nebuchadnezzar). On the date of this first invasion of Nebuchadnezzar, according to Dan. i. 1, "in the third year of Jehoiakim," about 606 or 605 B.C., comp. our remarks in the Intro. to the book of Daniel, § 8 (*Bibels*. xvii. 28, 30 ff.). On ver. 7, comp. Dan. i. 2; Ezra i. 7.—Ver. 8. *And his abominations which he did*; not certainly a mere designation of the idolatry of Jehoiakim (as Berth. thinks, who understands קִשְׁוֹת וְתַעֲבוֹת of the making of

idols), but also of his other evil deeds—for example, his shedding of innocent blood, 2 Kings xxiv. 4. The next phrase: "and that which was found against him," is a still more general and comprehensive expression for these evil deeds; comp. xix. 3.

8. Jehoiachin: vers. 9, 10. Comp. the fuller account, 2 Kings xxiv. 8-17.—*Jehoiachin was eight years old*. That the number eight here is, at all events, a miswriting for eighteen, see in Crit. Note. Not merely in 2 Kings xxiv. 8 is Jehoiachin designated as a youth of eighteen years at his accession, but Ezek. xix. 5-9 makes him appear at least as old, since he is depicted as a young lion, who practised man-stealing, oppressed widows, and laid waste cities, abominations which a boy of eight years could not have committed. Against Berthieu's opinion, that it follows from 2 Kings xxiv. 12, 15, Jer. xxii. 26, where Jehoiachin's mother is mentioned along with him, that he was still in his minority, and thus the present statement of the Chronist that he is only eight years old is correct, is the joint mention of the queen-mother in the account of the accession of a new king which is usual in the books of Kings, and occurs, for example, also in Jehoahaz (2 Kings xxiii. 31), Jehoiakim (xxiii. 36), and Zedekiah (xxiv. 18). For the name Jehoiachin, and its relation to the kindred form Jechoniah or Coniah, comp. on 1 Chron. iii. 16.—Ver. 10. *And at the turn of the year, in the spring, when men are wont to open the campaign* (comp. 2 Sam. xi. 1; 1 Kings xx. 22).—*And brought him to Babel* ("caused him to come") *with the goodly vessels*, etc. In the mention of these "goodly vessels" (as in xxxii. 27) there is an advance in comparison with "some of the vessels," as in ver. 7. The spoliation under Jechoniah (598 B.C.) was more thorough than under Jehoiakim.—*And he made Zedekiah his brother king over Judah and Jerusalem*. That this designation of Zedekiah, the last king before the exile, as the brother of Jehoiachin is inexact, and, according to 2 Kings xxiv. 17, to be explained by father's brother (uncle, דוד), or even directly changed into this term, is shown by the full list of Josiah's four sons already communicated by the Chronist, 1 Chron. iii. 15 f. Comp. on this passage, especially on 1 Chron. iii. 16, where also mention is made of Mattaniah, the name borne by Zedekiah before he ascended the throne.

9. Zedekiah: vers. 11-21. Comp. 2 Kings xxiv. 18-xxv. 21, also Jer. lii. and 3 Esdras i. 44-55.—*Zedekiah was twenty-one years old*. The younger Zedekiah, brother of Jehoiachin, and nephew of Mattaniah Zedekiah (see 1 Chron. iii. 16), could not have been so old at the time when Jehoiachin, being eighteen years old, was deposed. The eleven years of Zedekiah's reign extend from 598 to 587.—Ver. 12. *Humbled himself not before Jeremiah the prophet from the*

*mouth of the Lord*, who spoke from the mouth of God; comp. xxxv. 22; Jer. xxiii. 16. Of these prophetic warnings and threatenings addressed by Jeremiah to Zedekiah, Jer. xxi. 4 ff. especially comes into account; comp. also Jer. xxxvii. 2 ff.—Ver. 13. *And he also rebelled against king Nebuchadnezzar*. This revolt is also censured by the prophet Ezekiel (Ezek. xvii. 13 ff.) as a grievous transgression.—*And he stiffened his neck* (showed himself stiff-necked; comp. 2 Kings xvii. 14; Jer. xix. 15, etc.) *and hardened his heart*, "made his heart firm." Comp. Deut. ii. 30, where God is said to harden and make stiff-necked; which does not, however, warrant the conclusion that he must also here be the subject of נָקַשׁ, as Berthieu thinks; comp., on the contrary,

Deut. xv. 7.—Ver. 14. *Also all the chiefs of the priests and the people transgressed very much*; comp. Ezek. viii. 6 ff., where priests and people are described as sunk in base idolatry under the last kings, Jehoiakim, Jehoiachin, and Zedekiah, while prominence is expressly given to the "elders of the people" (ver. 11) and the priests (ver. 16) as the chief participators in these abominations. Neither there nor here would a reference of the accusation concerning idolatrous abominations to an earlier time than that of the last kings, namely, to that of Manasseh and Amon, be justified (against Berth.). From the circumstance that in the prophetic discourses of Jeremiah such complaints of idolatry are less vehement under Zedekiah, no inference can be drawn against this view. The phrase: "chiefs of the priests," denotes here, as in Ezra x. 5, the presidents of the twenty-four classes, together with the high priests, and therefore the same whom Ezekiel has in view in the twenty-five men in the temple; comp. Hitzig, *Gesch.* p. 238.—Ver. 15. *Sent to them by his messengers, rising early and sending*, constantly and earnestly; וְשָׁלַח וְהִשְׁכֵּם, as in Jer. xxvi. 5, xxix.

19, xxxv. 14 f.—*Because He had compassion on His people, exercised forbearance toward them, did not wish to deliver them over instantly to condign punishment*.—Ver. 16. *And they mocked*, literally, "were mocking." מְלַעְצִיבִים (also occur-

ring in Syriac in the sense of *subsannantes*) is אֲלַעֲצִי, of like import with מְלַעְצִיבִים, xxx. 10. Also

the following מְחַמְצֵעִים (*Hithp.* of חָצַע, "ape, befool," occurs only here; the equivalent *pilet*, see in Gen. xxvii. 12. On the contents of the present accusation, comp. especially Ezek. xxxiii. 22. If, then, at first only Ezekiel, the prophet of the exiles, is named as mocked by the people, yet it cannot be doubted that mocking and reproach were often cast upon the other prophets, especially Jeremiah, whose bold exhortations to repentance had to encounter so much opposition on the part of the ungodly population under the last kings before the exile. There is, therefore, in the plural "messengers of God" and "prophets" no exaggeration, though there may be some rhetorical generalization in the expression.—*Till there was no healing, till the threatening judgment could no longer be averted*. Comp. on the phrase, xxi. 18, xxx. 20; Prov. vi. 15.—Ver. 17. *And slew their young men with the sword*. וְהָרַגָם, "slew," or "caused to slay," also is God the subject, as to

the foregoing and following verbs. To bring in Nebuchadnezzar here as the subject is to import an unnecessary harshness of construction (against Keil, Neteler). The temple, where the young men were slain, is designated the "house of the sanctuary," because they had profaned it by their idolatry; comp. ver. 14b. The Sept. (τοῦ ἁγίου-ματος αὐτοῦ) unnecessarily changes מִקְדָּשָׁם בְּיַת מִקְדָּשָׁם into בְּיַת מִקְדָּשָׁם (vii. 20).—*The whole He gave into his hand*; comp. Jer. xxvii. 6, xxxii. 3, 4. The neutral הָיָה, notwithstanding that persons only are previously named, is used, in view of the vessels and treasures about to be mentioned in the following verse; yet it may be rendered "them all."—Ver. 19. *And they burned*; comp. Jer. xxxix. 8; 2 Kings xxv. 9.—*And destroyed all its goodly vessels* (comp. Isa. lxiv. 10, also ver. 10), literally, "to destroy"; comp. הִשְׁחִיתָהּ

in xii. 12.—Ver. 20. *And he carried away those that remained from the sword*, literally, "the remnant from the sword." The following words: "and they became servants to him and his sons," coincide with the prophecy, Jer. xxvii. 7.—Ver.

21. *To fulfil*; מִלְאָתָהּ, as in 1 Chron. xxix. 5; Dan. ix. 2. The oracle here quoted stands in Jer. xxv. 11 f. (comp. Jer. xxix. 10), where, however, only the seventy years' duration of the Babylonish bondage is predicted; but nothing is said of a representation of these seventy years as an expiation or requital for the neglect of the sabbath years. This symbolizing of the seventy years' duration of the exile predicted by Jeremiah, contained in the words: "until the land enjoyed her sabbaths," is taken from the passage Lev. xxvi. 34, where such an expiation of neglected sabbath-year solemnities by an equally long time of desolation was announced to the people; and the added remark: "all the days of the desolation she rested" (kept a sabbath), is taken word for word from this passage of Leviticus. That there were exactly seventy neglected sabbath-years, and therefore a period of 490 years on account of which the seventy years of exile (with the beginning of the Persian monarchy as *terminus ad quem*, see ver. 20) were decreed, our author scarcely assumes. The *terminus a quo* of his reckoning of the neglected sabbath-years need not be sought exactly 490 years before the beginning of the exile (606 or 605), in the time of the last judges, Eli and Samuel; and we can scarcely suppose the whole period of the kingdom down to the exile to have been marked by the neglect of the sabbath-years, since under such theocratic sovereigns as David, Solomon, and Hezekiah, the observation of the precept in question was scarcely omitted. The whole statement is only approximate (like that in xxxv. 18 regarding the passover of Josiah, and its relation to the preceding one); it is in no way fitted to be the basis of any calculations, whether of the number of sabbath-years neglected till the exile, or of the point from which these acts of neglect date.

10. Close; The Return from the Captivity under Cyrus: vers. 22, 23. Comp. Ezra i. 1-3 (also 3 Esdras ii. 1-5); and on the coincidence of the beginning of Ezra with the close of Chronicles, Introd. §§ 2 and 3.—*And in the first year of Cyrus*, in the first year of his sovereignty over the former Babylonian-Assyrian monarchy, immediately after

the taking of Babylon. For the name Cyrus (כִּיּוּרֻשׁ, Pers. *Quurush*), see the expositions on Ezra

i. 1 and Isa. xlv. 28.—*That the word of the Lord . . . might be fulfilled*; לְכַלּוֹת (from כָּלָה, *perfecti*,

xxix. 34) thus = מִלְאָתָהּ of the verse before, as

the same prediction of Jeremiah is spoken of there as here.—*And he made proclamation*, literally, "let go a cry"; comp. xxx. 5.—Ver. 23. *All the kingdoms of the earth hath the Lord God of heaven given me*. In the same way as Necho, xxxv. 21, Cyrus knows and confesses himself the instrument or the "anointed" (Isa. xlv. 1) of the most high, living, and only true God, but designates Him not by the common name "God," like the former, but at once as Jehovah, the name of the God of the Jews, whose existence and identity with his own supreme god he at once acknowledges, and therefore as the "God of heaven," by the title which his supreme god, Ahuramazda, was wont to receive at the heads of all the royal edicts of the Persian sovereign. Comp. Evangelical and Ethical Reflections, No. 3.—*Whoso is among you all of his people, the Lord his God (be) with him*. That here probably יהי is to be read instead of יהיה,

see in Crit. Note. On the abrupt termination of the narrative after these words of the royal edict, see Introd. as quoted above.

#### EVANGELICAL AND ETHICAL REFLECTIONS AND HOMILETIC HINTS ON CH. XXXIV.—XXXVI.

1. The last mighty outburst of the theocratic spirit under Josiah, which brought in at the same time the last flourishing epoch of the Jewish kingdom and people, is depicted by our author with comparative fulness in one respect, namely, as regards the great passover after the purging of the temple, which accords with his Levitical leanings, with much greater fulness than by the author of the books of Kings. If he not only celebrates the theocratic purity, exactitude, and legitimacy of this festival, as one the like of which had not been held during the whole period of the kings (from the days of Samuel the prophet, xxxv. 18), but praises the pious deeds of Josiah as it is written in the law of the Lord, xxxv. 26, designates the single case in which he renounced his character as a prince of peace, walking strictly according to law, as a disguising of himself, as being untrue to himself (xxxv. 22), and in the very opening of his description gives him a commendation which was given to no other king, namely, that he walked in the ways of David his father, and declined not to the right hand nor to the left (xxxiv. 2), nothing of all this appears to be exaggerated; on the contrary, the whole extremely favourable picture of the prince is correctly conceived and faithfully rendered from the standpoint of our author. In the second book of Kings, while no specially Levitical leaning affects the pragmatism of the narrator, the praise of his walking in the footsteps of David, without declining to the right or left, is set forth with equal prominence; and a special aspect of his theocratic disposition and demeanour, his zeal in the extirpation of idolatry, is there described still more minutely and commended with more fulness (2 Kings xxiii. 4-20) than in the account before us, which compresses that which

is here referred to, as already sufficiently known, into a brief sketch of a few verses. But as there, so here, it is manifest, amid the glory of his theocratic success, that his strenuous efforts were unsatisfactory, and insufficient to effect a permanent recovery, a true regeneration of the people of God. That, notwithstanding the sincerity of his conversion, "the Lord turned not from the great hotness of His anger which was kindled against Judah because of the provocations of Manasseh," but rather the divine sentence of extirpation against the kingdom of Judah remained unrevoked (2 Kings xxiii. 26 f.),—this our author certainly does not say in the express words of the older parallel text; indeed he appears, according to xxiv. 33, to add to the testimony for the sincerity of the king's conversion the assurance of the reality of the conversion of the people, when he writes: "All his days they departed not from the Lord God of their fathers." But even this "all his days" contains a fatal limitation of the praise here bestowed on the endeavours of Josiah; and the lamentable state of idolatrous degeneracy which betrayed itself immediately under his sons (xxxvi. 5 ff.), and which was the fault no less of the maladministration of these last kings than of the apostasy of the chiefs of the priests and the people (xxvi. 14), sufficiently shows that the adherence of Judah to the law of the Lord during the period from the reform of Josiah to his death was by no means sincere or truly genuine, but rather the complaints uttered in the last days of the kingdom by Jeremiah, of the unfaithfulness, the inner apostasy, and immorality, uncleanness, corruption indeed, of the people (Jer. xi. xiii., xxv., etc.), were fully justified. The insufficiency of mere reforms of the theocratic worship, healing only the surface, not the deep seat of the wound, and accordingly, as all that could serve the king as the standard for his reforming action lay in the ordinances of worship, the inadequacy of the law to the production of true life, that *ἀδυναμία τοῦ νόμου* (Rom. viii. 3), that impotence of the law to secure true freedom, true righteousness, and assured hope of the heavenly inheritance (Gal. iii. 4; Rom. vii.),—all this came out with astonishing clearness in the history of the reform of Josiah, which was pursued with so much zeal and sudden success, and yet yielded so transient a result. The king hears the words of the law discovered in the temple; the curses which it pronounces on the infidelity of the apostates pierce through his heart; he rends his garments, weeps, and bows down in deep, sincere sorrow before God. He succeeds also in inspiring the rulers of the people, if not with the same spirit of sincere repentance, yet with the fiery zeal that turns to the monuments and instruments of idolatry, and repeats the deeds of an Elijah. And what does he effect by all this? The stern message of Huldah announces this to him: for himself, and for the duration of his reign, he shall enjoy the blessings of walking with God; in peace he shall be gathered to his fathers' sepulchres; his eyes shall not see all the misfortune which the Lord is determined to bring upon his kingdom and city; for His wrath is now once for all poured out on this place, and nothing is now able to quench it (xxxiv. 23-28). It is impossible more thoroughly and powerfully to exemplify and exhibit what is the curse which the law works (Gal. iii. 13) than by these words of Huldah, of which it can

scarcely be said whether they are more an exhortation to repentance or a promise of mercy (comp. the in many ways similar address of Azariah ben Oded to King Asa, xv. 1-7). And not even the salvation and blessing which they promise the king on account of his personal piety—that he shall depart in peace to his fathers—is fulfilled in a perfectly satisfactory way. Josiah departs before he has seen all the misfortune that the Lord has threatened to send, but as a brand plucked from the fire! Not in a painless way is he brought home to his fathers, but through conflict, war, and bloodshed, as he himself had willed. The only infidelity of which he made himself guilty in an otherwise irreproachable walk is avenged by a certainly only temporal (slaying only the body, not the soul), but yet terribly sharp and severe punishment; and even thereby is the series of judgments which bring on the end of the Jewish state and kingdom immediately introduced.

2. Josiah's defeat and tragic decease is the beginning of the end. As a fair but rapidly-over-spreading evening glow after a dull, rainy day indicates the approaching nightfall, so his reform of worship, as the last powerful movement of the theocratic spirit, almost immediately precedes the sinking of the people of God into the murky night of political annihilation and protracted subjugation. It goes rapidly down, after its better administration of the people and the kingdom had once risen to a certain height; and, like that better emperor of the house of Palaeologus shortly before the fall of the Byzantine Empire, or like the reign of Louis xvi. as the forerunner of the terror of the French Revolution, had delayed for a short time the execution of the sentence of extirpation, already ripened into an inevitable decree under the last preceding kings. The Chronist indicates this rapid riding of the dead that came on after the decease of Josiah, this entrance of the galloping consumption into the long since internally rotten and putrid state of Judah, by the extreme brevity with which he despatches the last four reigns. In a way more summary still than the author of the books of Kings, who likewise does not dwell very long on them, he depicts the ungodly practice of the first three successors of Josiah, to none of whom he devotes more than four verses, and for none of whom he has any word of praise or acknowledgment—not even for Jehoahaz, with respect to whom he does not indeed employ the formula used of the following two, in harmony with 2 Kings, "and he did that which was evil before the Lord" (comp., on the contrary, 2 Kings xxiii. 32), but simply on account of his epitomizing habit, as he hastens to the end, not because he cherished any better opinion of him. On Zedekiah he dwells somewhat longer; but not to report more fully the public acts of this unfortunate last of the Davidic kings, nor to depict the terrible catastrophe of wasting and destruction forming the close of his reign with the same fulness as in 2 Kings xxv. or Jer. lii., but only to exhibit the ungodliness and perversity, carried out to the end, of the course of both king and people, in a pragmatic, reflective way, as the cause of the inevitable judgment (see vers. 13-16), and to display the contrast between this course and the incessant but always ineffectual cries of admonition and warning coming from the prophet Jeremiah (vers. 12, 21). His report of



the fall of Jerusalem and the beginning of the Babylonish captivity (vers. 17-20) is, compared with the fuller accounts of the parallels, in fact, as compendious as possible, but by its very conciseness and brevity produces only the deeper and more powerful impression.

3. The conclusion of his historical account, xxxvi. 22, 23, is also characteristic for the standpoint and method of our author. While the author of the books of Kings (2 Kings xxv. 27-30) closes with a notice of the release of the captive king Jehoiachin in the middle of the exile, by the grace of the Babylonian king Evilmerodach, and thus, in correspondence with his paramount interest in the personal fate of the king, reports a mere prelude of the final release of Judah from the exile, and not the very release itself, our work closes with a notice, though brief, of the cessation of servitude in a foreign land by the gracious edict of Cyrus. In this characteristic trait is exhibited the historian who bears on his priestly heart the fortune of the whole people, not merely of the royal house. As he had set forth immediately before the divinely decreed and prophetically attested necessity of a servitude of seventy years, to compensate for the past neglect of seventy sabbath-years, so he cannot but point, at the close of his work, to the final fulfilment of this prediction. The internal organic connection of this closing notice, by which the fair perspective opens into a new and more fruitful beginning of the history of the covenant people after the exile, with that which was recorded immediately before concerning the last kings before the exile and their downfall, is as clear as day, and precludes any such opinion as that the contents of vers. 22, 23 stood originally only at the beginning of Ezra, and was afterwards added at the close of our work by a later hand (comp. *Introd.* § 3, p. 7). But these closing verses betray their originality and integral connection with the whole preceding work not only by the manifest reference to predictions of Jeremiah and Moses quoted in ver. 21, but also by this, that they add to that earlier testimony from the mouth of Necho to the fate of Israel-Judah as divinely decreed and carried on (xxxv. 21) by the counsels of the supreme living God, the God of heaven (xxxvi. 22), a second such testimony on the part of a holder of the heathen world-power; as if it were intended to prove to superfluity that God's judicially strict but also gracious rule over His deeply guilty and corrupt people might be

known in its reality, and according to its salutary effect on the people, even on the part of the heathen executors of His judgments. Necho and Cyrus appearing as witnesses of the divine truth, as involuntary and more or less unconscious heathen prophetic announcers of the severity and the goodness of God in reference to the destiny of His people, as prophetic dispensers of blessing to Israel,—as Balaam formerly,—the one as a foe, but the other as a friend and protector, yea, as the type of its future Messiah (comp. *Isa.* xlv. 1);—in this light the close of our history presents the relations of the heathen world-powers to the people of God when entering the period of its development after the exile. His representation in this respect corresponds with the mode of thought of the prophets before the exile, especially Jeremiah, to whom the world-power external to Israel had ceased to appear as something absolutely opposed to God, so that they frequently warn their people against foolish opposition to it, and inculcate willing submission to its authority (comp. *Bibels.* xv. p. x. ff., and especially E. Vilmar, "Der Prophet Jeremia," in the monthly journal *Bew. des Glaubens*, Bd. v. 1869, p. 19 ff.); and on the other hand, with the view of the world taken by the prophetic men of God of and after the exile, as Daniel, Zechariah, etc., in accordance with which the dependence of the destiny of Israel on such of the world-powers as were occasional executors of the judicial and beneficent providence of God is presupposed as a thing understood of itself, a certain mission-call of Israel in reference to the heathen nations around is preached, and the continuance of this state to the entrance of the Messianic era is announced (comp. *Bibels.* Bd. xvii. pp. 8 f., 37 f., 41; also Hengstenb. *Gesch. des Reiches Gottes*, ii. 2, p. 277 ff.). It is of no small consequence that the Old Testament Chronicles, the most comprehensive historical work of sacred literature, closes with such universalistic views of Israel's call of salvation to all nations, and of the future union of all in faith in Jehovah as the one and only true God. Its end thus turns to its beginning. Setting out from the first Adam, the author concludes his work with the consoling expectation of the future and not far distant, but rather, in the reconstruction of the theocracy promoted by the edict of Cyrus, already guaranteed and necessarily involved restitution of the blessed kingdom of the second Adam, the Redeemer of the world.

THE END.

THE BOOK  
OF  
EZRA.

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THEOLOGICALLY AND HOMILETICALLY EXPOUNDED,

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## THE

# BOOKS OF EZRA AND NEHEMIAH.

## INTRODUCTION.

### § 1. THEIR SIGNIFICANCE, CHARACTER AND CONTENTS.

1. *Their Significance.*—It might readily seem as if the development of Israel subsequent to the exile had been backwards, and it had had but a negative significance with reference to the history of redemption; that is, as if it was merely through the deficiencies of the present, that the desire for a better future had been awakened and pointed forward to it. If, however, it was the final destiny of Israel to overcome the empires of the world, and set up the kingdom of God, not through political, but religious forces; not as a nation in battle with the nations of the world, but as leaven cast in among them; not from without, but from within, and without political independence or power—in other words: if the kingdom of God, the preparation for which is here considered, was to be a higher spiritual kingdom, then even the circumstances of the exile, still more those subsequent to the exile, were peculiarly appropriate to prepare Israel for its work in a positive way, likewise; yea, they constrained this people at once from the very beginning to become a community which was not so much political as religious, which, in distinction from the previous royal kingdom, we may call a priestly kingdom. (Comp. J. P. LANGE, *Introd. to the Scriptures* in the vol. of the *Comm. on Matt.*, p. 4.) In all their public undertakings, even after the close of the exile, although so dependent upon their heathen rulers and overseers that they could not even build their temple, not to speak of the walls of Jerusalem, without permission, they yet had the important task of showing that in spite of the loss of their national independence, they were in a position to maintain victoriously their internal religious peculiarities, and that they had in them a treasure through which, if they faithfully cherished the inheritance entrusted to them from above, they might be enabled to rise above all external oppressions—yea, through which they might arise in the most powerful and glorious manner even from their apparent defeats. It is true that they still for a long time could not entirely dispense with externalities. It was necessary that their God should ever have a temple, in which to dwell among His people, though apart from them; their hearts were not yet sufficiently won and purified to become His dwelling and temple. And so Israel itself still needed a city in which they might be near the temple, in which more than any where else they might live as a religious community, and they must still secure it with walls and gates. But in view of their higher and proper aims, they were no longer called to reconquer their political independence and re-establish a worldly kingdom. The efforts of the Maccabees, so far as they tended to this result, and their consequences, were in a false and round-about way.

The development of the people of God, as such, at that time necessarily required that the external vessel, which indeed was entirely appropriate to its times and even indispensable, should gradually more and more completely fall away and disappear, as the chrysalis, out of which the butterfly, attired in the most beautiful colors, soared upward to the bright

sky; so that that which was spiritual and belonged to eternity might attain its pure representation as spiritual and eternal, and that the words whose depth and fullness we still to-day so insufficiently appreciate: "My kingdom is not of this world," might be more and more understood.

Now the more Israel was referred to their religion and religious customs, the more weight would they be likely to give to those things which still seemed to give their religion its greatest stability; the more decidedly they found their calling in being a holy people, the more might it seem that they were commanded to clothe with religious consecration those things which were externally as well as those which were ethically holy, *e. g.* the sanctuary, especially the temple and the institutions of worship, the ancient writings also which guided to the religion, the people which had its existence through the religion and the law over against the heathen world; yea, the city itself, in which alone they were able to preserve all these holy things. Yes, they were in great danger of regarding reverence and care for these sacred things as the highest and most important of all things, and thus of externalizing religion in a worse way than before the exile, when it was through the undue estimation of other things. In short both tendencies were possible. The times following the exile might just as well prepare the way for the new, real and internal organization of the kingdom of God, commencing with Christ and the apostles, as be the beginning of that entirely opposite extreme of Pharisaism through the cultivation of externals and of antichristian Judaism. And both possibilities have been realized. It is the great significance of the books of Ezra and Nehemiah that they historically describe that effort, yea, likewise power and might of Israel in rising up again and maintaining the field, even without political independence, as a purely religious community, thus of struggling for the New Testament and spiritual mode of existence, so likewise it at least lets us, through the entire character of the persons with whom they have to do, yea even through the condition of the entire congregation, forebode the danger pointed out of a new external religion putting itself in place of the old. The book of Esther also shares in this characteristic, as on the one side it brings into view the faithfulness of Israel to the law of their fathers in the midst of the severest temptations and trials; whilst on the other it does not extol this faithfulness as being as pure and exalted as we could wish. Thus these three books were given for instruction, edification, consolation and warning, especially for those times when the congregation is again in the condition of doing away with their previous unreliable and frail props, of becoming poorer in apparent blessings and of being obliged to return to the real and substantial blessings. They bear witness to the congregation in the plainest and most unmistakable manner that it can show itself as internally, really rich even in external poverty, and can rise above all difficulties, trials and oppressions in spite of external weakness, yea, they prophesy to it, that whilst not of this world, it will abide ever anew as indestructible and eternal. But they likewise warn, in such times of mortification and trouble, not to be careless of self, or to find true piety, which can only consist in sincere devotion to God, in the estimation and cultivation of those things which are really the products of piety itself.

2. *Their Character.*—It might be questionable whether the period subsequent to the exile afforded the appropriate material for a sacred history. Sacred history had previously had especially to do with the government of God as it was more or less revealed in Israel. If now there were no longer any such manifestations of God as had previously been described, no more such preservation, deliverance, revival and advancement of the people; if the people continued to exist merely as a religious community, and accordingly lead merely a quiet, so to say a hidden life, without rejoicing in new revelations—then at least it is not quite clear why the history should still maintain a sacred character. But on the other hand the history might, yea, must exhibit, on the one side, the new beginning at all events, so far as the people had such a beginning in Jerusalem as a religious community, and thus the return of a portion of the exiles and the restoration as well of the temple as of the city with its walls, as a secure place of the community; but especially likewise the re-establishment of the community itself as a people separating themselves decidedly from the heathen, and living in accordance with the divine law in communion with God.

This beginning had been expressly set in prospect by the prophets as God's own act, and so could not come to pass without the especial co-operation of God, that is, unless He had made the heathen world-powers subservient to His purpose, and inclined a portion of the exiles to return to their devastated land. Moreover, on the other side, the preservation of the portion remaining in the lands of the exile might at all events take such a form that it would not be an entirely inappropriate theme of sacred history. That is, if a danger should arise for this Judaism in the Diaspora too great to be overcome through human power and sagacity without a higher divine providence; if it should especially threaten Judaism as such, that is, on account of the law and their lawful reverence of God so that it became doubtful whether obedience to the divine law could be maintained in spite of the human claims to obedience—then there could, yea, must be such a preservation. That portion of Judaism remaining in heathen lands had by no means been dismissed as such from communion with Jehovah; it had a not unimportant part to play for the kingdom of God, as is manifest in the apostolic times, where it constituted with its synagogues the best starting-point for the preaching of the gospel; and their remaining behind in exile was in some measure approved by the word of God itself, inasmuch as the prophets had placed the proper return in connection with the appearance of the Messiah.

The new beginning we find described in the books of Ezra and Nehemiah, and a preservation of the character above pointed out in the book of Esther. The books of Ezra and Nehemiah by no means intend to narrate the history of the entire period which they embrace from Zerubbabel to Nehemiah; but they would in reality merely treat of that which was essential to the new beginning. This is clear not only from what they narrate, but also from that which they omit. And with respect to the book of Esther, the principal thing is not so much the person of Esther or Mordecai and their exaltation, as the deliverance of Israel, for which all else is as the means to the end. As it was to be expected, however, the history of this new period has a new method and a different tone. Whilst the representation of the times before the exile regarded the external affairs, that is, the people and their possession of the land, as the bearers of the internal; and the lower, that is, the political fortune as the outflow of the highest; and thus had ever occupied itself with the proper soul of that which occurred, with the thoughts and plans of God, especially with the holy and glorious acts of God: the historian of the times subsequent to the exile naturally took the external itself at once as an internal thing, so that he stopped with the lower, earthly and human. Whilst the history of the times previous to the exile, as a faithful copy of the great conflict, which the Lord had then conducted for the existence of His truth, against all heathenish influences within and without Israel, had on its part most earnestly taken part in the struggle, and become especially great and strong through its simple, constantly-repeated, but at the bottom the only valid criticism of the heathenish influence, the apostacy from Jehovah, the carnal impulses and errors—the history of the times subsequent to the exile contented itself with a simple account of that which transpired, and purposed merely to excite a grateful remembrance of that which God had done, or of the services of the prominent men and families. Whilst the history of the pre-exile times had a genuine prophetic character, in that it had immediately taken part in real life, as it then was also conducted by prophets; that of the post-exile times assumed a priestly Levitical character without doubt likewise proceeding from priests and Levites. This new method of conception and treatment had likewise its propriety. The view which supported this method was that ultimately all depends upon the divine service, and that which is connected therewith, that hence the temple and the capital deserve the most attention as the places of the divine service. This was sufficiently sustained by that advance in development, which marked the post-exile time and the new arrangement of affairs, and is entirely correct. And if now the singers and musicians appeared alongside of the priests, this is all the more established, as alongside of and after the offerings the worship must more and more gain through the word a higher and more spiritual value. We must find sufficiently good reasons for this, and recognize it with thankfulness that a historian subsequent to the exile in the books of Chronicles treated the entire history previous to the exile from the same point of view and according to the same principles.

But we must also bring into consideration a difference in the method of using the sources, which, if it is more of a formal character is yet not unimportant. Whilst in the pre-exile history the use of the sources was the subordinate and secondary thing, and the independent representation in accordance with practical aims was the principal thing; in the post-exile history, as it appears in the books of Ezra and Nehemiah, the chief thing appears to be the use of the sources. The author lets his own representation remain in the background, at least so far as that he merely gives a sufficient introduction to the sources or original documents respecting the subject in hand, so far as he can use them, and seeks to put them in proper connection with one another, and even in the Chronicles he does not revise, but compiles. Hence he heaps up the original documents, especially in the book of Ezra, official letters, which naturally seem too detailed, and in addition registers of names, which strike us as too long-winded. But when we ask what induced him to make these so prominent, we might bring into consideration in general and above all that which was involved in the entire development of the times, the above-mentioned estimate of ancient pieces of composition as holy treasures; but the chief reason for the adoption of such epistolary documents, as we find especially in the book of Ezra, was certainly in the circumstance that the whole existence of the community subsequent to the exile, politically so dependent, was based upon them, so that they really had an inestimable worth; with respect to the register of names, we are likewise to consider, that in a time when the existence of the community gathered about the temple was no longer given by the simple mention of their membership in the tribe or people, but was dependent on the free resolution of the individuals who would return from Babylon, and as a matter of fact limited itself to individual households of the ancient families and tribes, that it was no longer sufficient to speak in general of Judah or Benjamin, but was natural to mention the individual families and households, yea, here and there likewise of individual persons, and to hold them as worthy of a thankful remembrance. These registers of names cannot but remind us from this point of view of the fact that the farther the congregation developed itself in accordance with this idea, the more the personality of the individual gained in importance and came into estimation.

3. *Their Contents.*—The chief topics of consideration after the exile were, on the one side, the temple as the dwelling-place of God; on the other side the city with its walls as the place of the congregation, and besides the congregation itself. Thus in the book of Ezra the temple stands decidedly in the foreground, in the book of Nehemiah the city with its walls, whilst both books, in their second parts, take up the congregation itself, that is the organization of their life in accordance with the law. The book of Nehemiah, moreover, embraces the city walls and the life of the congregation in accordance with the law once more in a brief closing section. More closely considered there are only a few principal topics treated of with reference to these subjects. The book of Ezra begins with the year in which Cyrus gave the Jews permission to return (536), and extends at least to the seventh year of Artaxerxes (458), embracing accordingly a space of about eighty years. The book of Nehemiah alludes to the twentieth year of Artaxerxes, and touches besides upon what happened after his thirty-second year, thus after 433. Limiting itself, however, to the beginnings, the book of Ezra occupies itself merely with the fundamental permission of Cyrus, the building of the temple under Zerubbabel and Jeshua, and finally merely with the negative consolidation of the life of the congregation under the law, which still so readily mixed itself with heathenism, namely, with the exclusion of heathen women by Ezra; it thus, after narrating the building of the temple, leaps over the entire period between the seventh year of Darius Hystaspis and the seventh year of Artaxerxes, a period of fifty-six years. The book of Nehemiah discourses merely respecting the restoration of the city-walls and the positive strengthening of the life under the law through the renewal of the covenant between God and the new congregation, with an emphasis of the conditions then particularly important. How much the author is inclined to make use of the documents and sources respecting the re-establishment of the congregation, or rather give them after a short introduction, is manifest enough from the beginning. After referring to Jeremiah's words with reference to the end of the exile and re-establishment of Jerusalem, by which the subsequent history is put in the light of an act

of God in fulfilment thereof, the edict of Cyrus follows, that called upon the Jews to return to Jerusalem and build the temple, and moreover called upon those who remained to assist the departing. The restoration of the vessels of the temple, once carried away from Jerusalem by Nebuchadnezzar to Sheshbazzar, the prince of Judah, is likewise mentioned (chap. i.). This is, however, in a certain sense, merely the introduction to chap. ii. Without going further into a description of the return, yea, without even simply mentioning it in so many words, the author at once gives the register of those who returned with Zerubbabel and Jeshua, whilst he adds at the close their number and the number of their servants, maid-servants, horses, *etc.*, at the same time, moreover, the sum which the heads of fathers among them offered for the building of the temple (chap. ii.). In chap. iii. he again continues his narrative. The returned people again assembled from the different cities in which they had settled, towards the seventh month, and in order to be able to celebrate the feast of tabernacles, restored at first merely the ancient altar, then, moreover, directly prepared also for the building of the temple. Already in the second year and indeed in the second month occurred the laying of the foundation of the temple, when shouts of joy and cries of lamentation touchingly mingled. But sad to say (chap. iv.) the adversaries of Judah and Benjamin, the Samaritans, interfered, who would have gladly assisted, but were necessarily excluded from the work, and in consequence of this had the permission to build revoked at the Persian royal court, who still even in the time of Ahasuerus and Artaxerxes raised obstacles by their calumniations. The author narrates this to us in order now directly to insert in Chaldee the letter of complaint of the Samaritans which they addressed to Artaxerxes, and the answer of the king to it, documents without doubt preserved in Jerusalem. In chaps. v. and vi. he continues the history of the building of the temple in the time of Darius Hystaspis, but so that first of all he gives the report that the Persian officers sent to their king and his answer thereto. He concludes this section in ch. vi. 19-22 with a short account of the celebration of the first passover after the completion of the temple and the re-establishment of the worship.

A new section begins with chap. vii. as it passes over from the seventh year of Darius Hystaspis, from Zerubbabel and Jeshua to Ezra. It narrates chap. vii. 1-10 summarily, that the priest Ezra, whose high-priestly origin is shown, in the seventh year of Artaxerxes had departed from Babylon for Jerusalem, and had arrived in the fifth month, in order to set up and teach the law of the Lord in Israel. But this is again only for an introduction to documents, which he has to communicate and directly subjoins. First a letter in the Chaldee language follows, which Artaxerxes gave Ezra to take along with him, in order to secure him the support of the officers for the complete establishment of the worship in Jerusalem, in order also to give him ample authority for the improvement of the administration of judgment, for the appointment of judges and officers of justice (chap. vii. 25); then comes the conclusion in the Hebrew language added by Ezra himself, in which he praises God for this decree of the king (chap. vii. 11-28). Next we have a list prepared by Ezra of the families who went up with him to Jerusalem (chap. viii. 1-14); furthermore a somewhat more extended narrative of Ezra's, respecting the equipment of his company, respecting his journey to Jerusalem, and respecting the delivery of the treasures and vessels that he brought with him for the temple (chap. viii. 15-36); finally in chap. ix. respecting his action against the intermarriage with heathen women or men, especially respecting his prayer that he made with reference to this matter. Chap. ix. introduces Ezra's activity in Jerusalem. It is true it seems to treat only of a particular part of his activity; but this is yet in truth the foundation of all the rest, yea, it already involves the rest to a certain extent: it is the strengthening of the life of the congregation in the law; only it is merely the negative side, which alone could be undertaken at once, namely, the separation of the congregation from heathenism and from the life of the heathen. The author himself, as it seems, again takes the word in chap. x. in order to append what success Ezra had at first with the heads, but then also, when they had called all the Jews together to Jerusalem, with the great congregation, how he obtained the solemn promise of all, to dismiss the heathen women and its fulfilment. But even here there follows again a list, which he doubtless had come upon in some way, namely, an



enumeration of all those who had married heathen women, and now dismissed them. The whole is divided into two parts, the first part again into three sections, and the second part into two sections; each of these sections, however, amounts to a principal document.

**Part I. *The Temple as the place of the Lord* (times before Ezra). Chaps. i.-vi.**

SECTION 1. The most important foundations. Chaps. i. and ii.

Chap. i. The permission to build, and those who returned for this purpose.

Chap. ii. The document respecting the names of the returning.

SECTION 2. The first effort. Chaps. iii. and iv.

Chap. iii. Re-establishment of the altar and the preparation for building the temple.

Chap. iv. The interruption and a document respecting the machinations of the enemies.

SECTION 3. The renewal and completion of the work. Chaps. v. and vi.

Chap. v. The renewal of the work and the report of the officers to Darius.

Chap. vi. Darius' answer, with the completion of the temple. The Passover feast.

**Part II. *The congregation as the people of the Lord. Negative strengthening of their life in the law* (Ezra's activity). Chaps. vii.-x.**

SECTION 1. Ezra's emigration to Jerusalem. Chaps. vii.-viii.

Chap. vii. Ezra's journey and purpose, and Artaxerxes' letter of authority.

Chap. viii. Ezra's own documentary report (his companions, their completion and journey).

SECTION 2. The chief fault of that time, and its removal. Chap. ix.-x.

Chap. ix. Chief fault of that period, and Ezra's penitential prayer on that account.

Chap. x. The removal of that fault, and documentary list of those who purified themselves from it.

In the book of Nehemiah the entire first part, chaps. i. to vii., is devoted to the rebuilding of the walls of the city by Nehemiah, in spite of many hinderances and disappointments, but throughout taken from a documentary written source, namely, from Nehemiah's own memorial. The second part then occupies itself with the congregation, in order now to give an account of the further activity of Ezra with reference to it, or rather its results, the positive strengthening of the congregation in the life in the law, which led to the renewal of the covenant relation between the people and God; since, however, he adduces the names of the families belonging to it, he runs out into traditional lists. The third part describes the dedication of the city walls and the removal of various evils in that period; the latter is again accompanied with the documentary words of Nehemiah himself. The three chief parts may be again divided each into two sections, so that the following summary results:

**Part I. *The city as the place of the congregation. Re-establishment of the city walls and list of the first emigrants.* Chaps. i.-vii.**

SECTION 1. How the re-establishment of the city walls came about. Chaps. i.-iii.

Chap. i. Nehemiah hears of the sad condition of Judah and Jerusalem, and prays to the Lord for help.

Chap. ii. He asks permission of Artaxerxes, and journeys with authority from him to Jerusalem. There he brings about the resolution to re-establish the walls, in spite of the adversaries of the Jews.

Chap. iii. Each family of the congregation undertakes a certain portion of the work.

SECTION 2. How Nehemiah overcame all difficulties. Chaps. iv.-vii.

Chap. iv. The difficulties from without: Sanballat, Tobia, etc., threaten to fall upon the Jews with force of arms; Nehemiah organizes against them a troop of warriors, and also arms the laborers themselves.

Chap. v. The difficulties from within; the poor complain of oppression on the part of the rich; Nehemiah does away with usury, and works through the example of his own unselfishness.

Chap. vi. The difficulties that arise from the co-operation of external and internal factors. Sanballat frightens the Jews, as if Nehemiah stood in the odor of a rebel. The prophet Shemaiah attempted in the pay of Sanballat to deprive Nehemiah himself of courage, as if a real danger threatened him; the companions of Tobia carry on tale-bearing. But all these efforts fail on account of Nehemiah's foresight.

Chap. vii. Nehemiah completes the building of the walls, and gives a review of the first emigrants after the exile.

**Part II.** *The congregation as inhabitants of the city of God. Positive strengthening of their life in the law by the renewal of the covenant between them and God, and list of the members of the congregation.* Chaps. viii.-xii. 26.

SECT. 1. The history of the renewal of the covenant. Chaps. viii.-x.

Chap. viii. The reading of the law under the leadership of Ezra and Nehemiah leads at first to a feast of tabernacles according to the law, and then

Chap. ix., to a prayer for grace and redemption from the afflictions that were still present; finally,

Chap. x., to a renewal of the covenant under conditions then particularly important, and indeed for many heads of families, who are especially adduced.

SECT. 2. The constituent parts of the entire congregation at that time. Chaps. xi.-xii. 26.

Chap. xi. The inhabitants of Jerusalem, and at the same time of the other cities of Judah.

Chap. xii. The priests and Levites, at first the earlier families who had already come up with Zerubbabel and Jeshua, vers. 1-11, and then also the later ones, vers. 12-26.

**Part III.** *The city and the congregation. Dedication of the city walls. Removal of various evils in the life of the congregation.* Chaps. xii. 27-xiii. 31.

SECT. 1. Dedication of the city walls. Chap. xii. 27-43.

SECT. 2. Removal of various evils in the life of the congregation. Chaps. xii. 44-xiii. 31.

## § 2. SOURCES, COMPOSITION AND AUTHENTICITY.

1. *Sources.*—There can be no doubt but that the author really had original documents and sources before him, and introduced them unchanged in his narrative, to a great extent. That the list of names in Ezra ii. is such an original document is the less to be disputed that already Nehemiah came upon it as an ancient piece of writing and used it in chap. vii. 6-73. It must have been composed already in the earliest times of the re-establishment of the congregation. The same is true with reference to the letters that are given in chaps. iv.-vi., and that constitute the principal contents of the statements there made. Many interpreters even regard it as very probable that the few verses of a historical character that introduce the letters in chaps. iv.-vi., or unite them with one another, were taken from other sources, namely, a Chaldee history of the building of the temple. Yet the reasons given therefor are not very tenable, whilst those that are adduced against this view, are well worthy of attention. They appeal to the Chaldee language of these verses, which our author would have had no occasion to use himself. But perhaps he found some of these verses as an introductory superscription already on the letters themselves; the others, however, which he himself added and inserted between Chaldee passages, would have made the narrative too much mixed, if he had wished to write in Hebrew. They also appeal to the fact that the first person is used in chap. v. 4, "then we spake to them" (the Persian officers), whereby the writing shows itself to be a work composed long before, by a man who participated in the building of the temple in the time of Darius Hystaspis, whilst the work as a whole could have originated only at a far later period. But the correctness of this first person is very doubtful, as we will see in the exegesis of chap. v. 4. Still further they appeal to the fact that there occur here statements respecting names, close accounts of transactions and individuals, which, as Bertheau says, must have been derived altogether from written documents. Nevertheless there is nothing further in this respect than what is suggested by the letters. On the other hand, already in chap. vi. 14,

Artaxerxes is mentioned alongside of Cyrus and Darius, as one of the Persian kings, through whose favor the Jews had re-established the temple, which shows at least that this piece cannot have been written already in the time of Darius, but at the earliest in the time of Artaxerxes. This name must then have been added at the later revision, at which time also Artaxerxes seemed well worthy of mention. In vers. 16-18 furthermore, in the closing verse of the Chaldee section, the dedication of the temple, especially in ver. 17, the offering of sacrifices, in ver. 18, the arrangement of the priests and Levites, are spoken of in such a manner, and besides the arrangement of the priests and Levites, in accordance with the law, is so expressly emphasized, as is peculiar only to our author himself (comp. the parallel passages brought forward upon the verses in question). Finally, the 24th ver. of chap. iv., which refers back to ver. 5, has manifestly been added by the same person who in vers. 6-23 has given the letter of Artaxerxes before. That this, however, was done by our author himself, there can be no doubt, since it only commended itself thus to his purposes and arrangement.—Again, on the other hand, that the lists of names, as they are given further in the book of Ezra (chaps. viii. and x.) especially, however, in the book of Nehemiah, were already met with as ancient pieces of writing, is not only said by the author himself quite plainly, since he speaks of different registrations of the Levites at different times (Neh. xii. 23), but is likewise in itself probable, and is all the more sure, that a part of the register given in Neh. xi. 3-36, occurs also in 1 Chron. ix. 3-33, and indeed with many deviations, which is best explained from the supposition that the author found the same writing in different places and in different forms.

It is only questionable, whether in Ezra vii. 27 sq. likewise, we may speak of an original document, or whether the author of that which could be regarded as such, that is, Ezra, speaking of himself in the first person, must be regarded as the author of the rest of the second part, and accordingly also, as the Rabbinical tradition will have it, the author of the entire book. This leads us to our second point.

2. *Composition*.—That Ezra wrote a narrative of his journey to Jerusalem, and what he accomplished there, is clear from the passages in which the first person is used, without doubt. Yet it cannot be denied that, against the view still advocated by KEIL [PUSEY, RAWLINSON, WORDSWORTH], that Ezra is the proper author of the book named after him, many very weighty arguments are opposed, which make it more probable that a later author compiled our book, as we now have it, with the use of Ezra's writing. In general against Ezra as the author, is the incompleteness, we might say the fragmentary character of the second part; Ezra himself would, we should suppose, have communicated something more, and something more systematic respecting his work in Jerusalem. We learn from our book only the one thing, that he opposed the intermarriage with the heathen, whilst yet he was empowered to undertake a far more comprehensive work. More in detail comes into consideration, especially the circumstance, that in the genealogy of Ezra (vii. 1-5) his immediate ancestors are passed over, that at once the high-priest Seraiah, who lived at the beginning of the exile, is mentioned, since the design without doubt was to make him known above all as a descendant of the high-priestly family. Ezra himself would rather have been led by filial reverence to mention his own father before all. Furthermore we are struck by the honorable mention of Ezra in chap. vii. 6, that he was a סֹפֵר מְדִינָה, a skilful scribe,\* then also the circumstance, that chap. vii. anticipates chap. viii., so that there is a repetition, which is only natural, if the author in chap. viii. yet again cites from an original document the same thing that he had already previously briefly mentioned in chap. vii.; furthermore the fact, that in chap. vii. 1 sq. the third person is used,† first in chap. vii. 27 sq. the first person,—finally and especially

\* [Pusey, p. 339: "It is added merely that he was a *ready*, fluent expositor of it. He mentions of himself, what others have observed of him in the books of Chronicles, that the law of his God was the great study of his life, and that he made progress in it. Perhaps he meant, as one of the Psalmists, whose expression he used, said before him, that he was a "ready writer" of what he was taught by God, ascribing to himself only that he was, what he was, the instrument of God."—Ta.]

† [Rawlinson *in loco*: "But exactly parallel changes of person occur in the Book of Daniel (a. g., the third person from i. to vii. 2, the first from vii. 2-ix. 27; the third in x. 1, and the first from x. 2 to the end), which there is good reason to regard as the work of Daniel himself, and not of a compiler; changes too, not very dissimilar occur in the nearly contemporary Greek writer Thucydides. Thucydides begins his history in the third person

this fact, that the book of Ezra has so many things in common with the Chronicles in the manner of expression, and at the same time in many matters of fact, as the preference for the different Levitical officials in the sanctuary, especially for musicians and door-keepers, besides the interest in genealogies and registers of names. This is shown in the Com. of ZOECKLER upon the Chronicles, Introduction, § 2. The view in recent times wide-spread and discussed in the Introduction to the Chronicles, §§ 2 and 3, by ZOECKLER that the author of Chronicles at the same time brought Ezra, yea also Nehemiah into the present form in which we have them, has decidedly the most reasons in its favor. If it were really a fact, that the observed resemblances in Ezra and Nehemiah throughout occurred even in the original documents and written sources with entire indifference, then they would not have to be regarded as individual peculiarities of a common author, but be ascribed in general to the later period, to which the books in question belong, especially if they likewise occurred in other writings of essentially the same period. But this is true of only a proportionally few of them, as for example with the expressions brought forward by KEIL, כָּיָן וְכָל, כָּיָן וְכָל, and כָּיָן וְכָל (the last is not found indeed in other books, but in the written sources, Ezra vii. 28; viii. 18, 22, 31, as well as in vii. 6-9, and besides Neh. ii. 8). By far the most of them occur, as we must at once remark, if we review the passages cited by ZOECKLER in the Introduct. to Chronicles, § 2, not to speak of Chronicles, on the one side, in Ezra i. and iii., as well also in the other passages not presenting themselves as original documents or sources, and on the other side in Neh. viii.-x. Here belong most decidedly these very phenomena of the language, which may be regarded most properly as idiomatic expressions of the books of Chronicles, Ezra, and Nehemiah; thus the expression, עַל-עֲבָדָם, 2 Chron. xxx. 16; xxxv. 10; Neh. viii. 7; ix. 3; xiii. 11,—הַיְיָ, 1 Chron. xvi. 27; Ezra vi. 16; Neh. viii. 10,—פָּפֹר = goblet, 1 Chron. xxviii. 17; Ezra i. 10; viii. 27; עַל-לִבְיָהוּ, 2 Chron. xxvi. 15; Ezra iii. 13; פְּלִיגָה, of divisions of the Levites, 2 Chron. xxxv. 5; Ezra vi. 18; so also *termini*, which emphasize the being in accordance with the law, which in the later period seem so particularly important, especially בְּמִשְׁפָּט, 1 Chron. xxiii. 31; 2 Chron. xxxv. 13; xxx. 16; Ezra iii. 4; Neh. viii. 18, for which in the older writings בְּמִשְׁפָּט occurs frequently, furthermore liturgical formula, as חֲדָרִים וְחֲדָרִים, 1 Chron. xvi. 4; xxiii. 80; xxv. 3, *etc.*; Ezra iii. 11, לְהוֹדוֹת וּלְהַלֵּל, and “that Jehovah is good, and his mercy endure h forever,” 1 Chron. xvi. 34, 41; 2 Chron. v. 13; Ezra iii. 11,—the standing expressions in connection with descriptions of festivals and the like: בְּשִׁשְׁתֵּי יָמִים, 1 Chron. xii. 40, *etc.*; Ezra iii. 12; and עַל-יְדֵי רִידִי, 1 Chron. xxv. 2, 6; Ezra iii. 10,—finally, the official names of the musicians and servants in the temple that only occur in our books, מְשָׁרְתִים, מְשָׁרְתִים, and נְתִינִים. But even those phenomena, which seem in general to belong to the later language on the whole, because they are found here and there in other books likewise, are found besides in the Chronicles, at least pre-eminently in those very parts of our books under consideration. To these belong 1), the brief method of subordination of the relative clauses, together with their collocation after a *stat. constr.*, 1 Chron. xxix. 3; 2 Chron. xxxi. 19; Ezra i. 5; Neh. viii. 10; 2) the case of the infin. with לְ, in order to express a potential mood, 1 Chron. v. 1; ix. 25; xiii. 4, *et al.*; Ezra iv. 3; x. 12; Neh. viii. 13; 3) the extraordinarily frequent use of the preposition לְ partly before the object as *nota accusativi*, partly after an accusative, to continue it, 1 Chron. xxviii. 1, *etc.*; Neh. ix. 32, as especially before בְּלָ when in enumerations everything is to be included, 1 Chron. xiii. 1; 2 Chron. v. 12; Ezra i. 5 (certainly moreover also vii. 28); Neh. xi. 2, after the preposition עַל, 1 Chron. xxviii. 7, 20, *etc.*; Ezra iii. 13; x. 14 (moreover also ix. 4, 6); 4) the redundant use of prepositions in general, *e. g.*, in expressions like בְּיָמָם, Neh. ix. 19; 5) the use of the article before a verb instead of the relative pronoun, 1 Chron. xxvi. 28; xxix. 8, 17, *etc.*; Ezra viii. 25; x. 14, 17; Neh. ix. 33.

(1. 1), and changes to the first after a few chapters (1. 23-22). Further on, in book iv., he resumes the third (1:4-103). In book v. 23 he begins in the third, but runs on into the first, which he again uses in book vii. 97.—Ta.]

The manner in which the section Neh. viii 1 sq. is connected with Chronicles and Ezra on the one side, and on the other is distinguished from the rest of the book of Nehemiah, is in a critical point of view very important. In order to carry out the latter point, how it separates itself from the rest of the book, we might already bring into consideration the subject-matter itself. This is not only suddenly entirely different from the previous context, since it no longer treats of the strengthening of the city wall and the like, but treats of religious acts, but it seems almost as if we might first have expected something else instead of it. Nehemiah in chap. vii. has given an account of the completion of the building of the walls; it is singular that there is no reference *here* to the dedication of the walls, but that this comes only afterwards in xii. 27 as supplementary. In chap. vii. 4 he has mentioned that the inhabitants of Jerusalem were too few; it is singular that their increase is first intimated in xi. 1, and indeed only incidentally. It is very true that the book, as it now is, has a tolerable continuity, since the author allows himself to make use of the remark respecting the inhabitants of Jerusalem in vii. 4, as an occasion for going over from the securing the safety of the capital, of which he had previously written, to the congregation and its organization, in order further on to mention the increase of the inhabitants and the dedication of the walls, merely as a supplement, and as it were incidentally. Nevertheless this kind of progress of thought compared with the first part, has something surprising in it. It seems as if here suddenly a point of view was taken, which for the previous part of the work had originally not been considered important. But besides this there are still many other circumstances which render the difference of subject here very significant. 1. Nehemiah very suddenly ceases to speak of himself in the first person. 2. He here in general retires to the background, whilst Ezra, who is mentioned in the book of Nehemiah elsewhere only at the dedication of the walls incidentally (xii. 23), is the chief person. Nehemiah occurs only as supplementary, and indeed only twice, viii. 9; x. 2. 3. He bears here both times the title of "the Tirshatha," whilst in v. 14, 15, 18, he is called "Pechah." 4. Whilst the chiefs are called ii. 16; iv. 8, 13; v. 7, 17; vi. 17; vii. 5; xii. 40; xiii. 11, חָרִים and כְּנָנִים, the term רֹאשֵׁי דְאֻבּוֹת occurs in viii. 13. 5. The expressions peculiar and usual to Nehemiah are missing, as "according to God's hand over me," comp. ii. 8 and 18; furthermore, "God gave to me in my heart," comp. ii. 12 and vii. 5. Even KLEINERT (*Dorp. theol. Beitr.* I., S. 114 sqq.) and HÆVERNICK (*Einleit.* II. 1, S. 305 sqq.) find it probable that there was another author for vii. 73 b—x. 40; they suppose that this section was not composed by Nehemiah, but by Ezra as the leader of the religious transactions here described, and was only appropriated by Nehemiah.\* But, 6. The author speaks also of the times of Ezra and Nehemiah as past, yea, considers likewise the times subsequent to Nehemiah, Neh. xii. 11, 22, and thereby makes himself known, as he does likewise in Chronicles as a later writer, as will be still more evident when we consider the time of its composition. The grounds adduced by KEIL for the traditional view that Neh. viii.—x. comes from the same hand as the rest of the book, namely, from Nehemiah himself, have little significance. That the previous threads of thought in Neh. viii. have been allowed so entirely to fall, yea, to be broken off, is to be explained, says he, simply and artlessly from the succession of the things narrated in time, as if the order in time could not yield at times to the logical order of facts, yea, in such cases as the present must not yield. What would have hindered the author in such a case, if, for the sake of chronological order, he would have come to the public reading of the law in viii. sq., from reserving the statement, that the inhabitants of Jerusalem were few, and therefore also the list of the exiles who first returned, for another place, where he then could have spoken at once of the increase of the inhabitants? That Nehemiah suddenly steps so decidedly into the back-ground with respect to Ezra, he says, has its ground in the fact that Nehemiah as civil governor was not authorized to lead the religious feast here narrated which alone belonged to the priest and scribe Ezra (—at first it speaks only of the public reading of the law, which Nehemiah might have very well occasioned,—), that he here rather could only co-operate subordinately

\* [RAWLINSON *in loco* conjectures here that Zadok (or Zidkijah), Nehemiah's scribe, or secretary, was the author as an eye-witness of the proceedings.—Ta.]

as *membrum præcipuum ecclesiæ Israeliticæ*. But if it were really so, the question would at once arise, how is it that Nehemiah narrates here something in which he had so little to do, since he elsewhere limits himself entirely to that which had been urged and brought about by himself. Moreover, under all circumstances, the failure of the first person, which is elsewhere so consistently retained in the writings of Nehemiah, is not explained. When KEIL refers to xii. 27 sq., where he says not "we," but "they sought the Levites," to prove that Nehemiah might very well put others in the foreground in connection with facts that did not originate primarily with himself, this very section suffices with reference to the principal point for a very decisive counter argument. For notwithstanding Nehemiah does not stand so much in the foreground as a matter of course as elsewhere, yet he uses the first person in vers. 31 and 38 even in this connection. What KEIL says respecting the *Tirshatha* and *Rashe kaaboth* deserves no mention. With the different character of the section, Neh. viii.—x., if critical probability is worth anything, we are to suppose that here another author has supplemented Nehemiah's writing, whether from another document or from tradition. Who this was cannot remain in doubt in connection with the similarity of the style that is manifest here, in the book of Ezra and in the Chronicles.

The question whether this author is to be regarded moreover as the editor or the proper author of our two books, is answered from the foregoing of itself. It is possible, that already Ezra, when he described his journey to Jerusalem, and his principal work there, likewise collected the original documents respecting the previous times, and placed them, provided with historical introductions, before his book. Yet we have no right to derive from him in our present book, any more than chap. vii. 22, 28, and chap. viii.—ix. 15, that is, any more than the passages, which show clearly by the first person that they were written by him, which thereby distinguish themselves from all the other passages, especially from chap. vii. 1–10, and chap. x. Whatever is not as chap. ii. 4, 8–23, an original document, or as chap. v. 5, 6, 12, chaps. viii. and ix. sources, whatever serves as introduction to the original document or sources, as especially chaps. i. and iii. and v. 1–10, bears the stamp of the so-called chronicler, or at least of his time. When KEIL, in order to show that the whole, and therefore also the tenth chap. was composed by Ezra, raises the question, what could have determined the author to break off the further communication of the memoir of Ezra at the end of chap. ix. and narrate the end of the transaction in his own words,—criticism would not be required to answer this question, unless it knew something more of the memoir of Ezra than it can know at present. Now we may think of various reasons.—With more propriety the book of Nehemiah might be spoken of as merely edited. Since however the last author has inserted chaps. viii.—x., and indeed for the most part with the help of his own literary activity, he must be designated here at least as a supplementer. Although he already had before him the book of Ezra, and so also a book of Nehemiah, yet the form of these books, as it lies before us, originated first with him, and the design which he on his part pursued in his literary activity. Perhaps he had also transformed, to some extent, the text of the registers and original documents, which he reproduced in his work here and there in accordance with his method, as it may perhaps be seen, for example in Ezra ii. 68 sq., in comparison with Neh. vii. 71 sq., and so also Ezra vi. 16–18, if here an authority has been really used.

The question, when this last and real author actually lived, has already been answered by ZOECKLER (in his introduction to the books of Chronicles), who, it is true, with reference to Ezra and Nehemiah regards him only as an editor. In Neh. xii. 10, 11, 22 and 23, the line of high-priest is carried down to Jaddua, who, according to JOSEPHUS' statement, not to be doubted here (*Antiqu.* XI. 10) held his office in the time of Alexander the Great. KEIL's supposition that the author had known Jaddua not yet as high-priest, but only as a child, and had mentioned him merely as grandson of the last high-priest of his own time, Joiada, is already in itself improbable, and besides has against it the fact that the same person is mentioned with the others as one in whose days the Levites were recorded. It seems that the meaning of ver. 22 is that under the four high-priests Eliashib, Joiada, Johanan and Jaddua, four registrations of Levites had been made. KEIL understands, it is true, that only one occurred, namely, under Eliashib and Joiada, and the others are mentioned merely because

they then already lived. But this supposition is too clearly a mere evasion of the difficulty. If immediately afterwards only the one record of priests, which was made in the time of Darius, is mentioned, this is to be explained from the fact that this one chiefly, yea exclusively, comes into consideration for the author. since he according to the entire context, would mention only those belonging to the times of the beginning—at all events those living up to the time of Ezra and Nehemiah—as he then also in chap. xii. 1-11 expressly names only those of the time of Zerubbabel, and then in ver. 12 sq., only those of the times immediately following Joiakim, and in ver. 26, after mentioning the heads of the Levites, expressly adds that he thereby had given only those of the time of Joiakim and Nehemiah.—This mark of a late period of composition that has been adduced, stands, it is true, somewhat apart by itself, and would not signify much if anything else contradicted it; we might readily suppose that the names of the later high-priests (and so also those of the later posterity of Zerubbabel in 1 Chron. iii. 19-24) were subsequently added as a supplement by a late hand; but since there is nothing of the kind, since on the contrary the times of Ezra and Nehemiah are spoken of as of a previous period, and of themselves as of persons of the past in Neh. xii. 26, 27, so the probability is, so far as it can be established by criticism, that the author was one who at the earliest lived in the time of Jaddua,\* at the end of the Persian or the beginning of the Greek supremacy. [RAWLINSON *in loco* thinks that Ezra, “who seems to have had only a temporary commission (vii. 14), returned to the Persian court when he had carried through the matter of the marriage, and either a little before or a little after his return wrote the Book which has come down to us.” He thus accounts for the abrupt conclusion of the book, and gives the date as 457 or 6. With regard to Nehemiah he thinks that it is most probable that the various sections of the book of Nehemiah “were collected by Nehemiah himself, who had written, at any rate, two of them (i.-vii. 5 and xii. 27-xiii. 31). The date of the compilation would be about B. C. 430.”—TR.]

8. *Authenticity*.—Already the style of composition, and also the kind of contents and the method of stating them, testifies that the author, even if he wrote a hundred or more years after Nehemiah, in general pursued a method that was entirely historical. We have seen that he supports almost every important event that he narrates, with original documents, or presents it in the language of the written authorities. There is not the least occasion for doubt with reference to the historical character of the original documents and written authorities. There is only one point that can be questioned, having no confirmatory document, unless we should recognize as such the report of the elders in Jerusalem given in the letter to Darius, chap. v. 16. This is where it is said that the returned exiles already in the first year of their emigration had re-established the altar, and already in the second year had laid the foundation of the temple (Ezra iii.). (Comp. SCHRADER *Theol. Stud. und Krit.*, 1867, S. 490 ff., and DE WETTE *Einl.*, 8 *Ausg.*, § 235). Since in later times SCHRADER supposes it has been presupposed that the returned exiles were pervaded with glowing love for the religion of their sires, were filled with the greatest joy over their finally successful redemption from Babylon, and of the most sincere thankfulness towards the God of their fathers, they have quite gradually it is true, and without having any historical foundation for it, been able to give way to the idea that the returned exiles, as soon as they arrived in the land of their fathers, had had nothing more speedily to be done than to think of the restoration of the temple. In reality, however, the congregation hardly went so far as to put their hands to this work until the time when they actually carried on the building to its completion, in the second to the sixth year of Darius. If they had really begun already in the time of Cyrus, we cannot think that they then would have let it remain idle for fourteen entire years: if they would not have ventured to undertake it again in the time of Cyrus, yet they might well do so under Cambyses or Smerdis. Yet these assertions gain some likelihood only from the fact that the prophets Haggai and Zechariah, in the time of Darius, speak not of a fresh undertaking of the building, but of the building simply, yea, that they speak still of a laying of the foundation of the temple, as if it really had now been proposed for the first time. In that Haggai

\* [Pusey and Rawlinson agree in regarding this verse as an interpolation or marginal gloss of a later date, that has crept into the text.—TR.]

ii. 18. "Consider now from this day and upward, from the 24th day of the 9th month, as from the day when the foundation of the temple of the Lord was laid consider" assigns the laying of the foundation of the temple to the 24th day of the 9th month, that he adds the phrase *לְכֵן הָיָה אֲזַיִר* in apposition and accordingly as of like meaning with the phrase, "from the 24th day of the 9th month," is just as clear as the interpretation of KEIL, according to which *לְכֵן* etc., would be in apposition indeed, yet would reach back to the time of Cyrus, is artificial and untenable. And that Zech. viii. 9, "the prophets which were in the day when the foundation of the house of the Lord of ho-ta was laid, that the temple might be built," does not mean the prophets after the exile in general (KEIL) but those of the better times (KÖHLER), which were already bringing the fulfilment, as they, according to the immediately following verse, had not come previously, but for the first now after the failure of the harvest, that the laying of the temple's foundations accordingly also here is recognized as of the present, can as little be denied. But with all this the conclusions which SCHRAEDER derives from it are by far too hasty. As *לְכֵן* often means continue the building, or also, rebuild, comp. Ps. li. 20; lxix. 36, so *לְכֵן* also may be used in different senses, since in a narrower sense it refers merely to the laying of the foundation stone, in a broader and fuller sense to the laying of the foundations in general. Only in the narrow sense had the laying of the foundation taken place in the time of Cyrus; for without doubt only a small portion of the congregation had as yet the leisure to occupy themselves therewith. Above all, moreover, the ruins had to be removed and the necessary new material be procured. In the fuller sense the laying of the foundations did not really take place until the time of Darius. Now for the first time was stone laid upon stone, as it was necessary, if the foundations as a whole were to be carried up. (Comp. Hag. ii. 15).\*

That the returned, however, had constantly undertaken, already in the time of Cyrus, the re-establishment of the temple, yea, regarded it as most necessary and important, is entirely probable, and cannot be conceived of as otherwise. (Comp. EWALD, *Geschichte Israels* IV. S. 129 sq.). Not only because that the pre-exile prophets, as Jeremiah, by whose utterances the returning exiles allowed themselves to be chiefly led, that Ezekiel also had seen in the re-establishment and continuance of the temple worship and priestly office the best security for the continuance of the true religion itself, Jer. xxxiii. 17-26; Ezek. xx. 40; xxxiv. 26; xxxvii. 26 and 28, and especially in chaps. xl.-xlvii. (comp. EWALD IV. S. 43) and that in Jer. xlv. 23 the re-establishment of the temple under and by Cyrus was set down definitely as the will of God, comp. also Isa. lx. 7—against which it might perhaps be said that passages of contrary purport may be found in Jer. iii. 16 and Isa. lxvi. 1—but the edict of Cyrus itself, which constituted the foundation for the existence of the new congregation itself, had decidedly the same purport that the congregation should above all have the task of building the temple and restoring the temple worship, as is testified not only by Ezra i., but also by the original Chaldee document given in chap. vi. 3 sq. Over against this edict they would have lost the right of their existence in Jerusalem if they had set aside the building of the temple for the sake of any incident that changed the posture of affairs, or had postponed it for fully fourteen years. That they, however, did not touch the building for a long time after they had been interrupted, and did not even in the time of Cambyses attempt to take it up again, is easily explained from the many sad circumstances, especially also from the external dangers threatening them, under which they had to suffer, as is to be seen from the book of Ezra, and especially from the book of Nehemiah.

\* According to Hag. i. 14, 15, it is true they had not for the first begun to work upon the house of the Lord on the 9th month and 24th day, when, according to chap. ii. 18, the foundation of the temple of the Lord was laid, but already in the 6th month. But that they then had merely performed the preparatory labor, removed the rubbish, and procured materials for building, that the proper work of building really began on the 24th day of the 9th month, is clear from the simple fact that the prophet makes this later day his great *terminus a quo*, with which the bad growth shall come to an end and a better and more fruitful time begin, and of a *quid pro quo* (Keil) there can be thought if we understand it thus.



### § 3. RELATION OF THE TWO BOOKS TO ONE ANOTHER, TO THE CHRONICLES, AND ESDRAS.

If the composition of the two books was in the manner above described, the question readily arises whether the last author from the first regarded the Chronicles, Ezra and Nehemiah as three particular books, or planned them as one work. That the unity, which has in recent times been asserted by ZUNZ (*Gottesdienstl. Vorträge der Juden*), EWALD, BEETH., *et al.*, really exists in a certain sense, cannot be ignored. The three books are so cut out that they unite to form a greater whole, not only in the looser way of the books of Samuel and Kings, but in a much more internal and firmer manner. Ezra begins with the same edict of Cyrus with reference to the return of the Jews, with which the Chronicles end. Ezra and Nehemiah, moreover, on their side are united together in the closest manner by Neh. viii.—xii. 26. Ezra's activity, the first part of which alone is narrated in the book of Ezra, is here described as to its continuance and results; the strengthening of the life of the congregation by this activity, the negative side of which is taken into consideration in the book of Ezra, is here carried on to its completion by the positive side. The book of Ezra is thus continued in the book of Nehemiah, and only finished therein. Neh. viii.—x. might have been added to the book of Ezra; it is annexed to the book of Nehemiah only because it describes a later period in which Nehemiah likewise came into consideration along-side of Ezra. Moreover, there is properly in all three books throughout one and the same subject treated; the history of the city of Jerusalem, the worship of God in it, and the most important persons who rendered services to it.

But it is just as easy to see likewise that the division into three particular books cannot have been made at a subsequent period, still less that it rests upon arbitrary grounds. The book of Nehemiah begins with a particular title, which designates it as the history of Nehemiah, and clearly enough separates it as a particular and independent writing from the book of Ezra. This title, moreover, cannot have been appended at a later period, but must have been placed there already by Nehemiah, otherwise the first person that constantly occurs, could not be explained. Moreover the supposition that the book, in spite of this title, should be regarded as merely a section of another larger book, would be against all Biblical analogies. And from this results also the independence of the book of Ezra. That which has been said in favor of the separation of Nehemiah, is also in favor of that of Ezra. To make Nehemiah independent, and append Ezra to the Chronicles (MOVERS) would be very inconsistent at any rate, and all the more so, indeed, that the book of Ezra treats of an entirely new period, which was separated by a great and gloomy chasm, from all that preceded it. Besides, if the author had written Chronicles and Ezra as a single book, he would have mentioned the edict of Cyrus but once, certainly, and he who separated Ezra would have caused the Chronicles to end before the introduction of this fact; in general, before the mention of Cyrus at all. That edict would have its proper place only at the beginning of the book of Ezra, where it formed the foundation for the subsequent history, and where it was therefore indispensable. To put it at the end of the Chronicles, moreover, would have been too refined for a mere arranger; this rather would come only into the mind of the author himself, who thereby would certainly merely satisfy the need of indicating by a brief word the restoration also after the exile and the destruction, which could not here be entirely absent.

In favor of the view that at least Ezra and Nehemiah originally constituted a single book, the circumstance is cited that both books from the most ancient times, namely, in the Talmud, yea, even in JOSEPH. and in the Alexandrine version, and accordingly also in MILETUS of Sardis and ORIGEN, in EUSEBIUS' *Church Hist.* II. 25, have been counted as one. But at the basis of this enumeration there is hardly more than the true recognition of the relationship that has been shown, and on the other side, the wish to have no more than just so many books in the Canon of the Old Test. as there are letters of the Alphabet. For the same reason the books of Judges and Ruth were connected together. For already JOSEPH. (c. Ap. I 8) enumerates, although he does not expressly give the reason, exactly twenty-two books, and JEROME says in the *prologus gal.*, expressly that the Hebrews had twenty-two ca-

nonical books, according to the number of the letters of their alphabet, which he, namely, mentions, and then adds that some, because the rabbins distinguish Sin and Shin, and for the sake of the sign of Jehovah, would set up a double yod in the alphabet, suppose that there are twenty-four, since they separate Ruth and Lamentations. That Ezra and Nehemiah are properly two books, can be the less denied, as they without doubt recognize two authors; for the book of Ezra, the priest of that name, of whom it is expressly said in the Talm. (*Bab. batr.* Fol. 14): "*Ezra scripsit librum suum et genealogias librorum chron. usque ad sua tempora,*" and for the book of Neh. with as much certainty the governor Nehemiah also makes himself known unmistakably as the author by the use of the first person. As for the Alex. version the connection of the two books is found indeed in *Cod. Alex.* and *Cod. Frid.-Aug.*, but not in the *Cod. Vatic.\**

Now in the Alexandrine version there is found a translation at first of our book of Ezra, enlarged by additions, and only afterward a translation that conforms closely to our text, and the question arises what weight the former has with its deviations, as well critical as exegetical. The former is in the Alex. in the ancient Latin and in the Syriac versions (comp. *libri vet. test. apocryphi syriace e recogn. de Lagarde*) *Ἐσδρας πῶρος*, the second *Ἐσδρας δευτερος*, the book of Nehemiah *Ἐσδρας τρίτος*, or also (probably from the time of Jerome) Nehemias; in the Vulgate, on the other hand, the book of Ezra in its present unenlarged form, is called I. Ezra, the book of Nehemiah, II. Ezra, as then likewise already ORIGEN (in EUSEBIUS' *Church Hist.* IV. 25), then the council *Laodicea can.* 80, and other lists, distinguish our books of Ezra and Nehemiah as *Ἐσδρας πῶρος* and *δευτερος*,—the enlarged translation however is called III. Ezra, and the apocalyptic, pseudepigraphic book of Ezra finally the IV. Ezra.—The enlargement of the translation was brought about on the one side by placing before the proper beginning the closing part of the Chronicles (chaps. xxxv. and xxxvi.), namely the description of the brilliant passover feast under Josiah, and at the same time the last history of Jerusalem before the exile, and by adding as a conclusion the beginning of the second part of Nehemiah, Neh. vii. 73—viii. 13, namely, the public reading of the law by Ezra before the door of the restored temple. We see that as in the original book, so also in this enlargement nothing is so much regarded as the history of the temple worship, and indeed especially its indestructibleness. The translator would first of all recall the evening sky in which he rejoiced shortly before the exile, for this reason, because it was to him to a certain extent a prophecy of the morning and the resurrection, which might be expected after the temporary ruin in exile, through the power and grace of God. He then lets the contents of our book of Ezra follow, and adds Neh. vii. 73—viii. 13, because here the fulfilment of that prophecy is narrated. For the public reading of the law before the door of the temple, Neh. vii. 73 sq., came into consideration for him without doubt as a kind of temple worship, yea, was regarded by him perhaps in accordance with the ideas subsequently formed, as the most suitable and important worship of God alongside of the sacrificial worship. He needed not to go further than Neh. viii. 13, however; it was already sufficiently established by the history preceding, up to this time, that the restoration had been completed, and especially in the last verse does it still stand forth, what seems to have come into consideration for the author therewith that the people by their worship of God had again been exalted to prosperity and joy.—On the other side, however, the author has taken into his book likewise a passage entirely foreign to the canonical Old Test., which gives an account of a banquet which the Persian king Darius prepared in the second year of his reign, where Zerubbabel found opportunity to gain the king's favor for himself and his people, so that he permitted the building of the temple, contributed to the restoration of the worship in Jerusalem and influenced many Jewish heads of

\* [DAVIDSON'S summary is as follows: "*Intro.* II., p. 148. The extended work of the Chronist embraced a post-exile as well as a pre-exile part; but the former was afterwards separated from the latter, and received a distinct name, the book of Ezra, including what is now Nehemiah. In this post-exile portion the Chronicle writer copied his sources more extensively than in the preceding part. In Ezra ii. 1-63 he gave an old list; in iv. 8-vi. 18 a fragment of an Aramean narrative which he had got. In vii. 12-ix. 15 he inserted a piece of Ezra's memoirs, and in x. 13-33, he put a list or register which had come into his hands. Thus more than two-thirds of the book of Ezra was transcribed from the sources at his disposal. With respect to the book of Nehemiah, which was merely intended as an appendix to the whole, he filled up gaps in Nehemiah's memoirs with vii. 73-ix.; xii. 1-xiii. 3, and with minor interpretations besides. We have then left for the authorship of Ezra vii. 12-ix. 15; for Nehemiah i. 1-vii. 73 a, x. at first; xi. a-xiii. 4-31."—Ta.]

families to return. This is the section, chaps. iii.—v. 6, which may be compared with the “passages in Esther.” It is quite probable that the author here had reproduced a popular tradition (FRITZSCHE, *Eint. zu. III. Ezra* § 5); but without doubt, in the formation of the story the design had already co-operated of giving moral truth a historical dress (ZUNZ, *Guttedienest. Vort.*, S. 106 and 123). Zerubbabel and two other young men were at that banquet, body-guards of the king; they agreed, when the latter had gone to sleep, to lay down their opinions before him with reference to what was the mightiest on earth, and see to which he would give his recognition. The one wrote “wine,” the second “the king,” the third (Zerubbabel) wrote “women are mightiest;” the latter added, however, “but truth gains the victory over every thing,” and this he explained afterwards so that every other thing, even the king, had fallen into unrighteousness, and hence likewise become perishable. Only truth lasts. The author might by this sentence of Zerubbabel, so to say, have indicated the spirit of his presentation of history; not the king, that is worldly power and glory, can do everything. Their victory over the Lord is only apparent. The worship of Jehovah and the existence of Jerusalem can only be interrupted by them for a time. The king is not the mightiest, because on the one side even wine, and on the other women, rule over him; in other words, because he belongs to the world and its lusts, that is, to vanities; but it is the truth, the divine truth, which guarantees the eternal duration of the worship of God, because it is one with it; it proceeds from the eternal, and must therefore endure forever.

Now with respect to the critical value of this enlargement, it is by no means in the condition to make probable to us the already rejected view of an original external unity of Chronicles, Ezra, and Nehemiah, notwithstanding the reasons for the opposite opinion; the internal connection is sufficient to explain why the author, if his object was the temple worship, went to work to collect material at the same time from the three fields. No more are we to suppose that he had found a basis in the original for the section, chaps. iii.—v. 6, that he inserted. “The language (of this passage) betrays itself throughout as originally Hellenistic (FRITZSCHE, *l. c.*). It seems to FRITZSCHE that only the conclusion, chap. v. 1-6, can be an exception. At any rate III. Ezra might come into consideration with reference to textual criticism. The translation is indeed frequently free, yet is as a whole in close conformity to the Hebrew text, in comparatively good Greek, and “is therefore an important evidence of the condition of our present Hebrew text at the time of this author” (BERTH., S. 15). However, the author could not have lived earlier than the first century before Christ, and the changes in the text that he recommends to us, are only to be admitted with great caution.

Exegetically and historically the III. Ezra might almost make it questionable for us whether we interpret the names of the Persian kings aright when we understand by the Darius mentioned after Cyrus, Darius Hystaspis, and by Artasasta, Artaxerxes. After having informed us of the edict of Cyrus in chap. ii. 1-14 and other matters contained in the canonical book of Ezra, III. Ezra lets the two original documents of Ezra iv. directly follow in vers. 15-25, the letter of the officer to Artaxerxes and its answer, and in addition the transition verse, by which it is carried back to Darius, “then the work on the house of the Lord was discontinued until the twentieth year of Darius.” It also gains the appearance as if it had held the Artaxerxes, to whom the Samaritans turned themselves through the Persian offices, as one of the kings previous to Darius, perhaps Cambyses. Since then in chaps. iii.—v. 6, in his apocryphal addition, in that Zerubbabel still under Darius, and indeed still as a young man, stayed at the Persian court, he excites the appearance as if already before or even alongside of Cyrus, Darius had been favorable to the Jews, and had given them permission to return. The skein of difficulties, moreover, is entangled, as soon as it is supposed that the author in his statement, so to say, has made two beginnings, and indeed the second time in chap. v. 7, however little, there is here to be observed by the reader a larger pause. The announcement of the exiles who returned under Darius, which we read here in ver. 4 “these are the names of the men who went up,” *etc.*, is only to be referred to the names that follow in vers. 5 and 6, that is to the priests, the sons of Phineas, to Jeshua the high-priest, and Joakim, the son of Zerubbabel, not at the same time to those following from ver. 7 onward. In ver. 7 a new announcement, corresponding to that of Ezra i. 2, introduces the names of

those who returned already in the time of Cyrus, or as it is expressly said with Zerubbabel and Jeshua. The matter would be clearer if the fifth chapter did not begin until ver. 7. It seems as if the author, before he passed over to the statement of the history proper, as it lies before us in Ezra iii., would anticipate all that which subsequently would have too much interrupted the connection of the history of the temple at Jerusalem, and which was yet of importance with reference to the course that affairs took; at first the edict of Cyrus, which constituted the foundation for all that followed, but then also the letter of the adversaries to Artaxerxes, with reference to the building of the city and its walls, and his unfavorable answer to the Jews, which original documents at the very beginning would throw a strong light upon the adversaries who were active at the time of the building of the temple likewise, and which already, because they are brought out in so much detail in our canonical Ezra, must be mentioned somewhere—finally the apocryphal section respecting the events at the banquet of Darius, which explains the sentiments of this king as so favorable and so decided for the building of the temple. The letter to Artaxerxes and the reply, he probably placed before the apocryphal history from the time of Darius, because it would have interrupted the narrative if placed after it, that is, would have too much separated similar things,—the names of those who returned under Darius on the one side, and the list of those who returned under Cyrus on the other side. Perhaps it likewise comes into consideration, that the closing verse after the reply of Artaxerxes, “then the building of the sanctuary at Jerusalem ceased until the second day of the reign of Darius” (chap. ii. 25), which here really has no sense at all, provided that under Artasasta we are to understand Artaxerxes, and under Darius the Darius Hystaspis, who had already reigned previously,—was well calculated to form the transition to the section respecting Darius. If it should be thought that the author thought of Cambyzes as Artasasta, and therefore had placed the letter in question before, objections are excited by the close of the 5th chap., where he says, changing our Ezra freely, “they, namely, the Samaritans, hindered, that the building was not completed the entire period of the life of king Cyrus, and they were restrained from building two years, to the reign of Darius,” which sounds as if, according to his view, Darius had followed immediately after Cyrus, and indeed already two years after the interruption of the building of the temple.—That the author makes Zerubbabel still live in the time of Darius, and indeed still as a young man at the Persian court, although he yet, according to him, was already active in Jerusalem under Cyrus, rests perhaps on a corruption of the text; perhaps the young man who influenced Darius so favorably in chap. iii. was not Zerubbabel, as, it is true, it is expressly said in chap. iv. 13, but the son of Zerubbabel, Joiakim, who in chap. v. 5 is mentioned as one who returned under Darius, and at the same time, also, expressly as the one who spake wise words under Darius, the king of Persia. To be sure, however, the difficulty still remains that as the high-priest, not Jeshua's son, but Jeshua himself, stands alongside of him. It is possible that rather the name Joiakim in chap. v. 5, rests on an alteration, by which a copyist would assist the author, and the appearance of Zerubbabel as a young man at the court of Darius is to be explained from the fact that the author himself thought of Darius, who already so soon after the interruption of the building of the temple attained the sovereignty, as the immediate successor of Cyrus; at any rate it must properly be supposed that Zerubbabel, after the interruption of the temple building, returned again to Babylon.

§ 4. LITERATURE.

As in the books of Chronicles, so here we have to complain of the small amount of exegetical and critical literature. Of Jewish interpreters, besides the well-known R. S. JARCHI and ABEN EZRA, who wrote commentaries upon almost the entire Old Test., which are printed in the *Rabbin. Bible* of BUXTORF, we may mention R. SIMEON BEN JOIAKIM, whose Commentary on Ezra, Nehemiah and Chronicles, according to BARTOLOCCI, (*bibl. rabb.* IV., p. 412) appeared at Venice from Bomberg,—furthermore JOSEPH. BAR ABEN JECHIJJA, of whom a Commentary on the 5 *Megilloth* and the rest of the *Hagiographa* is mentioned, and ISAAK BEN R. SOLOMON JABEZ, whose *Thorath chesed* likewise embraces the *Megilloth* and the rest of the *Hagiographa*.

Of the Fathers of the Church only BEDA. VEN. comes into consideration, who composed two books of allegorical interpretation upon Ezra and Nehemiah (*op. t. IV.*, p. 462 sq.); he would show by both books how those who have fallen into ruin by carelessness or error, must turn to repentance, how great God's grace is, *etc.* Of the Reformers, only JOHN BRENZ wrote a *Commentar. in Esdras*, and provided the first three chapters of Nehemiah with *annotationes*. VICT. STRIGEL'S *scholia in libr. Esræ* appeared at Leipsic, 1571; his *scholia in libr. Nehemiæ*, Leipsic, 1575; ERASMI SARCEII *scholia in Nehemiam* and CYRIACI SPANGENBERGII *tabulæ* (Basel, 1563) are barely worthy of mention. The expository writings of the 16th and 17th Centuries are embraced, so far as they deserve mention, in the great collection "*Critici sacri*," London, 1660, 9 vol. fol., and in the selections therefrom of MATTH. POLUS, *Synopsis Criticorum s.*, London, 1669.

On the part of the Roman Catholics are to be mentioned: THOMAS DE VIO, Rome, 1553; DIONYS. CARTHUSIANUS, Cologne, 1534; CASPAR SANCTIUS, Lyons, 1627, and NICOLAUS LOMBARDUS (*Commentarius literalis, moralis, et allegoricus in Nehemiam et Esram*. Paris, 1643).

Of the Reformed Church are: LUDOV. LAVATERUS (38 Homilies upon Ezra, and 58 upon Nehemiah), Zurich, 1583; JOHANN WOLFF, *Nehemias de instaurata Hierosolyma seu commentarius in librum Nehemiæ*, Zurich, 1570; CHRISTIANUS SCHOTANUS, *bibliotheca hist. sacr.* V. T. T. II., p. 1154 sq.; GUILIELM PEMBELIUS, *explicatio locorum obscurorum ex Esræ, etc., libro*, Lond., 1658; H. GROTIIUS, *Annotatt. in Vel. Test.*, Paris, 1644, *ed. Vogel et Doederlein*, Halle, 1775-6; FRANCO. BURMANNUS, a Belgian Commentary upon the books of Kings, Chronicles, and Ezra, Amsterdam, 1694.

Of the 18th Century are only the works embracing the entire Old Test., or at least a greater part of it, by AUG. CALMET, *Commentaire literal*, Paris, 1707 sq.; by JO. CLERICUS, *Commentarius* (3 vols. in *Hagiographa*), Amsterdam, 1731; by JOH. HEINR. MICHAELIS, *adnotationes uberioris in hagiographos veteris testamenti libros*, Halle, 1720 (the book of Ezra, by J. H. MICHAELIS himself, the book of Nehemiah, by J. J. RAMBACH, both in the third vol.); by H. B. STARK *Notæ selectæ in Pent., etc.*, Leipsic, 1714,—by JOACH. LANGE, *Mosaisches, Prophetisches u. s. w. Licht und Recht*, Halle, 1729—38, by CHR. STARKE the *Synopsis III.*; by J. D. MICHAELIS, *Die Uebersetzung des Alten Testaments mit Anmerkungen für Ungelehrte. Theil 12*, 1785. Of the 19th Century we have, by J. B. D. MAURER, *Comment. gramm. crit. in V. T.*, vol. I., Leipsic, 1835; E. BEETHEAU, *Die Bücher Esra, Nehemia, and Esther* (17 *Lieferung des kurzgefassten exegetischen Handbuchs zum A. Testament*), Leipsic, 1862; BUNSEN, *Bibelwerk* (Thl. I., Abth. 3, by AD. KAMPHAUSEN), Leipsic, 1865; C. F. KEIL, *Bibl. Kommentar über die nachexil. Geschichtsbücher; Chronik, Esra, Nehemia und Esther* (Thl. 5 *des bibl. Commentars* of KEIL and DELITZSCH, Leipsic, 1870 — [Trans. in CLARK'S *Fbr. Theol. Library*]; SCHIRMER, *observatt. exeget. crit. in 1 Esdræ*, Breslau, 1820. There are the following introductory critical treatises on the books of Ezra and Nehemiah; KLEINERT, *über die Entstehung, die Bestandtheile und das Alter der Bücher Esra und Nehemia*, in the *Beitr. zu den theol. Wissenschaften* by the Professors of Theology at Dorpat, Hamburg, 1832, first volume; KEIL, *über die Integrität des Bücher Esra* in his *Apol. Versuch über die Chronik*, S. 93 sq.; F. W. SCHULTZ, "*Cyrus der Grosse*" in the *Stud. u. Krit.*, 1855, S. 624 sqq.; BAIHINGER, "*zur Aufhellung der nachexil. Geschichte Israels*" *Stud. u. Krit.*, 1857, S. 87 sqq.; E. SCHRADER, "*die Dauer des zweiten Tempelbaus*," *Stud. u. Krit.*, 1867, S. 460 sqq. E. SCHRADER'S book, "*die Keilinschriften und das Alte Testament*," Giessen, 1872, contains contributions worthy of consideration with reference to the book of Ezra, fewer with reference to Nehemiah.

[To these we may add the few works upon Ezra and Nehemiah in English. The Holy Bible, with notes of the older MATTHEW HENRY and SCOTT, and the more recent Holy Bible, with Notes of WORDSWORTH, vol. II., new ed., London, 1873; the Bible or Speaker's Comm., vol. III., London, 1874, by RAWLINSON, to which frequent reference is made by the translator. See also DAVIDSON'S *Introduction to the Old Test.* II., 121-132, Edin., 1862; PUSEY on *Daniel*, p. 331 sq., 3d ed., London, 1869; also in KITTO'S *Cyclopædia*, 3d edit., 1865, and SMITH'S *Biblical Dictionary*—especially the American edition.—TR.]

# THE BOOK OF EZRA.

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## PART FIRST.

The Temple as the Place of the Lord. (Period previous to Ezra.)

CHAPS. I.—VI.

### FIRST SECTION.

*The Most Important Fundamental Facts.*

CHAPTERS I. II.

#### A.—THE DECREE OF CYRUS—THE DEPARTURE FROM BABYLON—THE RESTITUTION OF THE SACRED VESSELS.

CHAP. I. 1–11.

##### I. *The Decree of Cyrus.* Vers. 1–4.

- 1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also  
2 in writing, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a  
3 house at Jerusalem, which *is* in Judah. Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God,) which *is* in Jerusalem.  
4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that *is* in Jerusalem.

##### II. *The Departure from Babylon.* Vers. 5, 6.

- 5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised, to go up to build the  
6 house of the LORD which *is* in Jerusalem. And all they that *were* about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was willingly offered.

##### III. *The Restitution of the Vessels of the Temple.* Vers. 7–11.

- 7 Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the  
8 house of his gods; Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of  
9 Judah. And this *is* the number of them: thirty chargers of gold, a thousand

10 chargers of silver, nine and twenty knives, Thirty basins of gold, silver basins of a  
 11 second sort four hundred and ten, and other vessels a thousand. All the vessels  
 of gold and of silver were five thousand and four hundred. All these did Shesh-  
 bazzar bring up with them of the captivity that were brought up from Babylon  
 unto Jerusalem.

### EXEGETICAL AND CRITICAL.

Vers. 1-4. The decree of Cyrus placed here at the beginning constituted the basis of all that followed, first of all, of the re-establishment of the temple and the renewal of the congregation. And although this decree was issued by a heathen prince, it yet involved a great act of fulfillment on the part of the Lord. It is manifest from the first verse that the Lord was there present and acting to fulfil His word.

Ver. 1. And in the first year of Cyrus king of Persia.—The **ו** (and), which under other circumstances might be deemed unimportant, here, in view of 2 Chron. xxxvi. 22, connects the subsequent re-establishment with the previous destruction. The first year of Cyrus naturally refers to that first year, in which he began to come into consideration as ruler with reference to the Jews, that is, over Babylon, and indeed not mediately, as the sovereign of Darius the Mede, in view of Dan. vi. 1, but immediately. It was the year 538 B. C.—[Rawlinson contends that "by the first year of Cyrus is to be understood his first year at Babylon, which was the first year of his sovereignty over the Jews. This was B. C. 538."—Tr.]—**בְּרִשְׁתִּי**

corresponds with the old Persian *kurus*, the Greek *κύρος*, and is perhaps connected with *kurus* the name of prince in ancient India [and the *kurus* race, according to Rawlinson, who also thinks that the Masoretic pointing is incorrect for **בְּרִשְׁתִּי**.—Tr.].—*Vid.* Delitzsch, Com., Isaiah xlv. 28. **וְעָלָה** (in the best editions with pathah under resh, for which we have gamets in strong pause, as with silluq, ch. iv. 8) is in the unciform inscriptions *Paraga*, in the native dialect *Parça*, *vid.* Schrader, *Keilinschriften*, S. 244 [Rawlinson, Appendix to Com. on Persian words in Ezra.—Tr.].—That the word of the Lord by the mouth of Jeremiah might be fulfilled.

**לְכָלוֹת** would generally be rendered: in order that it might be completed. The subject would then be properly regarded as the period of seventy years which the divine word had determined (so Berth. and Keil); yet as this is not the subject, but rather the word of the Lord itself, we are compelled to render: in

order that it might be fulfilled. **כָּלָה** means properly to be ready, and thence, on the one side, to be finished, e. g. Ex. xxxix. 82, especially of buildings, as of the temple, 1 Kings vi. 88, but likewise of predicted events, Dan. xii. 7; in the Piel, to finish, 1 Kings vii. 1 sq.; in Pual, to be completed, Gen. ii. 1; on the other side,

to pass away. Taking it thus, **לְכָלוֹת** is essentially the same as **לְכַלְאוֹת**, which is used as its synonym, 2 Chron. xxxvi. 21 (Vulg. *ut comple-*

*tar*), although this term rests on a different idea.

The word of God is not as with **כָּלָה** to be regarded as a measure to be filled full, but as the vital beginning of that which is to be carried out.—That our author, as well as the author of Dan. ix. 1, brings into consideration above all the prophecy of Jeremiah, xxv. 11 sq. and xxix. 10, not that of Is. xli. 2-4, 25; xlv. 24-28; xlv. 1-3, 18; xlv. 11; xlviii. 18-19, is to be explained from the fact that he is concerned, as we see from 2 Chron. xxxvi. 21, not merely with the deliverance after the exile, but likewise with the time of that deliverance, that is, with its beginning, after the expiration of the seventy years of the exile, which is foretold in Jeremiah alone. Besides the prophecies of Jeremiah were the more popular as they were older and more fundamental.\* The seventy years of the exile, to the first year of Cyrus, can only be made out by going back to the first beginning of all the Chaldean wars, conquests and captivities of Israel—that is, to the victory of Nebuchadnezzar over Pharaoh-Necho at Carchemish in the fourth year of Jehoiakim, 606 B. C. [Rawlinson and Smith both make the date 605 B. C. The former contends that seventy is a round number sufficiently fulfilled by sixty-eight years, which he makes between 605 and 538.—Tr.], when Jeremiah first uttered the prophecy under consideration (comp. ch. xxv. 1 sq. and xlv. 1). We are fully justified in doing this, as is now again generally recognized. That already in the fourth year of Jehoiakim there was really a conquest of Jerusalem and a carrying into captivity of Jews of the principal families, is shown not only by the fact that this year had to Jeremiah the significance of an important crisis, comp. ch. xxv., not only, moreover, from the statement, 2 Kings xxiv. 1, that Nebuchadnezzar made a first expedition against Jehoiakim, and then reduced him to submission for a long time, but likewise from the combination of very definite historical statements. Here belongs especially the remark of Jer. xlv. 2, that Nebuchadnezzar defeated Pharaoh Necho in the fourth year of Jehoiakim at Carchemish, and in connection therewith the account of Berosus, that he pursued the Egyptians in conquest into their own land, and then when the account of the death of his father recalled him, had carried away captive the Jews among other nations. Besides, 2 Chron. xxxvi. 6 may be adduced as an evidence of this fact (with Bertheau), since the account there manifestly taken from ancient sources, that Nebuchadnezzar had ordered Jehoiakim to be bound with an iron chain, in order to bring him to Babylon, cannot be referred to the last campaign

\* [The author adopts the view of Ewald, Hitzig, et al., that the second part of Isaiah was written by "the great unknown in the latter part of the exile." This view is to be rejected, and the unity of Isaiah maintained with most evangelical critics. Hence the author's statement of the priority of Jeremiah falls.—Tr.]

against Jehoiakim, in which he perished in his native land, but only to a previous expedition. The fact that Jeremiah makes no mention of a capture of Jerusalem in the fourth year of Jehoiakim cannot count for the contrary opinion; for Jeremiah touches upon the history of Jerusalem only in so far as it determined his own history; and there is no more importance to be given to the fact that Jeremiah, ch. xxxvi. 9 sq., caused to be read in the fifth year of Jehoiakim and the ninth month a prophecy that Nebuchadnezzar would come and destroy the land. Jehoiakim was ever thinking of rebellion, and the people were of like spirit, and would not believe that ruin actually threatened them from the Chaldeans. They were therefore still in especial need of such a threatening, even if the misfortune had already begun. It might also under these very circumstances be as unwelcome to them as it appears from ch. xxxvi. 11 sq. In contrast with their hopes and efforts it was certainly the most undesirable (against Bähr on 2 Kings xxiv. 1). At that time they held a fast, and that they thereby would lament a misfortune already suffered, and not merely avert one that was to be feared, is in connection with the false security so natural to them, and their effort to suppress those gloomy thoughts, that were anywhere about to have vent, is at least highly probable.—**The Lord stirred up the spirit of Cyrus.**—This does not mean that Cyrus was influenced in the same way as were the prophets, upon whom, with their greater susceptibility, the Spirit of the Lord came; but yet an influence in consequence of which Cyrus made the will of God his own will, and executed it in the things under consideration. God gave him the resolution and the desire to execute His intention, comp. 1 Chron. v. 26; 2 Chron. xxi. 16; Hag. i. 14 sq. That the Lord at this time chose a heathen, and indeed the ruler of a heathen empire, as His instrument, was in accordance with the new position that the empires of the world were henceforth to assume with reference to the kingdom of God.—**He made a proclamation throughout all his kingdom, and also (made known) by writing.**—Usually קָלַל הָעָמָר means “to cause to be made known through heralds,” comp. ch. x. 7; Neh. viii. 16; 2 Chron. xxx. 5; Ex. xxxvi. 6; that it is to be taken here in the same sense is clear from the use of קָלַל before בְּמִשְׁכָּנָם, which is thus adjoined in Zeugma, so that we must supply a new verb with a general meaning, such as “he made known.”

Ver. 2. The decree of Cyrus immediately following was not merely designed for the Jews; accordingly was by no means merely to be communicated to them secretly; but, according to ver. 4, it was directed to all the subjects of the Persian empire. All the more striking therefore is the open confession of Jehovah, which Cyrus makes at the very beginning.—**All the kingdoms of the earth hath Jehovah the God of heaven given me, and He hath charged me to build Him a house.**—We are not therefore to suppose that the author simply imputed to Cyrus the acknowledgment of Jehovah or indeed that he altogether in-

vented this entire edict. Chapter v. 17; vi. 8 suffice to disprove this supposition. It is not to be supposed, indeed, that Cyrus spoke in his edict of Jehovah as the God of heaven who had given him the lands; for his subjects would have regarded it as an apostasy from the Persian religion, which might have been fatal to him; moreover such a thing would be without any analogy.\* Against this view there cannot be cited the case of that king of Hamath who in the inscription of Sargon at Khorsabad and Nimrud is called *Jahubihd*, in another inscription however *Ilubihd*, who thus seems not only to have employed the name of El, but likewise of Jehovah. Comp. Schrader, *l. c.*, S. 8 sq. Without doubt the Persians had an entirely different self-consciousness from the Syrians, who as a matter of course were much more closely related to the Israelites. Notwithstanding this, however, it is clear from the fact of the edict itself and the dismissal of the Jews, that Cyrus tolerated the religion of Jehovah. At least as much as so many others in his wide realm, yea we may certainly conclude therefrom that he favored it. He would not only have Jehovah recognised as a God alongside of other gods; for such a polytheistic syncretism would have accorded but little with the strong monotheistic bent of the Persian religion, and would still less accord with that recognition of Jehovah which is declared in the decree before us. Cyrus might very well have regarded the Jewish religion as a method of worshipping the highest God, which deserved a preference above many other sensuous conceptions of the Deity. He might have seen in Jehovah, so to speak, only another name for *Ahura mazda*, and might have been so much the more inclined to this conception, as the Persians had an idea of God which in itself was purer than that of other nations, which has been obscured for the first time by more sensuous religious elements, pressing in upon them from Media and the West. Comp. Döllinger, *Heidenthum und Judenthum*, S. 861 sq. [also Rawlinson's *Ancient Monarchies*, III, p. 97]. A good impression in this respect might have been made upon him by the fact that his conquest of Babylon had been very desirable to the Jews, yea that they had placed their hopes at once in him as their deliverer. It is then but probable that they made their disposition and expectations known to him, and if they laid before him, as Josephus (*Arch.* IX, i. 7) informs us, at once likewise the prophecies referring to him in Isa. xli. 2-4, 25 sq.; xlv. 24-28; xlv. 1 sq., this must have given him a very favorable disposition towards them. Moreover, as Cyrus recognised in the Jewish God, so might the Jews easily find in the Persian God one closely related to their own, yea identical with Him. Without regard to the fact that the divine name *Ahura* = *asura*, from *as* = *ease*, to a certain extent coincides with אֱהְיָה (compare Böttcher, *Rudimenta mythologiae semiticae*, spec. L.), the Zoroastrian religion was nearer to the religion of Jehovah than any other, and it is very remarkable that it is predicted in Isa. xli. 25; xlv. 8, not only

\* [We have here not a citation of the very words of the decree, as is so often the case in Ezra and Nehemiah, but rather a free reproduction of it.—Tr.]



that Cyrus will call upon and proclaim the name of the Lord; that he will recognise Jehovah as the one who has chosen him, but likewise that he will be a mighty instrument in the hand of the Lord for overcoming the respect of the Chaldean gods. In fact, since Cyrus and the establishment of the Persian empire, the temptation to the rude worship of idols has declined as never before, not only in Israel, but likewise there gradually came over the other nations, even over the Greeks and Romans from that time forth more and more a spirit of enlightenment that certainly paved the way for the agency of the second great instrument of God, the servant of the Lord foretold in Isa. xlii.—The introduction given by Cyrus to his decree: “all the kingdoms of the earth hath Jehovah the God of heaven given me, and hath charged me with building him a house in Jerusalem,” corresponds with the beginnings of the proclamations of the Persian kings, as they are preserved to us in the cuneiform inscriptions. These likewise frequently begin with the confession that they owe their dominion to the highest God, the creator of heaven and earth. (Comp. Lassen, *Die altpersischen Keilschriften*, Bonn, 1886, S. 172; and more recently Joach. Menant, *Exposé des éléments de la grammaire Assyrienne*, Par., 1868, p. 802 sq., according to whom the trilingual inscription of Elvend begins thus: *deus magnus Aúra-mazda, qui maximus deorum, qui hanc terram creavit, qui hoc cœlum creavit, qui homines creavit, qui potentiam (?) dedit hominibus, qui Xerzem regem fecit*, etc. [Also Rawlinson's *Monarchies*, III., 848, and his *Com. on Ezra*, where he gives the inscription of Darius: “The great God, Ormazd, who is the chief of the gods; he established Darius as king; he granted him the empire; by the grace of Ormazd is Darius king.”—Tr.]). The words: “all the kingdoms of the earth” are explained from the wide extent of the Persian empire. When Cyrus conquered Babylon, he had already subjugated to himself almost the entire eastern Asia, even to the Indian Ocean (according to Berossus in Joseph. c. Ap.). Afterwards he pressed southward also, and entered even into Egypt and Ethiopia. The words of Cyrus: “He hath charged me to build Him a house,” would be possible and justified even if he had merely felt himself charged by circumstances to build the temple at Jerusalem, but is still better explained if the Jews, as Josephus, l. c., says, laid before him Isaiah xlv. 24 and 28, and xlv. 1 sq. [So also Rawlinson, who says: “It is a reasonable conjecture that, on the capture of Babylon, Cyrus was brought into personal contact with Daniel, and that his attention was drawn by that prophet to the prophecy of Isaiah.—Cyrus probably accepted this prophecy as a ‘charge’ to rebuild the temple.” Keil also refers to Dan. vi., which states that Darius the Mede made Daniel one of the three presidents of the one hundred and twenty satraps of the empire, and valued him greatly at court.—Tr.]. J. H. Michaelis therefore explains the passage thus: *mandavit mihi, nimirum dudum ante per Jesaiam*, cap. xlv. 24-28; xlv. 1-18. The reference to these prophecies is all the more apparent since there, as well as here, the same fundamental fact is so strongly and repeatedly empha-

sized, namely, that the Lord gave to him the kingdoms of the earth, comp. especially Isa. xli. 2, 8, 25; xlv. 1 sq. Comp. A. F. Kleinert, *Ueber die Echtheit sämtlicher in dem Buch Jesaja enthaltenen Weissagungen*, Berlin, 1829.

Ver. 8. Cyrus would first call upon the Jews, but yet turn to all his subjects with his address; because he had something to say to those also who were not Jews, but were dwelling with the Jews.—Who among you, of all His people, etc. With all the people of Jehovah he also properly includes the descendants of the ten tribes. Yet these seem not to have been thought of, nor does it seem that any important element of them made use of the permission of Cyrus. The blessing:—His God be with him—thus emphatic in position, shows that that which follows is not so much command as permission, as if he would say: His God be with him should he go up and build. Besides, this wish involves not only the permission to build the temple, but at the same time the consent to all that was necessarily connected therewith, especially the emigration to Palestine.\* The additional clause, *He is the God who is at Jerusalem*, which would give the motive for building the temple of Jehovah, does not mean that Jehovah is present only in Jerusalem, and only has power in Canaan, for Cyrus has already ascribed to Him the power over the kingdoms of the earth—but it simply expresses the idea that He has chosen Jerusalem, above all other places, as the holy place which He would have distinguished for His worship. [Compare the confession of Darius, Dan. vi. 26, “He is the living God.”—Tr.]

Ver. 4. And as for every one of the survivors, let the people of his place assist him, etc.—The heathen, on their part, are to assist. *בְּלִי הַיָּשָׁר*, is accusative absolute, placed before for emphasis. The designation of the exiles as survivors, properly those left over, is connected with the thought of the great and severe judgments that had overtaken Israel, and is found therefore especially among the Israelites themselves, comp. Neh. i. 2 sq.; Hag. ii. 8 sq. This thought, however, was natural enough even for the heathen. The words: From all the places where he sojourneth, can only be connected with the subsequent clause. The Piel *אָזַר* here means to assist, as in 1 Kings ix. 11, etc.—With silver and with gold, and with goods (here perhaps clothing or tents) they are to enable the departing to emigrate.—Besides the free-will offering.—This was something additional (*נָתַן* comp. ver. 6) to the gifts, by which they were to contribute directly to the building of the house of God. Comp. chap. viii. 25; Ex. xxxv. 29; Lev. xxii. 25. [Rawlinson regards the free-will offering as that of Cyrus himself.—Tr.]

Ver. 5. The permission to march to Jerusalem was made use of by the heads of the fathers of Judah and Benjamin and the priests and the Levites.—We are to conclude as a

\* I see no sufficient ground, with Ewald, *Lehrbuch*, § 734, either to strike out entirely *וְיָ* or change it into *וְיָ*, after 2 Chron. xxxvi. 23. In Ewd. II. 5, we have for it *terro*.

matter of course that with the heads of the fathers\* the fathers themselves set out, and with the fathers their families; that is, that the divisions of a higher and lower degree accompanied their heads. But it does not mean that all of the heads of the three tribes mentioned set out, but all whose spirit God had raised.—It certainly must have been the most of them, otherwise it would not have been said so distinctly the heads of the fathers. The simple לְכָל (to be distinguished from לְכָל, chap. vii. 28) does not serve, in enumerations, to add in a short and summary way all the others, which have not yet been mentioned, as if the meaning were that besides the heads there were others also who set out (Berth. [A. V.]), but it adds to that which has been already said a still closer definition, which is important to the context, (comp. Neh. xi. 2; 1 Chron. xiii. 1; 2 Chron. v. 12), so that it corresponds with our "namely," "that is"

[Ew. § 810 a]. ל properly here, as elsewhere, indicates the belonging to a class or kind. The author has then, in a manner peculiar to himself, subordinated the following relative clause to the לְכָל without אֲשֶׁר. God must awake the spirit of those who would ascend, that is, must make them willing (comp. ver. 1); for the return home was not a matter that required no consideration. Their native land lay either desolate or occupied with heathen and barbarous nations. Great dangers threatened the little nation, that would put itself in opposition with the inhabitants and indeed severe tasks awaited them. In Babylon, on the other hand, their circumstances had become such that they could very well endure them, yea, they were favorable, as we can see from Isa. lvi. 11—lviii., hence πολλοὶ κατέμειναν ἐν τῇ βαβυλωνί τὰ κτήματα καταλιπὼν οὐ θέλοντες. (Many remained behind in Babylon, unwilling to relinquish their property (Joseph. Arch. XI. 1, 1).)

Ver. 6. All they that were about them.—The call to assist the returning exiles was obeyed and their neighbors, who certainly included the Israelites, who remained behind, who if they had means, would especially contribute with liberality (comp. Zech. vi. 9) in order to a certain extent to make up for what they seemed to neglect by their remaining behind. But there were surely heathen, also, whom Cyrus had chiefly in view, under the supposition that the Israelites could not let his permission go by without using it. The example of the king and his exhortation must have already made them willing, but there were certainly here and there some who were influenced by their friendly relations to the departing. הָחִיּוֹק הָחִיּוֹק means, like הָחִיּוֹק, first of all to take by the hand, in order to hold or support (Berth., Keil), then passes over

\* ראשי בית האבות for the fuller form ראשי האבות, Ex. vi. 14, that is, heads or chiefs of the fathers' houses or families, which were subdivisions of the משפחות, as the latter were of the שבטים or tribes. Thus the fathers' houses of the going up from Babylon are in striking contrast with the tribes of the going up from Egypt.—Ta.]

as the German "*jemandem unter die Arme greifen*," immediately to the meaning "assist" (although the construction with לְכָל is against a full equivalence of the expression with the frequently-occurring הָחִיּוֹק) as is clear from the context, which demands the meaning, assist, the לְכָל before הָחִיּוֹק the following noun הָחִיּוֹק, and the אֲשֶׁר corresponding to it in ver. 4.—Besides all that was willingly offered.—לְכָל is here connected with עָל, (which properly would have sufficed by itself), for the usual לְכָל Gen. xxxii. 12.

Comp. Ex. xii. 37; Num. xix. 39. לְכָל after עָל is certainly to be taken as neuter. הָחִיּוֹק which is closely connected with the foregoing must have supplied not only אֲשֶׁר, but also the subject "what" he, namely, the giver, gave as an offering. הָחִיּוֹק means properly "to act freely," is frequently used in this sense by our author, so likewise here "to give freely," comp. 1 Chron. xxix. 9; Ezra ii. 68; iii. 5, and indeed in the liturgical sense "give for the temple," to a certain extent as an offering, נָתַן. Comp. ver. 4.

Vers. 7-11. It was Cyrus himself who especially helped the returning exiles by bestowing upon them the vessels that had been plundered from the temple. These vessels might have been taken away by Nebuchadnezzar, at the very first capture of Jerusalem in the fourth year of Jehoiakim, comp. 2 Chron. xxxvi. 7; Dan. i. 2. That nothing of the kind is mentioned either in 2 Kings xxiv., or by Jeremiah, is explained naturally from the fact that in general so little is expressly said with reference to that first campaign of Nebuchadnezzar. When Jehoiachin (Jechoniah) was carried away captive, there was certainly a plundering of the temple, and that seemed more worthy of mention, 2 Kings xxiv. 18; Jer. xxvii. 16; xxviii. 1 sq.; whilst it is expressly said, 2 Kings xxiv. 18, that Nebuchadnezzar at this time brake off the gold of the vessels, which seems to indicate that there were no longer vessels of massive gold, but merely vessels overlaid with gold. When Zedekiah was set aside by the governor of Nebuchadnezzar, Nebuzaradan (2 Kings xxv. 13 sq.; Jer. lli. 18 sq.), the vessels remaining were mostly of brass.

Ver. 8. Cyrus delivered over the vessels by the hand of the treasurer Mithredates.\*—

עָל-יָד, that is, so that he had at the same time to take them in his hands to inspect them, to recognize them as the vessels of the temple at Jerusalem, accordingly under his supervision. Comp. chap. viii. 83; Esth. vi. 9. מִתְרַדָּת is the Zend *gaza-bara*, treasurer, whilst the other form, מִתְרַדָּת pl. מִתְרַדָּתִין Dan. iii. 2, 8, corresponds with the old Persian *gada-bara* (*gaint bara*, modern Per-

\* [Mithredath. Rawlinson: "The occurrence of this name, which means given by Mithra," Persian *Mithradata* — *Mithra*, "the Sun-God," and *data* past part. of *da* — "to give," or dedicated to Mithra, is an indication that the sun worship of the Persians was at least as old as the time of Cyrus. (Comp. Xen. *Cyrop.* ch. VIII. 3, § 24.)—Ta.]

sian *gengi war*) from *gada* or *ganda*. Comp. Keil, Dan. v. 36, *Ann.* 1.—**Sheshbazzar**, the prince of Judah, to whom Mithredates counted out the vessels, meets us again in the Chaldee passage, chap. v. 14, 16, and indeed as *pecha* or governor of the new community in Judah, who laid the foundation of the new temple, so that without question he is identical with Zerubbabel (chap. ii. 2; iii. 8; iv. 3) the son of Shealtiel (chap. iii. 2, 8; v. 2; Hag. i. 1, *etc.*, comp. also Matth. i. 12; Luke iii. 27), who, 1 Chron. iii. 19, is likewise a son of Pedaiah, a brother of Shealtiel, and belongs to the family of Daniel. Alongside of the more Chaldee name of Sheshbazzar, Zerubbabel was used as a more Hebrew name. The latter occurs even in the Chaldee part of the book, chap. v. 2. In the same way Daniel and his three companions had with their Chaldee names, which they received when they entered into the service of the king of Babylon, likewise Hebrew names, Dan. i. 7. The meaning of Sheshbazzar is still more uncertain than that of Zerubbabel. Not even the pronunciation of the word is certain. The Alex. version has, in most accordance with the Masoretic form *Σααβασάρ*, but likewise *Σαβαζασάρ*, and *Σαβαβάσαρος*. The latter form is found in accordance with the best MSS. in Esdras, where the reading alongside of it is *Σαμνασασάρ*.

Ver. 9. In the enumeration of the vessels their names, as well as their numbers, afford difficulties. Instead of the usual names for temple vessels, others are chosen here, perhaps, because they were preferred as more comprehensive and popular terms. The detailed numbers do not correspond with the sum total in ver. 11. Thirty golden and one thousand silver *אֲנָרִיִּים* were numbered first of all, according to the Alex. version *ψυκτῆρες* (wine coolers), Esdras ii. 11, *σπονδεῖα*, cups for drink-offerings, according to the interpretation of the Talmud in Aben Ezra from *אֲנָר* to collect, and *אֲרִי*, lamb, vessels for collecting the blood of lambs, which is certainly untenable. Probably we have in the Arabic *kirtallat*, Syriac *kartolo*, Greek *κάραλλος*, the same term, accordingly a basket coming to a point below (see Suidas). The twenty-nine *כְּהָלָפִים* which follow, are judged according to their small number merely a subordinate kind of the preceding, which differed from them in some special kind of decoration or arrangements, thus not *cultri*, sacrificial knives (Vulg.), according to rabbinical interpretation, from *חָלַף* to penetrate, to cut in two, but rather according to *כְּהָלָפִים* = braids, Judges xvi. 13, 19, adorned with net work (Ew.) or provided with holes above, designed for incense (Berth.), or likewise from *חָלַף* in Piel and Hiph. to change, sacrificial dishes serving for the pouring out of the blood of the sacrifices.

Ver. 10. The thirty golden cups *כַּפֹּרִיִּים* (properly covered vessels, 1 Chron. xxviii. 17) are followed by silver ones in parallelism with verse 9. *כַּשְׂשִׁיִּים* has been taken by the ancient and more recent interpreters as an adjective in the sense of *secundarius*, as if the silver cups were

thereby compared with the golden as expressive of a less good, merely second sort and quality. Since this closer definition seems strange and at any rate superfluous, it is more appropriate to suppose that *כַּשְׂשִׁיִּים* (pointing it, as it were, as a Piel participle) designates a subordinate kind of cups, corresponding with the *כְּהָלָפִים* in the previous ver. and with essentially the same meaning, which likewise served for pouring out; or it has arisen from a numeral, perhaps *כַּפֹּרִיִּים* (Esdras ii. 12), so that not 410 but 2410 silver cups were returned. If we find a subordinate sort indicated by *כַּשְׂשִׁיִּים*, then the number must be supplied to the previous principal sort. Of the subordinate sort there were 410, and of other vessels 1,000 more.

Ver. 11. The sum total, 5400, is more than double the detailed numbers given in our text of the 9th and 10th verses, 2499, and can only be made out by conjecturing the number of the silver cups as 1000 or 2000. If we supply 2000, the sum total of 4499 results, thus in round numbers 4500, and it is possible this may be the correct sum, arisen from 5400 by transposition of numbers. But at any rate the LXX. already favored the text, as we have it, and Esdras which has 1000 golden and 1000 silver *σπονδεῖα*; 29 silver *θύσκαυ*, 80 golden, and 2410 silver *φύλας*, and 1000 other vessels, in all 5469, has ventured to conjecture, in order to reach the sum total in some measure. [So Keil, but Ewald, *Gesch.* IV. p. 88, Bertheau *et al.* more properly find the key to the difficulty in Esdras.—*Ta.*]. It is however possible that the author, as J. H. Michaelis asserts against Clericus, passed over many subordinate vessels in the detail, but in the sum-total has taken them all into consideration. [Rawlinson thinks the sum-total in our passage a corruption.—*Ta.*].—All these did Sheshbazzar bring up with (or at) the bringing up of the captives.—(*הַעֲלִיָּה* is the infin. Niph. with passive meaning as in Jer. xxxvii. 12). This statement passes over lightly the long and difficult journey from Babylon to Jerusalem. It is possible that the documents used by our author, contained something more on this subject. But the author himself has hardly given anything more that has been lost, but he hastens to his proper topic, to come to the building of the temple in Jerusalem. In Esdras v. 1-6 some verses are found respecting the journey of those who returned under Darius. Darius sent with them 1000 cavalry, in order to bring them in peace to Jerusalem, with musical instruments, with kettle-drums and flutes, and all their brethren played, *etc.* Fritzsch and Bertheau are of the opinion that these verses were taken from a Hebrew original and conjecture that they originally stood in our book of Ezra, and referred to the return under Cyrus. But their contents are so cheerful that we have no reason for finding any greater authority for them than that afforded by 1 Chron. xiii. 8, and similar passages.

#### THOUGHTS UPON THE HISTORY OF REDEMPTION.

Ver. 1. *That it might be fulfilled.*—This chapter contains nothing less than the beginning of the fulfilment of all the great and glorious prophe-

cies with which the prophets before the exile brightened the gloomy night of the severe judgments of God—the dawning light of the grace of God in all its greatness, that would re-awaken the people of God from death and the grave, and enable them to live a new and glorious life—the glorious liberty of the children of God in the fullest and highest sense. What a great revolution of affairs was now to be expected! What a fulness of salvation after the night of misfortune—the entire extent of Messianic redemption! The beginnings were very small, very insignificant. There was no king to rule in strength out of Zion and conquer the world, to restore the ancient theocracy in the political sense, if it were only in the old proportions, not to speak of greater proportions and a more complete form. There were no people, great and strong, of their own increase in numbers, breaking through their boundaries and imparting themselves to the world (comp. Mic. ii. 12, 13). There was no territory, broad and free, yea, not even a little piece of land, that the people could really call their own, on which they could really feel that they were free. In other cases, when the Lord had redeemed His people from severe afflictions, or had intended to produce a new and better beginning of their development, He had awakened from their midst an instrument endued with an especial fulness of the Spirit and power. But now even this failed them. It was the heathen king whom He used as His instrument. Moreover not the people as such, but only a small portion of them, were permitted to re-people Jerusalem. The reorganization of a political commonwealth was not allowed, but only the re-establishment of the temple and its worship. Instead of a people, who might have organized and vindicated themselves as such, there could now only be a religious congregation in Jerusalem and Judah. Faith in God's faithfulness and truth, in Israel's lofty destiny and future glory, so far as it at all existed, or was about to awaken afresh, was now once more put to a severe test, even when its confirmation seemed to be in prospect. But if the Lord had so often and so long been obliged to wait until Israel turned in repentance to Him, how unreasonable and presumptuous would it have been, if now Israel had been unwilling likewise to wait and see whether the Lord would yet again turn in grace to them. The Lord was obliged to have such extraordinary patience with men, that men, if they knew themselves even to a very limited extent, could never find reason or justice in being impatient with the Lord. Besides it was very well calculated for those who were to be placed on a higher stand-point and have the eyes of their faith made more sensitive, and certainly for those who came after them, who might look over these small beginnings, in connection with their results, because of its very insignificance, to enable them to foresee, or at least forebode therein, the indications of the highest and brightest end, and to wonder all the more at the really divine operation of God; as indeed it was permitted to more than one pious singer, looking at the glorious end, to raise already his triumphal cry and ever re-echo it anew: the Lord is King, He clothes Himself with salvation. Comp. Ps. xciii. 1;

xcvi. 10; xcvi. 1; xcix. 1 (on the basis of Isa. lii. 7).

*The word of the Lord by the mouth of Jeremiah.*—All the previous prophecies of the impending judgments of God, and the temporary ruin of Israel, had again combined in the words of Jeremiah, and developed into the greatest definiteness. As a great prophet, who on the *day of* a critical period, yea, immediately on the brink of the abyss, had caused the call to repentance once more to sound forth with mighty power, and had brought the prophecy of the impending judgment to a conclusion; like Elijah he became typical of the angel which the Lord would send before Him, before the coming of the great and terrible day, Mal. iii. 1. As the Jews expected Elias, so did they Jeremiah, before the advent of the great Messianic events, Matth. xvi. 14; Luke ix. 19; Berthold's *Christol.* 8. 58. Now it was just this preacher of repentance and chastisement who had become for the exile times and those immediately following, the most important preacher of salvation, as is clear likewise from Dan. ix. 2. The Lord could not limit through him the duration of the time of chastisement without therewith at the same time pre-determining the time of the beginning of the period of redemption, so that, so long as the question of the time seriously occupied the soul, the references were made chiefly to Jeremiah. Thus in fact the divine word of chastisement ever goes hand in hand with His word of salvation, and His negative with His positive working. His chastening is in truth ever a helping; yea, His killing is a making alive. He puts to death only the dead.

*The Lord stirred up the spirit of Cyrus, king of Persia.*—The Lord had hitherto made use of the heathen nations and their kings, when He would chastise Israel. They had been His rods and had been obliged to act in a negative relation to Israel. Now, on the other hand, He makes the mightiest empire of the world, yea, its greatest king, to assist in the accomplishment of very positive ends, in the realization of His most important and greatest designs of redemption. Egypt had once been obliged to help Israel with her possessions (Ex. xi. 2), being a weak type, so now the heathen who had previously plundered Israel were obliged to restore a part of their possessions; and Cyrus, the king of the same empire that had robbed Israel of her most sacred possessions, was obliged to restore the holy vessels, in order to assist in rebuilding the temple of the Lord in Jerusalem. Comp. Esth. viii. 25 sq.; 2 Mac. iii. 85; xiii. 23. This was in fact much more and bore stronger witness to the truth of the Lord and His final victory over the heathen world and its idolatry than the awakening of a great king and prophet in Israel. It already involved something of what the great prophet had uttered in the severest times of affliction as the greatest consolation, that the same heathen who threatened to tread Israel as a worm under their feet, should bring the children of Israel near in their bosom; yea, in that the mightiest king of the earth, the great king of Persia, had assisted Israel even to the accomplishment of their highest and noblest task, the honoring of their God, the word that the kings

should be the nursing fathers of Israel, and their queens their nursing mothers (Isa. xlix. 22, 23), already received the very best fulfilment. But it involved something still greater and more important. Since Israel remained in such a weak and dependent position, and was no longer able to give their spiritual blessings political security by a mighty commonwealth of their own; it must be shown, as never before, that the truth, whose bearers they were called to be, was able to stand by its own indestructible power, and was strong enough of its own fulness and glory to protect the congregation of its adherents and preserve them, notwithstanding their external dependence, in internal freedom and independence.

Ver. 2. With exalted self-consciousness Cyrus could say not only that all the kingdoms of the earth had been given to him, but also that God the Lord Himself had given them to him. Moreover he says this with humility, for it is with the feeling and recognition of the task thereby imposed upon him by God of building His temple. Naturally enough, he does not behold,—yea, he does not even surmise, what a high mission he has, that he is thereby bringing into existence the bud out of which the kingdom of God in its time is to break forth as the loveliest blossom and noblest fruit as well to the blessing of all nations, as for the complete glorification of the divine name; but however little he understood this, he yet nevertheless in praiseworthy respect before the holiest things of a nation reached for his hand full of help, and fulfilled unconsciously the highest mission of a temporal prince. What he accomplished was indeed still something in embryo, but we can see in the covering still wrapped about it already the sprouting forth of the richest and most wonderful life. Hence it is that the sacred Scriptures have accorded him a significance that is given to no other foreign king. The Lord does not call him His servant as Nebuchadnezzar (Jer. xxv. 9; xxvii. 6; xliii. 10), but His shepherd, who will fulfil all His pleasure, yea, His *mashiah* (Is. xlii. 28; xlv. 1). It has been said that in Isa. xl.—xlviii. Cyrus comes into consideration even for Messianic prophecy; for the servant of the Lord is placed in prospect for the accomplishment of the higher Messianic hopes, Cyrus for the lower. This is correct, inasmuch as the external political work that is necessary for the accomplishment of salvation is assigned chiefly to him, since indeed the proper mediator of salvation is to execute a higher spiritual ministry. It may therefore be said with a certain propriety (Starke) that he is a type of Christ in His royal office. Placed at the beginning of a new period, when the congregation was to be constituted no longer as a political, but as a religious body, he is the first of those who put external political affairs in such a relation to that body, that whilst something different from, they are yet friendly, supporting and protecting; and he is well adapted to represent for all time this ministry of the *patron*. His name has been incorrectly explained as “sun.” In modern Persian the sun is *char*; in Zend, *hware*; sunshine is *charaid*, with a weak initial *ch*, which, according to Bawlinson, Spiegel, *et al.*, would lead us to

expect in ancient Persian *swara*, whilst Cyrus on the monuments is *kuru* or *khuru*, on a block of marble in the valley of Murghab, near the tomb of Cyrus; *k’ur’us*, so likewise *Beh. I.* 28, 39, *etc.* (comp. Schrader, *l. c.*, S. 244), with initial hard *k*. But the prophet did actually view him as possessed of a sunny nature and activity, since he represents the Lord as inquiring with reference to him; who raised up righteousness from the east; called him to his foot, *etc.* (Isa. xli. 2), and is constantly putting him in relation to the sunrise (xli. 25; xlvii. 11).

Ver. 8. *Let him go up and build.*—In former times Israel had needed external political independence and a government of their own, simply because they were still too weak to preserve the pound entrusted to them for the entire human race, without external props and means of protection; because the sweet and saving kernel which was to develop in Israel could only ripen as it were in a sufficiently firm shell. The danger of their giving themselves over internally to heathenism was for the most part overcome by their having been externally abandoned in exile among the heathen. The tendency to heathenism, that previous to the exile broke out again and again with ever-increasing strength, and which in the previous centuries could have been overcome with difficulty, owing to the fact that it had the appearance of being an advance in enlightenment beyond the ancient faith of their fathers, had been rendered disgusting to them by the cruelty and severity of the heathen themselves. Thus it was now possible that there should be a new form of life and activity entirely different from any thing previous. It was the most important change of affairs that could take place at any time before Christ (comp. Ewald, *Gesch. Israels* IV. S. 85). The task of establishing a grand independent form of government for the national life, and securing it by the development of power externally, could now be abandoned; the task of cultivating the worship of the true God could be made much more preponderating in its influence; Israel could become a religious congregation instead of a political commonwealth; they could—expressing the idea with the words of Cyrus—go up and build the temple of the Lord. That this great change was now actually accomplished, in that there was so little cohesion in Israel itself, and, for the most part, there was so little thought of again constituting a powerful body externally, whilst Cyrus, on his part, did not afford them political freedom, but only religious liberty; that was in truth no hindrance to the development of the kingdom of God, but an indication of what the Lord would accomplish with His people, a preparation of the kingdom of God as a kingdom which is not of this world, which in truth deserves to be called the kingdom of heaven. The blessing that was to come from Israel upon the families of the earth was thus too spiritual and internal to be brought about among the nations through a government with external means. Israel's proper and highest task could henceforth only be to let the external opposition to the nations of the world more and more pass away, to subordinate themselves more and more in external and temporal things; at the same

time disappearing among them as an external body, in order to permeate them so much the more internally with the holy and divine things committed to their trust.

Ver. 6. "*And the heads of the fathers arose.*"—It was also already a step nearer to the end and a hint of what must transpire in greater and greater proportions, that Israel no longer as such, or according to an external necessity of nationality, but that only a part of Israel by virtue of free resolution marched to Jerusalem to constitute the new religious community at that place. Individual freedom, and accordingly the importance of the single person and the right of the personal subject, have their proper place in the kingdom of God. Only those marched up whom the Spirit of God awakened, that is, only the zealous and the awakened, whose spirits allowed themselves to be filled from God with courage and joy to overcome all the difficulties that opposed them, and with a longing for the land of their fathers that outweighed every other consideration. This limitation was, moreover, entirely in accordance with the divine purpose. They must bring with them a zeal for the service of the true God that could not be quenched, at least entirely by the difficult and gloomy circumstances in Judea, that might be enkindled and fed in some of them by these very circumstances. For although those remaining behind still retained an importance with reference to the kingdom of God, yet the most direct and greatest importance was henceforth to be given to the congregation in Judea; they were to constitute first and chiefly the ground in which the highest and noblest things might become possible.

Ver. 6. "*And all their neighbors helped them.*" The world generally will be pleased only with the worldly members of the congregation, the lukewarm and faint-hearted. The more decided and zealous provoke opposition, and are often enough met with hostility, oppression and affliction. Yet there are times when the world is obliged to make manifest the fact that they have more respect for the zealous than for the indifferent, when they cannot but show their goodwill and friendship, yea, act favorably towards those very efforts that are directed towards divine things. Even the men of the world have, so long as they have not become entirely hardened, two kinds of hearts within them, and it is only necessary that a suitable impulse should be given them, that the better heart may assert itself within them. Even they have a certain feeling that their best and deepest needs can only be satisfied by God and His Spirit, as He comes near to them in the true congregation.

Vers. 7-11. *And Cyrus the king brought forth the vessels of the house of the Lord.*—Israel had not then been brought so far as to have been able to recognize with full clearness their pure spiritual calling, as to have been able to separate altogether with entire certainty the spiritual and the divine, in which their calling consisted, from the external, earthly and temporal. The time when God would have His place of worship neither in Jerusalem nor on Gerizim, could only come with a new and higher stage of the divine revelation of Himself, yea, only with the fulfill-

ment of that revelation. Until that time the Lord had Himself ordered, in accordance with the lower and limited stand-point of His people, that one particular, chosen place, a special sanctuary, with its vessels, and a priesthood set apart from the people, should to a certain extent share in the sanctity which was properly appropriate only to the Holy One Himself. As the Lord brought about the restoration of the temple itself, so He did also the restitution of the sacred vessels; and the great numbers of them given back to the returning exiles, although in itself unimportant, yet was notwithstanding an evidence that He could re-establish His worship in a magnificence and dignity as great as possible in accordance with the ideas of the times.—In connection with the awakening of the enthusiasm for the ancient and honorable sanctuaries, it might easily happen that their sanctification might be overdone, yea, that they might take the place of the essence of religion itself, so that the externalizing of religion, although in a new form, might creep in anew, that a hierarchy might arise instead of the kingdom of God; but a congregation, in which the only truly holy one has once been recognized so decidedly as in Israel, carries the kernel of reformation ever in itself. And by the fact that the hierarchy also shows itself as something unsatisfying, empty and vain, the hunger after that of which it is the mere phantom must be awakened with all the more strength, at least in the souls of the more spiritual.

#### HOMILETICAL AND PRACTICAL

The pledges of redemption possessed by the congregation of the Lord even in the severest afflictions: 1) God's unchangeable faithfulness, which fulfils the promises He has given at the right time; 2) God's infinite grace, which chastises indeed, but does not give over to death, but, on the contrary, breaks forth anew in its time in spite of the severest judgment; 3) God's unsearchable wisdom, which advances towards the end, even in the most improbable manner; 4.) God's all-conquering power, which even makes use of the powers of the world and their means. The redemption from Babylon a type of the redemption from the bonds of the devil and hell: 1) With reference to the Redeemer; He breaks into the kingdom of the enemy (Babylon) and conquers it; 2) With respect to the Redeemed; the susceptible arise in order to march home; 3) With respect to the *end of redemption*; the temple of the Lord, a tabernacle of God among men, is built. Or: 1) With reference to its occasion; the greatness of the misery excites God's compassion; 2) With reference to its source; it is the divine grace notwithstanding human sin; 3) With reference to its extent; the susceptible are awakened to accept redemption; 4) With reference to its end; it is the glorious freedom and blessedness in the internal communion with the Lord. BRENTIUS remarks respecting those remaining behind in Babylon: *adumbrant omnes illos, qui fiduciam suam in hunc mundum collocant, satius esse existimantes, felicitate hujus mundi frui, quam per infelicitatem ad perpetua gaudia ingredi.*—Divine grace after wrath: 1)

Its time; it waits until God's chastening judgment has been accomplished, but does not tarry, but rather corresponds with the divine veracity; 2) its method; it works often secretly, but shows itself to be all the more appropriate and glorious whether we regard the instruments that it uses or the persons in whose behalf it is employed, or the gracious acts that proceed from it; 3) its end; it is the highest and noblest that there is, the building of the temple, that is, the reconciliation of man with God for their salvation and His glory.—God's wonderful ways, that He chooses in leading His people: 1) Out of the depths up on high; 2) By changing enemies into friends; 3) From small beginnings to a glorious end.

Ver. 2. The universality of God's revelation of Himself: 1) To whom made; even the heathen, even a Cyrus; 2) What it reveals: a) that God is the author of all things, the source of all power and strength; b) That He is the end of all things, that every one is obligated to honor Him.—The prince endowed with God's grace: 1) He derives his power from God; 2) He puts himself at the service of the divine honor.—Man in his true subordination to God: 1) he ascribes his possessions to God; 2) he employs them in the divine honor.

Ver. 3. The work of the redeemed: 1) to be pilgrims, namely, on the march to the holy city; 2) To build the temple of God; 3) To honor God therein and be saved.

STARKS: Ver. 1. No one will be ashamed who patiently waits for divine help (Ps. xxv. 3; Sir. ii. 7; xvi. 18). The king's heart is in the hand of the Lord as brooks of water, and He

inclines it whither He will (Prov. xxi. 1; Job xii. 24). God often touches the hearts even of unbelieving princes, etc.; therefore let us ever pray for them (1 Tim. ii. 12).

Ver. 2. As Cyrus was of humble origin, lived in his childhood as an humble shepherd, and then God had been with him in a truly wonderful manner; used him, moreover, to deliver the people of God from captivity, so all this is to be found in Christ, although in a much more extraordinary manner. It is a very easy thing for God to make His enemies the benefactors of His Church (Prov. xvi. 7).

Ver. 6. We are bound, in whatever station in life we may be placed, to employ our means for the advancement of the true worship of God (1 Chron. xxx. 6; 2 Chron. xxiv. 4; xxxi. 10).

[SCOTT: When God has work to do, they whom He hath chosen to perform it find their minds enlarged to entertain noble designs.—That which is devoted to the service is entrusted to the protection of the Lord.—HARRY: Those are much honored whose spirits are stirred up to begin with God and to serve him in their first years.—WELL-WILLERS to the temple should be well-doers for it.—Our spirits naturally incline to this earth and to the things of it; if they move upwards in any good affections, or good actions, 'tis God that raiseth them.—WORDSWORTH: Cyrus is contrasted with Pharaoh, who resisted God's Spirit.—Egypt gave up its gold and silver and jewels to Israel at their Exodus; Babylon gave back the vessels of gold and silver to God's house. The enemies of Christ will one day be made subjects tributary to Him (Acts ii. 35; 1 Cor. xv. 25).—TR.]

## B.—THE CATALOGUE OF THE RETURNING EXILES AND THEIR CONTRIBUTIONS FOR THE BUILDING OF THE TEMPLE.

### CHAPTER II. 1-67. (Comp. Nehem. vii. 6-73.)

#### I. The catalogue of the families and households of the people. Vers. 1-35.

- 1 Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every
- 2 one unto his city; Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah. The number of the
- 3 men of the people of Israel: The children of Parosh, two thousand a hundred
- 4 seventy and two. The children of Shephatiah, three hundred seventy and two.
- 5, 6 The children of Arah, seven hundred seventy and five. The children of Pahath-
- moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.
- 7, 8 The children of Elam, a thousand two hundred fifty and four. The children of
- 9 Zattu, nine hundred forty and five. The children of Zaccai, seven hundred and
- 10, 11 threescore. The children of Bani, six hundred forty and two. The children
- 12 of Bebai, six hundred twenty and three. The children of Azgad, a thousand two
- 13 hundred twenty and two. The children of Adonikam, six hundred sixty and six.

14, 15 The children of Bigvai, two thousand fifty and six. The children of Adin, four hundred fifty and four. The children of Ater of Hezekiah, ninety and eight. 17, 18 The children of Bezai, three hundred twenty and three. The children of Jorah, a hundred and twelve. The children of Hashum, two hundred twenty and 20, 21 three. The children of Gibbar, ninety and five. The children of Beth-lehem, 22, 23 a hundred twenty and three. The men of Netophah, fifty and six. The men 24 of Anathoth, a hundred twenty and eight. The children of Azmaveth, forty and 25 two. The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and 26 forty and three. The children of Ramah and Gaba, six hundred twenty and one. 27, 28 The men of Michmas, a hundred twenty and two. The men of Beth-el and 29, 30 Ai, two hundred twenty and three. The children of Nebo, fifty and two. The 31 children of Magbish, a hundred fifty and six. The children of the other Elam, a 32 thousand two hundred fifty and four. The children of Harim, three hundred and 33 twenty. The children of Lod, Hadid, and Ono, seven hundred twenty and five. 34, 35 The children of Jericho, three hundred forty and five. The children of Senaah, three thousand and six hundred and thirty.

\* II. *The catalogue of the Priests, Levites, and Servants of the Temple.* Vers. 36-58.

36 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy 37, 38 and three. The children of Immer, a thousand fifty and two. The children 39 of Pashur, a thousand two hundred forty and seven. The children of Harim, a 40 thousand and seventeen. The Levites: the children of Jeshua and Kadmiel, of 41 the children of Hodaviah, seventy and four. The singers: the children of Asaph, 42 a hundred twenty and eight. The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children 43 of Hatita, the children of Shobai, in all a hundred thirty and nine. The Nethinim: 44 the children of Ziha, the children of Hasupha, the children of Tabbaoth, The children 45 of Keros, the children of Siaha, the children of Padon, The children of Lebanah, 46 the children of Hagabah, the children of Akkub, The children of Hagab, the 47 children of Shalmai, the children of Hanan, The children of Giddel, the children 48 of Gahar, the children of Reaiah, The children of Rezin, the children of Nekoda, 49 the children of Gazzam, The children of Uzza, the children of Paseah, the chil- 50 dren of Besai, The children of Asnah, the children of Mehunim, the children of 51 Nephusim, The children of Bakbuk, the children of Hakupha, the children of Har- 52 hur, The children of Bazluth, the children of Mehida, the children of Harsha, 53, 54 The children of Barkos, the children of Sisera, the children of Thamah, The 55 children of Neziah, the children of Hatipha. The children of Solomon's servants: 56 the children of Sotai, the children of Sophereth, the children of Peruda, The chil- 57 dren of Jaalah, the children of Darkon, the children of Giddel, The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the chil- 58 dren of Ami. All the Nethinim, and the children of Solomon's servants, were three hundred ninety and two.

III. *The members of the People and the Priests without Genealogy.* Vers. 59-64.

59 And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan, and Immer: but they could not shew their father's house, and their seed, whether 60 they were of Israel: The children of Delaiah, the children of Tobiah, the children 61 of Nekoda, six hundred fifty and two. And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife 62 of the daughters of Barzillai the Gileadite, and was called after their name: These sought their register among those that were reckoned by genealogy, but they were 63 not found: therefore were they, as polluted, put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

IV. *Sum total of those who returned, their Servants and Beasts of Burden.* Vers. 64-67.

64 The whole congregation together was forty and two thousand three hundred and 65 threescore, Besides their servants and their maids, of whom there were seven thou-



sand three hundred thirty and seven: and *there were* among them two hundred singing men and singing women. Their horses *were* seven hundred thirty and six; 66 their mules, two hundred forty and five; Their camels, four hundred thirty and 67 five; *their asses*, six thousand seven hundred and twenty.

V. Contributions for the Building of the Temple, and Closing Remarks. Vers. 68-70.

68 And *some* of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God to set it up in his place: 69 They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' 70 garments. So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinim, dwelt in their cities, and all Israel in their cities.

EXEGETICAL AND CRITICAL.

The same catalogue as that here given is likewise found in Neh. vii. 6-73. The two texts differ, to some extent, in the names, and especially in numbers. This is not so remarkable, considering the long list; at the bottom these differences are insignificant enough. This is clear from the notes made in connection with the translation. We have passed over some very trifling deviations, which are manifestly to be regarded as due to oversight of the copyist. The peculiarities of Esdras are scarcely anywhere of such a character that we can find in them an evidence of the original reading. This catalogue of the constituents of the new community may be placed in parallelism with that of the constituents of the ancient community, Num. i. 5 sq.

Verses 1 and 2 give the individual members connected with the names of their heads.—And these are the children of the province, *etc.* מְדִינָה, from מִן, properly, judicial or official district, is here the province given in charge to the judge or governor of Jerusalem (Neh. xi. 8), just as in chap. v. 8; Neh. i. 2. ["The children of the province are the Israelites who returned to Palestine, as distinct from those who remained in Babylon or Persia" (Rawlinson).—TR.] Instead of the usual form Nebuchadnezzar (with *a* in the last syllable), the Kethib has Nebuchadnezzor (with *o*), a form which, to a certain extent, is nearer to the Chaldee pronunciation of the name. Another approximation is the form Nebuchadrezzar (with *r* in the penult) in Jer. xxi. 2, 7; xxxii. 1; xxxv. 11; xxxix. 11, *etc.*; Ezek. xxvi. 7; xxix. 18 sq.; xxx. 10,—and both approximations are combined in that of Nebuchadrezzor. The name in Chaldee, according to Ménant, *Grammaire Assyrienne*, 1868, p. 827, is *nabu kadurri usur*; according to Schrader, *die Keilschriften*, *etc.*, 8. 285, is *Nabukkadurrisur* and means "*Nebo protect*, or protect the crown." That in Hebrew a *j* is usual in the penult, instead of *r* is connected with the fact that the primitive form of *usur* is *nasar*.—Every

one unto his city. אִישׁ לְעִירֹ—*is* apparently used from the subsequent standpoint of the author of the document. It certainly does not mean, according to the city, which was already theirs from the time of the fathers—for only a small portion of the former southern kingdom was taken possession of by the new community.

Thus many did not return to the cities where their ancestors had dwelt, but to the city which subsequently was their own when this catalogue was prepared (with Bertheau against Keil [Rawlinson]). Comp. v. 70.

Ver. 2. Which came with Zerubbabel.—Whilst זְרֻבָבֶל in ver. 1 is conceived as merely a continuation of אֲשֶׁר בָּא אִשְׁרָה הָאֵלֶּה in ver. 2, a parallel, co-ordinate clause. Hence it again has the preterite. Nehemiah in ver. 1 uses the participle בָּאִים corresponding with the עֹלֵי־אֶרֶץ in ver. 1.—Zerubbabel, now זְרֻבָבֶל, and sometimes זְרֻבָּל is formed not from זָרַע (scattered), as would seem at first sight, but from זָרַע (sowed) and בָּרַל (that is born in Babylon). Comp. also chap. i. 11. Jeshua—יֵשׁוּעַ (later form of יְהוֹשֻׁעַ, comp. Neh. viii. 17) is here the first high-priest of the new community, the son of Jehosadak, the grandson of the high-priest Seraiah, 1 Chron. vi. 14, whom Nebuchadnezzar put to death at Riblah, in the land of Hamath, 2 Kings xxv. 18 sq. Comp. chap. iii. 2, and chap. v. 2. In Hag. i. 2 and 14, and Zech. iii. 1, we find the older form of his name Jehoshua. The other men here named who come into consideration as chiefs are unknown to us. For Nehemiah and Mordecai are not at all to be identified with the later persons who bore these names. Instead of Seraiah, Neh. vii. gives Azariah; but in Neh. x. 2 both names are found alongside of one another as names of families of priests in the time of Nehemiah, so that we may conjecture that both names were then favorites and in frequent use in the families of the priests, and therefore would be easily interchanged. If we count here the name of *Nahamani*, who is named in Neh. vii. 7, but is missing here, we have just twelve heads which, without doubt, refers to a new division of the community into twelve divisions. That the idea at the basis of this catalogue was that the new community represented entire Israel and its twelve tribes, is clear from the title that directly follows—number of the men of the people of Israel—especially however from the twelve sin-offerings in chap. vi. 1. Notwithstanding this fact it may be that the twelve were all from the three tribes to which almost all those that returned belonged, Judah, Benjamin, and Levi. The last words of the verse, "the number of the men of the people of Israel," constitute

the special title of the first section of the catalogue after the analogy of vers. 36, 40, 43 and 55.

Vers. 3-35. The families and households of the people. Many of the names mentioned in vers. 3-19 and ver. 32 meet us again in the register of the times of Ezra and Nehemiah, thus the children Parosh, Pahath-Moab, Adin, Elam, Shephatiah, Joab, Bebai, Azgad, Adonikam, Bigvai, and according to the original reading, the children of Zattu and Bani, in ch. viii., in the catalogue of those returning with Ezra; so likewise men of the sons of Parosh, Elam, Zattu, etc., in ch. x., among these, who had strange wives, and also in Neh. x. 15 sq., "from which we see, a) that of many families only a part returned with Zerubbabel and Jeshua; another part followed under Ezra; b) that heads of the fathers' houses are not mentioned for the sake of their personal names, but for the names of the houses of which they were fathers originating without doubt from more ancient times" (Keil). Since in vers. 30-35 the inhabitants of the other cities are mentioned according to the names of their localities, so probably the most or all which bear the names of their fathers' houses are to be regarded as inhabitants of Jerusalem.

The names in vers. 3-19 are beyond question names of families or households, and those in vers. 20-29 and 32-35 are just as surely names of cities. This order seems, however, to be interrupted by vers. 30-32, in that perhaps Harim, according to ch. x. 21, the other Elam, after the analogy of ver. 7, and perhaps also Magbish, are names of persons, not of places. Yet Ezra x. 21 is not entirely decisive for Harim as the name of a person, since in Neh. x. 15 sq., likewise, names of places, as for example Anathoth, occur in ver. 19 in the middle among names of families. Besides it is possible that the text in vers. 30-32 may have been corrupted; it seems strange that with the other Elam here the same number, 1254, occurs as with the Elam of ver. 8, and that the name Magbish is not found either in Nehemiah or Esdras. In Esdras the other Elam is passed over, and instead of the children of Harim three hundred and twenty, there is (ch. v. 16) in the corresponding place, that is, among the names of families, *בְּבֵי אֶפְרַיִם*, thirty-two. The cities mentioned in vers. 20-35 occur for the most part in other parts of the Old Testament: Gibeon, which, according to Neh. vii. 25, is to be read for Gibbah, already in Josh. ix. 8; Bethlehem in Ruth i. 2; Mic. v. 1; Netopha (apparently in the vicinity of Bethlehem) in 2 Sam. xxiii. 38 sq.; 2 Kings xxv. 23; 1 Chron. ii. 54; Anathoth in Josh. xxi. 18; Jer. i. 1; Kirjath-arim, Chephira and Beeroth as cities of the Gibeonites, Josh. ix. 17; Rama and Geba already in Josh. ix. 25 sq., and then especially in the history of Samuel and Saul; Michmas in 1 Sam. xiii. 25; Isa. x. 28; Bethel and Ai in Josh. vii. 2 and Jericho in Josh. v. 13, etc.; all situated in the vicinity of Jerusalem, and first of all taken possession of by those who returned. On the other hand Azmaveth or Bethazmaveth, Neh. vii. 28, occurs besides only in Neh. xii. 29. Accordingly it was situated apparently in the neighborhood of Geba. It has not yet been discovered. Ritter's conjecture (*Erzk.* xvi. 8. 619) that it is El-Hizme in the vicinity of Anata has

nothing in its favor. Nebo, which has nothing to do with the mountain of this name, Num. xxxii. 82, has been identified with Nob, or Nobe, 1 Sam. xxi. 2, whose situation would certainly suit, especially as in Neh. xi. 31 sq., among many other places named here Nob, but not Nebo, is mentioned. Besides the sons of Nebo occur again in Ezra x. 43. Bertheau thinks of Nuba or Beit-Nuba (Robinson, *New Biblical Researches*, III, page 144). Lod is Lydda, where Peter healed the paralytic (Acts ix. 32 sq.), at present Ludd, comp. 1 Chron. viii. 12. Ono, which occurs again in Neh. xi. 35 and 1 Chron. viii. 12, must have been situated in the vicinity of Lydda. There also we must seek Hadid, now El Haditheh (Robinson, *B. R.*, p. 148), according to 1 Macc. xii. 38; xiii. 13. Senaah was regarded by the more ancient interpreters as *Σενὰ νῦν Μαγδαλενὰ*, which, according to Jerome, was situated as *terminus Judæ in septimo lapide Jerichus contra septentrionalem plagam* (*Onom. ed. Lars. et Parth.*, p. 832), and which is hardly to be identified, as Robinson (*B. R.* III. p. 295), with Mejdol, which is too far distant, four German miles north of Jericho, situated on a lofty mountain-top. At the building of the walls of the city, Neh. iii., there are mentioned besides the men of Jericho, Senaah and Gibeon, inhabitants also of Tekoah, Zanoah, Bethhacerem, Mizpah, Bethsur and Keilah, and a still greater number of cities occurs in Neh. xi. 25-35. From this it is clear that gradually the cities of Judah and Benjamin were taken possession of, and more and more of them inhabited.

Vers. 36-39. The priest-classes. Of the four names mentioned here three agree with the names of three classes of priests, which were among the twenty-four classes introduced by David, 1 Chron. xxiv. 7 sq.; Jedaiah was the second, Immer the sixteenth, Harim the third class. It is very probable, therefore, that the divisions here are connected with such classes. For additional remarks upon this subject, *vid.* notes upon Neh. xii. 1 sq. The house of Jeshua, however, may very properly refer to the house of the high-priest Jeshua, to which the children of Jedaiah belonged. This view is favored by the fact that among those who returned, in all probability, this family was more numerous represented perhaps by a class of priests belonging to it. It is true the high-priest Jeshua belonged to the line of Eleazar; the class of Jedaiah, on the other hand, it is supposed, we must seek as the second in the line of Ithamar, and yet the order of classes was determined by lot, 1 Chron. xxiv., and it is a very natural supposition, since there is some uncertainty in the passage as to the method of the lot, that the second class was of Eleazar's line. Else Jeshua might also be the name of an ancient head of the family; in 1 Chron. xxiv. 11 it is the name of the ninth class of priests.—The children of Pashur constitute a new class, which does not occur in 1 Chron. xxiv. as a class of priests, and this name does not occur among the nine classes subsequent to the exile, Neh. xii. They occur again, however, in Ezra x. 18-22 among the priests who had married strange wives, alongside of the sons of Jeshua, Immer and Harim.

The name Pashur is besides found even in more ancient times, 1 Chron. ix. 12; Nehem. xi. 12; Jer. xx., xxi.

Vers. 40-58. The Levites, servants of the temple (Nethinim), and servants of Solomon: The Levites fall into three divisions according to their different official duties; the first was the Levites in the narrower sense, the assistants of the priests in the divine worship, the second was the singers, the third the porters, 1 Chron. xxiv. 20-31; xxv. and xxvi. 1-19. The children of Jeshua and Kadmiel are mentioned in ver. 40 as Levites in the narrower sense. The additional clause: of the children of Hodaviah, belongs probably only to the last family, the children of Kadmiel, comp. notes on iii. 9; the name is not found in the lists of Levites in Chronicles.—Of the singers (ver. 41) only the members of the choir of Asaph returned with the first company. Yet in Neh. xi. 17 three classes are mentioned again as in times before the exile.—Of the six classes of porters (ver. 42) three, Shallum, Talmon and Akkub, are mentioned 1 Chron. ix. 17 as those who dwelt in Jerusalem already before the exile. Thirty-five families of the Nethinim are mentioned (vers. 43-54), of the servants of Solomon ten families (vers. 55-57). In Nehemiah the children of Akkub, Hagab and Asnah have fallen out, and some names are written differently, partly through oversight, partly on account of another method of writing them. The most of the families of the Nethinim may have descended from the Gibeonites, Josh. ix. 21-27. The children of Mehunim, however, in ver. 50, belonged, as the plural form of the name shows, to the tribe or people of the Mehunim, and were probably prisoners of war,—perhaps after the victory of the king Uzziash over that people (2 Chron. xxvi. 7) they had been given to the sanctuary as bondsmen. The children of Nephusim might have been prisoners of war from the Ishmaelite tribe of שׁוּשַׁן, Gen. xxv. 16. The children of the servants of Solomon, who are mentioned again in Neh. xi. 8, elsewhere connected with the Nethinim, with whom they are here arranged in the enumeration, were certainly not the descendants of those Amorites, Hethites, etc., whom Solomon, 1 Kings ix. 20 sq.; 2 Chron. viii. 7 sq., had made tributary and bondsmen [Rawlinson], but apparently prisoners of war from tribes that were not Canaanites. The name פְּכָרִית הַצִּיִּים in ver. 57 probably denotes: catcher of gazelles.

Vers. 59, 60. Fellow-countrymen, who could not show their ancestry. They went up from Tel Melah (salt-hill), Tel Harsa (bush or wood-hill), Cherub, Addan and Immer. The last three words are probably not names of persons, they are first mentioned in ver. 60, but still as names of places. Like Tel Harsa, they might likewise be connected without פְּכָרִית. Perhaps they may designate one district, that is, three places situated close to one another in the same district. We have then perhaps three districts for the three families named in ver. 60.—[Rawlinson regards these as villages of Babylonia, at which the Jews here spoken of had been settled. The first and third he regards as

really identified with the Thelmé and Chiripha of Ptolemy.—Tr.]—They could not show their fathers' house, that is, could not prove to which of the fathers' houses of Israel their forefathers, after whom they were called. Delaiah, Tobiah and Nekoda, belonged.—And their seed, that is, their family-line, whether they were of Israelite origin or not. Clericus properly remarks: *Judaicam religionem dudum sequabantur, quamobrem se Judæos censebant: quamvis non possent genealogicus tabulas ostendere, ex quibus constaret, ex Hebræis oriundos esse.* It is possible that there was a doubt whether the children of Nekoda here mentioned did not belong to the Nethinim family of the same name in ver. 48, and with respect to the other two families, there were similar doubts (Bertheau). Since we do not find any of these names again in the enumeration of the heads of the people and fathers' houses in Neh. x. 15-28, or in the list of Ezra x. 25-48, it seems that although they were not expelled, yet the right of citizenship was withheld from them.

Vers. 61-63. Priests who could not show that they belonged to the priesthood, the children of Habaiah, Hakkoz and Barzillai. Whether these children of Hakkoz claimed to belong to the seventh class of priests of the same name, 1 Chron. xxiv. 10, is uncertain. The name occurs also elsewhere, comp. Neh. iii. 4.—The children of Barzillai were descended from a priest who properly bore another name, but who married a daughter of the Gileadite Barsillai, well-known in the history of David (2 Sam. xvii. 27; xix. 32-39; 1 Kings ii. 7). It is conjectured that she was an heiress (Num. xxxvi.), and to obtain possession of her inheritance, he assumed her name. Comp. Num. xxvii. 4. The name Barzillai and membership in a family of Gilead might have subsequently rendered the priestly origin of his posterity doubtful, although they would by no means have lost the right of the priesthood, if they could have proved in any way their priestly origin. The suffix with שָׁם must be referred back to בָּנֵי. For the masc. form for the fem., comp. Gesen., § 121, *Anmerk.*

1. Their register in ver. 62 is their סֵפֶר הַיְחָסִים. Neh. vii. 5, their writing of genealogy, their register of their descent; this writing had the title of הַפְּתִיחִים, those registered as to genealogy; for this word is in apposition with כְּתָבָם, and מִצָּאָה refers back to this plural, for which in Neh. vii. 64 the sing., מִצָּאָה, referring back to כְּתָבָם, is found, as we say in Germany, not to be able to find their forefathers, instead of the register of their forefathers.—They were as polluted put from the priesthood.—

וְנִאֲלִי is a pregnant term—they were declared polluted, so that they were excluded from the priesthood. The more definite decision respecting them was given according to ver. 63 by the *Tirshatha*, the civil governor of the community, according to Neh. vii. 65, comp. with ver. 70, Zerubbabel, who, Hag. i. 1, 14; ii. 2, 21, is called פָּרֹחַ יְהוָה. In Neh. viii. 9 and x. 2 Nehemiah bears this title, who besides in Neh.

xii. 26 likewise has the title **תִּרְשָׁתָה**, Tirshatha is without doubt the Persian designation of the governor. It is probably not connected with *taras*, fear—the one feared [Rawlinson, who regards it as the Persian *tarasata*, past part. of *tars*=to fear—the feared, a title which well might be given to one in authority. He compares the German *gestrenger Herr* and our title of “Reverend.”—Ta.], or with *tarash*, acer, auster—the severe lord, but is from the Zend *thuoreshtar* (nom. *thuoreshta*)=*praefectus, princeps quem est imperium*, Gesen., *Theo.*, p. 1521; Benfey, *dis Monasimen*, 8. 196. The reason why the name of Zerubbabel is not added, and why he is not mentioned in Neh. vii. 65-70 in connection with this title, is that there is no importance to be ascribed here to the person, but only to the position expressed by the title. It is not strange that the civil governor made this decision with reference to the priesthood, because of the close connection between the civil and religious affairs of the community at Jerusalem. Their prohibition from eating of the most holy things, that is, of those that were consecrated to the Lord, of which none but the priests could partake, and these only of certain prescribed parts in the holy place (comp. Lev. ii. 8), excluded them from participation in those revenues that were immediately connected with priestly occupations, and therefore without doubt likewise from the priestly occupations themselves. The children of Habaiah, *etc.*, were not to come near the most holy things, *e. g.* the altar of burnt-offerings (Ex. xxix. 37; xxx. 10), and especially were not to enter the most holy places (Num. xviii. 10). A portion of the general fees which were offered to the priests was not denied them, since their right to the priesthood was not expressly denied, but left in *suspensio*.—Till there stood up a priest with Urim and Thummim.—**וְיָצֵא** is according to later usage for **וְיָצִי** (comp. Dan. viii. 23; xi. 2, *etc.*). The question arises why the high-priest Jeshua could not have given the desired decision by means of Urim and Thummim, for the use of which we are to compare Ex. xxviii. 30. The reason could hardly have been of such a personal and external character as Ewald, *Gesch. Isr.* IV. 95 conjectures, as if Jeshua was perhaps not the eldest son of his father, and therefore not entirely suited to the high-priesthood. It is probable that in the times subsequent to the exile there was no longer as formerly any more decisions by means of Urim and Thummim. Little importance is to be given to the opinion of Josephus *Arch.* III. 8, 9, that its use had not ceased till two hundred years before his time, since he acts upon the opinion that it had been used for the purpose of predicting victory. The Rabbins reckon this method of divine revelation among the five things which from the beginning were lacking in the second temple. Comp. Buxtorf, *exercit. ad historiam Urim et Thummim*, cap. V., and Vitringa *observatt.*, s. VI., cap. VI., p. 324 sq. We are rather to suppose that they believed that they must wait until such a time when the high-priest would again be able to fulfil his entire calling. The temple must first arise again, and the Lord must declare His

presence again in some special practical and unmistakable manner, without which indeed a revelation through Urim and Thummim was inconceivable.

Vers. 64-67. The sum-total of those that returned, their servants and maid-servants and beasts of burden. The sum of 42,860 is given in our passage in Nehemiah and Esdras, for the whole congregation together (so manifestly here **כָּל־הָקָהָל**, (it is otherwise in chap. iii. 9; vi. 20); a number which is not gained by adding the detailed numbers together, either here or in Neh. or Esdras, for the sum total is much too great for the detailed numbers, which amount to only 29,818 here, in Nehemiah 81,089, in Esdras 80,143. How then did this difference arise? Even Keil is convinced that it is due only to mistakes of copyists. “Any attempt to explain them (the differences) in any other way cannot be justified.” But if this were really so, there would be greater differences between the detailed numbers as they are given here and in Nehemiah; and reckoned together they would, in accordance with one or the other texts, approximately make out the sum total of 42,860. If such essential mistakes as these occurred in copying, then the fact that the result of reckoning together the numbers agrees, at least in the main, and that each text is about the same number behind the sum total of 42,860, could not be possible unless the mistakes were above all in this sum total, which however is inconceivable in connection with the exact agreement which everywhere prevails. It is certainly clear that the sum total was not meant to embrace any others, such as those who returned of the ten tribes (*Seder Olam*, Raschi, Usserius, J. H. Mich., *et al.*) but only the constituent parts contained in the previous verses. But perhaps it was understood of itself according to the fundamental notions and ideas of the time that there were others still belonging to the 2172 sons of Parosh, *etc.*, who properly were not reckoned with them, but who yet united with them in constituting the “entire congregation,” **כָּל־הָקָהָל**, and were given with them in summing it up. It depends upon the idea of **כָּל־הָקָהָל**. Possibly if the number of the children of Parosh, *etc.*, were to be given, only the independent people, especially the heads of families, came into consideration; whilst in the “entire congregation” there were, counted perhaps likewise the larger sons, who had reached the age of discretion, Neh. viii. 2, 3. If in Esdras v. 41 our ver. 64 reads “all of Israel from twelve years old and upwards, besides the servants and maid-servants, were 42,860,” this addition, “from twelve years and upward,” is indeed critically worthless, yet it might rest upon a correct knowledge of ancient customs, although perhaps the age of twelve years corresponds only with latter circumstances. If the servants and maid-servants were reckoned to the **כָּל־הָקָהָל**, whose number is given in ver. 65, they might have been counted in the sum total, although they were not taken into consideration in the detailed numbers.

Ver. 65. Besides their servants and

maids.—אָלֶה, which is properly connected with the subsequent words by the accents, is explained as referring to the following sum, 7337 = besides their servants, *etc.*, who make out the following numbers. The additional clause: **And they had two hundred singing men and women**, can only mean: and they who returned

—for the suffix לָהֶם, certainly refers to those to whom the suffix עֲבָדֵיהֶם, *etc.*, also refers,—had singing men and women, who because they were hired and paid, stood upon the same footing as the servants and maids, and since they were probably not of Israelite origin, did not belong to the congregation. They served, however, doubtless to increase the joy of the feasts, and for singing dirges in connection with sorrowful events, comp. Eccl. ii. 8; 2 Chron. xxxv. 25. At any rate these singing people are to be distinguished from the Levitical singers and musicians who took part in divine worship. J. D. Mich. would change these singing men and women into oxen and cows (as if מִשְׁרָרִים were for שֹׁרִים) since we would rather expect these here, after the domestics, and in connection with the horses, mules, camels, and asses. But it may be that the returning exiles only took with them beasts of burden, or at least chiefly of these, and obtained their cattle rather on their arrival in Canaan. If animals were intended here, we would not have לָהֶם, but the suffix as in the following verse.

Vers. 68-70. Contributions for the building of the temple and closing remarks.—Ver. 68. **And of the heads of the people** = some of them. Comp. יָמִין דָּעִם in ver. 70. Neh. uses instead יִמְנָעֵת, a part, as Dan. i. 2, *etc.* הִתְנַדְּבוּ they freely offered gifts, and indeed for the house of God. Comp. notes upon chap. i. 6. לְהַעֲמִידוֹ, = in order to erect it, rebuild it—לְהִקְיָמוֹ, comp. ver. 68.

Ver. 69. **They gave to the treasure of the work**, that is, into the treasure that was collected for the work of the temple 61,000 darics of gold, (דָּרְכִמִּין here and Neh. vii. 70 sq., for which אֲדָרְכִין, with א, prosthetic. 1 Chron. xxix. 7, and Ezra viii. 27, the Greek *δαρεῖκός*, a Persian gold coin worth twenty-two German marks, [shillings, English] or seven and a half German thalers [five and a half American dollars], comp. 1 Chron. xxix. 7) = 457,500 German thalers, and 5,000 pounds of silver (above 200,000 German thalers) and 100 priests' garments. It seems that our author has here abbreviated the list that was before him, and given the figures in round numbers. We recognize here, as Bertheau properly points out, expressions peculiar to the author: "house of Jehovah, which is in Jerusalem," comp. chapter i. 4; iii. 8; הִתְנַדְּבוּ, comp. chapter i. 6; iii. 5; 1 Chron. xxix. 5, 6; לְהַעֲמִידוֹ, comp. 1 Chron. xvi. 16; 2 Chron. ix. 8; Ezra ix. 9; בְּכָרְדָם, comp. 1 Chron. xxix. 2; "they gave into the treasure," comp. 1 Chron. xxix. 8, *etc.* In Nehemiah the text

of the document has been more faithfully retained.—In accordance with this some of the heads of fathers' houses contributed to the work, *viz.*, the Tirshatha (who comes into consideration as the first of these heads, and is mentioned by himself, with his contribution, which was probably especially large) gave to the treasure 1000 darics of gold, 50 sacrificial bowls, and 30 priests' garments, and 500, probably pounds, of silver). It cannot mean 530 priests' garments, for then the hundreds should stand first. Perhaps the things numbered have fallen away before the 500, in all, probably, וְכִכָּר מָנִים. Some (*viz.*, others besides the Tirshatha) heads of fathers' houses gave 20,000 darics of gold, 2200 pounds of silver, and the rest of the people gave 20,000 darics of silver, 2000 pounds of silver, and 67 priests' garments. Accordingly the sum total amounted to 41,000 darics of gold, 4700 pounds of silver, 97 priests' garments, and 50 sacrificial bowls. An important difference between these statements and our text of the book of Ezra is found in 41,000 darics, for which Ezra has 61,000. Since this cannot be balanced by the 50 sacrificial bowls, which are passed over in our text, the 61,000 must be ascribed to a copyist's error.

Ver. 70. Here, in the closing remarks, the hand of our author may be recognized. The original text read somewhat thus: **And the priests and Levites and some of the people and entire Israel dwelt in their cities.**—But the author would in his own way specify the persons who took part in the divine worship, and adds therefore after those of the people, **the singers and door-keepers and temple servants**, and in connection therewith perhaps also that which directly followed the former, **in their cities**, which is missing in Nehemiah. In Nehemiah this statement is improved in this way, that he lets the Levitical singers and porters follow immediately after the Levites, and indeed the porters first, notwithstanding their office was less honorable than that of the singers, because he is not concerned with the dignity of their office, but with their membership among the Levites. It is true he had the disadvantage of being obliged to separate the Nethinim, whom he could not very well place "before those of the people," by יָמִין דָּעִם from the porters and singers. יָמִין דָּעִם at any rate does not mean "some," "many of the people;" the meaning cannot be that at first only some of them took possession of their cities, against which is the concluding statement "and all Israel were in their cities,"\* but the others of the people, besides the priests and Levites. Respecting the **in their cities**, comp. remarks on ver. 1. Our author in a similar manner, as in the closing verse of the first chapter, passes over many things that would have seemed worthy of mention under other circumstances, as in what condition they found the cities, where they settled, whether they contended with the inhabitants of the land for them, how they accomplished their organization and the like. The reason is the same as that adduced in our notes upon chap. i. 11.

\* ["All Israel" is interpreted by Rawlinson as referring to representatives of the ten tribes.—T.A.]

## THOUGHTS UPON THE HISTORY OF REDEMPTION.

Ver. 2. Since the people formed the new congregation no longer as a nation, or according to their external membership in the nation,—since all depended upon the free choice of particular families,—there is no longer any mention of the ancient distinction of tribes which was based on merely natural laws. But the congregation, notwithstanding, again has its heads, and indeed again exactly twelve, as the people in the times before the exile had had twelve elders of tribes. Doubtless they needed them still just as much, if not even still more, since indeed the Persian king and his officers did not occupy themselves so immediately, and in so many ways, in their affairs as the previous royal government had done. The restoration of the temple and its worship was imposed directly and pre-eminently upon them, and they certainly had pre-eminently to take care that the law of God should prevail as thoroughly as possible in the life of the congregation. Hence there is sufficient reason that they should be placed foremost here just as the twelve elders of tribes had been in the time of Moses, Num. i. 15, 16. There must always be office-holders, ranks, and a corresponding subordination in the congregation of God, as surely as it ever needs guidance and training. And if the officials are no longer given by natural rank, or appointed by the state, if the relation to them is thus a more tender one, then they ought to meet them as those who have been freely chosen to positions of trust, with all the more respect, yea, reverence.

Vers. 38-39. The priests were disproportionately numerous in the new congregation. They made up about the seventh part of the whole. If in consequence of this they were obliged to be all the more discreet to maintain themselves, since the offerings falling to them hardly sufficed for their support,—if therefore it could not be permitted them to acquire land for themselves, work them, or to learn trades and practice them, then it was without doubt the very reverse of what they ought to have done, when they, in consequence of this, became conformed to the world and helped to favor the mingling with heathenism, as we observe to be the case even in the high priestly family itself. Comp. chap. x. 18. They ought, owing to their great numbers, to have offered to the congregation all the greater support against the worship of idols and apostasy from the law, and at any rate they should have been a living, practical reminder of their most appropriate and highest tasks. They should have more and more impressed upon the entire congregation a priestly, spiritual character. The universal priesthood, which the worldly Christians claim, in a false sense, should be imparted more and more decidedly to the true congregation in the true sense.

Vers. 64-67. The new congregation must have appeared to themselves extraordinarily small and weak, when they compared themselves with the first beginnings in the time of Moses, when the men of war were about 600,000. (Comp. Numb. i. 46 and xxvi. 51.) It was all the more incumbent upon them to maintain themselves as

far as possible in unity with those who remained behind in exile, and cultivate the bond of communion with them, accordingly widen their views, and keep themselves from narrow-heartedness,—or, if their relation to them proved again to be only a loose one, to consider themselves as a mere remnant, that had been preserved from the divine judgment by grace, accordingly to let themselves be reminded by their weakness of the divine holiness as well as compassion. The weaker they were in themselves, the more were they prompted, at all events, to seek their strength in the Lord, and expect their help from Him. Moreover we may conclude from their small numbers that it is not the great multitude to which the development of the church leads; rather those by whom God's thoughts of redemption are to realize themselves chiefly and most immediately, constitute naturally only a small minority. Besides, we may conclude from vers. 65-67 that among those who returned there were likewise men who were quite wealthy, that therefore the idea is not at all correct that only those had sought out Jerusalem again who had nothing to lose in Chaldea (*Talm. bab. tract. Kidduschim*). Without doubt God was able already in the Old Testament times to awaken a living zeal for His cause, not only among the poorer, but also, at the least, of making here and there also the rich, with their possessions, serviceable to His cause.

Vers. 68-69. By offering gold and the other gifts which had reference to the restoration of worship, the new congregation showed their earnest desire to really become what was incumbent upon them to be. Christianity should never fall behind them; but although its task is mainly the internal and spiritual offerings, they should be ready to prove the truth of their spirituality, where it is necessary, by external offerings likewise.

## HOMILETICAL AND PRACTICAL.

Vers. 1, 2. Take care that thou and thy house above all belong to those who constitute the congregation of the Lord. Only they are named and numbered in the book of life.

Vers. 68, 69. Let not thy house, but God's house, be thy chief care. With reference to the statements respecting the riches of the returned exiles in ver. 65 sq. BRENTIUS appropriately remarks: *Ejecti erant Judæi e Hierusalem propter scelera sua. Nihilominus fovit eos inter gentes et locupletavit eos. Unde Jeremias vigesimo nono dicitur: Ego scio cogitationes, quas cogito super vos, cogitationes pacis et non afflictionis, ut dem vobis finem.* With the same appropriateness STARKER: "The Lord killeth and maketh alive, leadeth into Sheol and again out of it, 1 Sam. ii. 6. Let no one, therefore, utterly lose courage in enduring crosses, suffering, poverty and misery, persecution and imprisonment. God extends His church amidst crosses and persecutions all the more, and causes it to bloom as a palm-tree, Psalm xcii. 13; Matth. xvi. 18; Acts xi. 19-21." Upon ver. 68: "Whatever we give to the glory of God, we should give willingly, for God loveth a cheerful giver." Upon ver. 70: "My God, if Thou wilt redeem me some day out of this body

in the world, then remove me likewise to the eternal and true fatherland and Canaan, the right to which our first parents lost by their disobedience for themselves and all men, but which Christ has regained for us." [SCOTT: Our gracious Lord will carry us through those undertakings which are entered on according to His will with an aim to His glory, and in dependence on His assistance; and then we shall be made superior to all difficulties, hardships and dangers.—HENRY: 'Tis an honor to belong to God's house, though in the meanest office there.—Let none complain of the necessary expenses of their religion, but believe that when they come to balance the account, they will find it *quit cost*.—TR.]

## SECOND SECTION.

### The First Effort.

#### CHAPS. III. IV.

#### A.—THE RE-ESTABLISHMENT OF THE ALTAR AND THE PREPARATION FOR BUILDING THE TEMPLE.

##### CHAP. III. 1-18.

##### I. *Building of the Altar, Feast of Tabernacles, and anxiety for the Building of the Temple.* Vers. 1-7.

- 1 AND when the seventh month was come, and the children of Israel were in the
- 2 cities, the people gathered themselves together as one man to Jerusalem. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as *it is* written in the law of Moses the man of God.
- 3 And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, *even*
- 4 burnt offerings morning and evening. They kept also the feast of tabernacles, as *it is* written, and offered the daily burnt offerings by number, according to the cus-
- 5 tom, as the duty of every day required; And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.
- 6 From the first day of the seventh month began they to offer burnt offerings unto the
- 7 LORD. But the foundation of the temple of the LORD was not yet laid. They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

##### II. *Laying of the Corner-stone of the New Temple.* Vers. 8-18.

- 8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the
- 9 LORD. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the
- 10 sons of Henadad, with their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise
- 11 the LORD, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the LORD; because *he is* good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the

- 12 LORD was laid. But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:
- 13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

EXEGETICAL AND CRITICAL.

The history itself now follows the historical foundations. The most prominent and interesting feature of the narrative is the readiness and zeal of the new congregation, with reference to the temple and its worship, the re-establishment of which was their proper work, and indeed first of all in vers. 1-3 in the building of the altar.

Ver. 1. **And when the seventh month was come.**—The author calls attention to the zeal of all, without exception; especially also of those dwelling outside of Jerusalem. He means, of course, the seventh month of the same year in which the returning exiles arrived in Jerusalem, else he would have been obliged to define it more closely. Besides, it is clear from ver. 8, that the following year was the second after their arrival. The seventh month was properly the festival month, and accordingly the time in which it must be shown how zealous the new congregation was with reference to the service of God. The new year's day, the atonement day and feast of tabernacles fell on this month.—**And the children of Israel were in the cities.**—This clause is meant to indicate that they had already attained a certain degree of rest, but at the same time they had obtained a possession and a labor therein, which might have readily detained them; at any rate that they were again obliged to leave their own affairs and assemble together,—this, however, merely for the purpose of at once uniting in showing that they would not now allow themselves to be detained by anything from the celebration of the feasts of the law. It is clear from verse 6 that they did not wait until the feast of tabernacles, the 15th of the month, as it was prescribed in the law, but already on the day of the new moon came together, yea, in part already some days earlier, so that the building of the altar, which was for the first time undertaken on their coming together, might be ready for the day of the new moon.—**The people gathered themselves together as one man.**—This primarily means “as if inspired by one will,” thus, “with one spirit” (Keil) *ὁμοθυμαδόν*, 1 Esdras v. 46, thence also as much as to say “entirely” (Berth.). For the verbal repetition of this verse in Neh. vii. 73, and chap. viii. 1, where an entirely different event was thereby to be introduced, and for the additional clause, which Esdras improperly has appended here, after Neh. viii. 1, see note on Neh. viii. 1.

Ver. 2. **Jeshua, etc., stood up and built the altar, etc.**—This clause indicates the zeal of the heads of the congregation at Jerusalem, which very well corresponded with that of the people as a whole, but which yet has something striking in it, if as is the most natural interpretation, the future, with 1 consec., expresses chronological sequence. We are to suppose that they had not

first caused the people to come together, but already before had gone to work in building the altar.

Ver. 3. This verse more closely defines the previous one, and in its first half is designed for an explanation of the hesitation of Jeshua and the rest, in its second half for an explanation of what was meant by offering offerings according to the law.—**And they set the altar upon his base—that is, on the foundation that was present long before for it.** The sense of *על ככונהו* is without doubt essentially the same as *על ככונהו* in chap. ii. 68. The *geri* of the punctators has the more usual plural of the masculine form, which occurs also in Ps. civ. 5; the plural, however, is unsuitable here, because there can be no reference to different foundations, and still less to different pedestals for the altar. Comp. *ככונהו*, Zech. v. 11. It is manifest that there is here an indication that they made their work as easy as possible, and sought to finish it as soon as they could. For if it was also natural that they should re-erect the temple on its old foundations, partly because the place could not be arbitrarily changed, partly because the difficult substructures might still, without doubt, be very well made use of, yet with the altar it might easily have been entirely different. Under favorable circumstances they might have been obliged to re-establish it on an entirely new foundation, since the old foundation, probably, was no longer intact. Hence the explanatory clause is added: why they had not previously gone to work:—**For (they did it) because fear was upon them, because of the people of those countries; properly fear or terror, which was on them.** The *א* here expresses the condition in which they were (comp. Ewald, § 217 f, and § 299 b); or more accurately, it states under what circumstances the action proceeded. At any rate it can also be explained with Ewald, § 295 f:

in anxiety it was incumbent upon them (*עליהם*) namely, to build. The conjecture of Ewald (*Gesch.* IV., S. 181), that the suffix of *עליהם* refers to the people of the lands and the reference is to their coming together to Israel in a friendly spirit, in accordance with Esdras v. 49, is entirely inadmissible. Accordingly they had not ventured to undertake anything greater or more public, because they feared the hostility of the surrounding nations, so long as the congregation was not assembled in greater numbers, and they had even now to fear hostile interruption in a greater undertaking. The explanation of J. H. Mich. and Keil: They re-established altar and worship in order to secure for themselves the divine protection against the peoples, of whom they were afraid, not only requires us to supply too much, but also is opposed by the fact that



we should expect, if this view were correct, that they already previously would have gone to work upon the erection of the altar, and have offered sacrifices, especially those of the daily sacrifice. The peoples are certainly the neighboring peoples, comp. chap. ix. 1; x. 2.—**And offered thereon burnt offerings, etc.**—They sought to act in accordance with the law before all in offering the daily sacrifices. The sing. *וְיָקֵל* is to be referred to the one upon whom the offering of the sacrifice was chiefly incumbent, the priest in service at the time,—it is the indefinite subject. Perhaps however the plural of the *qeri* is more appropriate. The burnt offerings for the morning and evening are those belonging to every morning and evening. Those on the weekly Sabbath and feast days were required to be offered in various numbers. Comp. Ex. xxix. 38 sq.; Numb. xxviii. 3 sq. The prominence given to the burnt offering alone is to be explained from the fact that these chiefly came into consideration, since the daily sacrifices, as well as those of the feasts, were chiefly burnt offerings, as then the burnt offering was regarded in general as the principal sacrifice. But at any rate they were entirely appropriate, in as much as they were the sacrifices of homage, through which the congregation might best express what they now above all had to confess, that they had Jehovah for their Lord, and prayed to Him as such.

In vers. 4, 5 the congregation attests its sacred zeal by the celebration of the feast of tabernacles, and by other ceremonies of worship. The burnt offering of the "day by day," or "every day" is that prescribed for the various days of the feast of tabernacles. *בְּמִסְפָּר* = numbered, *pro numero in singulos dies definito* (J. H. Mich.), comp. 1 Chron. ix. 28; xxiii. 31; Ezra viii. 34. *בְּמִשְׁפָּט* = according to law; in Num. xxix. 18, 21, 24, 27, 30, 33, to which passages there is a reference here, it is somewhat more definite, in *their* number, according to the law *בְּמִסְפָּרם בְּמִשְׁפָּטם*.

*וְיָקֵל יוֹם בְּיוֹם* is in apposition = the matter of the day in its day, *opus dies in die suo* (Vulg. and J. H. Michaelis), comp. Nehem. xi. 23. Bertheau explains this expression as in accordance with *יוֹם בְּיוֹם* (vi. 9) as the duty to be done day by day, but this is opposed by the fact that *יוֹם בְּיוֹם* has the suffix. Compare for these prescribed sacrifices Num. xxviii. and xxix., in accordance with which there must be offered on the first day of the feast of tabernacles thirteen bullocks, on the second day twelve, and so on.

Ver. 5. **And afterward (they offered) the daily burnt offering.**—Here we must supply the verb, they offered. Since according to ver. 6 they began to offer burnt offerings on the first day of the seventh month, the meaning cannot be that they did not begin with the daily burnt offerings until after the feast of tabernacles (against Berth.), as if on the first day they had merely offered the offerings of the new moon, and on the feast of tabernacles the offerings of the feast; but had not yet on the ordinary days offered the daily sacrifices. That is inconceivable, or at least highly improbable. Moreover, the words do not imply that until the feast of tabernacles

only the chief offerings had been offered, but not the offerings of the new moon, and as little the offerings of the atonement day (against Keil). Rather it is merely said, that after the sacrifices of the feast of tabernacles the usual order of offerings was again continued, which included the daily offerings, and then also those of the new moon and other feasts.—**And of the new moons, etc.**—And of every one that willingly offered a free-will offering unto the Lord.—These words refer to all the other free-will offerings brought by the people which were offered, especially on the feast-days (comp. Deut. xvi. 2, 10, 16, 17), but also on other occasions. Moreover, among these offerings the sin offering is certainly included, as it belonged to the new moons, etc., and was necessarily attached to the burnt offerings (comp. Num. xxviii. 15 sq.).

We are to supply to *וְיָקֵל* first of all *עֹלָה*,

instead of *עֹלָה חֲמִידָה*. Even the *נִדְבָה* might also be a burnt offering, Lev. xxii. 13, and especially Ex. xlv. 12; it only depended upon the form of the offering, namely, whether the gift was entirely consecrated to the Lord, or a festival meal was taken from it for the offerer and his family. Perhaps, however, we are to think finally of the offerings in general, instead of the burnt offering, also of the bloody offering, of which the *נִדְבָה* was usually a subordinate class (Lev. vii. 16).

Vers. 6, 7. Here begins the anxiety for the building of the temple. From the first day of the seventh month on, they did not lack in zeal in offering burnt offerings, although the foundation of the temple had not yet been laid,—this for an introduction. They now, however, did their best (ver. 7) henceforth towards laying the foundation of the temple. They gave money to the *הַזִּנְכִּים*, who hewed stones, or even cut timber, and to the *הַרְשָׁטִים*, who prepared the stones and the timber, accordingly the workmen, without doubt, from the contributions mentioned in ii. 68 sq. To the Sidonians and Tyrians, however, who are always referred to in connection with the products of Canaan, they gave in return for their cedar wood, food and drink, that is, grain, wine, and oil, just as Solomon also had paid them with the produce of the earth, 1 Kings v. 21-25; 2 Chron. ii. 10-15. Accordingly they had already found or cultivated something in the land which they practically had taken possession of in the spring, from which they had been able to secure a harvest.—To bring cedar trees from Lebanon to the sea of Joppa = to Joppa on the sea, as 1 Kings v. 23 and 2 Chron. ii. 15. Bertheau understands by it not exactly Joppa itself, but merely the vicinity, but there certainly was nothing in the way of their landing at Joppa itself. The sand drifts which now render it impossible for ships to approach nearer the coast than half an hour's sail, and the earthquake that seems to have occurred, were probably then not in the way, and by no means hindered the landing from rafts. At other points of that coast the difficulties would have been still greater.—According to the grant, etc. The permission

given them by Cyrus, which to a certain extent rendered the work obligatory to them, was the general permission to build the temple; *implicit* it involved also special permission to put themselves in connection with the Phœnicians for the accomplishment of this purpose. **יְהוֹשֻׁעַ** is an *ἀν.* **ἀν.**, whose meaning is derived from the Aramaic and Rabbinical **יְהוֹשֻׁעַ**, **יְהוֹשֻׁעַ**, *facultatem habere*, and **יְהוֹשֻׁעַ**, *facultas*.

Vers. 8-13. The sacred zeal of the congregation showed itself above all at the laying of the foundation of the temple. In the next year the preparation previously necessary had been so far completed, that now they could think of the building itself. When Theophilus (*ad. Antol.*, Lib. III.), according to Berosus, designates this second year after the return as the second year of Cyrus, it is perhaps only in consequence of a sort of carelessness. Cyrus had, it is true, given the permission to return already in his first year, but before the return itself could have taken place the necessary consultations and preparations required a considerable time, during which Cyrus' second year already approached. After that they had first allowed the passover feast to pass by, and perhaps also already the grain harvest had been quite well advanced; they proceeded in the second month to lay the foundation.—Zerubbabel, Jeshua, and the remnant of their brethren. By these we must understand the entire congregation, at least so far as they were settled in Jerusalem; the remnant of their brethren are brethren in the wider sense, who are immediately more closely defined on the one side as priests and Levites, who at once follow after the high-priest Jeshua, and on the other side all who had come out of the captivity to Jerusalem, having joined Zerubbabel. Accordingly the entire congregation, as well in their leaders as in their multitude, took part in the work.—Began and appointed the Levites, who were twenty years old and upward. This might mean, they began to appoint, according to Gesen., § 142, 8 a. But according to the context the sense is: they began the building of the temple, in that they appointed the Levites. **וַיִּתְּנוּ** is used, especially by our author, in the sense of "appointing to an office." Comp. 1 Chron. xv. 17. *etc.* That they also appointed the Levites at the age of twenty years with the rest, was in accordance with the rule of David, 1 Chron. xxiii. 24 sq., and after the example of Moses (Numb. viii. 24). **וַיִּתְּנוּ**, in the sense of "direct," with **עַל**, is, with the exception of the titles of the Psalms and Hab. iii. 19, peculiar to our author. Gusset improperly asserts, with reference to 1 Chron. xxiii. 4, that **וַיִּתְּנוּ** may also mean "unite with one in a work," but it can only mean to preside over an affair, sometimes also accomplish it.

Ver. 9. The Levites at once gladly did their part in the work entrusted to them by the congregation. The sing. **וַיִּתְּנוּ** is here hardly to be explained from the fact that the verb, when it precedes, is not so strongly bound to the number of the subject. The sense is rather: Jeshua through his sons and brethren stood. **וַיִּתְּנוּ** and

also **וַיִּתְּנוּ** are not merely used without connectives, which would here be unusual, but are in explanatory apposition with Jeshua. The names designating the fathers' houses are the names of ancient, and, for the most part, fathers of the times before the exile, who now existed only in their sons and brethren; that is, as well in their own posterity as also in that of their younger brothers. Comp. notes on ii. 8. Jeshua and also Kadmiel are, according to ii. 40, two such names, comp. also Neh. x. 10, according to which even in the time of Nehemiah, Jeshua and Kadmiel still existed. This view is not opposed by the fact that "and his sons" is connected by conjunction with Kadmiel. We may understand thereby the older men of this family and their sons. Instead of **בְּנֵי יְהוֹנָדָב** we are to read, according to ii. 40, without doubt, **בְּנֵי - הַלְוִיִּת**. Whether this is in apposition with the two families of Jeshua and Kadmiel, or merely refers to the latter, is as doubtful here as in ii. 40. Probably it is the latter (with Keil against Bertheau). That both, however, had a common ancestor, who was not Hodaviah, but Henadad, may be regarded as resulting from the last words of our verse. It is highly improbable that the clause as one (so united and entirely one were they) to set forward the workman in the house of God should be followed by the last words of the verse: the sons of Henadad, their sons and their brethren, the Levites, with the intention of naming still another third additional family; for they would not have been added on here without connection and without any predicate. Probably they are in apposition to both, to Jeshua and Kadmiel, with their sons. The relationship and connection of both would thus be indicated. In favor of this view is the comprehensive conclusion: their sons and brethren, the Levites, which does not suit a third particular class, but only the Levites in question as a whole. This also explains the reason why in chap. ii. 40 Henadad is not mentioned among the returned exiles alongside of Jeshua and Kadmiel. That in Neh. iii. 24 and x. 10 Binnui is at once designated as a son of Henadad, may rest upon the fact that he belonged neither to Jeshua nor to Kadmiel, but to Henadad, constituting a family of his own, which was sufficiently well represented, and hence not especially named. That no force is to be given to Esdras v. 66 (against Bertheau), where the sons of Henadad are adduced as a special class and are placed before the predicate, is sufficiently clear from the fact that there the sons of Judah (Hodaviah) are likewise treated as a special class (*ὁὶ Ἰουδᾶ τοῦ Ἡλιαδοῦδ*). Moreover **עֲשֹׂה** is a rare form, which is peculiar to our author for **עָשָׂה**. Comp. 1 Chron. xxiii. 24, *etc.*

Vers. 10, 11. The laying of the foundation was accomplished with solemnity and festivity. The perf. with the simple copula **וַיִּתְּנוּ** does not in itself carry on the narrative, but serves, as if the subject preceded and the preterite followed, to give the circumstances of the subsequent statement, so that the sense is: And when the builders laid the foundations of the tem-

ple, they appointed the priests, *et c.*—The subjects of **עָמְדוּ** are Zerubbabel and Jeshua and the congregation with them. The *Kal*, the priests stood, which is in *Esdras*, *Sept.*, and *Vulg.*, instead of the *Hiphil*, would not be better (*Bertheau*), unless we should regard this verse as well as the ninth, as carrying on the eighth verse; in other words, if it were parallel with the ninth, which is not the case. Rather it is parallel with the eighth verse, and contains a new appointment, that of the priests and musicians, and then *ver.* 11 parallel with *ver.* 9 narrates the activity of those who had been appointed.—**In their apparel.**—We must supply **בְּיָבִיב** (*Byssus*) with **מִלְבָּשֵׁי**, comp. 2 Chron. v. 12: at any rate, the sense is: clothed with official robes. The following “with trumpets” does depend upon it. The trumpets, which do not properly have music in view, were entrusted to the priests (*Num.* x. 10). The music proper was from the time of David incumbent upon particular families of the Levites, especially that of *Asaph* (1 Chron. xiii. 8; xv. 16, 19). **עַל-יָדֵי** is, according to the appointment, institution, 1 Chron. xxv. 2.

**Ver. 11. And they sang together by course in praising, et c.**—We may take **וַיִּשְׁמְעוּ** in the usual sense: they began with praising, *et c.*; but may likewise, with the older interpreters, as *Clarius* and *J. H. Michaelis*, explain: they responded to one another in responsive songs. Whilst the one choir sang: “Praise the Lord, for He is good,” the other answered: “For His mercy endureth forever.” They were songs of praise, as *Ps.* cvi. and cviii., cxviii. and cxxxvi., that they struck up, comp. 1 Chron. xvi. 84, 41; 2 Chron. v. 13; vii. 8, *et c.* **עַל הַיָּסֵד**, “over the being founded”—on account of the laying of the foundation. Comp. 2 Chron. iii. 8.

**Vers. 12, 13.** It is true that strong expressions of sorrow mingled with the joy, yet both sorrow and joy showed equally well the sacred seal of the congregation in the worship of God. If the exile had begun in the fourth year of *Jehoiakim*, and the temple had not been destroyed till eighteen years later in 588 B. C., there might now very well be old men present,—since only seventy-two years had passed since that beginning of the exile,—who had seen the old temple, and had still a lively remembrance of it. Even *Haggai*, in the second year of *Darius*, when some seventy years (more accurately sixty-six) had passed since the destruction of the temple itself presupposes that one and another had still a remembrance of the old temple. Comp. *Hag.* ii. 8. **בְּיָסֵדוֹ** is attached by the accents to the previous words, as if *יָסֵד* were a noun, which meant founding, then permanence. But this noun nowhere else occurs; besides, **בְּיָסֵדוֹ**, as an infn., seems to be connected with the words that follow thus: **When the foundation of this house was laid before their eyes.**—With this interpretation, it is true, the suffix is pleonastic, but in other passages of this author the suffix anticipates with emphasis the subject following it in apposition, comp. chap.

ix. 1; 2 Chron. xxvi. 14, *et c.*; *Ewald*, § 209 c. [This is a late Hebrew usage, an Aramaism; so also **וַיִּ** without the article and before its noun is emphatic—this same, this very.—*Tr.*]—**Many old people wept with a loud voice.**—Not, as it were, tears of joy, because they could now again see the house of God arise; so also not merely with tears of emotion, because they on this occasion were again vividly reminded of the evils they had passed through. The relative clause: **that had seen the first house** gives the sense very decidedly: they wept tears of sorrow, because they could not conceal from themselves the fact that the new work, in accordance with all the prevailing circumstances, promised but little to attain unto the glory of the old. In favor of this is also *Hag.* ii. 8 and *Zech.* iv. 10. These tears were thus a proof that if only it had been in any way possible, they would gladly have made the new house as glorious as the old. The second clause is then antithetical: **but many shouted aloud for joy**—that is, were in such a joyful condition that they could not but be loud in their expression of joy.

**Ver. 13.** The meaning of the words: **the people could not discern the noise of the shouts of joy from the noise of the weeping of the people**, can only be that both those who rejoiced and those who wept were alike zealous to express their feelings—so much so indeed that the words which were sung could not be understood.—**For the people shouted with a loud shout and the noise was heard afar off.**—**וַתִּשְׁמָעוּ וְתִרְוַעַת הַשִּׁמְחָה** in the first clause, can only mean the cry in general. This confused cry would be to the blame of the new congregation, if the confusion itself had not been the result of sacred enthusiasm for the cause of the Lord.

**לְמַרְחֹק עַל-לְמַרְחֹק** stands for the more simple **לְמַרְחֹק** as in 2 Chron. xxvi. 15.

#### THOUGHTS UPON THE HISTORY OF REDEMPTION.

Our chapter presents a beautiful picture of the sacred enthusiasm of the new congregation for the glory of God, and especially of their commendable zeal for the restoration of the temple. In former times pious kings had provided in this way for the worthy worship of God; but now here for the first time we see the congregation as a whole of their own accord stepping forward in this manner. Such an inspiration of heart had without doubt from the first been rendered possible and brought about by the severe judgment which God had sent upon them, and by the hard oppression connected therewith. It was like the break of a lovely spring day, full of new life, after a storm. It did not by any means secure them a result that must be secured by them, without trials and hinderances; but yet they were finally to have a noble and great success, yea, they gained a great importance for the entire subsequent development of the congregation and of the kingdom of God.

**Vers. 1-8.** That the congregation, as soon as they could be assembled together as such, should

feel above all impelled to build the Lord an altar and offer burnt-offerings, was in accordance with the command which Moses had once given to the people to set up on Ebal, the navel of the land, stones and inscribe thereon the law of the Lord (Deut. xxvii. 1-8), and even so with the other command to proclaim on this mountain the curse for the transgressor, and on Gerizim the blessing for the obedient, Deut. xi. 29-32; xxvii. 9-26. If the ancient congregation had by that act placed the land under the divine commandment, and marked it as under the Lord's jurisdiction, and put it under the obligation to obey Him, so the new congregation consecrated themselves by this worship unto Him, as entirely belonging to Him; they confessed by the burnt-offering in a symbolical manner, that what they have, they have from the Lord, and what they are, they are through Him, that thus they must be entirely devoted to Him. As offerings of homage, the burnt-offerings were better calculated than others to inaugurate the new beginning, the spring, which now broke forth for the congregation after the long night of winter.

Vers. 4. It was because of the season of the year in which the congregation had arrived in Canaan that the first feast which they could again celebrate in accordance with the law was the feast of tabernacles. At the same time, however, we may see therein a special providence of God, which was at once lovely and significant to the congregation. The booths adorned with foliage and fruits had previously represented as well the gracious help in the times of the wilderness as also the gracious blessings of harvest in the present (not the tont-life in the wilderness as such, comp. my *Abh. in der deutschen Zeitschrift*, 1857, and my *Komm. zu V. Mos. XVI.*, and Keil's *Archäol. I.*, S. 412 sqq.); corresponding with this, the booths now gained of themselves a reference, on the one side, to the exhibition of grace during the new prolonged wilderness-time of the exile, which had entered with so much gloom into the midst of the history of Israel; so to speak to the booths of protection and defence which had arisen for the people by the grace of the Lord even in the heathen world, and on the other side to the new regaining of Canaan, which, to a certain extent, was a security and a pledge of all the further blessings in store for them in this land. They expressed the thanks which they owed to the Lord for both of these blessings in an especially lively and internal manner. This feast of tabernacles was a festal and joyous conclusion of all the preservations, consolations and blessings that were behind them, connected with a joyous glance into the future; it was an evidence that a height had been reached upon which finally even the last height might be attained, an indication that some day, after all their struggles and all their labors, a still more glorious feast of tabernacles, the Messianic, the eternal and truly blessed one, would come. Comp. Zech. xiv.

Vers. 6, 7. The celebration of the feast of tabernacles was followed by the preparation for building the temple in an especially appropriate and beautiful manner. If the Lord had provided His congregation with booths of preserva-

tion, of consolation, and of joy, not only now in Canaan, but even also in the times of the wilderness of the exile, how ought they now to have felt impelled from the heart to build Him a tabernacle also, in which His honor might dwell, a tabernacle of God with men, at least with and among His people! The communion with the Lord, which they had already enjoyed, would have been no true one, if it had not been connected with the desire that it should become strengthened and made more intimate, and if this desire had not now engaged in building the temple. That is the great end of all providential guidances, that communion between Himself and men, as it was prepared on His part by His condescension, should become established and enlivened more and more also on the part of men; for the most part naturally through the communion of the heart with Him, but also in order that it might be cherished in the heart, by the establishment, enlargement and completion of the external means and institutions which have been provided by God Himself for the purpose. The blessings and gifts with which He has blessed us should always be employed first and chiefly for this purpose. And how greatly are we shamed in this respect by this weak congregation of returned exiles, who were scarcely able to sow and reap, and who yet had so much left for the building of the temple.

Vers. 7. It was significant also that at this building of the temple again it was not Canaan proper, but the Phœnician Lebanon, that provided the building-material and that corresponding with this heathen workmen and artists also took part in erecting the house of God. It indicates that the rest of the earth also, and corresponding thereto, the rest of mankind, are to render their gifts and capacities, which are more and more to take part in the complete and true worship of the Lord, that the Lord by no means regards them as profane. The rest of the earth and mankind became thereby, to a certain extent, consecrated in advance and designated as one who, if now already in the Old Testament economy, yet still more some day in the fulness of time, would take part in the highest destiny of Israel. Comp. the beautiful remarks of Bähr on 1 Kings v.

Vers. 8, 9. It was not a single head, as once with Solomon, from whom now the building of the temple proceeded; with Zerubbabel and Jeshua, at the same time all the returned exiles equally took part, as it is expressly said. That the entire congregation should take part freely in the highest work of humanity is the great object in view in all the divine providential guidances. Connected with this, however, the congregation gave a Levitical family the charge of conducting the work of building, accordingly in their choice of officers fell in with the regulations made and sanctified by God already long before, and thus certainly took the best action, since indeed in the tribe of Levi the interest in the house of God was still cherished in the most lively manner, and the understanding of what was necessary or appropriate was most surely preserved. That is always the most salutary and beautiful when the free recognition or choice on the part of the congrega-

tion and the arrangements objectively present on the part of God harmoniously combine.

Vers. 12, 13. With respect to the expressions of joy and sorrow at the laying of the foundation of the temple, every step by which we attempt to draw near to our highest end, the confirmation of our communion with God, should become a joyous feast. For the nearer we approach this end, the more there comes into view not only the true reverence of the Lord, but also the fulness of redemption and life, of righteousness, of peace, and of joy, involved therein. The farther off we remain therefrom, the more do unrighteousness, discord and mischief threaten to prevail. In fact nothing is so well calculated to exalt the hearts of the children of God from within outward, to fill them with sacred joy and attune them to festivity, as the coming of the kingdom of God. Ewald properly conjectures that at the time of the laying of the foundation (we must understand the times of the building of the temple and those that immediately followed as included therein), many a grand song resounded afresh, as the 118th Psalm, a song of festivity and sacrifice expressing the feelings of that period with such wonderful depth; and that they soon, as they again made pilgrimages to the ancient seat of true religion and the Davidic sovereignty, as well as the sanctuary itself (so Psalm lxxxvii.), as also on the joyous pilgrim-march, sang a rich abundance of new songs of great power and enchanting inwardness, such as had hardly arisen since the time of David in such streaming fullness and creative life (so Ps. cxx.—cxxxiv.). Comp. Ewald, *Gesch.* IV., 8, 181, 188. In the profound 116th Psalm: "I love the Lord because he hath heard my voice and my supplications," the voice of joy mingled with sorrow, then so general, has found an appropriate and particular expression, which is so beautiful, that the pious king Fred. William IV. of Prussia, in his last severe affliction, chose it for his prayer. In the cxiii. Psalm, however, "Praise, O ye servants of the Lord, praise the name of the Lord—the Lord is high above all nations, and His glory above the heavens," there is combined, in the same characteristic manner, the thought of the lowliness and poverty that they then so reverely felt, and the praise for the exaltation which had now taken place. Especially, however, Psalm cvii. belongs here with its remembrance of all the different afflictions and dangers through which they had passed with God's help and with its constantly recurring refrain: "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men;" and probably also Psalm cvi., with its prayer that the Lord would still further gather them from among the heathen and redeem them from trouble. If we still so often, on our part, have a lack of joy and suffer from depression of spirits, and if even in better hours a pressure remains upon the soul, of which we are at times scarcely clearly conscious, then even this sadness may redound to the glory of God, that is, be a divine sorrow, which has its ground in the fact that we cannot serve God as we would wish, and as would be really worthy of Him. Under such circumstances we should not lack beams of

hope, or rather of promise, that would be able to transfigure them.

#### HOMILETICAL AND PRACTICAL.

Vers. 1–6. The feast of the redeemed: 1) They present their offerings to God; a) for the redemption for which they are thankful to the Lord, and for which they owe all to Him; b) notwithstanding the hostility of the world, which indeed grieves them and hinders them in many ways externally, but cannot hold them back from that which is essential; c) they consecrate themselves by a daily dedication of themselves. 2) They celebrate especially a feast of tabernacles; a) as preserved in the desert of the world and delivered therefrom; b) as richly blessed in the land of the Lord; c) as called to the eternal tabernacles of joy. 3) They advance the building of the house and kingdom of God; a) they consecrate for this purpose their possessions and gifts; b) they seek therefore also to add thereto that which is suitable in the world—all (1, 2 and 3) on the ground of and according to the prescriptions of the word of God.—BRENTIUS: *Nobis quotidie hoc festum celebrandum est, quod tum celebratur, dum docemus et sentimus, nos esse peregrinos in hoc mundo et in tabernaculis corporis nostri brevi durantibus, nostrum politimuma esse in celo.* STARK: How lovely and necessary is brotherly love among the children of God! Especially in the building of the spiritual temple under Christ should there be one heart and one soul, and each one should stand as all and all as one man, Acts ii. 44; iv. 82; Ps. cxxxiii. 2. If we would again properly reform and re-establish the worship of God, God's word must be the law, rule, lamp, and guiding star, Ps. xix. 5; xxxiii. 4; cxix. 105. Although believers have the commandment and promise of God before them, yet the human heart is often so weak that it is easily frightened; but we should here be at the same time blind and dumb, and not look to the present state of affairs, but rely upon God's word alone, Prov. xviii. 10.

Vers. 6–10. How the house (kingdom) of God is built: 1) by the offerings of men; a) by the possessions and gifts of the congregation; b) by appropriating and using that which is useful in the world; c) under the protection of the civil authorities ("according to the permission of Cyrus"). 2) By the activity not only of the heads but also of the other members. The heads have their work to do as leaders, but the rest have freely to co-operate, they have to assist those who according to the divine arrangement have the charge of affairs, encourage them and strengthen them. 3) By the faithfulness of officers to their duties. God has ordained officers for the sake of order. There is not only the office of priests, but also that of their helpers, the teachers, and especially also fathers and mothers.—STARK: God distributes His gifts in many ways; to one He gives talents for one work, to another for another, 1 Cor. xii. 7 sq. The spiritual temple should also be urged on in all ranks of society with all energy, in order that the people may be built up into an holy temple in the Lord, Ex. ii. 22. Preachers and magistrates, instructors also, and parents, thus build a temple when they properly teach and preach, preserve

discipline and honesty, and bring up the youth to piety.

Vers. 11-13. The joy of the congregation of the Lord: 1) *Its ground*—the laying of the foundation of the house of God; God on His part would have a dwelling among men, for this He has accomplished the work of redemption, especially the incarnation, the atonement, and the establishment of the Church; the congregation on their part constitute ever some part of the beginning of the house of God. 2) *Its kind*—it is a festive joy, and expresses itself accordingly in music and songs in praise of the Lord, but is still saddened, because the house of God still continues to lack the true glory. 3) *Its significance*,—its incompleteness of itself, points to its fulfilment.—**STARKE**: Christ is the true foundation and corner-stone of His church (Ps. cxviii. 22; Isa.

xxviii. 16; 1 Cor. iii. 11), in whom we highly rejoice, and on whose account we have to praise God. Experience of previous times often gives an impulse to correct judgment; sometimes however unbelief derives an evil example and support therefrom. The inward joy of the Spirit should suppress all temporal sorrows, so that we should not hear the weeping for the joy.

[**SCOTT**: The greater difficulties and the more formidable enemies we are exposed to, the more we need the friendship and assistance of God.—In this world joys and sorrows will be blended, for it is a mixed state; hereafter there will be a complete separation.—**HENRY**: Let worldly business be postponed to the business of religion and it will prosper the better.—They that do not work themselves may yet do good service by quickening and encouraging those that do work.—**TR.**]

## B.—THE INTERRUPTION AND AN ORIGINAL DOCUMENT RESPECTING THE MACHINATIONS OF THE ENEMIES.

### CHAPTER IV. 1-24.

#### I. *The Interruption of the Building of the Temple.* Vers. 1-5.

1 Now when the adversaries of Judah and Benjamin heard that the children of  
2 the captivity builded the temple unto the LORD God of Israel; Then they came to  
3 Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with  
4 you: for we seek your God, as ye do; and we do sacrifice unto him since the days  
5 of Esar-haddon king of Assur, which brought us up hither. But Zerubbabel, and  
6 Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have  
7 nothing to do with us to build a house unto our God; but we ourselves together  
8 will build unto the LORD God of Israel, as king Cyrus the king of Persia hath com-  
9 manded us. Then the people of the land weakened the hands of the people of Ju-  
10 dah, and troubled them in building, And hired counsellors against them, to frus-  
11 trate their purpose, all the days of Cyrus king of Persia, even until the reign of  
12 Darius king of Persia.

#### II. *An Original Document respecting the Hostile Machinations.* Vers. 6-24.

6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him  
7 an accusation against the inhabitants of Judah and Jerusalem. And in the days  
8 of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions,  
9 unto Artaxerxes king of Persia; and the writing of the letter was written in the  
10 Syrian tongue, and interpreted in the Syrian tongue. Rehum the chancellor and  
11 Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this  
12 sort: Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of  
13 their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Aphar-  
14 sites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the  
15 Elamites, And the rest of the nations whom the great and noble Asnapper brought  
16 over, and set in the cities of Samaria, and the rest that are on this side the river,  
17 and at such a time. This is the copy of the letter that they sent unto him, even  
18 unto Artaxerxes the king; Thy servants the men on this side the river, and at such  
19 a time. Be it known unto the king, that the Jews which came up from thee to us  
20 are come unto Jerusalem, building the rebellious and the bad city, and have set up

13 the walls *thereof*, and joined the foundations. Be it known now unto the king, that  
 if this city be builded, and the walls set up *again*, then will they not pay toll,  
 14 tribute, and custom, and so thou shalt endamage the revenue of the kings. Now  
 because we have maintenance from *the king's* palace, and it was not meet for us to  
 15 see the king's dishonour, therefore have we sent and certified the king; That search  
 may be made in the book of the records of thy fathers: so shalt thou find in the  
 book of the records, and know that this city *is* a rebellious city, and hurtful unto  
 kings and provinces, and that they have moved sedition within the same of old  
 16 time: for which cause was this city destroyed. We certify the king that, if this  
 city be builded *again*, and the walls thereof set up, by this means thou shalt have  
 17 no portion on this side the river. Then sent the king an answer unto Rehum the  
 chancellor, and to Shimshai the scribe, and to the rest of their companions that  
 dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.  
 18, 19 The letter which ye sent unto us hath been plainly read before me. And I  
 commanded, and search hath been made, and it is found that this city of old time  
 hath made insurrection against kings, and that rebellion and sedition have been  
 20 made therein. There have been mighty kings also over Jerusalem, which have  
 ruled over all *countries* beyond the river; and toll, tribute, and custom was paid  
 21 unto them. Give ye now commandment to cause these men to cease, and that this  
 22 city be not builded, until *another* commandment shall be given from me. Take  
 heed now that ye fail not to do this: why should damage grow to the hurt of the  
 23 kings? Now when the copy of king Artaxerxes' letter was read before Rehum,  
 and Shimshai the scribe, and their companions, they went up in haste to Jerusalem  
 24 unto the Jews, and made them to cease by force and power. Then ceased the work  
 of the house of God which is at Jerusalem. So it ceased unto the second year of  
 the reign of Darius king of Persia.

## EXEGETICAL AND CRITICAL.

Vers. 1-5. *The interruption.* Vers. 1-3 first give its occasion. When the enemies of Judah and Benjamin heard of the undertaking in Jerusalem, they wished to unite with them in building. They are called the **adversaries**, not of the children of the captivity, but of Judah and Benjamin, because their opposition and hostility had arisen already in pre-exile times, and indeed against the southern kingdom, which was then most suitably called that of Judah and Benjamin. הַגִּלּוּלִים—children or members of the captivity, is the name given to the returned exiles in chap. vi. 19 sq.; viii. 35; x. 7, 16, etc.;

so also briefly הַגִּלּוּלִים—*s. g.*, chap. i. 11. In order to establish their claim they maintain: **We seek your God as ye (do).** וְרָשׁ with ל or מֵ, also with the simple accusative, is the constant expression for our somewhat colorless expression worship God; properly it is to turn to God with petition or questions, or with desires in general, to apply to Him.—**And sacrifice unto him since the days of Esarhaddon, etc.**—The *Kethib*: “we do not offer” cannot well mean: we do not offer to other gods, for then it would be necessary to mention expressly these other gods. If it were original to the text it might perhaps simply have the sense we did not offer at all, not even to Jehovah, since we well knew that Jehovah would accept offering only at the one legitimate place of worship at Jerusalem. Then it would involve the meaning that they would gladly sacrifice to Jehovah, and on this

very account desired to take part in building the temple at Jerusalem. But this view is opposed by the fact that they then would without doubt have too openly and boldly gone in the face of all truth, since they certainly had very many altars and sacrificed often enough. Moreover the emphatic position of מִיָּמֵינוּ does not accord with this view; besides, in such a case we would expect the perf. וְרָשׁוּ instead of the part. וְרָשׁ.

It is very probable that מֵ here, as in fifteen other passages (comp. *s. g.* Ex. xxi. 8; 1 Sam. ii. 8; 2 Sam. xvi. 18; 2 Kings viii. 10) is for ל, in consequence of a mistake, or of design, in that they would state that their sacrifices did not properly deserve the name of sacrifices, as then ל likewise is found in Qeri, and is read by Esdras (*atru*), by Sept., Syriac, and also indeed by the Vulg., which at least does not have the negative. Since the speakers designate themselves as those whom Esar-haddon had brought into their present abode (comp. Bähr on 2 Kings xiv. 37), we have to identify them beyond question with those colonists referred to in 2 Kings xvii., with the Samaritans so-called, whom the king of Assyria, 2 Kings xvii. 24, had brought up out of Babylon, Cutha, and other eastern countries, into the cities of Samaria. These colonists, when they first settled in Canaan, it is true, did not fear Jehovah; it was not till a considerable later period that they asked for an Israelite priest out of Assyria, in order to be instructed by him in the worship of Jehovah; but the words: since the days when Esar-haddon brought us up, are either a somewhat inexact statement, or are to be explained from their efforts to date their wor-

ship of Jehovah as far back as possible. Knobel (*Zur Geschichte der Samaritaner, Denkschr. d. r. Gesellsch. für Wissensch. und Kunst in Gießen*, I. 1, S. 147 sqq.), on account of these words, improperly holds them for those who had emigrated from Assyria with the Israelite priests. It is clear from our passage that the colonization spoken of in 2 Kings xvii., if it perhaps had already begun under Sargon and Sennacherib, yet chiefly took place under Esar-haddon. With this agree the cuneiform inscriptions, in accordance with which Esar-haddon had despoiled, not expressly, it is true, the land of the ten tribes, but yet Syria and Phœnicia of their ancient inhabitants, and provided them with new ones, comp. Schrader, *l. c.*, upon our passage.\* The occasion of this request of the Samaritans, was the correct recognition of the fact that those who should have the temple at Jerusalem, would be regarded as the leading nation, whilst those who should be excluded from this central point of the worship of the land would appear as less authorized, as intrusive; they likewise no doubt expected, if they were admitted to participation in the building of the temple, as well as to consultation with reference to it, to gain thereby influence in shaping the affairs of the congregation in general. If in addition to this they had also a religious interest in the matter, it was only in order to secure for themselves the favor of the God of the land, whom they recognised as Jehovah, and then therewith also the same possessions and blessings in their new home as the Jews designed for themselves. We cannot regard them as actuated by any higher and purer motive,—for their entire subsequent behaviour, which makes them appear as quite indifferent to religious affairs, and also that which we elsewhere learn of their religion, is opposed to that view. That which is said in 2 Kings xvii. on this subject cannot be understood (as Bähr on that chap.) as stating that they only in part retained their heathen gods, that many had already worshipped Jehovah only, that these latter had worshipped Him, if indeed in the form of a bull, yet, as the only God. There is no distinction between the different classes; for ver. 33 is not, as Bähr translates, “there were also worshippers of Jehovah,”—but it is said of all; they feared Jehovah, and served their own gods, and of all it is then likewise said in ver. 34: “they feared not Jehovah;” they prayed to Jehovah only as one of many, only as a limited being, only as an idol, not as the only true God. It is true the question then arises whether this syncretistic stand-point that in no respect can be regarded as even an approximate worship of Jehovah, that in truth was only ordinary heathenism, was still maintained by

them in the times subsequent to the exile, whether they had not made an advance in religion beyond it. The question is, how the remnant of the ten tribes, who had maintained themselves in their habitations in the midst of the colonists, especially according to Jer. xli. 4 sq.; and 2 Chron. xxxiv. 9, 10 (comp. Bähr on 2 Kings xvii., S. 401, and Nägelbach on Jer. xli. 4 sq.), acted both with reference to these colonists in general, and to the claim here made by them. But if the long prevailing opinion were correct that the Samaritans for the most part consisted of the Israelites who remained in the land at the exile, so that they might be regarded as an actual continuation of the people of the ten tribes, and the heathen elements among them had become more and more conformed to the Israelites, we cannot conceive why they did not maintain already now this their external and internal connection with Israel as well as on later occasions when it suited them so to do. That would have been the strongest reason that could have influenced the Jews to admit their claim. For great and respected predecessors, as Hezekiah, 2 Chron. xxx.; and Josiah, 2 Chron. xxxiv. 56, had expressly occupied themselves in attracting the remnants of Israel to the worship of Jehovah at Jerusalem. At first the remnant may have kept themselves concealed from the new comers and the masters of the land, by contenting themselves with the more distant regions and lurking-places of the mountains. They certainly constituted merely despised and scattered bands, which neither sought nor offered any communication, whom therefore the colonists could not trust. Otherwise they would not have had a priest sent to them from Assyria, when they wished to worship Jehovah as the god of the land, comp. 2 Kings xvii. 2. Very soon, it is true, many of them approached the colonists, and mixed with them by marriage; but instead of exerting any influence in shaping them, they rather subordinated themselves—of themselves having quite a strong inclination to heathenism—to the colonists as the more powerful and more favored on the part of the government and united with them in their manners and customs, and also in their religion, so that they more and more disappeared among them. This is very clear partly from the way in which the Samaritans here speak of themselves, partly from their subsequent actions, in that they in contrast to the Jews still preferred to be the representatives of the royal prerogatives of Persia, and designate themselves after their Assyrian places of origin (comp. ver. 7 sq.), but give not the slightest hint of a connection with the ancient Israelites, or of having been in any way modified by them.\* Therefore it is improbable that they should have been influenced by these latter in making their claim upon the new congregation, as Berth. and after him Keil supposes. If they subsequently more and more decidedly went over to monotheism and the observa-

\* [Also Smith, *the Assyrian Canon*, p. 138, and Rawlinson in  *loco*, who says: “There appear to have been at least three colonizations of Samaria by the Assyrian kings. Sargon, soon after his conquest, replaced the captives whom he had carried off by colonists from Babylonia and from Hamath (2 Kings xvii. 24). Later in his reign he added to these first settlers an Arabian element (*Ancient Monarchies*, II., p. 415). Some thirty or forty years afterwards, Esar-haddon, his grandson, largely augmented the population of colonists drawn from various parts of the empire, but especially from the southeast, Susiana, Elymais, and Persia. Thus the later Samaritans were an exceedingly mixed race.”—Ta.]

\* It was not until very late that their historians invented a return of three hundred thousand men from the Assyrian banishment, and a new establishment of ancient Israel in the midst of the land by this great band, and especially on Mt. Gerizim. (Comp. Abulfatah's *Arab. Chronic.* in Paulus' *Memorabilien*, II., S. 64-100, and in the Samaritan book of Joshua, published at Leyden, in 1848. Vid. Ewald IV., S. 125.)



tion of the Mosaic law, they were moved thereto, not by the remnants of Israel, which had blended with them, but by the Jews themselves. They would not remain behind the new congregation in Jerusalem, for they could not conceal from themselves on reflection that the stand-point of the religion of Jehovah, as it was represented in Jerusalem, was higher than their own. And it was for this reason that they then accepted the first Manasseh, and under his direction built the temple on Gerizim, by which circumstance the transformation was as a matter of course still further favored. Besides this there was the entire tendency of those times that was decidedly towards a higher and more spiritual worship of God. Moreover, in addition to such fragments of Israel as were lost among the Samaritans, others still were left in the land who sought to preserve their independence. It is probable that these, who were of themselves more devoted to the religion of Jehovah, let themselves be directed by the judgments that passed over their kingdom, and the contrast that was exhibited between themselves and the colonists, still more decidedly to Jerusalem and the worship there conducted. In favor of this view is the fact that some of them already in the time of Josiah contributed to the restoration of the temple in Jerusalem (2 Chron. xxxiv. 9, 10), and that still after the destruction of the temple eighty men of Shechem, Shiloh, and Samaria came in mourning to bring their gifts to the place where up to this time they had worshipped, Jer. xli. 5, 6. In accordance with some other evidence, there were still at the time such better elements in the northern region of the land. Among those who had separated themselves from the impurities of the nations to unite with the returned exiles in seeking Jehovah (ch. vi. 21) belonged probably at least remnants of Israel as well as of Judah. And this sheds light upon the obscure question, how we are to account for the origin of the Jewish population in Galilee. Bertheau properly remarks with reference to such better elements: "They are the ancestors of a great part of the Jews whom we meet in subsequent times in northern Palestine." There in northern Palestine they had not been dislodged by the colonists, who occupied the cities of Samaria. There, as to their old ancestral abodes, and to their kindred, must those return who now and subsequently gradually returned from any of the ten tribes. It is possible, indeed, that this better remnant of the northern kingdom soon still more decidedly than the Samaritans directed their attention to the temple at Jerusalem. But perhaps they had not yet concluded what relation they should assume to the congregation at Jerusalem; we may suppose that it was in consequence of the impulse that went forth from Jerusalem for them certainly much more than for the Samaritans, that they reflected more deeply upon themselves, and finally attached themselves to the worship at Jerusalem.

Ver. 3. The Jews refused the Samaritans.

The sing. *אָסַר* is used not only because the number of the verb is freer when it precedes the subject, but because Zerubbabel was the

chief person who gave the answer; e. g. Zerubbabel spake in agreement with Jeshua, etc. Jeshua and the heads of the fathers of Israel had united in the answer. *אָסַר* is used with *ל*, and accordingly is not the *stat. abs.* of the foregoing *בָּנִי*, for otherwise this would not have the article, according to the usual combination with *אָסַר*.—**Ye have nothing to do with us to build**, that is, it is not for you and us in common; comp. the expression "what is to me and thee," namely, in common, Jos. xx. 24; Judges xi. 12; 2 Kings iii. 13. In that they say: **house—not unto God, as chap. i. 4, but unto our God**, they mean that Jehovah belongs to them more than to the Samaritans, yea, to them alone.—**But we ourselves together**—we as a compact unity, excluding others. They might appeal to the decree of Cyrus in this refusal, since if they were obliged to admit the Samaritans, they would not have gained, according to their feelings and knowledge, that which they had the right to expect from it, namely, an undisturbed worship of Jehovah in all its truth, free from all dangers. It is true it could not escape the congregation, that it was a very serious matter to make those their enemies who had probably connections, consideration and influence at the seat of government, and who naturally regarded themselves as the outposts and guardians of the sovereignty of Persia in Canaan. But nevertheless the dangers to which they would have exposed themselves by a union with these Samaritans who appeared so objectionable, especially in a religious point of view, would have been far greater, and they should not be charged with too great anxiety, or one that cannot be entirely approved (against Ewald, *Gesch.* IV., S. 125, 135). Those who gradually imitated them when they kept themselves pure from their mixed religion, and through them were impelled to a monotheistic development, would, if they had gained an influence and rightful position in Jerusalem from the beginning, have involved them in their heathen doubt and obscurity. Their renunciation of the external advantages which were set before them by the proffered alliance was the result, on the one side, of a correct appreciation of that which they must regard as of the most importance, and on the other side of a candid and humble recognition of their weakness. As a matter of course they were obliged to take an entirely different course with reference to the remnants of the northern kingdom, when these in another way began to seek Jehovah again in sincerity, and on this account desired to be admitted into Jerusalem. That they did not fail in this particular we see in the circumstance that the Galilean ever had an undisputed admission.

Vers. 4, 5. The consequence of this refusal was the interruption of the building of the temple. The Samaritans are called the people of the land in ver. 4 because they, at least until this time had been the proper inhabitants of the land, and at all events constituted the chief part of the population. As such they were strong enough to slacken the hands of the people of Judah, that is, the people now inhabiting Judah.

יהודה, already in pre-exile times the name of the southern kingdom is used here also as the name of the country (comp. ver. 6). יהיה with the part. (slackening and affrighting) expresses the continuance of the action; the second participle is explanatory of the first, כְּבִלְהֵם לְבִנּוֹת, affrighting with reference to building—from building. The *Kethib* כְּבִלְהֵם is sufficiently established by the noun בְּלִיָּה (Isa. xvii. 14) and by the Syriac; the *Qeri*, כְּבִלְהֵם, prefers the usual form בְּלִיָּה.—Without doubt they threatened the Jews with violence, and with punishment on the part of the government, as soon as they had frustrated the edict of Cyrus.—**They hired counsellors against them**—for a cancelling of the edict according to ver. 5, in that they were able to influence probably the ministers to whom chap. vii. 28 and viii. 25 refer, or other influential persons, to give advice to Cyrus unfavorable to the Jews. At court they naturally did not understand how it could be that those who were as much the inhabitants of the land as the returned exiles, and therefore seemed entitled to the God of the land, should be excluded. If Cyrus had seen in Jehovah his own supreme God, it must have been all the more annoying to him that those who apparently had the best intentions of worshipping Him, should be rejected. It would seem as if the reason why the Jews opposed the union could only be a national and political one, and the suspicion was quite natural, that they already designed to form not merely a religious community, but also had national and political designs, that they thus gave an entirely false interpretation to the decree of Cyrus. The part. כְּכָרִים is in continuation of the part. of the previous verse; כָּכַר is a later form of שָׁכַר. The time during which they succeeded in frustrating the purposes of the Jews, (for which שָׁכַר is to a certain extent the *term. techn.*), consisted of about fourteen years—from about the third year of Cyrus in Babylon (comp. Dan. x. 2 sq.) until the second of Darius, comp. Hag. i. 1.

Vers. 6-22 contains the original document respecting the hostile efforts of the Samaritans. The author adds what the Samaritans did and accomplished in the time of Ahasuerus and Artaxerxes, and the question arises first of all, what kings were meant under these names? Most ancient and modern interpreters, (comp. J. H. Michaelis, *in loco*.) had supposed that the author from ver. 6 onward would explain why the building of the temple was discontinued for so long a time, as stated in ver. 5, that he then entered into the period between Cyrus and Darius. They were led to this opinion by ver. 24, which leads over to Darius, and what happened under him, in such a manner that it seems certainly, at

first, as if the kings mentioned here in vers. 6 and 7 had ruled before him. Luther, from this point of view, united this 6th verse by "for" to the previous verse, instead of by the conjunction "and," and some, as Hartmann in the *Chron. bibl.*, have appealed to this "for" as if it stood in the original text. Ahasuerus must, accordingly, have been Cambyses, Artaxerxes, Pseudo-Smerdis (so still Ewald, *Gesch. IV.*, S. 137, and Köhler in *Komm. zu den nachexil. Proph.*). But the strongest objections at once arise against this view. How is it that these two kings should have names given them that they bear no where else? How can we suppose that whilst all other Assyrian, Chaldean, and Persian kings bear essentially the same names among the Israelites with which they elsewhere appear, these two kings on one occasion should have had entirely different names among the Jews from those among their own people; for among the Persians Cambyses, so far as we know, only bore the name of Cambyses (old Persian *Kambudschja*), Smerdis however, after whom the Ps. Smerdis named himself, had only that of Tanyoxares or Tanyoxarkes (*Cyrop.* VIII. 7, and Ctesias, *Pers. fr.* 8-13), or also Orapastes (Justin. *Hist.* I. 9), which name cannot be identified with אֲחַשְׁוֶרֶשׁ. This supposition is still less admissible, in that both these names every where else in the Old Test. designate other kings, and the same as those who had the corresponding names among the Persians. Ahasuerus, in the book of Esther, as is now generally recognized, is Xerxes; in Dan. ix. 1, the Median king Cyaxares. These two Greek terms, Xerxes and Cyaxares, may be readily derived from the Persian fundamental forms of these names, which we find in the cuneiform inscriptions, *Khsay* or *Khsay-arsa*, by modification of vowels. So also the Hebrew term אֲחַשְׁוֶרֶשׁ. However אֲחַשְׁוֶרֶשׁ is in Ezra vii. and viiii. and so also in the book of Nehemiah, without question, Artaxerxes (Machrochir). It is true that it is there written אֲחַשְׁוֶרֶשׁ (with שֵׁשׁ), in our passage, however, תַּרְחֶשְׁשָׁתָא (with שֵׁשׁ); but a different person cannot be inferred from this difference in writing. This is clear from vi. 11, where the name is written as it is here, and yet must be referred to a Persian king ruling subsequently to Darius—certainly, therefore, to Artaxerxes Machrochir. In connection with these names that are used in our section, some other marks beside which point beyond Darius, gain importance. If the sixth verse really came as is supposed to speak explanatory of the previous interval of time, it would at least have been more natural to connect with the conjunct, "for," as indeed Luther, without reason, has supplied it, rather than by "and." At the outset it is improbable that Pseudo-Smerdis should have had time during his brief reign (only seven months) to reply to his officers in the manner narrated in vers. 7-23; namely, after an accurate investigation with reference to the previous conduct of the Jews. In the letter of the Samaritans, or rather of the Persian officers among them, to the king, it no longer has to do with the building

\* Kleinert already in the *Beiträgen der Dorp. Professoren Theol.*, 1832, Bd. 1, had to a certain extent pointed to the correct opinion, which has been commonly recognized, as in my article "Cyrus der Grosse" *Stud. u. Krit.* 1853, S. 624 sqq.; by Bahlinger, *Stud. u. Krit.* 1857, S. 57 sqq.; by Hengst., *Christologie* II, S. 143; by Berth. and Keil in their Commentaries, *et al.*

\* [So also Rawlinson *in loco*, who refers to the "well-known fact of history," that Persian kings had often two names.—Ta.]

of the temple, but only with that of the city and its walls, which is all the more remarkable, as in the letter to Darius in chap. v. 6sq. the temple throughout is in the foreground. Furthermore Bertheau properly reminds us in notes on ver. 4 that if the transaction with these kings had already previously transpired, the question of the Persian officers in the time of Darius, who had given the Jews commandment to build the house of God, would not have been very appropriate. Moreover the Jews would have spoken of the steps of the Samaritans and the prohibition of *ארתחשטרא* when it must have been obligatory upon them to explain to the Persian officers in chap. v. 16 why the building already begun under Cyrus had not been completed. By all these circumstances we are compelled to understand by *אחשורוש* really Xerxes, and by *ארתחשטרא* really Artaxerxes, and to refer our section accordingly to the period subsequent to Darius. If it is objected to this view that the answer of *ארתחשטרא* does not accord with the sending of Ezra under Artaxerxes in chap. vii.; so far as the one was unfavorable to the Jews and the other favorable, the fact is overlooked that in his answer (ver. 21) the king expressly reserves another command, which possibly would ordain the building of the city and its walls. When, however, Ewald (*Gesch.* IV. 8. 138) asserts that in the time of Artaxerxes no intelligent person could any longer speak thus of the building of the city and its walls, as is the case in the letter of the Samaritans, the book of Nehemiah shows how very necessary it still was that the city should be built up, and the walls re-established even after Ezra. That which really appears to be against the view here advocated, is the manner in which ver. 24 passes over from this king to Darius. By the use of one and the same verb in ver. 21 (give ye now commandment to *cause* these men to *cease*), in ver. 23 (they went up to Jerusalem and *made them cease*) and in ver. 24 (then *ceased* the work) and apparently also by the use of *אָמַר* at the beginning of ver. 24, the twenty-fourth verse is so closely united to the previous context, that it in fact seems to contain the result of that which immediately precedes. Hence then Herzfeld also (*Gesch. Israels* I., S. 303) and Schrader (*Stud. u. Krit.*, 1867, S. 469) have supposed that our section, if it indeed originally extended to the time of Xerxes and Artaxerxes, must be referred by the author of our book, notwithstanding all, to Cambyases and Pseudo Smerdis, who placed it here under an error. But no real necessity for such a doubtful

supposition can be found. The verb *כָּטַל* might be written by the author again, in ver. 24, after that he had used it in vers. 21-23, notwithstanding he was here treating of a previous time. The temporal particle *אָמַר*, moreover, which in itself has the indefinite meaning of "*illo tempore*" can just as well refer to the beginning as to the middle or the end of the time spoken of before. If the twenty-fourth verse had been placed at the beginning of the fifth chapter instead of at the end of the fourth chapter, it would apparently occasion us no difficulty at all in giving it its proper reference. Should it be objected that such an anticipation of later events as the

view here advocated involves in vers. 6-23, is in itself improbable, this objection is removed to a certain extent by chap. vi. 14, from which it results that our author was readily inclined to connect together in the closest way Artaxerxes and his time with Darius and the previous times. In this passage, where the elders of Judah in the time of Darius are spoken of, and where it is said of them, they built and completed in consequence of the prophecies of Haggai and Zechariah, and on the commandment of the God of Israel, and on the commandment of Cyrus and Darius, the additional clause "*and Artaxerxes*" is still more singular than in our passage. As the author there would embrace all who had afforded the congregation justice, protection, and help up to the time of Ezra, so here he might have very well had the intention of at once putting together summarily all the interruptions that were occasioned by the Samaritans. In as much as here the narrative was of their operations, it was really the best place for this purpose. Besides, another reason probably co-operated. The author probably had at his command no other document respecting the machinations of the Samaritans and their success at the court of Persia than this one of the time of Artaxerxes. Since now, as we have shown in the introduction, it was his method to accompany everything as far as possible with original documents, since moreover besides it was of the highest importance to justify by such a document the behaviour of the Jewish congregation towards the Samaritans, which had such great, severe, and long-lasting consequences, he here inserted it, after that he had made the transition through ver. 6 to the latter period, since the disposition of the Samaritans in the somewhat later period here meeting us, was, to a certain extent, an evidence likewise of their previous hostility; and the disturbing interference which they occasioned according to the letter of Artaxerxes, was only the continuation of previous interruptions.

Ver. 6. **And in the reign of Ahasuerus in the beginning of his reign, wrote they an accusation, etc.**—This shows the zeal of the Samaritans; at once and at the very outset they sought to prejudice this king against the Jews. If the time of Darius, which had been favorable to the Jews, during which the Samaritans had impatiently waited for a change of affairs, had passed, this zeal can the more readily be explained. *שָׂטְנָה*, hostility (comp. Gen. xxvi. 21) has here the special meaning of accusation, just as *שָׂטָן* readily gains the special meaning of accuser. Since the author does not enter into particulars with reference to this writing of accusation, or even say whether it had any results at all, it seems here to be mentioned only in order briefly to show that the Samaritans, even in the subsequent period, were still active, and in order thus to give a transition to the following narrative as the principal thing.

Ver. 7. **And in the days of Artaxerxes wrote Bishlam, etc.**—The Jewish congregation probably increased from the time of the building of the temple onward, and under Artaxerxes thought more seriously of re-establishing the walls of the city, which then likewise through

Nehemiah actually took place. Bislam, Mithredath, Tabeel, etc., accordingly went to work anew against them. These names certainly indicate Samaritans who, without being Persian officials, enjoyed just as Sanballat subsequently, a certain degree of consequence. The pure Persian name Mithredath need not astonish us, since even Zerubbabel had a similar one (Sheshbazzar). We should expect instead of בְּנֵי־יִשְׂרָאֵל, for which the qeri has the usual form בְּנֵי־יִשְׂרָאֵל, in accordance with vers. 9, 17, 23; chap. v. 8, etc., בְּנֵי־יִשְׂרָאֵל. To whom the sing. suffix properly refers, whether to the first named Bislam or to the last named Tabeel is doubtful, is yet without any real importance. בְּנֵי, from which our plural is to be derived (comp. Ewald, § 187 d) is contracted from בְּנֵי as בְּרֵי, Gen. xlix. 22 from בְּרֵי and אֲחֵי for אֲחֵי from אֲחֵי or אֲחֵי (comp. Olsh. § 198 c). It is not found elsewhere in Hebrew, and was here without doubt chosen simply with reference to ver. 9; in Aramaic it is more frequent. Formed from בְּנֵי it designates those *qui eodem cognomine, sive titulo utitur, sive eodem munere fungitur*, according to Gesen., *Thes.*; in the Peschito it is more frequently employed for σύνδουλός.—And the rest of their companions.—This is according to ver. 9 sq.: the others who were their companions.—And the writing of the letter was written in Aramaic. כְּתָב is no more here than in Esther iv. 8, to be taken in the improved meaning of copy, (against Berth.) as if the author would say, that only the copy was in Chaldee, but the letter itself in another language. It means only writing, and the sense is, that the writers translated into Aramaic what they had thought in Samaritan or any other language, and therefore also at the same time wrote down in Aramaic, without doubt, for the reason that in Babylon at court, and among the Persian officials in anterior Asia the Aramaic language was the usual one, so to say, the official language, which otherwise would not have been employed in the letter of authority given to Ezra in chap. vii. 12 sq. כְּתָב is of Arian origin, to be compared with the new Persian *nuwischen*, to write, and means letter. Comp. ver. 18. כְּתָב is part. pass. of כָּתַב, interpret, translate into another language.

Ver. 8. Rehum the chancellor and Shimshai the scribe, wrote a letter in this sort.—Although other authors of a letter are adduced here, yet it is impossible that another third letter should be introduced (against Berth.); for 1) it is inconceivable that the author should have left the contents of the letter referred to in ver. 7 so entirely undetermined. The contents of the letter mentioned in ver. 6 he has at least characterized as an accusation. It is all the more inconceivable since the author has expressly designated the language of the letter mentioned in ver. 17. Without doubt he regarded this as of especial importance. 2) Already the fact that the remark that the letter in ver. 7 was written in Aramaic, is immediately followed by a section in Aramaic, and so also the fact that in accordance with ver. 7, where Samaritans are desig-

nated at the outset as authors of the letter; again after the Persian officials in ver. 9, Samaritan tribes are mentioned as taking part in the letter—all this is in favor of the view that it is only the contents of that letter which now follow (comp. Köhler, *Nachexil. Proph.* 8.21). 3) The word כְּתָב in ver. 7, which is found nowhere else in Hebrew, looks evidently forward to the same word in ver. 9. 4) If another letter were referred to in ver. 8, a connecting copula could no more be lacking here than at the beginning of ver. 7, (Keil). Without doubt the Samaritans mentioned in ver. 7, who had become known to the author elsewhere, had been the proper instigators of the letter, the Persian officials mentioned in ver. 8 merely their instruments. The verb כָּתַב which is likewise used of the former, does not by any means always mean: to write with one's own hand. That the Persian officers had written the letter in combination with the Samaritans is besides expressly declared in a short introduction which had been given to it probably at Jerusalem, when they there added it to other important documents, in the form of an explanatory superscription. This introduction, which so to say had grown together with the document, the author has for accuracy and perspicuity taken up in vers. 8-11, leaving it to the reader to put together correctly the different statements respecting the authorship in the manner indicated. Other interpreters, as Keil and Köhler (*l.c.*) suppose that he found the verses 8-11 a, and so also then the following letter itself in the history of the building of the temple written in Chaldee, which he used in vers. 5 and 6. Whether however he really had before him such a document is doubtful, as we have shown in the Introduction, § 2. Besides the abbreviation כְּתָב and the like, which stands at the end of ver. 10, is found only in the superscriptions of letters, where things that are self-understood may be omitted (comp. vers. 11, 17), not in a historical narrative. כְּתָב מַלְאָךְ — lord of understanding, counsellor, is not a proper name (Esdras, Alex., Syr., Vulg.), but a designation of the office of Rehum [the title apparently of the Persian governor of the Samaritan province. Rawlinson in *loco*.—Tr.], as כְּתָב, scribe, chancellor, is the designation of the office of Shimshai. ["According to Herodotus (III. 128) every Persian governor was accompanied to his province by a 'royal scribe' or 'secretary' (*γραμματεὺς*), who had a separate and independent authority," Rawlinson in *loco*.—Tr.]. אֲנִי, in later Hebrew. אֲנִי is used as an indef. article, as in the later Hebrew אֲנִי. אֲנִי has, according to Raschi and Ab. Ezra, arisen from אֲנִי = אֲנִי, comp. in the Talmud אֲנִי, I say; אֲנִי, thou sayest; thus literally: as we say,—then: in the following manner, or also, according as has been stated.

Vers. 9, 10 add to the summary statement of authorship a closer explanation: Then Rehum . . . and the rest of their companions.—The verb "write" is to be supplied from the previous verse. Then the sense is, when

they wrote the letter in question, they were active in common with their companions. As their companions, the communities transplanted to Palestine are then adduced according to their native lands in Eastern Asia. The **Dinaites** were perhaps from the Median city Deinaver, which still had this name in a quite late period (Abulf. *Geogr. ed. Par.*, p. 414). Schrader would find it as Da-ya-a-ni, also Da-ya-i-ni in the inscription of the older Tiglath Pileser, who reckons them among the Nahiri, that is, to the Armenians, *l. c.*, S. 246. The **Apharsathohites**, perhaps identical with the Apharsachites in ch. v. 6, were compared by Hiller (*Onom.* p. 655, 745) with the robber Parastakites (Herod. I. 101; Strabo xv. 8, 12), on the boundary of Media and Persia; Rawlinson regards the Apharsachites as the Afar-Sittaces, according to the inscriptions, and the Apharsachites as the Afar-Sacæ (comp. Röd. in Gesen. *Thes.*, app. p. 107). [But in his *Com.*, in *loco*, Rawlinson regards two names as only variations of the third form Apharsites, all referring to the same people, the Persians.—*Tr.*].—The Tarpelites remind us of the *τάρπελοι* (*Ptol.* VI. 2, 6) dwelling on the East of Elymais.\* The **Apharsites** are identified with the Persians, whose name is here provided with *π* prosthetic; Hiller (*Onom.* p. 655) thought of the *Parrhasians* in Eastern Media. The **Archevites** had their name probably from אֲרָכָה (*Gen.* x. 10), Arku in the inscriptions, the present Warka on the left bank of the Euphrates, southeast of Babylon (comp. Schrader, *l. c.*, S. 18). The **Babylonians** are the inhabitants of Babylon, the **Susanohites** those of Susa, the **Dehavites** (*Qeri* דְּהָוִי), the *Δάοι* of the Greeks (Herod. I. 125), the **Elamites**, those of Elam or Elymais.

Ver. 10. And the rest of the nations whom the great and noble Asnapper brought over.—Since the author adds these words as a summing up, it is clear that he could not or would not enumerate all in detail, that he would represent them as all taking part together, and indeed not only so far as they dwelt in Samaria, but further than this also those in the other lands on this side of the river.—Thus did all these colonists here act in common, even those who dwelt as it were in Phœnicia and Syria, because they perhaps under all circumstances as foreigners over against the natives felt themselves united by the bond of a common situation, because they perhaps all feared also for their territory, if the Jews should grow into a power, upon which the Israelites dwelling at a greater distance round about might lean. Since here all the colonists are to be mentioned in entirely general terms, we cannot regard it as singular that at this time on the one side entirely different names are mentioned from those in 2 Kings xvii. 24, where only those transported to Samaria are mentioned, that moreover on the other side the Samaritan nations are not so particularly mentioned as in that passage, where instead of the Babylonians in general, people from Babylon, Cuthah, etc., are named. Asnapper here might be regarded as another name of Esar-had-

don, in ver. 2, and indeed the more as we here have a Chaldee document; yet the supposition of different names for one and the same person is ever a doubtful one. It is not suitable, however, to understand thereby the commander-in-chief of Esar-Haddon [Rawlinson], for the *epith. orn.* "great and noble," are in favor of a king, although the title of king is not expressly added. It is probable therefore that a mutilation of the name Esar-Haddon has taken place.\* After the designation of the place: in the city of Samaria, the following אֲשַׁנַּפֵּר, etc., may also be merely a designation of place; accordingly the *3*, which is before קִרְיָה is to be supplied before it, and אֲשַׁנַּפֵּר is to be taken as neuter of the land or places. עֶבְרִי-נְהִרָה, on that side of the river, of the land to the west of the Euphrates, is explained as a now universally prevailing geographical expression. אֶרֶץ נְהִרָה contracted into אֶרֶץ (comp. ver. 17) = etc., or "the like." Perhaps the author himself already placed this expression of abbreviation at the introduction of the letter, in order to indicate that still other designations of lands are to be thought of as a matter of course; perhaps, however, it is derived from the author of our book, who would not copy that which was to be understood of itself.

Ver. 11. These are the contents of the letter which they sent.—Here we have at once announced in the first half of the verse the contents of the letter. It seems that already the beginning of the letter itself was used for this announcement, since it was certainly the style for the letter-writer to designate more closely in a superscription as well himself—which is now no longer the case here—as also the receiver of the letter. For only from such superscriptions can it be explained how at the beginning of every letter in our book almost the same formula occurs, comp. ver. 17; v. 6; vii. 11.—פִּרְשָׁן, in the book of Esther thrice פִּרְשָׁן, which two forms are likewise used interchangeably in the Targums, is translated by many after the Sept., *Vulg.*, which, however, are not uniform in their usage, and the rabbin. interpreters as *copy* [so A. V.]. But very properly Benfey (*Monatsnamen*, p. 193 sq.) rendered this meaning doubtful. In ver. 28 it does not suit, since the Persian officers had not received a copy, but the letter itself; and it is no more appropriate to Esther iii. 14; viii. 13, and in Esther iv. 8 another meaning suits at least as well. Accordingly the word seems to have rather the meaning of contents, as then indeed the *Vulg.* in Esther iii. 14 has rendered it *summa*. Gildemeister (*D. M. Zeitschr.* IV., S. 210) and Haug (*Ewald's bibl. Jahrb.* V., S. 163 sq.) conjectures in the syllable פִּרְ the Persian *fra*, the Sanscrit *pra*=*प्रो*, pro, the new Persian *far*, in the corresponding פִּרְ the Zend *prati* (Sanskrit *prati*)=*प्रति* and *प्रति*, *प्रति*; in פִּרְ a word like *genghana*, old Persian *thanhana*, from *cenghâcere*, *prædicare*.—In the second half of the verse, the

\* [Rawlinson in *loco* regards them as colonists from the nation which the Assyrians called *Tuplai*, the Greeks "Tibareni," and the Hebrews generally "Tabel."—*Tr.*]

\* According to Hitzig's faithful disciple Egli, it would be an appellative, that would show us the relationship of the Assyrian with the German and would be essentially the same as the German "*Schnapper*."

letter begins: **thy servants, the men on this side of the river, etc.**—Here also there has been left off what usually stands at the beginning of a letter; the sense is: thy servants wish thee, O king, peace, comp. ver. 17. Alongside of the form of the *Qeri*, עֲבָדֶיךָ, that of the *Kethib*, עֲבָדֶיךָ, is also justified.

Vers. 12-16. The information given to the king: **Be it known unto the king.**—לְהוֹדִיעַ for יְהוֹדִיעַ as לְהוֹדִיעַ for יְהוֹדִיעַ, and לְהוֹדִיעַ for יְהוֹדִיעַ, vii. 25, 26; Dan. ii. 20, 28, 29, 45, etc. ל has in Bib. Chald., occasionally also in the Targums, more frequently in the Talmuds, vindicated itself as preformative like ל in Syriac. Comp. Zöck., Dan. ii. 20.\*—**That the Jews—unto us have come.**—אָתָּה, they have come, is certainly more closely defined by the following participle "building." But yet it is singular that in the time of Artaxerxes there was still mention made of coming. It seems that the coming of the Jews, even after the time of Cyrus, still went on; with the close connection, which those who remained behind maintained with the returned (comp. Zech. vi. 9 sq.; Neh. i. 2 sq.), this might indeed have been pre-supposed as a matter of course.—**Building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.** כִּרְרַמָּא, with metheg in the second syllable, and so with kametz under ר, is hardly a correct reading. We should read either כִּרְרַמָּא (so Norzi) with short o sound in the second syll. from the form כִּרְרֹר, which occurs in the Targums, and is given by the Peschito—an intensive formation like Hebrew קָנָא; or כִּרְרַמָּא (J. H. Mich.) as *stat. emphat.* of the *stat. abs.*, כִּרְרָא (comp. ver. 15). We must certainly prefer the *Qeri* וְשׁוּרֵי אֲשַׁכְּלֻהוּ to וְשׁוּרֵי אֲשַׁכְּלֻהוּ. A similar false separation of words is found in 2 Sam. xxi. 12. שָׁכֵל is shaphel of כָּלַל, and means to make ready. That the perf. שָׁכֵל should follow the part., is in historical narrative not unusual; here, however, it has its special reason perhaps in the fact that the Samaritans would co-ordinate this expression: and they have made the walls ready, to the first and principal statement (אָתָּה), in order to bring it into suitable prominence. Besides they may be charged in all probability with a kind of exaggeration, even if the perfect was not meant to be taken strictly. If the Jews had now really brought the walls so near to completion, Nehemiah would not have found them still under this same king in the condition described in Neh. ii. Since they yet let an imperfect follow the perfect, they indicate of themselves, as it were involuntarily, that the work still continued; otherwise the transition to the imperfect would be without any reason. יְהוֹדִיעַ might be the

imperf. Aphel of חָשַׁט, dig, dig out, which is also found in Syriac, since יְהוֹדִיעַ would be for יְהוֹדִיעַ; to dig out the foundations would then be simply=make excavations for the foundations; it might, however, still easier be taken as imperf. Aphel of חָשַׁט, properly sew together, then heal, improve; alongside of יְהוֹדִיעַ the sharper form יְהוֹדִיעַ is to be maintained, after the analogy of which under the influence of the guttural we have יְהוֹדִיעַ.

Ver. 13. **Be it known now unto the king that they will not pay toll, tribute and custom.**—The three usual kinds of taxes are here meant, comp. ver. 20 and vii. 24. כְּנָרָה, for which vi. 8 has כְּנָרָה, which expression is also usual in Syriac, is etymologically=measure; here, however, the appointed general tax. כָּלַל after כָּלַל is perhaps the consumption tax, and הַלֵּךְ the toll for highways.—**And that it finally will prepare damage to the king.**—The meaning of אֶפְתָּה, which is entirely disregarded by the ancient versions, is entirely uncertain. The meaning "income" is simply invented by the Jewish interpreters of the middle ages, and is not recommended by vers. 15 and 22 in so far as the kings themselves are those who are there injured. Haug (l. c.) compares אֶפְתָּה in the Pehlewi language, which=the last, hindermost, Sansc. *apa*, superl. *apama*, and thus gains for our word the meaning of "finally, at last," which certainly is entirely appropriate.

כָּלִי is a Hebraism, or perhaps only a copyist's mistake for כָּלִי. תְּהַנִּיק is *tert. fem.* in Aphel; in which conjugation the Bib. Chald. sometimes chooses the prefix ה, which it preserves even in the imperf. and part., comp. הִתְהַנִּיק in ver. 15. The subj. is the city of Jerusalem, or the indef. subject, referring to the design of Jerusalem.

Ver. 14. **Now because we have maintenance from the king's palace.**—The writers would here at any rate state a reason for the following statement, that it was not meet for them to see the injury of the king. The rabbinical explanation followed by Luther: "we all, who have destroyed the temple," is therefore not recommended; besides we would then have to expect at least instead of: salt the salt of the temple, scatter salt on the temple, comp. Judges ix. 45; Jer. xvii. 8; Isa. li. 6. To salt the salt of any one probably means to live through any one's bounty, perhaps pay, and therefore be obligated to him, stand in his service. Syriac and Persian expressions accord with this, comp. Gesen., *Thes.*, p. 790. We may also compare *salarium*. Whether the writer as an official really received pay from the palace of the king, or speaks figuratively, we cannot say.\* עֲרֹת כְּלָאָה is according to the analogy of the Heb., עֲרֹת, the uncovering, not in the sense of deprivation, but of dishonoring; the Sept. has properly ἀσχημοσύνη, whilst the Vulg. employs *lesiones*.

\* [More properly it is the characteristic of the subjunctive or optative force of the verb. See Lusatto's *Gram. der bib. Chald.*, § 109, and Bigg's *Manual of Chaldean*, p. 65.—Tr.]

\* ["The Persian satraps had no salaries, but taxed the provinces for the support of themselves and their courts." Rawlinson *in loco*.—Tr.]

It would be a dishonoring of a great king if the Jews should throw off their allegiance (refuse to fulfil their duties). **אָרָךְ**, also in the Talmud=appropriate, fitting, is connected with **עָרַךְ**, arrange.—Therefore have we sent, namely, this letter, and made known to the king, namely, the following.

Ver. 15. **That search may be made in the book of the records of thy fathers.**—Subj. of **יִבְקֹר** is he whose duty it is to search, the keeper of the archives, properly indef. subj.—**יִבְקֹרָהּ** and **יִכְרֹנָהּ** (comp. vi. 2) is the memorable occurrence from **זָכַר**. In Esther vi. 1; this book is called more completely: the book of the memorable events of the day. The fathers of Artaxerxes are here his predecessors on the throne, and indeed including also those not Medo-Persian, especially the Chaldean, who in this connection come very particularly into consideration. For the rebellions that follow must mean above all those under Jehoiachim and Zedekiah. The manner of expression is properly explained from an inclination of the inhabitants of Western Asia to assume a connection of families between the dynasties that succeeded one another, but also from figurative language, which was all the more natural if Artaxerxes already had had many real ancestors for predecessors on the throne.—**So shalt thou find.**—These words may be taken as depending upon the verb make known in the previous verse, but yet really contains the consequence of the investigation. **אֲשַׁתְּרוּר** is *nom. verb.* of Ithpaal of the verb **שָׁרַר**, uproar; it is found elsewhere only in ver. 19. **עָכְרִין**, they make (continually) uproar, indefn. subject, they make; in ver. 19 there is made. **כֵּן יִכְתָּ עֲלֵיכֶם**, from the days of old. The fem. form **יִכְתָּ** is also found in Syriac alongside of the masc.; otherwise in Bib. Chald. the masc. **יִכְתָּ** is used, as then in Heb. likewise the masc. is throughout the usual form, the fem. only occurring in poetry. With the clause: **For which cause was this city destroyed**, we certainly are to look back to the destruction of the city by Nebuchadnezzar. **הַחֲרִיבָהּ** is Hoph., which is used throughout in Bib. Chaldee for the Ittaphal.

Ver. 16. **We certify the king, that if—by this means thou shalt have no portion on this side the river.**—The verse concludes with this inference and summing up. **לִקְבֹּל דָּנָה** —on this account, in consequence of this circumstance as in Dan. ii. 12. They supposed that the fortified Jerusalem would not merely free itself from taxes, but also appropriate to itself all the territory on the west of the Euphrates, so that the great king would have nothing left, comp. Eccl. ix. 6; 2 Chron. x. 16; Jos. xx. 25, 27.

Vers. 17–22. The writers of the letter had manifestly desired to obtain by means of their information authoritative measures, authorizing them to restrain the Jews. These they obtained.—**The king sent an edict.**—The abrupt way in which the letter of the king is mentioned

may be explained from the fact that the same address as in ver. 11 is here used, even if with slight differences. **פָּתְנָכָה** from the Zend. *pati-gama* (modern Persian *paigam*. Armenian *patt-kam*) is the command, and in this sense has even passed over into the Hebrew, comp. Eccl. viii. 11; Esther i. 20. At its root is the word *pati* (πάσις) and *gam*=go, accordingly=he approaching message (comp. Keil on Dan. iii. 16). Moreover, comp. notes on ver. 10.

Ver. 18. **The letter which ye sent unto us hath been plainly read before me.**—**סִפְּרָשׁ**, Pael part. passive, means here, since the Aramaic without doubt was chosen only because it was used at court, not translated, but explained, or adverbially, plainly, comp. the Pual part. in this sense in Neh. viii. 8, as then this word has the same meaning also in the Talmud.\*

Ver. 19. **And I commanded**—**שִׁים** properly, Kal passive part.; in Bib. Chaldee is used instead of a *tertia pers. praet. pass.* accordingly, instead of the Ithpaal (comp. v. 17; Dan. iv. 3); moreover the Peil part. in Bib. Chald. usually gives a new preterite passive, and is for this purpose conjugated throughout with the affirmatives of the verb. Alongside of **שִׁים**, the form **שִׁים** also occurs, in fem. **שִׁימָהּ**, Dan. vi. 18.—**Search hath been made, and it is found that this city—hath made insurrection.**—**הִתְנַשָּׂא** is here used as in 1 Kings i. 5 in Hebrew, of rising up in rebellion. Comp. ver. 15.

Ver. 20. **There have been mighty kings also over Jerusalem which have ruled.**—The reference is to Uzziah, Jotham, and perhaps David and Solomon, if in any way a rumor of them had come to Babylon and to the Persians.† Since these kings had subjugated the land to the west of the Euphrates, especially the territory of the Moabites and Ammonites and similar tribes, the suspicion was quite natural that Jerusalem would again strive for such a supremacy. **לִפְנֵי** before **כֹּל** depends upon the previous **שָׁלִישִׁין**: ruling over all on that side of the river. With reference to the following clause comp. ver. 18.

Ver. 21. **Give ye now commandment, namely, to those who are building in Jerusalem.** **מַעֲמֵם** is here as in ver. 19, not in the sense of investigation, observation, as in Dan. iii. 12, in connection with **עָל**, but in the sense of decision, command, **לְבַצֵּלָם** = that you cause to cease by your command. From this infinitive, as frequently in Hebrew, the construction passes over into the finite verb: **and that this city be not built.** The additional clause: **until a command shall be given from me, namely, that defined by the context, for building, hence the stat. emph. מַעֲמֵמָא.** This is not a mere phrase,

\* ["It is doubtful if the Persian monarchs could ordinarily read (*Ancient Monarchies*, Vol. IV, p. 185). At any rate it was not their habit to read, but to have documents read to them (comp. Esther vi. 1)."] Rawlinson in loco.—Ta.]

† [Rawlinson in loco doubts the reference to David and Solomon, and thinks the reference more probable to Menahem (2 Kings xv. 16), and Josiah (2 Chron. xxxiv. 6, 7; xxxv. 18).—Ta.]

that would make all things dependent upon himself and his words, but a product of his prudence, since he really had in view the possibility of a change. With this agrees very well the earnestness and severity with which in

Ver. 22 he sharpens the previous command: **and be careful**—so **לִּירֵא**, which is especially frequent in Syriac,—to make a mistake = that you may not make a mistake with reference to this matter. **לִּירֵא** properly “to what” = that not, comp. vii. 23, so also in Syriac. Accordingly the meaning is, that **לִּירֵא**, damage, which easily grows as a pest, may not become great.

Ver. 23. The consequences of the royal edict are now added, probably by the same hand, that had added the introductory address of the original document.—**Now when the contents of the letter . . . were read.** A parenthetical clause begins with **בְּיָדִי**. It is not until **אֲזַל** that the principal clause continues.—**They went up to Jerusalem, unto the Jews.**—**אֲזַל** may be connected with **לְ** and **עַל** in the sense of “going to or unto” (comp. v. 8 Dan. ii. 24; here both prepositions follow. The subject is supplied from the parenthetical clause. **בְּאֶרֶץ**, properly, “with arm,” or “the power of the arm,” but this could not be the meaning here, were it not for **וְיָדִי** = troops, which is accordingly added. The Sept. renders freely, but not incorrectly (against Keil): *ἐν ἰσχυρί τοῦ βασιλέως*, comp. the Hebrew **וְיָדִי**, Ezra xvii. 9, and **וְיָדִי**, Dan. xi. 16, 81, where also Keil explains the meaning as warlike powers. Instead of **אֲזַל**, almost always **דָּרַע** occurs without the prosthetic **א**.

Ver. 24. **Then ceased the work of the house of God.**—This verse already begins the continuation of vers. 1-5, the further history of the building of the temple; at least it is introductory thereto. Our author himself (comp. notes on ver. 6) here gives the results of the hostile effort, but not those of the last struggle, but those of the first under Cyrus, which already results from the idea of **בָּסַל**, if it is taken in the strict sense. The author would not have gone back to the cessation, were it not that he would come to something that had already connected itself with the first intimation which had occasioned the cessation.\*

#### THOUGHTS UPON THE HISTORY OF REDEMPTION.

Vers. 1-3. (1) The release of Israel and the re-establishment of Jerusalem and the temple connected therewith was a beginning of the fulfilment of the great prophetic promises. Among these promises were those that said that the

heathen would come near, to walk in the light of the Lord (especially Mic. iv. 1 sq.; Isa. ii. 2, 24; lx. 1 sq.); they were to take part in the communion with Him, and accordingly in His worship and kingdom, and rejoice in His blessings. When now the Samaritans drew nigh with the request that they might help in building the temple, was not their claim sustained by these prophets? Should not Israel have been ready gladly to contribute their part for the accomplishment of the prophecy, even if it should for the moment be burdensome to them? Did they not have to fear lest they should by a refusal strive against God's own great thoughts and designs which had been expressed long before? If the one prophecy is compared and explained by the other, then it follows, certainly, that this conversion of the heathen was not to be expected until the appearance of the Messiah. But if the Lord had given the one thing that was to come with the better and Messianic times, namely the return to the land of their fathers, could He not then very soon also afford them the other, the appearance of the Messiah itself? At present, indeed, Israel had no other prince than Zorubabel, who did not even have the majesty of an ordinary king, not to speak of Messianic majesty and glory. But if now the congregation had gained in strength and numbers by the reception of the Samaritans, would it not thereby have also gradually advanced an important stage, and would not other tribes and families also have gradually followed the Samaritans? The congregation was obliged in those times, when so much was but feeble, and began to have but little prospect of improvement (comp. Zech. iv. 10), to look at so many things with the eye of faith, if they would make no mistakes; and grasp them in faith, if they would not lack courage for them from the outset—should they not then have seen here also in faith a beginning, that would have its continuation and completion; should they not have covered over with the veil of mildness and forbearance the many weaknesses which might still adhere to the Samaritans, and have excused them with the hope of better things? They felt themselves too weak to overcome the heathen elements that were natural to them, and to meet the influences which they would exert in case of a union. But should they not have overcome their feeling of weakness in the power of the enthusiasm of their faith? They were obliged to recognise likewise that something of good was in the Samaritans, and were in duty bound to God to trust in Him that He would make the good to prevail over the evil and secure the victory to the truth. Was it not, if they rejected the Samaritans, looking deeper, a lack of faith, unnecessary anxiety, and was not national narrow-mindedness, and uncharitableness mingled therewith? There are many who take this view of it, and are very much inclined to make use of such thoughts with reference to similar things, which are not entirely lacking at present. But however difficult it may appear to take a safe course in such a state of affairs, one thing is sure: The Samaritans had no right to an entrance into the congregation on their assertion that they had already always and from the beginning worshipped the Lord, for on the contrary this could have been the case only in that they

\* [“The stoppage of the building by the Pseudo Smerdis is in complete harmony with his character. He was a Magus, devoted to the Magian elemental worship, and opposed to belief in a personal god. His religion did not approve of temples (*Herod. i. 130*); and as he persecuted the Zoroastrian (*Behist. Inscri.*, col. i, par. 14), so would he naturally be inimical to the Jewish faith (comp. *Ancient Monarchies*, Vol. IV., pp. 347, 393)” Rawlinson *in loco*.—Ta.]



could have shown at some period of their history a decisive break with their previous heathenism and a real conversion to Jehovah. Such a conversion, however, of a true and hearty character, such as the prophets had prophesied as taking place in the Messianic time (comp. Isa. xix. 16 sq.) was not at all possible on their part. They needed first for this a turning unto them, a change on the part of the Lord. Israel was what it was in consequence of the divine election. The Samaritans also, and indeed all other nations, can become God's people only when God extends His election clearly and effectually unto them likewise. They cannot choose Him, but He must choose them. It was His prerogative in this as in all other things, to take the initiative, if indeed He was the God of revelation, and was to be honored as such. It was necessary that He should reveal Himself in some manner, that He should draw near them and become apprehensible; He must send a mediator, under whom they likewise might find themselves, and in whom there should be a righteousness, a perfection and glory which would be undoubtedly for them, yea, overpowering them, and above all, likewise rendering satisfaction for them, and of a sufficiently representative character; He must do a redemptive act, by which He should purchase and take them to Himself. It was necessary that there should first be a new manifestation, which should lay a new foundation, and even on this account also another instrument than Zerubbabel and Jeshua, coming from heaven, the appearance of the Sun of righteousness itself, with healing in its beams even for the heathen. That the congregation in Jerusalem rightly judged the Samaritans has been attested by the Lord Himself in John iv. 22, as Hengstenberg has well shown in his *Gesch. des Reiches Gottes* ("ye worship ye know not what") and the history itself has shown that they justly estimated that the hour of God had not yet come. This hour did not strike until Christ the Lord authoritatively removed the fence that had been erected between Israel and the heathen.

(2) The congregation had at first for their own sake as well as for the sake of the Samaritans, to adopt an exclusive policy. Whilst, if they had taken the Samaritans into their membership they would have been ruined by the latter through their worldly conformity, now they remained a salt, that in good time might become useful even to them, yea, they became already in advance a warning and an impulse to them, in consequence of which they gradually turned to better things. The good Samaritan in the gospel makes it probable that the Lord found here and there among them, hearts that were less hard than those of the priests and Levites in Jerusalem. The story of the Samaritan who was healed of leprosy, who alone rendered thanks to the Lord, is an evidence that the noblest virtue might easily thrive among them better than among the Jews. The Samaritan woman at Jacob's well and the people of Sychar, then those in Samaria itself (Acts viii.) show a susceptibility for the Saviour, by which they might become true members of the people of God before many in the ancient congregation. Would that those, who as the Samaritans do not worship the true and holy God who

does not allow His people to be put to shame, but only their own idols who are easily satisfied, might have a clearer and stronger conception of the chasm that separates them from the true congregation of the Lord! It would be a help for them that they need first of all.

(3) The congregation had to do without an increase such as would have come through the Samaritan element; they must rather remain small and suffer persecutions than abandon unto corruption the blessings entrusted to them. But after that Jesus Christ has come into the world and redemption has been made for all, so that only the innermost inclination of the heart need be brought into consideration, it is much more difficult to properly recognize the Samaritan influence that would press into the Church, and there is need in this respect of a very great and especial care. Above all we must take this to heart, that no one has to be converted to us, to our opinions and methods, but that every one is to be converted to Jesus Christ alone. The two do not coincide as long as we are still in an imperfect state. But at all events conversion is the decisive thing. How necessary this is and how fundamental it must be has now become still clearer in the light of Jesus Christ. He who now without conversion thinks that he can take part in the kingdom of God, who disputes the necessity of conversion, the depth of human sinfulness, the strictness of the divine holiness, in that he sets before him the grand aim of humanizing Christianity, reconciling it with culture, would set aside the opposition of the world against the Church, the Church's rigor, narrowness, lack of culture, whilst in truth he seeks to make the Church conformable unto the world—such an one is in fact to be placed on a par with the Samaritans: he is, indeed, because he is more accountable, worse than a Samaritan.—The state of affairs, however, to-day is an entirely different one, inasmuch as Samaritanism is not without, but within the congregation [that is, in the State Churches especially; to a limited extent in the free evangelical churches —Ta.], yea, at times indeed is to be found in those who govern the congregation, where then at any rate the parable of the wheat and tares comes into consideration with reference to the way of judging it and treating it.

Vers. 4, 5. The Samaritans were able for a time to prevent the building of the house of God. But what God would have, must finally come to pass. Just as at a previous time when David could not at once and himself execute his design of building a temple to the Lord (2 Sam. vii.), so the Lord now showed that He did not require under all circumstances that which the world was still able to take away from Him and His people. Thus then the Church should never be discouraged when their enemies triumph for a season, and when it is as if they accomplished nothing, as if they lacked the most necessary things, and walked in a way that is not good. When the progress of their work is rendered more difficult by a thousand persecutions, by the spread of many calumnies and the like, then is the time, as Starke says, to pray the third petition that God would prevent all and every wicked counsel and purpose. But we should

not judge by success whether we have chosen the right or the wrong way, but only by God's word and truth. We should not find it too hard to be miserable and poor so long as it pleases God. It so easily happens, as it is elsewhere said, that the better the work, the greater hindrances are found, and that where God proposes something good, the devil does not rest, but sows tares with it (Starko).

Vers. 7-16. It was calumny when the Samaritans charged the Jews behind their back at the Persian court with pursuing political ends, although in Artaxerxes' time the question was no longer of the temple, but of the city and its walls. The Jews had nothing to do with political deliverance and independence, but with securing their existence and freedom of worship which could hardly be refused them by the Persians. But such slanders were almost a necessity. The Church must ever be prepared for them. The world knows only worldly motives, worldly aims, and cannot but ascribe them also to the Church; with all things that they allow themselves, they make a crime for the Church. But all the more care must the Church take that such calumnies may not gain ground; all the more carefully accordingly must it hold itself aloof from the world and its aims. Otherwise it not only injures itself for the present, but also for the future; it makes itself suspected. For their accusers already, to gain credence for their word, refer to the fact that the Jews had already in former times snatched to themselves a great worldly power. O that the congregation might not be so much defiled by their own and their forefathers' sins! how much more irreproachably, powerfully and charmingly would they be able to carry out their work of missions in the world.

Vers. 17-23. The Persian king Artaxerxes commanded that the building of the walls of Jerusalem should cease. We might ask how it was possible that the only true God, the Lord of heaven and earth, should make the lot of His people, and accordingly the history of His kingdom dependent upon the command of the king of Persia; that He should allow His people, and indeed His cause in general, to fall into such dependence upon men, and indeed heathen? But this is indeed His method. Even the individual is allowed a free and determining influence upon his action. And in the very fact that He limits Himself, makes Himself dependent, lets Himself be satisfied, so that the world may enjoy an independent, true existence, and men may have a real freedom, He shows His highest and best greatness. Only the false God, the one merely conceived, is the entirely unlimited one who takes away every freedom of the creature, who wills and does everything himself, and thereby becomes of the nature of the creature and sinful. It is shown here so truly how that which is truly great and important may be externally weak and inversely.

Ver. 24. When Cyrus had given the congregation permission to return and build the temple of the Lord, it almost appeared as if already heathenism was capable and ready under the circumstances to establish a free church in a free state. But when afterwards the building

was obliged to stop and remain so long unfinished, when so to speak the Church must lie down in chains, the saying of the free church in the free state became a fable, and as such must it ever anew prove itself to be. The interests and also the callings of the State and the Church are involved in too many ways and in too close relations for the former not to claim when it has the power an oversight of the latter and an influence upon it. The most favorable thing for the Church is ever the Christian State, which really wishes the Church well and ministers to it; as the last thing, however, it has to expect the antichristian state, which restrains it, persecutes it, and where it is possible, enchains and destroys it.

[The author's view of the relations between Church and State are the usual ones prevailing on the continent of Europe and among State-church men in Great Britain. It has been sufficiently proved, however, in the United States and the British colonies that a free Church in a free State is no fable, but a historical fact, and a condition in which the Church is purest, strongest and most dominant in the land through the Christianizing influence that it freely exerts on all classes of the community. And whilst Church and State are closely related in many questions of morals and religion, in education, in marriage and divorce, the observance of the Sabbath, questions of property, individual rights, etc., and conflict will more or less arise, yet the relations will become more and more accurately defined without interfering with the prerogatives of either. Comp. the section on Church and State in the Evangelical Alliance proceedings, N. Y., 1873.—Tr.]

#### HOMILETICAL AND PRACTICAL.

Vers. 1-3. The Church cannot receive every one into her communion or suffer all to remain therein. Her duty to excommunicate is shown: 1) From what would happen if she excluded none—they would be made to conform to the world by the worldly-minded; 2) From what happens when they do exclude them—they manifest the worldly disposition in their hearts, and do much damage by their hostility; but they cannot ruin the congregation: the possibility remains that they themselves may be the subjects of saving influences.—STARKO: No one should enter into communion in religious matters with strange and false religious opinions. 2 Cor. vi. 14; Tit. iii. 10. Tale-bearers and false and wicked talkers are cursed; for they perplex those who enjoy good peace (Sir. xxviii. 15), and invent villany, Ps. lxxv. 7; cxi. 4. The Church of God and its members suffer greater injury by false friends than by open enemies, Ps. xli. 10; 2 Cor. xi. 28.

Vers. 1-5. The duty of the congregation to be apparently intolerant: 1) Towards whom—even against many who would enjoy its communion; 2) how—excluding that which is excluded by its entire character and then bearing whatever evil is ascribed to them on account of this; 3) for what purpose—in order to preserve its best things and thereby at the proper time likewise offer salvation to their enemies.—BREXTER: *Ejusdem farinae sunt, qui nunc hujus nunc*

*Illius religionis sunt. Injustum est; qui fides est persuasio certa de divinis promissionibus. Hi autem, cum hinc inde fluctuant, non habent fidem.*

—The foolish behaviour of the world towards the Lord's people: 1) The world would belong to the Lord's people, and yet not be converted unto God; 2) They seek to set aside the worship of the true God, and yet can prosper only in the light that streams forth from it.

Vers. 7–16. The charges raised by the world against the people of God; their apparent justice and their lack of grounds. 1) The congregation builds itself at present not with peaceful, but rebellious disposition: in fact, it must obey God rather than men; but they know also how falsely this word is applied by those who have forgotten that the kingdom of the Lord is not of this world. 2) They have in past times constantly sought after worldly power, and have been guilty of manifold encroachments; in fact, the Church has at first more and more taken a political form and equipped itself with external worldly power; but the consciousness that according to its own idea something different was more appropriate has never been able to be entirely suppressed. 3) The church will, if it have its own way, in future endanger the existence of the state; in fact, it cannot acquiesce in the state as it is; the church must seek to gain power over the king, but in a spiritual sense; not with power, but kindness; not from without, but from within. It would not oppress, but change, transform, glorify.—BRENTIUS: *Vide, mirabilem piorum sortem in hoc sæculo. Pii sunt, propter quos omnia bona hominibus hujus sæculi eveniunt. Attamen accusantur, quod soli hi sint, propter quos omnia mala, bella, fames et seditiones eveniant.*—STARKE: God's church has at all times been subjected to false accusations. Christ and His apostles could give sufficient witness of this. Let us only

avoid the doing, the lie is good counsel, Acts xxiv. 5 sq.

Vers. 14–24. The church's independence of the state. God makes His church dependent on the world: 1) on its own account to glorify its faith and to exercise its patience; 2) for His own sake in order to bring it to a proper conception of the fact that it does not need external majesty and power, a magnificent cultus, etc.; 3) for the sake of the world—that it may learn to see that the church cannot be suppressed by it, that there is something higher than it can reach with all its power.—STARKE: God often lets it happen that a good intention is interrupted by the craft of enemies, in order to try His believers. Magistrates are God's officers. If, however, they do not properly fulfil their office, a severe judgment will pass over them, Wisd. vi. 5, 6. God is a long-suffering God who allows Himself to be interfered with and presents Himself as a hero who is faint-hearted (Jer. xiv. 9), but He will wake up some time, Sir. xvii. 19.

[SCOTT: Every vigorous and successful attempt to revive true religion will excite the opposition of Satan and of the children of disobedience in whom he worketh.—HEXAR: The worst enemies Judah and Benjamin had were those that said they were Jews and were not, Rev. iii. 9.—Take heed who we go partners with, and on whose hand we lean. While we trust God with a pious confidence, we must trust men with a prudent jealousy and caution.—See how watchful the church's enemies are to take the first opportunity of doing it a mischief. Let not its friends be less careful to do it a kindness.—A secret enmity to Christ and His gospel is oft gilded over with a pretended affection to Cæsar and his power.—At some times the church has suffered more by the coldness of its friends than by the heat of its enemies; but both together commonly make church work slow work.—TR.]

### THIRD SECTION.

The Resumption of the Work of Building the Temple and its completion.

CHAPTERS V. VI.

A.—THE RESUMPTION OF THE WORK AND THE REPORT OF THE OFFICIALS TO DARIUS.

CHAPTER V. 1–17.

I. The Resumption of the Work of Building the Temple. Vers. 1–5.

- 1 THEN the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of
- 2 Israel, even unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua son of Jozadak, and began to build the house of God which is at Jerusalem: and
- 3 with them were the prophets of God helping them. At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions,

and said thus unto them, Who hath commanded you to build this house, and to 4 make up this wall? Then said we unto them after this manner, What are the 5 names of the men that make this building? But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

II. *The Report of the officials.* Vers. 6-17.

6 The copy of the letter that Tatnai, governor on this side the river, and Shetharboznai, and his companions the Apharsachites, which *were* on this side the river, 7 sent unto Darius the king: They sent a letter unto him, wherein was written thus; 8 Unto Darius the king, all peace. Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their 9 hands. Then asked we those elders, *and* said unto them thus, Who commanded 10 you to build this house, and to make up these walls? We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of 11 them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, 12 which a great king of Israel builded and set up. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried 13 the people away into Babylon. But in the first year of Cyrus the king of Babylon, 14 *the same* king Cyrus made a decree to build this house of God. And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those 15 did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar, whom he had made governor; And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and 16 let the house of God be builded in his place. Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem: and since that 17 time even until now hath it been in building, and *yet* it is not finished. Now therefore, if *it seem* good to the king, let there be search made in the king's treasure house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

EXEGETICAL AND CRITICAL.

Vers. 1-5. The author now narrates in the closest connection with the last verse of the previous chapter how it came to pass that the work of building, which had been interrupted, was resumed.

Ver. 1. *Then the prophets, Haggai, the prophet and Zechariah.*—We learn also from Haggai himself that the congregation at that time needed prophetic admonition. At first the most of them had, without doubt, with great reluctance allowed the building to remain unfinished, but gradually had lost the desire thereto, caring only for their own interests, such as the erection of their own houses in as beautiful a manner as possible. Notwithstanding this, however, some of them had still such devotion to the Lord and zeal for His worship, that the prophetic office was possible, and there was relatively a great susceptibility for it. נְבִיאָה in Hebrew נְבִיאִים, seems to have been almost a surname of Haggai, chap. vi. 14; Hag. i. 1. The plural "the prophets," which in the Hebrew text follows Zechariah—son of Iddo, as if Haggai had not

yet been called prophet, is in favor of this view.

The preposition לְ after "prophesied," does not denote hostility, but simply the direction of the address, "unto" (comp. 2 Chron. xx. 87; 1 Kings xxii. 8, etc.), as is sufficiently clear from the contents of the prophecies.—*The Jews that were in Judah and Jerusalem.*—Thus they are designated to distinguish them from those who remained behind in Chaldees. At the same time it indicates those who had undertaken the task of building the temple. אֱלֹהֵינוּ is a closer designation of the name of God, so that the relative might be supplied before it: *Who was over them* (comp. chap. iii. 8, etc.), which characterizes them as those who belonged to God. (Isa. iv. 1 and Jer. iv. 16), who leads them, urges them on and encourages them.\*

Ver. 2. *Then rose up Zerubbabel.*—They now had an express command of God, which already in itself was an advantage; now moreover they could no longer doubt that the building

\* [Rawlinson in loco more properly renders in accordance with the current Hebrew phrase "which was upon them," that is, having God's name called upon them.—Ta.]

would succeed.—**And began to build.**—Properly it should have been: They recommenced, but we might disregard the fact that בָּנִי readily =rebuild, for the first beginning was so long before, and had had such little success, that it no longer came into consideration.

Ver. 8. **At the same time.**—Now again they were threatened with interruption. מְהֵרָה, at it, the time, = at the same time. Comp. Dan. iii. 7, 9; iv. 83.\* Again Persian officials arrive, but at this time only do their duty.—**Tatnai, governor on this side the river,** of the entire province to the west of the Euphrates, out-ranked Zerubbabel, whom Cyrus had appointed governor of Judah (comp. ver. 14). He was perhaps unacquainted with the mission of Zerubbabel, because he had come into his office at a subsequent period to him.—**Shethar Boznai** who accompanied him, is not designated indeed as Shimshai (chap. iv. 8 sq.), *e. g.*, as scribe or chancellor, but the entire appearance is in favor of his being likewise a magistrate.—**Their companions,** however, who in ver. 6 are especially called his companions, that is, Shethar-Boznai's companions, and are named the Apharsachites, are according to ver. 6 likewise government officials, probably of a lower grade. At this time also the Samaritans may have been at work in that they had called attention to the building of the temple in Jerusalem, but now they were no longer able to fill the officials with hostile sentiments. They simply inquire **who hath commanded you to build this house?**—לְבָנָהּ

here and in ver. 13 is a singular form, since the infin. in Chald. is בְּנִי (comp. vers. 2, 17; ch. vi. 8), or בְּנִי, comp. chapter v. 9. R. Norzi has here and in ver. 13 a dagesh in the ב, but there cannot be an assimilation of the ב because it has a vowel. It may be that the language was not entirely fixed in its usage of ב in the infin., as it is here absent from the infin. in Peal, to which elsewhere it is peculiar, so it has been at times prefixed to the Pael and Aphel, before which it is usually absent, and always to the infinitive of the passive conjugations in the later Targums. Comp. Winer, *Gram.*, § 12. [Luzzatto *Gram.*, § 88.—*Tr.*] [Rawlinson, *in loco*. "There was no doubt a formal illegality in the conduct of Zerubbabel and Jeshua; since all edicts of Persian kings continued in force unless revoked by their successors. But they felt justified in disobeying the decree of the Pseudo-Smerdis, because the opposition between his religious views and those of his successors was a matter of notoriety. (See *Ancient Monarchies*, IV. p. 405)."—*Tr.*] מְשָׁרְיָא, a word of doubtful etymology, is in *Esdras* rendered by ἡν στέγην ταύτην καὶ τὰ ἄλλα πάντα (the beams and all the rest), in the Sept., on the other hand by τὴν χορηγίαν ταύτην (this sacred service = this building). These derivations in the versions makes it probable that there was no fixed tradition respecting the meaning; the one rendering being as much guess work as the other. The Vulg., Syriac and

the Rabbins have explained it as "walls," which might well be the most suitable and correct, having as its root not מָשָׁר (Gesen.), but מָשָׁר more properly מָשָׁר (firm, strong).

Ver. 4. **Then said we unto them.**—Here the Masoretic text gives at once the answer of the Jews. But this text is in more than one respect singular. The first person might be explained, it is true, very well as having come from the use of an ancient document, whose author had taken part in the building. But מָשָׁר should be followed by the direct discourse, whilst the indirect is used, so that we must translate, not, then we said, but then said we to them, what the names of the men were. Besides, if the Jews here spake, that is, answered to the question in ver. 3, instead of referring to the names of the men, we should expect another answer. It is natural therefore with Bertheau to conjecture that the text has been corrupted in some way, that is to say that the first person is incorrect, as it were, has come over from ver. 9, instead of which we must read here the third person, so that the Persian officials still continue: *then said they to them, what are the names of the men, etc.*, as from the start we might expect, according to vers. 9 and 10. It is possible then that likewise מָשָׁר, which would separate almost too much the second part of the address from the first in ver. 8, is a mistake likewise. The Sept. and *Esdras* already have regarded the verse as a question of the Persian officials, the former translating: *τότε ταῖς ἐπιστολαῖς*, the latter, in that it passes over entirely the first four words. It is true that the objection might be raised, that then there is no answer on the part of the Jews. But this might have been omitted with reference to ver. 11. The names of the men were important to the officials, for they had to know whom the king was to hold responsible. Instead of שְׁמֵיהֶם the more accurate editions have שְׁמֵיהֶם.

Ver. 5. **The eye of their God was upon the elders of the Jews.**—This is the preliminary result, producing for them mildness on the part of the officials, and securing them from interruption. The eye is used instead of the hand, because the Providence and Wisdom of God above all came into consideration. Comp. Ps. xxxiv. 16; Zech. iv. 10; 1 Peter iii. 2. The עֵינִי, corresponding with the וְעֵינִי in Hebrew, are at the same time the עֵינִי chap. x. 8.—**Until the report came to Darius, and they then brought back a letter concerning the matter.**—Bertheau understood it as: Until a command arrived from Darius, *etc.* But מִצֶּדֶק need not be the royal decree. Although this word does not assume the wider sense of *causa* (Keil), it yet has the meaning of *ratio*, and indeed also in the sense of account (or likewise of consideration) מִצֶּדֶק, Dan. vi. 8 = give account. Thus it may be used here for a report, by which officers would give their king an account of an important occurrence, and their observation of it. The ל before Darius cannot be a circumlocution of the genitive—it is thus used only in designations of time. On the other hand

\* [Suffix with prep. before its noun has this force in *Aramaic*, Riggs' *Manual*, § 49, 3. Comp. Cowper, *Syriac Gram.*, § 203, 5.—*Tr.*]

its use with **לְהַלֵּךְ** to give the end, is entirely assured. Comp. chap. vii. 18, *etc.* Finally, if it did not mean "to Darius," the **לְהַלֵּךְ** alone would be too indefinite. As well Esdras as the Septuagint also has, therefore, although rendering freely, properly understood it as a report to Darius. Naturally, however, these words are only preparatory for the following clause: "Until they bring back a letter, *etc.*", which really for the first expresses the limit of time meant. **יָמָיו**

imperf. of **הָלַךְ** (comp. chap. vi. 5; vii. 18) is referred by Winer, § 25, to a special root **הָלַךְ**. It is possible, however, that as usually the **ה** is absorbed at the beginning, so here the **ל** of **הָלַךְ** and thus we have **יָמָיו** for **יָמָיו**.\* The letter to be brought back, was certainly to come from Darius, there is no occasion to think of one from Tatnai, *etc.*, unless it is already supposed that there is a royal command in **מִצְוָה**. The subject of **יָמָיו** is indefinite "they."

Vers. 6-17. The report of the officers to Cyrus in vers. 6, 7, at first, precisely like chap. iv. 8-11, has the superscription which this letter probably received already in the collection of documents at Jerusalem.—These are the contents of the letter that Tatnai.—Shethar-bosnai and his companions the Apharsachites.—We must leave in doubt the question why the Apharsachites (comp. iv. 9) are especially mentioned as the companions of Shethar-bosnai, which here means either lower officials or as it were men of the same race, or else people especially attached to him.†

Ver. 7. They sent a report. **פָּתְחוּ** according to its etymology (comp. iv. 17) is used in the same sense as **מִצְוָה** in ver. 5, *e. g.*, report,

message. **שָׁלָם** is loosely connected with **שָׁלָם** = peace, hence peace universally = peace in its fullness.

Ver. 8. Be it known unto the king.—The letter in iv. 12 began in the same way. The present letter however is distinguished by the fact that it gives first of all a simple objective report. Judah is called **כְּנָעַנָה** (see ii. 1), the god of the Jews, the great God.—It is not probable however that they, like the Samaritans (iv. 1) actually paid a certain degree of reverence to him, rather the deep reverence of the Jews made such an impression upon them that they supposed He must be an especially great God (namely, for His worshippers). What they say respecting the building, is manifestly to show that the work was well done, in a strong, stately manner.—Of great

stones.—**נָלִל** here the accusative of material is the stone which was too heavy to lift, and which could only be rolled along; thus very heavy and large stones (as chap. vi. 4), which were only taken for great buildings, designed to last a very long time. The Sept. emphasizes by its translation *λίθοι ἐκλεκτοί*, the excellence of the material; Es-

dras vi. 9, by its translation *λίθοι ξεστοὶ πολυτελεῖς* at the same time the labor applied to them, as well as their costliness.—And timber is laid in the walls.—Berth. understands by this the placing of beams in the walls, that is, in the partitions, [Rawlinson, *in loco*, "party walls"], or likewise the erection of the scaffolding on the outer walls. But the expressions indicate rather the inlaying of the walls with wood work artistically finished (comp. **יָמָיו** Ps. lxxiv. 6), thus according to the view of the writer represent the building as one erected with great care. It is true the work had not made such progress, in fact that the walls, which themselves were first built of the great stones, could have been already inlaid. But it is probable that the seal, which is clearly enough attested by Haggai, manifested itself likewise in this way, that those skilled in wainscoting went at once to work, since moreover it was necessary to make as great haste as possible on account of the threatened interruption. The haste is expressly referred to by the officials in the last words—and this work goeth fast on—**אֶפְרָהִי** (comp. vi. 8, 12, 13; vii. 17, 21, 26) is explained from the Persian, and means properly, very active. **אֶפְרָהִי** is probably the ancient Persian *us* or *os*, Sanscrit *ur*, which expresses intensity; as our "very" and *parna* is an adjective from the ancient Persian *par*, Zend *pere* = do, complete. Comp. Haug. a. a. O.

The subject of **נָלִל**, it prospereth is not the form **עֲבִידָהָהּ** (comp. vi. 14; Dan. vi. 29), but "it."

Vers. 9, 10 then give an account at first of their question.—Then asked we those elders.—**אֵלֵינוּ**, those who, as a matter of course, were in Jerusalem at the head, ver. 10, at their head.—**בְּרָאשָׁיהֶם** is more naturally explained as at their head (comp. 2 Chron. xx. 2), than: in their capacity as their heads (Berth., Keil). [A. V., "that were the chief of them"]. The latter interpretation of **בְּ** is in itself doubtful, especially moreover, since no verb is given with it. The plural, expressed by the vowels, may be explained by the fact that they worked in different groups, namely, by families (comp. Neh. iii.)

Ver. 11 sq. gives the answer of the heads of the Jews.—And thus they made us the report, namely, the one required. **לְאָמַר** = **לֵאמֹר**

—We are the servants of the God of heaven.—The pleonastic suffix **עֲבִידָהָהּ** emphasizes very strongly the fact, not that *they* above all others and alone are servants of God (Berth.) but that they above all others are servants of the God of heaven, and not of any lower being. They therefore expressly designate God as the God of heaven and earth, that is, the highest; yea, properly the only true God. They would without doubt show the officers that they had good grounds and were very well entitled to build their temple, and that those would do wrong who should oppose their undertaking. On this account therefore they add that their God had had this house long ago, and in it had long ago possessed a worthy place of worship.—And we

\* [So Lusatto *Gram.*, § 104. This is the better interpretation of the form.—Tr.]

† [Rawlinson, *in loco*, regards them as Persians or foreign settlers in Samaria generally.—Tr.]

build the house that was built.—not בָּנָה, it was once built, but בָּנָה וְהָיָה, it was built and continued to be a place of worship—these many years ago.—מִקִּדְמָתָא הַזֶּה = before this (present) time.—A great king of Israel built and completed it.—It would have been an evidence against their God if He had not provided Himself with a worthy place of worship in ancient times, and had not made the king of his people great and mighty. They say intentionally not the great king Solomon, but a great king (the genitive relation being expressed by הָיָה); they thus emphasize better the idea itself, that the king was a great one.

Ver. 12. It is true the temple has been destroyed, but this does not show any weakness in their God, but rather His holiness.—On this account, because our fathers provoked.—

וְעַתָּה does not refer to that which precedes, but to what follows, for it is used in its usual sense of "on this account," and is here really = only on this account. It does not follow from the fact that it sometimes has the sense of "but" after negative expressions, that it may also be an adversative particle, and mean "nevertheless," "however," "yet." וְעַתָּה, however, is here not in the temporal sense, [A. V. *after that*], for then it would express very vaguely the idea: since that the fathers had already provoked God long before He abandoned His temple; but it is here in its usual causal sense "because." וְעַתָּה may be very properly used in this sense, comp. Hebrew בְּחֵטְאֵי, Isa. xliii. 4. בְּחֵטְאֵי = to conceal, then like the Hebrew הִכְתִּיר, to destroy. It is true it is only used here in the Bible in this sense, but in the Targums occurs quite frequently. עַתָּה might, if it had the suffix, that is, if the הָ were pointed with mappiq, mean simply, "the people of the land;" אֶרֶץ is often to be supplied. Yet the Massora remarks, that mappiq is not to be written, and R. Norzai and J. H. Mich. have left it out, so that the הָ is to be taken as a representative of the א, as is often the case in this book.

Ver. 18. But in the first year of Cyrus.—When the predestined time of chastisement had passed the Lord Himself was able to gain recognition from Cyrus, so that now the restoration of His temple has a good and assured foundation. Comp. chaps. i. 2; vi. 8. לְבָנָה, as chap. v. 8.

Ver. 14. And the vessels also—did Cyrus the king take.—So great was the recognition that Cyrus gave to the true God, that he not only allowed His veneration, but furthered it with offerings, so that the building of the temple, unless the vessels were to remain without a suitable place, became so much the more necessary. הִיכָלָא is here used as at the first, so naturally also the second and third time in the sense of temple. Comp. גִּית אֱלֹהֵינוּ, chap. ii. 7. הִיכָלָא is probably the conjugated passive participle = and they were given, not the active preterite = they gave, for the indefn. subject with sing. (against Berth.).

In the last case we would expect הָיָה after the object, which is not elsewhere in such cases omitted: moreover, the yod in the second syllable has usually only an intrans. or passive signification.—Whose name is Sheshbazzar—thus indefinitely, as we would say, to Sheshbazzar, as he is called. For this name see chap. i. 8. As in Hag. i. 1, etc., so here Zerubbabel is designated as Pechah, whilst in chap. i. 8 as prince of Judah, מֶלֶךְ־יְהוּדָה.

Ver. 15. And he said unto him, Take these vessels.—In connection with giving out the vessels Cyrus expressly ordained the building of the temple. Instead of הָיָה, the Qeri is here as in 1 Chron. xx. 8, לָקַח. The three unconnected imperatives, "take, go forth, lay down," comprehend the three acts, to a certain extent, in one, thus expressing likewise the seal of Cyrus, and the seal that Sheshbazzar was expected to exhibit. וְעַתָּה, notwithstanding the Chateph Pathah, may be merely the imper. Aphel of נָתַן, of which we have the part. in chap. vi. 1, and the imperf. in chap. vi. 5.—And let the house of God be built.—These words are connected with the words lay them down in the temple as a necessary complement, by the copula וְ.

Ver. 16. Then came this Sheshbazzar, namely from Babylon to Jerusalem, and laid the foundations, etc.—The copula is also lacking before וְ, because the two acts are connected together in the closest way. וְעַתָּה, as in chap. iv. 12. Here it can only mean the laying of the foundations in chap. iii. 8-10.—Since that time even until now hath it been in building, and is not yet finished.—These words were probably designed to let the present activity appear as a simple continuation of the building, ordained by Cyrus, thus also as something entirely justified. At any rate it was entirely in the interest of the Jews to be silent respecting the fact that Cyrus had allowed an interruption to take place, and there is nothing in our representation of the subject opposed to its reality. But had the express prohibition of the Artaxerxes in chap. iv. 17 sq. already preceded, yet the Jews might well have said that it had been occasioned only by the entirely groundless slanders of the Samaritans. Hence they must regard it as their absolute duty to contradict these slanders. שָׁלַם occurs only here in Bib. Chaldee, yet often enough in the Targums and Syriac, and indeed in the sense of "complete and ready."

Ver. 17. And now, if it seem good to the king, let there be search made in the treasure-house.—מִכְסֵּי, comp. vii. 18; Dan. vi. 24, as in later Hebrew, מִכְסֵּי, Esther i. 19, good according to any one's judgment. מִכְסֵּי, Heb. גִּנְזָאִים (Esth. iii. 9; iv. 7), are the treasures, probably from גָּנַז = collect, and *dhanasa*, conceal, but at the same time in accordance with the Arian *gaza*, comp. גָּזַר, Ezr. i. 8; on the other hand, גָּזַר 1 Chron. xxviii. 11. It is clear from this passage and chap. vi. 1, that written

documents were likewise preserved in the treasure-house. — **Whether a command was given by king Cyrus.**—וְהִנֵּה = whether, as likewise Jer. ii. 10. For וְהִנֵּה, *vid.* chap. iv. 19. רָעוּת, comp. chap. vii. 18, from רָעוּת = *voluntas*, cpinion.

#### THOUGHTS UPON THE HISTORY OF REDEMPTION.

Vers. 1. Notwithstanding the great readiness which distinguished the new congregation at first (comp. notes upon chap. iii.), they yet fell into indolence and worldliness as soon as difficulties were placed in the way of their work, comp. Haggai's prophecy. It was even necessary that again God's word should arouse, encourage, strengthen them, and fill them with joy. And indeed the Lord does not fail on His part: wherever any powers whatever are present; if slumbering, He awakens them. The more we need His all-awakening call, and the more that is the result of undeserved grace and faithfulness that shames us, the more willing should we be to hear and follow Him.

Vers. 1-5. Although the new congregation, when they were called upon by the prophets and strengthened by their prophecies, might have readily supposed that the building of the temple would now be finished without stumbling upon difficulties, they were yet obliged presently to submit to an inquiry on the part of the Persian officials, that might again easily result in an interruption. Such trials the Lord Himself sends at the time, — and then often very properly, — when His own word has given the impulse to an undertaking or action. Even then, and then particularly, faith must be strengthened by trials. The congregation at this time did not allow the interference of the Persian officials to surprise them too much; they were not faint-hearted on this account, and did not allow themselves to be deterred thereby from building; in the careful hesitancy of the officials they saw rather the influence and protection of God. Thus is it ever for the church, so long as it is in covenant with the Lord, to regard the hinderances, even if they seem threatening, and easily might be destructive, as yet trifling; and things favorable, even, if they seem at first insignificant, as great and important. We must be inclined thereto by the contentment with which one feels impelled to thankfulness for the little, and the faith in Him who has all things in His hand. It is the very reverse with the world.

Vers. 6-17. The magistracy often, as is clear from chap. iv., allows itself to use calumniators as its instruments. But without regard to the fact that they are obliged to help in realizing the design of God even in such a case, they are easily preserved by their office and their duties from such errors, even if they are worldly and heathen in their character. In our present chapter they act as true magistrates; they quietly listen to the report of the Jews, and bring it without misrepresentation before the king. Brennius rightly remarks: "*vidēs differentiam inter calumniatores et bonos ac probos viros. Una eademque causa erat aedificiū templi, unus idemque populus Judaeorum: attamen hujus populi causa*

*aliter refertur ab impiis calumniatoribus aliter a bonis viis.* How much worse off the Jewish congregation would have been, if the Samaritans had had to do with them without the Persian officials! Hence the church should never forget, even if at times it has had to suffer injustice from worldly authorities, to be thankful from the heart to God that there are magistrates after all, comp. Rom. xiii. 1 sq., etc.

Vers. 11, 12. The congregation did not keep back their faith, when it came to the point of rendering account of their designs before the magistrates, rather did they lay down an open confession, even before the heathen, without fearing to be laughed at for their assertion that they served the only true God. In order to ward off the objection that their Lord had been without power, they confessed the sinfulness of their fathers, and praised the holiness of God. God's honor was for them more important than the honor of their fathers or of the nation. Well for the church, when the world itself is obliged to give testimony to it, as it here gives to the Jewish congregation, that it has made such a good confession as this. If with such a confession heart and hand accord, it has the power that overcomes the world.

#### HOMILETICAL AND PRACTICAL.

Vers. 1-5. How does the Lord prevent our being conformed to the world? 1) By His warning word.—**STARK:** It is the office of faithful teachers to strengthen the faint hands and feeble knees (Isa. xxxv. 8). 2) By the trials that He sends, especially by making the accomplishment of His own word difficult. 3) By providential care and preservation (ver. 5).—**BRENTIUS:** *Multa hic notanda. Primum, quod Deus saepenumero nos a bono proposito impedit, non ut non exequamur, sed ut clarius et illustrius exequamur. Deinde, quod sit ingenium vulgi: mox enim putat, numquam fore, ut promoveat (so. Deus opus suum, si aliquamdiu intermittatur).*—The movements that the development and advance of the kingdom of God call forth: 1) The congregation is agitated by the overwhelming voice of God; it gives new courage, and lays hold of the work of building obligatory upon it with new joy.—**STARK:** Although it involves not a little danger for awhile to accomplish with obedience that which God commands in His word, yet we should obey notwithstanding, and not allow ourselves to be frightened off by any danger. 2) The world is agitated, for it cannot quietly see the events in the kingdom of God, especially when the congregation is subordinated to its civil authority, but it is obliged to assist in furthering the cause of God in its own way. 3) God Himself is agitated. He directs His eye with especial care and wisdom upon the leaders of the congregation, and stretches forth His hand to give protection and help.

Vers. 11, 12. The true confession. 1) The occasion of it—the magistrates call to account,—2) its contents, God's grace and truth and our own sins,—3) its aim, the establishment of a tabernacle of God among men. The true contents of a believing confession. 1) God's gracious acts—He has by them from the most ancient times obtained worship. **STARK:** If we purify the doc-



trines with which Christ and His apostles have erected a spiritual temple to God, from human ordinances, we start no new doctrine, but erect again the marred temple of God. 2) Exhibition of the divine holiness. He has imposed upon His church dependence and deficiencies on account of its sins.—**STARKE**: Even the sins of our forefathers we should not cloak, but where they have erred, confess it. 3) God's assertions of power.—He has wrung a recognition from even a Cyrus, even the mightiest worldly power, and made them serviceable for the re-establishment of His worship.

[**SCOTT**: Whilst we continue in this world, we shall always have to confess that our sins have provoked the God of heaven unto wrath, and that all our sufferings spring from this source, and all our comforts from His unmerited mercy.—**HENRY**: Our eye upon God, observing His eye upon us, will keep us to our duty, and encourage us in it when difficulties are never so discouraging. Let the cause of God, and Truth, be fairly stated, and fairly heard, and it will keep its ground.—**TR.**]

## B.—THE ANSWER OF DARIUS, THE COMPLETION OF THE TEMPLE, AND THE FIRST CELEBRATION OF THE PASSOVER.

### CHAPTER VI. 1-22.

#### I. *Darius' Answer.* Vers. 1-12.

1 **THEN** Darius the king made a decree, and search was made in the house of the  
2 rolls, where the treasures were laid up in Babylon. And there was found at Ach-  
metha, in the palace that is in the province of the Medes, a roll, and therein was a  
3 record thus written: In the first year of Cyrus the king, *the same* Cyrus the king  
made a decree *concerning* the house of God at Jerusalem, Let the house be builded,  
the place where they offered sacrifices, and let the foundations thereof be strongly  
laid; the height thereof three-score cubits, *and* the breadth thereof three-score  
4 cubits; *With* three rows of great stones, and a row of new timber: and let the ex-  
5 penses be given out of the king's house: And also let the golden and silver vessels  
of the house of God, which Nebuchadnezzar took forth out of the temple which is  
at Jerusalem, and brought unto Babylon, be restored, and brought again unto the  
temple which is at Jerusalem, *every one* to his place, and place *them* in the house  
6 of God. Now *therefore*, Tatnai, governor beyond the river, Shethar-boznai, and  
your companions the Apharsachites, which *are* beyond the river, be ye far from  
7 thence: Let the work of this house of God alone; let the governor of the Jews and  
8 the elders of the Jews build this house of God in his place. Moreover I make a  
decree what ye shall do to the elders of these Jews for the building of this house  
of God: that of the king's goods, *even* of the tribute beyond the river, forthwith  
9 expenses be given unto these men, that they be not hindered. And that which  
they have need of, both young bullocks, and rams, and lambs, for the burnt-offer-  
ings of the God of heaven, wheat, salt, wine and oil, according to the appointment  
of the priests which *are* at Jerusalem, let it be given them day by day without fail:  
10 That they may offer sacrifices of sweet savors unto the God of heaven, and pray  
11 for the life of the king, and of his sons. Also I have made a decree that whosoever  
shall alter this word, let timber be pulled down from his house, and being set up,  
12 let him be hanged thereon; and let his house be made a dunghill for this. And  
the God that hath caused his name to dwell there destroy all kings and people,  
that shall put to their hand to alter *and* to destroy this house of God which is at  
Jerusalem. I Darius have made a decree; let it be done with speed.

#### II. *The Completion and Dedication of the Temple.* Vers. 13-18.

13 Then Tatnai, governor on this side the river, Shethar-boznai, and their compa-  
nions, according to that which Darius the king had sent, so they did speedily.  
14 And the elders of the Jews builded, and they prospered through the prophesying

of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to 15 the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth 16 year of the reign of Darius the king. And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of 17 this house of God with joy. And offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. 18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

### III. Celebration of the First Passover-Feast. Vers. 19-22.

19 And the children of the captivity kept the passover upon the fourteenth day of 20 the first month. For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for 21 their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, 22 did eat. And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

#### EXEGETICAL AND CRITICAL.

Vers. 1-12. The answer of Darius. Notwithstanding the great importance of the decision that Darius gave in reply to the letter of his officers and the greatness of its results, in that after so long a waiting it finally introduced a new and significant turn of affairs, its introduction is quite brief.—Then Darius the king made a decree.—These words seem to refer only to the command to make an investigation; but in reality they serve as an introduction to the decree which was promulgated to Tatnai, etc.; comp. v. 6. It is as if the subsequent narrative: and search was made, were taken up merely as an explanation of the decree following in ver. 6 sq. Without doubt it was contained in the decree of Darius to Tatnai, as its basis or introduction.—The house of writings.—Comp. v. 17.\* Here the treasures likewise were laid up. כְּתָבִים is participle Aphel of כָּתַב. Comp. chap. v. 15.

Ver. 2. And there was found at Achmetha.—Search was made for the writing in Babylon; but it was found in Achmetha, after that there was probably found in the archives at Babylon a reference to the archives of Achmetha for the documents of the time of Cyrus. The letters דָּנִק engraved on coins seem to designate

this city. Comp. Mordtmann, *D. M. Zeitschrift*, VIII., S. 14. In ancient Persian, however, Achmetha probably was Hagamatha.—[Rawlinson *in loco*: “in the Behistun inscription Hagtatana.”—Tr.]—In Greek it is *Ἀγβάρα* (Herod. I. 98) or *Ἐκβάρα* (Judith I. 14), the summer-residence of the Persian and Parthian kings, built by Deiokes, the capital of Media the great, in the vicinity of the present Hamadan.—In the palace.—The archives were especially in the citadel, בְּיָרֵד = *ἡ βάσις*, which embraced the palace and likewise the other prominent buildings.—A roll and therein was a record.\*—We should expect directly after כְּתָב (there is less authority for a *kamez* in the last syll.) the contents of the writing; indeed בְּכִרְיָהוּ (*st. emph.* of בְּכִרְיָהוּ) may have been a superscription in the writing itself about equivalent to: *memorandum*; nevertheless it is here connected with the previous clause as a *memorandum* was written therein. The contents do not follow until vers. 8-5.

Ver. 8 contains first probably stereotype introductory forms; at first the date: In the first year of king Cyrus (as in chap. v. 13); then the short preamble: Cyrus the king made a decree; then a statement of the contents; then the following words: the house of God at Jerusalem, stand alone by themselves, and constitute to a certain extent a title. Then the command: Let the house be built as a place where offerings are brought and whose foundations are capable of supporting (namely, the structure).—בְּנֵי is placed before the relative clause in *stat. constr.*

\* [Rawlinson *in loco*: “A house of writings was discovered at Koyunjik the ancient Nineveh by Mr. Layard in the year 1850—a set of chambers, i. e. in the palace devoted exclusively to the storing of public documents. These were in baked clay, and covered the floors to the depth of more than a foot.” Many of these writings were removed to the British Museum, where they have been partially arranged and translated by Rawlinson, Smith, Talbot and others. The library was again visited, and many of its treasures removed by Smith in 1873 and '4 and again in 1876. See *Assyrian Discoveries* of Geo. Smith, New York, 1875.—Tr.]

\* [Rawlinson *in loco*: “The ancient Persians used parchment for their records as appears from Ctesias (cap. Diod., Sec. II. 32).”—Tr.]

as מְקוֹם, Hos. ii. 1, etc. אֲשֶׁר־מְסוּבָּלִין is hardly to be explained as: "its foundation they may set up" (Keil), or "may be erected" (Ges. in his *Theaurus*). In this sense the additional clause would be superfluous. We would expect an optative instead of a participle. It is made co-ordinate with the previous relative clause by the participle, and not with the principal clause "let the house of God be built." כִּנֹּף, which only in very detached passages is like the Heb. כָּנַף, in the Targum of Deut. xxiv. 15 and in the Samaritan translation of Gen. xiii. 10, means, as in Hebrew, without doubt also in Chald., first and chiefly, to drag, bear a burden. Accordingly we regard as the safest explanation: whose foundations are burden-bearing, that is, capable of carrying, durable for the buildings erected upon them. Cyrus might have been present to state briefly in his own way the very reason why the house of God in Jerusalem was to be built. It is a place wherein they from ancient times offer offerings, thus a place long ago sanctified, and besides the foundations are still present and in a condition capable of bearing a building upon them. The two participles, thus viewed, are used without regard to tense. The Vulgate and the Rabbinists likewise let this conception betray itself since they render: *ponant fundamenta supportantia*. Although it is more natural to suppose that this second relative clause should be synonymous with the first, yet there is no change in the text that could be at all proposed (e. g., יִשְׁבֹּל for יִשְׁבֹּל) that would throw any light. Whilst indeed Esdras had ὁ δὲ πυλὼς ἐνδοτελεχούς, the Sept. seems, although rendering very freely (καὶ ἐθάρυν ἐπαρμα) to have followed our text.

In order that the house might be large and elevated enough, Cyrus at once fixed its height and breadth (comp. Dan. iii. 1 for אֲרָבָה), and indeed both, sixty cubits, double that of the temple of Solomon. Comp. 1 Kings vi. 2. Even if in this passage the cubit of commerce of the exile times were meant, whilst in 1 Kings vi. 2, on the other hand, the ancient Mosaic or holy cubit (2 Chron. iii. 3), which according to Ezek. xl. 5; xliii. 13, was a hand's breadth longer than the former, namely, eighteen and a half Rhinish inches, the difference would still be significant enough. But it is probable that the reference here is to the Mosaic cubit. The measurements for the new temple appear, since they were just double, to have been chosen with reference to those of the old temple, and on their basis. It is probable that Cyrus thought he could not make the matter of the temple his own affair without at least surpassing Solomon to the extent of double. Perhaps this explains why he fixes nothing at all respecting the length. Probably he knew that a greater length than that of the temple of Solomon was not desirable, since otherwise the temple buildings would have taken relatively too much space, and the extent of the courts, which needed much space, be too limited. Since now he could not well go beyond Solomon in this respect, he rather makes no standard at all. The building of Solomon's temple had a length of sixty cubits, twenty for the most holy place, forty

for the holy place, and besides a vestibule of ten cubits. This was besides surrounded on the two long sides and in the rear, by wings of five cubits breadth. The length of the temple of Herod was limited to essentially the same measurements. But if they did not wish to exceed these measurements, the sixty cubits breadth could only be applied to measure the *outer* breadth, embracing likewise the wings, unless they would entirely abandon the relations rendered sacred by the tabernacle, and almost throughout retained by the temple of Solomon. The holiest of all had been a cube in both the tabernacle and the temple of Solomon and the holy place again had had double the length of this cube, and this arrangement of the parts seems to have been regarded as the most essential. The *internal* breadth of the second temple could not well amount to more than that of the first temple, or than that which it subsequently had in the temple of Herod, namely, twenty cubits (with Keil and against Merx in Herz.'s *Real-Enc.* XV. S. 513 and Berth.) Thus there remained to the side buildings a considerable space. If we reckon ten cubits for each side, whilst in the temple of Solomon only five cubits had been applied to that purpose, since the breadth in that case would have amounted to twenty cubits in the clear, in all thirty cubits, there still remain twenty cubits for the four walls, which in the temple of Herod likewise took up the same amount of space. Whether accordingly the internal height was likewise limited, whether it at least in the holiest of all was diminished to the measure of the length and breadth, as it were, by the addition of upper chambers, such as had been in the temple of Solomon likewise, these taking up ten cubits in height, we know not. In the temple of Herod there was assigned to the holiest of all, as well as to the holy place, an internal height of sixty cubits, whilst still forty to sixty cubits in height were applied to the upper chambers. And it is possible that Zerubbabel and Jeshua likewise already acted with more freedom with reference to the height, an internal height of only twenty cubits in connection with an external height of sixty cubits, would have been almost too much out of proportion. That they really carried the external height to sixty cubits, seems to follow from Josephus *Arch.* xv. 11, 1.\*

Ver. 4 gives still further directions, but it is difficult to understand them.—Three rows of great stones.—שָׁלֹשׁ מִסְבָּּּּ is used in the Targ. for the Hebrew שָׁלֹשׁ, which is from שָׁלַם = *circumire*, and means the surrounding wall or walls (Ezek. xli. 23), but also the rows (Ex. xxviii. 17, etc.; so also indeed 1 Kings vii. 3, 4). Fritzsche on Esdras vi. 25, Keil and Merx (*l. c.*), regard its meaning as row or course, and accordingly understand it to be = the walls, whether of the temple (Fritzsche) or of the inner porch (Keil and Merx)—of the latter it is very appropriately

\* When Josephus here lets Herod say that the second temple fell sixty cubits in height below the temple of Solomon, he accords to the second a height of sixty cubits, and to that of Solomon of one hundred and twenty cubits, the latter without doubt on the basis of 2 Chron. iii. 4, where in consequence of an error or copyist's mistake there is given to the hall of the temple of Solomon a height of one hundred and twenty cubits.

said in 1 Kings vi. 36, that Solomon built them:

שָׁלֹשָׁה טוּרֵי זָוִית וְטוּר כְּרִיתָם אֲרָזִים, they should have below three layers of hewn stone and a row of cedar beams. But that the walls of the temple building itself, of which alone we can think according to ver. 3, should be built of four such courses is highly improbable, for such an unfinished massive method of building has nowhere been found in the Orient. But if the walls of the inner court were meant, these would certainly have been mentioned, or if something had been left out that was originally contained in the edict of Cyrus for explanation (Merx), these words would most suitably have been omitted likewise. Moreover טוּר in the above mentioned passage, 1 Kings vi. 36, very probably has a different meaning. It is very worthy of remark, that טוּר as well here as also immediately afterwards, 1 Kings vi. 2, so also in Ezek. xlv. 23, occurs with reference to four-sided rooms, which were enclosed round about, just as נִרְבָּצִים is used in our passage. Nothing is more appropriate than that to understand thereby the four side enclosures which enclosed the room; whether walls, as in the inner court, 1 Kings vi. 36; Ezek. xlv. 23, or side buildings that surrounded a four-cornered room, as 1 Kings vii. 2. The sense of 1 Kings vii. 36 is, then, that Solomon provided the inner court on three sides with walls of quarried stone, on the one other side, without doubt the front side, where the chief entrance was, where then there was probably a larger door, with an enclosure of hewn cedar. Our passage, however, then says that three of the temple walls—for it can only refer to these according to ver. 3—were of hewn stone, the other, namely, the front, which must for the most part be composed of a large entrance, was to be made of wood. In confirmation of this view it is sufficient that in the temple of Herod also, the entrance side of the holy place was still composed of one great folding door, sixteen cubits broad. In the same manner then, moreover, was the inner court enclosed, as we conclude from 1 Kings vi. 36.\*—**And a row of new timber.**—Instead of חֲדָתָא = new after אָךְ = timber, it is appropriate to read חֲדָתָא—one, as then the Sept. already renders *ἐκ*, yet this numeral is absent also in 1 Kings vi. 36.—**And let the expenses.**—נִפְקָתָא from נָפַק (in Aphel = to give out) is the expense, and indeed here that which was caused by the building of the temple.—**From the house of the king** is according to ver. 8 sq. = from the royal revenues on this side of the river.

Ver. 5 adds the order for the restoration of the temple vessels, that was so important. The sing. יָדָה (respecting the form *vid.* V. 5) is explained after the previous plural from the conception of the different vessels as *one* sum total. יָדָה, thus written and pointed, is 2d pers. imperf. Aph. with transitive meaning = cause to be delivered, comp. v. 15. If this meaning is

to be retained, we must suppose that the edict of Cyrus was addressed to some individual, perhaps Zerubbabel himself, and that Cyrus now turns immediately to him. Yet the transition to the direct address is here somewhat singular and abrupt, and it seems best to take יָדָה as 3d pers. fem. imperf. Kal, which indeed should be pointed יָדָה or at least יָדָה with the indefinite subject.

Ver. 6. The previous edict of Cyrus is now followed by the order of Darius, so favorable and careful in its provisions for the Jews, that it is as if the latter would not only confirm the former's action out of reverence, but even surpass him. If it should be difficult for the little congregation of Jews to conduct the worship in Jerusalem in accordance with the prescriptions of the law, in that a great expense was especially necessary for the offerings, Darius helped them to bear the burden by his great liberality. He at first in vers. 6, 7 arranged that his governor should not hinder the work.—**Now therefore Tatnai, etc.**—For the connection with previous context see notes on ver. 1.—**And your companions, your Apharsachites** = those who are your companions, *etc.* For an explanation of the terms comp. v. 3, 6.—**Be (or keep yourself) far from thence, *e. g.*, interfere not with the imposition of burdens or hindrances.**

Ver. 7. **Let alone.**—שָׁבַק *c. accus.* = to give way to or permit something.—**The work of this house of God, namely, that brought in question by you.**—**Let the governor—and the elders build.**—וְלִשְׁבִי is here after פָּחַת clearly a second subject to בְּנִין. ל is hence used here to introduce a subject which is quite unusual. Compare Isa. xxxii. 1, and Dan. iv. 83, and indeed without exactly making שָׁבַק more prominent than פָּחַת.

Ver. 8. Then Darius directs his officers to defray the cost of the building.—**Moreover I make a decree what ye shall do.**—Comp. iv. 19; לֵכָה = in reference to that which ye are to do, comp. לֵכָה with יָצָא, Isa. xxiii. 11; Ps. xci. 11; 2 Kings xx. 1. עָם is used here with עָבַר in no other way than with עָשָׂה in Heb., comp. Gen. xxiv. 12 sq. It corresponds to some extent with the German “*an*,” but expresses still further “*in favor of*.”—**For the building.**—לְבִנְיָה = in order that they may build. The second half of the verse: **that of the king's goods, even of the tribute,** contains the principal thing that the royal officers were to do, so that = and indeed—**With expenses—that they be not hindered.**—וְאִסְפְּרֶה as in ver. 8. יִיָּלֵא cannot well mean that there be no stopping, or that it may not come to a stopping of the work (Keil after the Vulgate: *ne impediatur opus*), since no object such as work is mentioned here as in chap. iv. 21 and 23; but it means: which (prescribed action) is not to be brought to an end, or discontinued (Bertheau). Comp. Dan.

\* Ferguson accepts the Sept. *ἑκ*, and understands three stories of stone, with a fourth story of wood-work on the summit. Rawlinson thinks that Cyrus would limit the thickness of the walls to three rows of stone with an inner wooden wainscoting.—*T.*]

vi. 9. This additional clause is to sharpen the previous one.

In vers. 9 and 10 Darius further adds: that his officers shall provide the material of the offerings in order that prayer may be offered for him, and the welfare of his empire in the Jewish manner, in Jerusalem likewise.—**And whatever is necessary**—חֲשׂוֹן is fem. pl. (necessary things) from חָשַׁן for חֲשׂוֹן, comp. חֲשׂוֹן Dan. iii. 16, and פֶּרֶץ Dan. v. 25, according to Winer's *Gr.*, § 84, III. [Riggs' *Gr.*, § 82—*Ta.*] the vocalization varies.—Both young bullocks and.—The following ! —! is properly = as well—as, or also, whether—or. Darius names here various animals and other materials, which may in any way come into consideration, since he leaves the more particular designation of what would be required to the priests at Jerusalem.—**Let it be given them without fail.**—The singular מִתְּחִילָה (comp. לְחֹמֶה iv. 12) is explained perhaps from the fact that Darius goes back upon חָ and embraces every individual in an indefinite “it.” חֲלֵלָה שְׁלֵי means: that there be no interruption, namely, in providing what is necessary, or indeed in the worship. In the translation of the LXX. δ ἐὰν ἀρῆσθαι, which overlooks the חָ and in that of the Vulgate *ne sit in aliquo querimonia*, חֲשׂוֹן seems to have been derived from חָשָׁן.

Ver. 10. In order that they may be offering (continually) sacrifices of sweet savour for the life of the king and his sons.—נִחֻחִין are (comp. Dan. ii. 46) sacrifices which afford God a נִחֻחַ (Lev. i. 9, 13, etc.), and thereby gain his good will, comp. Jer. xxix. 7; 1 Mac. vii. 27; xii. 11, etc.; Josephus, *Arch.* XII. 2, 5; c. *Ap.* II. 5. Darius thereby indicates the same recognition of the Lord to be worshipped in Jerusalem, as Cyrus, without doubt, from the same standpoint. Comp. i. 2.

Vers. 11, 12. Darius here shows as an additional sign, how earnest he was that his will should be carried out, sealing what has been said with a penalty.—**Whosoever shall alter this word.**—The nom. absol. represents a protasis: if any man whatever חֲשִׁנָּה as in ver. 12; Dan. vi. 9 and 16, change by transgression or also (comp. ver. 12) by doing away with it.—**Let a timber (beam) be torn from his house, let him be fastened thereon and crucified.**—קָנָה in itself = raise on high, can just as well mean “empale” or “pierce through,” as also, like the Syriac “crucify.” Empalement or the piercing through of delinquents on a pointed wooden stake, was the usual punishment among the Assyrians and Persians, comp. Layard, *Nineveh and Babylon*, p. 855, and *Nineveh and its remains*, p. 379, with the plate fig. 58.\* Of Darius it is said ἀνεκλόμισε (Herod. III. 159). Yet the fastening on a cross likewise occurred among the Persians, yet so that the head of the one to be

crucified was first cut off. *Vid.* the passages of Herodotus in Brisonii *de regni Persarum princip.*, II., c. 215.—**And let his house be made a dunghill for this,** that is, let it be torn down and changed into a common sewer, comp. 2 Kings x. 27, and Hävernack, *Com.* on Dan. II. 5. חֲשִׁנָּה as חֲשִׁנָּה Dan. ii. 5.\*

Ver. 12. **And the God that hath caused his name to dwell there, destroy all kings, etc.**—כִּנְרִי corresponds with the Heb. כִּנְרִי, Ps. lxxxix. 45. The expression, who has caused His name to dwell there, is so decidedly Hebrew in style (comp. Deut. xii. 11, 14, 23; Jer. vii. 12; Neh. i. 9), that we must suppose the author does not impart the decree verbally, or that Darius made use of Jewish help in this entire affair. Even the entire conception that God confined His especial presence to a temple building was entirely unlike the Persian conception, so that the entire proceedings toward the Jews with reference to the temple on the part of Darius, and already on the part of Cyrus, must be referred back to an accommodation of views.—**Who stretches forth his hand to change, to destroy.**—לְהַשְׁמִיחַ for which we would expect

לְהַשְׁמִיחַ is explained by לְהַחֲלִיף, which indicates what kind of change of the decree is here thought of. The threat itself, as we have it here, is genuine Persian; it reminds us of the conclusion of the inscription of Darius at Behistun, where the punishment of Ahuramazada is desired to descend upon him who ventures to violate the image and inscription, his blessing on the one who holds them in honor (Berth.). [Rawlinson in *loco*. See *Beh. Ins.*, col. IV., part 17.—*Ta.*]

Ver. 18. This happy turn of affairs is followed by the completion of the work, on which, as a matter of course, all depended. It is characteristic of the book that this fact should also be narrated in the Chaldee. It is as if the continued use of this language should express the accompanying fact of their dependence upon Persia, which still continued. Yet this was not so depressing in its influence as encouraging, for, according to divine providence, even the mighty princes of Persia co-operated on their part and in their way in the worship of Jehovah. The author first lets the Persian officers take part in the recognition of Jehovah: **According to that which Darius the king had sent so they did speedily.**—כִּנְרִי, according to the word (of the king) comp. iv. 18, in consequence of the fact that Darius had sent, namely, answer and command. לְהַחֲלִיף properly, over against the fact that = considering that, as usually כִּנְרִי—כִּנְרִי.

Ver. 14. The author here reminds us of all those to whom the congregation were especially indebted for the new temple. They were encouraged by (3) the prophesying of the prophets; but it was the command of God, and then that of Cyrus, Darius, Artaxerxes, that had been the source or origin (1) of all that happened.

\* [Rawlinson says, that crucifixion was the most common form of punishment among the Persians. *Vid. Com.* in *loco* and *Ancient Monarchies* IV., p. 208; Herod. III. 159; IV. 63. *Beh. Ins.*, col. II., par. 14, etc.—*Ta.*]

\* [Houbigant and Dathe prefer the Vulgate rendering: *domus ejus publicetur*, “let his house be confiscated.” But the balance of authority is in favor of the translation given above. Rawlinson, in *loco*.—*Ta.*]

God is mentioned here, and indeed before Cyrus and Darius, since the author goes forth from the fact, that there would have been no command of Cyrus and Darius without God's command. If we had here a simple account of the final completion of the building, it would seem strange that here the author should go back even to Cyrus, still more that the much later Artaxerxes is taken into consideration, who had nothing to do with the building here under consideration. The author, however, instead of giving a simple narrative, would rather express recognition and thanks, and hence could forget none who were deserving of mention. Artaxerxes came into consideration only on account of the gifts which he caused to be brought to Jerusalem by Ezra, vii. 15, 19.

Ver. 15. For a work of such importance the date is properly given. מִיָּשׁוּ, for which the *Qeri* gives יָשׁוּ, is the Shaphel of מָשָׁה; [so Luzzatto, *Gram.*, § 46.—Ta.]; in the Targum יָשׁוּ has mostly an active sense, yet at times also an intransitive sense, so that it corresponds with our "end;" now transitive and then intransitive. Thus it is hardly necessary to regard מִיָּשׁוּ as a Hebraistic passive formation of the Shaphel (Berth. and Keil). By the third day of the month Adar, that is the last month of the year, was the temple finished, since it is probable that they made haste to have time left in this year for a worthy dedication; whilst the Sept. agrees with our text in respect to the third day, Esdras vii. 5 has instead of it the twenty-third day, but probably, only because the author held that the dedication immediately followed the completion, and that it lasted eight days, after the example of the temple of Solomon, 1 Kings viii. 60, and 2 Chron. xxix. 18, and filled up the last eight days of the year. [The sixth year of Darius, according to Rawlinson, was B. C. 516-515.—Ta.]

Vers. 16, 17. The great significance of that which had been attained, and the consciousness of it in the congregation at the time, the author very beautifully shows by what he says respecting the dedication. All observed it (עָשָׂה כְּכָל, with כְּכָל, 2 Chron. vii. 9), with joy, and indeed with the offering of a number of sacrifices which, whilst small in comparison with the multitude in Solomon's time (1 Kings viii. 5, 63), thus in accordance with the limited relations of the time, yet might ever be regarded as a glad beginning, showing by the twelve goats for sin-offerings, that they would act in the name of entire Israel, and regain the divine grace for the whole body of the people. Comp. ii. 2; viii. 85. Whether then already remnants of the northern tribes had returned and settled themselves in Juda, or whether there were from former times representatives of these tribes, scattered about in the land, does not come properly into consideration here. The principal thing is, that the new congregation, without doubt in consequence of former prophecies, had no other thought than that those so long separated from them had retained their privilege of being the people of God, and would realize it in some way or other as in olden times. Besides, the offerings prescribed in Num. vii. 11

sq. were here offered in the manner of the law. Comp. 1 Kings viii. 63; 2 Chron. xxix. 20 sq.

Ver. 18. Thus there was again a legal worship, so likewise a legal body of persons to conduct the worship.—They set up.—שָׁמְרוּ as שָׁמְרוּ, iii. 8, namely, to perform the business of the divine worship.—The priests in their classes, and the Levites in their divisions (comp. 2 Chron. xxxv. 5, 12; 1 Chron. xxvii. 4), since every class and division had its week. Comp. 2 Kings xi. 9, and 2 Chron. xxiii. 4. That it is expressly added, as it is written in the book of Moses (comp. Num. iii. 6; viii. 14), may be in accordance with the legal disposition, which became very soon characteristic of these times, comp. iii. 2; 2 Chron. xxiii. 18; but at the same time this likewise might well come into consideration, that it was so important, that, whilst still so many other things might be dispensed with, yet at least they should again have a worship in accordance with the law.

Vers. 19-22. It is very significant that the author here at the close of this entire section adds an account of the first celebration of the passover after the completion of the temple. This came into consideration certainly not merely as an evidence that in the new temple the divine worship had its regular course with the cycle of feasts (Keil), but before all as a feast, by which the congregation might again show itself so appropriately as the redeemed and favored people of the covenant of the Lord, also again more and more assure itself of the covenant relation, as a conclusion, which at the same time was a beginning assuring a new and glorious continuance and progress. This is quite clear from the confirmation given in ver. 22, by which nothing less than the proper end of the entire previous period of affliction itself is designated as the foundation of this Passover feast. So then the circumstance that the author now returns to the Hebrew language is likewise appropriate—one might say very significant. If the Chaldee language has been used because Chaldee documents had to be placed in order—that is, because the restoration depended first of all on the world power, and that by it the covenant people had been deprived for a while of their covenant jewels, the temple, and divine worship—so now, when the congregation was again constituted as such, and also provided with their temple and their divine worship, and where the narrative might be occupied with this exclusively, there was at least nothing in the way of a return to the Hebrew tongue.

Ver. 20. For the priests and Levites had purified themselves as one man (without exception, comp. iii. 9), they were all clean.—This has reference not to the cause of the celebration, but its possibility. Priests and Levites had sufficiently prepared themselves, and were now in the condition to fulfil the duties devolved upon them. Defilements, as Lev. xxii. 4 sq. makes them especially prominent with reference to the priests, occurred again and again, and had been certainly more frequent under previous circumstances, where the priests as such had come but little into consideration, but they must now be put aside ere they could fulfil their priestly functions. At any rate, the author means to

point out a noble readiness, yea, a holy zeal, on their part. The subjects of **שְׂמִינִי** are, as is clear from the following context, those who were to do the slaughtering, *e.g.* of the Levites. Properly, it is true, every father of a family had himself to slay the Paschal lamb, Ex. xii. 6 sq.; but after the time of Hezekiah, when the Levites had undertaken the slaying for all who had not purified themselves (2 Chron. xxx. 11), it seems to have been more and more the custom for the Levites to do the slaughtering for all (comp. 2 Chr. xxxv. 4, 14)—for the priests, because they were so busy elsewhere; and for the rest of the people, because it was so easy for a defilement to happen to them. As in 2 Chron. xxix. 34; xxxv. 15, the priests are designated as their = the Levites' brethren, probably in connection with the

increasing importance of the Levites. **וְלָהֶם** = "and for themselves," as in 2 Chron. xxxv. 14.

Ver. 21. This fair conclusion of the previous times of trial, and this promising beginning of the new congregation was all the grander that the returned did not eat the Passover alone, but also such persons united with them who would separate themselves from the impurities of the people of the land, and seized with a new and holy zeal, would henceforth hold to the Lord.—**And all such as had separated themselves unto them from the filthiness of the heathen of the land.**—**עַם הָאָרֶץ**, as **עַם הָאָרֶץ**, x. 2, 11, are the heathen nations dwelling in Palestine, whilst the heathen in neighboring lands belong to **עַם הָאֲרָצוֹת**, ix. 1, 2; iii. 8. Those who separated themselves from these heathen are not proselytes from heathenism (Aben Ezra, Raschi, Clericus, *et al.*), but descendants of the Jews and Israelites who had remained in the land when the rest of the nation had been carried captive, as all the parallel passages show, comp. ix. 1, 10; x. 2, 10, 11; Neh. ix. 2; x. 29. They had without doubt intermarried with the heathen, and the more they had entered into communion with them, the less were they in a position to observe the Mosaic laws respecting food and purification. To separate themselves from the impurities of the heathen meant for them to forsake altogether communion with the heathen, and seek communion with the Jewish congregation. For **לָרֶשֶׁת** comp. iv. 2.

Ver. 22. If eating the passover (namely, in the narrow sense, not in the broader sense, which means to eat the festival offerings in general, comp. Deut. xvi. 8) as a means of appropriating the covenant grace, closely combines seriousness and joy, so the eating of the unleavened bread ministered exclusively to joy and gave full expression to their joyous and elevated feelings. The concluding clause—for then had the Lord made them joyful, and turned the heart of the king of Assyria unto them—means to say: for after all the hard sufferings of the exile, and after all the severe trials which had come upon them since the time of Cyrus, the Lord had now, by the re-establishment of the temple, exactly seventy years after its destruction, caused a real and great change of affairs to take place. There was now a new foundation

for the celebration of redemption, a second redemption, which was hardly less than the previous one out of Egypt, a redemption out of the firm bonds of Assyria. Darius, the king of Persia, is here called king of Assyria, not only "as ruler of the territory of the previous Persian empire (Keil), or because Assyria from ancient time had been the usual name for all that region (Clericus),\* which cannot be proved from Judith ii. 1; but above all, likewise, because Darius, as head of the great empire of the world, properly took the same relative position over against the people of God as the Assyrian and Chaldean kings had once had, because it was properly only a continuation or renewal of the same, and because the thought was now to be expressed that finally that very enemy who had once so fearfully and destructively oppressed the people of God had been changed by the grace of God into a friend, so that he had even himself strengthened the hands of the congregation in re-establishing the destroyed temple (as I have already shown in my article, *Studien und Kritiken*, 1858, S. 51).† **וְלָהֶם** with **לָהֶם** as 1 Sam. xxiii. 16.

#### THOUGHTS UPON THE HISTORY OF REDEMPTION.

Vers. 1–5. 1) It was not alone Cyrus who had previously determined and established in documents the restoration of the temple and its worship, even to the details of the limits of its measurements, the kind of material that should be employed, but also before all God the Lord Himself, as the great prophecy of Ezekiel respecting the new temple (Ezek. xl. xlvii.) shows. Cyrus was only an instrument of the Lord, and had only given expression to His sovereign will. Thus the congregation, however many hindrances might be placed in their way, although the circumstances might appear different to them, yet having the eye of faith, they had no sufficient reason for despondency, but only the more confidently to look upon the wonderful providence of God, which makes even opposing forces to serve His purpose. Is there not then also with respect to the building of the Christian Church or of the kingdom of God such a divine predestination, which has provided beforehand even to details all and everything that is adapted to the honor of the Lord and the salvation of men; and which in spite of temporary gloom and struggles and apparent defeat, must yet more and more prevail, and be carried out more and more decidedly by princes and peoples whether they be Christian or not? The prophecy of Ezekiel and even the edict of Cyrus are evidences to us that there is such a predestination, and that likewise there has been prepared, so to say, a document which can never be lost or destroyed; for they prove that the temple of God can suffer only temporal, properly only

\* [Rawlinson *in loco* mentions as a corresponding fact that Herodotus, with similar inexactness, calls Cyrus the king of the Medes (I. 208).—Ta.]

† [This was in accordance with the constant usage of prophecy in representing all the enemies of the kingdom of God by the most prominent enemy of the prophets' time. This enemy having been the Assyrian in the times of the prophets, it was natural that in thinking of the fulfilment of prophecy, the author should use the prophetic term.—Ta.]

apparent losses, that it must grow and increase and gain one victory after another.

2) It is not enough for the Lord to restore His kingdom and glory when sin and judgments have come in between to disturb them; He causes His kingdom to grow, increase, advance. Where there is life, there is also development, appropriation, struggle and victory. Here is the highest and most powerful, here is the divine life. Cyrus must even surpass a Solomon, with respect to the size of the temple, in order to show that the cause and kingdom of God advances victoriously from century to century through the history of mankind, and ever achieves a higher stage towards the highest and most glorious end. It is true He more and more deprives His Church of external power and pomp; it is to become more and more internal and spiritual, and thus to work. But even this change is a great advance. If the walls which the worldly power has drawn around the Church fall, then we need comfort ourselves with the words of the Lord through Zechariah (iv. 6) in these very times of Darius "not by might and not by power (namely, on the side of men), but by my Spirit," and as an open country shall Jerusalem lie on account of crowds of men and cattle in her. I myself will be to her a wall of fire round about and for glory I will be in her (ii. 8).

Vers. 1-12. The worldly authorities have often lower motives or interests in the steps that they take; it is often merely to increase their authority and their power. Thus the Persian officials when they made inquiry in Jerusalem and reported to Darius would merely prove their watchfulness. The emperor Augustus, when he gave the command Luke ii., would merely accomplish a census of Israel. But the consequences that followed their steps were yet, by God's will, the advancement of His kingdom. The Persian governor here must give the occasion thereto in that the ancient decree of Cyrus is again brought to light, and the new and still more favorable one of Darius in addition is carried into effect.

Vers. 6-12. Earthly kingdoms must perish to make room and prepare the way for the kingdom of God. Thus had the Lord spoken in the second year of Darius, accordingly four years before the completion of the temple, through Hagg. ii. 20 sq. I will shake the heavens and the earth, and overthrow the throne of kingdoms, and destroy the strength of the kingdoms of the heathen, and overthrow the chariots and those that ride in them, that the horses and their riders shall come down, every one by the sword of his brother—and indeed all this in order to erect the promised kingdom of the Messiah. And the angel of the Lord who stood between the myrtle trees (Zech. i. 11, 12), when his messenger announced to him that the whole earth sitteth still, and is at rest, cried out in intercession: Jehovah Sabaoth, how long wilt Thou not have mercy on Jerusalem and the cities of Judah, against which Thou hast had indignation these seventy years, imploring the shaking and destroying of the heathen kingdoms. But these latter must perish only in so far as they stand entirely in the way of the kingdom of God,

and will not let that kingdom come at all. At the bottom the interests of the earthly powers and rulers agree very well with those of the kingdom of God. Darius rightly laid great value upon the execution of his edict with reference to the furtherance and support of the worship in Jerusalem. His wish that they should offer sacrifices of sweet savor to the God of heaven in Jerusalem, and pray for his life and the life of his son, not only might, but indeed must be fulfilled, so sure as the congregation of the true God must be grateful, and indeed sincerely and heartily. Comp. Jer. xxix. 7; 1 Macc. xii. 11; 1 Tim. ii. 2. The congregation could be in his way only if it sought again for earthly power and freedom, if it thus had forgotten its proper nature and its true calling. Let the church then earnestly examine itself when it enters into conflict with the State whether it is not going astray from its proper ways. Woe to it if instead of permeating the State more and more with divine thoughts, it itself gives more and more place for human thoughts and human nature; if it regards flesh for its arm and seeks to appropriate to itself that which belongs to the State. If the salt itself has lost its savor, wherewith shall we season? The responsibility of Rome, which would bow the States not under the kingdom of God, but under its own rule which is still so carnal, is great, the greater that thereby so easily the false view is awakened, as if State and Church could not avoid in any way being in conflict with one another.—Already through Cyrus and Darius there was a fulfillment of those great and noble words of Isai. xlix. 23: "Kings shall be thy foster-fathers, and their queens thy nursing-mothers; they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet." But already now it is manifest that the true fulfillment involves neither on the part of kings a determining influence on the mode of worship, nor on the side of the congregation an external sovereignty over kings.

Vers. 18-15. Much was required, and very many different things must come together from different sides, in order that the building of the house of God might be undertaken, and could be actually finished. Above all it was necessary that it should be in accordance with the will of God the Lord Himself, and then that the rulers of the world should likewise be willing thereunto. The congregation had brought about this dependence on the world by their own sins, and they were now obliged to be satisfied with it. So also it was necessary that the congregation itself should be aroused to true readiness, and be strengthened when wearied by the hindrances that placed themselves in their way. It was therefore necessary that suitable prophetic organs should be found, who might work upon the congregation through the divine word and in the power of the divine Spirit. But much more than this was still, if not exactly necessary, yet highly important, so, for example, that the nearest authorities in Palestine should be distinguished by righteousness or impartiality. And so it finally came to pass, and at last all things worked well together in correspondence with the divine purpose of redemption.



tion. We say "finally" and "at last," but it was now for the first the exactly right time. The temple was ready just seventy years after its destruction, so that the prophecy of the seventy years was now fulfilled exactly thereby. Would that the congregation, the Church, might have like patience with respect to the accomplishment of greater work, the revival of faith in the unbelieving community, or the Christianizing of the heathen world. Would that they might never be over-hasty or attempt to use violence in accomplishing that which can come to pass only when it has been sufficiently prepared, and so to say, is ripe; when likewise it has a real value. Would that they might never regard the time that elapses too long, but rather think that the building of the house of God is the highest and most glorious, and on this very account the most difficult work on earth, which can only be the final result of all other works, arrangements and developments.

Vers. 16-18. 1) The congregation dedicated the house of God with joy. They might have held a fast day instead of a feast of joy. Even now when the work, after many years of effort, stood before them finished, lofty and broad enough, it is true, but far from reaching the magnificence of the old temple, and besides accomplished only through the permission, and indeed the assistance of a foreign heathen king, they might have had a specially vivid realization of the entire wretchedness of their situation according to external appearance. How easily there comes over us men, at the very time when we reach the aim of long-cherished hopes and strivings, dissatisfaction, ill-humor, dejection, instead of joy, because it does not correspond with our ideas! But it is a matter of humility and faith, under all circumstances, to recognize with internal thankfulness that that which has been gained is much more than we could in any way expect, that it is super-abundant grace and mercy; a child-like heart with reference to what is still denied us waits patiently on the Lord, and says to itself that it is perhaps unable to judge correctly respecting what at present does not at all please it. With humble, believing, childlike hearts shall we be able again and again to ascend from the vale of tears to the bright peaks of joy, shall again and again be able to celebrate feasts of dedication and really enjoy the times of refreshment and grace which the Lord gives as the very thing that should be. It is notable and edifying for us to see that those poets of the Psalter, who probably belong to this period, had sufficient joy of faith to comfort and encourage above all their people, the poets of Ps. cxxxv. and cxxxvi., in that they called upon them to praise the Lord on account of His revelation of Himself in nature, but especially for his revelation in history; the poet of Ps. cxlvi., in that he strikes up,

"Bless the Lord, O my soul,"

which is sweetly re-echoed in our

"*Lobe den Herrn, O meine Seele, ich will ihn loben bis in den Tod.*"

Without doubt the congregation then sung Ps. cxlviii. with the inmost accord of the heart, al-

though it was really composed somewhat earlier, and especially did they appropriate with greatly agitated hearts the shout of triumph: "The right hand of the Lord is exalted, the right hand of the Lord doeth valiantly—open to me the gates of righteousness; I will go in, and I will praise the Lord—the stone which the builders refused is become the head of the corner." The poet of Ps. cxxxvii., whose heart swells with patriotism and religion, at the same time with freshness and power, yea, almost with passion, cannot but recall, with the most bitter experience, the abode in exile: "By the rivers of Babylon there we sat down; yea we wept," and wish Babylon a just recompense, thus regarding his present situation as so much better. But already the Lord likewise came to the help of their faith, as is clear from this very Psalm, in that even now, when He turned the heart of the king of Assyria towards Israel, and thus brought the period of exile to an end, He delivered over the ancient enemy Babylon to the destroying judgment. Already the same Darius, to whom the restoration is very properly ascribed, had so severely chastised Babylon, that the poet of Ps. cxxxvii. can designate it in ver. 8 as overthrown or laid waste.

2) It was still the highest thing for the congregation of the old covenant to dedicate a temple, in which the Lord would dwell in their midst, yet separated from them, and indeed in the midst of a priesthood, which must still stand to mediate between them and the Lord. To us, the New Testament congregation, much more is granted. On the peaks that we Christians may ascend in humility and faith, we should dedicate temples to the Lord, since He will dwell among us, moreover also internally within us, namely, in our hearts, we should accordingly rejoice in an entirely immediate communion with Him, and all the peace and blessing that are involved therein, and exercise ourselves in a holy priesthood, that is, offer sacrifices of praise through our Lord Jesus Christ, to show forth, etc. 1 Peter ii. 9.

3) Vers. 19-22. The Feast of Passover and unleavened bread constituted the conclusion of the old and the beginning of the new period. Through the offering of the Paschal Lamb and the partaking of the Passover meal connected therewith, the congregation of the old Covenant appropriated to itself the forgiveness of God as the God of the covenant, which forgiveness they ever needed, and the preservation conditioned thereon. But through the feast of unleavened bread they vowed, in that the strict abstinence from all leaven was connected therewith, to walk not in the old leaven of wickedness and wantonness, but in the unleavened bread of sincerity and truth. Well for us that we also, where we are truly conscious of our redemption, can celebrate ever anew the feast of passover and unleavened bread, since we also have a paschal lamb, yea, that we can do this in a different way from the Old Testament congregation, since our paschal offering and the sacred meal connected therewith, imparts in a much more powerful manner forgiveness and preservation, since we thus have far more cogent motives to rise into the new and pure life of sincerity and truth.

## HOMILETICAL AND PRACTICAL.

Vers 1-12. That which threatens to become a hindrance must serve for our advantage. 1) When,—if in our undertakings, looking at the final aim, it is to be done for the cause and glory of God. 2) Why,—because the advancement of the cause of God, long in advance and to the minutest detail has been once for all provided for and ordained. 3) How,—the example of predecessors, who have previously taken part in this work, comes into mind and gives their successors a favorable disposition towards the work.—**STARKE:** It is easy to conceive, moreover, how it must have grieved the Samaritans that they were not only obliged to let the temple be entirely brought to completion, but that also their tribute should be applied to the promotion of the building, and the observation of the divine service with sacrifices.—How important and thankworthy the favorable conduct of even heathen princes has been toward the people of God. 1) That of Cyrus—*a*, He gave to the congregation again their liberty to worship the Lord, and ordered the restoration of the temple; *b*, he thereby gave an example, which determined the conduct of his successors.—**STARKE:** Great lords should be diligent in the practice of virtue, in order that their successors after their death may have a good example, and that they thereby may gain an everlasting name. Eccl. vii. 1; Prov. xxii. 1. The richest persons should be the first to open their liberal hands when something is to be given for the building of churches and the support of the ministry.—God has the heart of kings also in His hand and can incline them so that they are obliged to have good-will to His children, Dan. ii. 48. 2) The favorable conduct of Darius: *a*) he lets himself be guided by a noble example, yea seeks to surpass it; *b*) he desires the prayers of the congregation; *c*) he used his power in a good and proper manner to help the pious and threaten the wicked.—**STARKE:** Respecting the duty of subjects to pray for their rulers, even if they are heathen, see 1 Tim. ii. 2; comp. Jer. xxix. 7; 1 Macc. xii. 11. Magistrates should act in their government so as to comfort themselves with the general prayers of their subjects. Regents should make arrangements that prayers should be made to God for their welfare and successful government; for the devil lays many snares for

them, but a devout prayer will help them much. The sword, intrusted by God to magistrates, must afford protection to the pious, Rom. xiii. 4.

Vers. 13-15. The building of the temple or kingdom of God is the final result of all the divine guidance: 1) It needs the willingness of the congregation, and on this account also the activity of prophets and preachers; 2) it needs, moreover, kings and their representatives, and on this account also a direction of history, by which God works on their hearts; 3) it needs above all the good and gracious will of God.—**STARKE:** The Lord has a kingdom and He rules among the heathen, Ps. xxii. 29. He brings the counsel of the heathen to nought, and turns the thoughts of the nations, He disposes their hearts. Ps. xxxiii. 10, 15.

Vers. 16-18. The true joy of dedication. 1) Upon what it is founded: **STARKE:** My Christian friend, has the spiritual building of the house of God been established in thy soul, then forget not to praise and give thanks. 2) How it is established,—by our taking to ourselves, with humility and gratitude, what the Lord grants, as truly good and salutary, and putting our trust in Him with respect to all that is still lacking. 3) How it expresses itself by true sacrifices, thus by setting to work in the universal priesthood.—**STARKE:** Our redemption from the kingdom of the devil and the deliverance of the church is the work of God alone; for His hand helps powerfully, Ps. xx. 7. And then for the first will our mouth be full of laughter, and our tongue full with singing, Ps. cxvii. 2.

Vers. 19-22. The life of him who has consecrated his heart to be a temple of the Lord is a continual passover feast, for he feels himself compelled, 1) ever to take anew grace for grace, fleeing from the death of the curse; 2) ever anew to let himself be sanctified unto sincerity and truth, so that he rises from the death of sin; 3) to rejoice with the holy passover joy of redemption, which God has accomplished in Jesus Christ, and which He will likewise fulfil in Him at last.—[**HENRY:** Let not the greatest princes despise the prayers of the meanest saints; 'tis desirable to have them for us, and dreadful to have them against us.—Whatever we dedicate to God, let it be done with joy, that He will please to accept of it.—The purity of ministers adds much to the beauty of their ministrations, so doth their unity.—**Tr.**]

## PART SECOND.

The Congregation as the People of the Lord. Negative Strengthening of their Life in the Law (Ezra's Activity).

CHAPS. VII.-X.

### FIRST SECTION.

Ezra's Emigration to Jerusalem.

CHAPS. VII.-VIII.

#### A.—EZRA'S JOURNEY AND PURPOSE, AND ARTAXERXES' LETTER OF COMMISSION.

CHAP. VII. 1-27.

I. *Ezra's Journey and Purpose.* Vers. 1-10.

- 1 Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son  
2 of Seraiah, the son of Azariah, the son of Hilkiah, The son of Shallum, the son of  
3 Zadok, the son of Ahitub, The son of Amariah, the son of Azariah, the son of Ma-  
4, 5 rioth, The son of Zerariah, the son of Uzzi, the son of Bukki, The son of Abishua,  
6 the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: This  
Ezra went up from Babylon; and he *was* a ready scribe in the law of Moses, which  
the LORD God of Israel had given: and the king granted him all his request, accord-  
7 ing to the hand of the LORD his God upon him. And there went up *some* of the  
children of Israel, and of the priests, and the Levites, and the singers, and the por-  
ters, and the Nethinim, unto Jerusalem, in the seventh year of Artaxerxes the king.  
8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the  
9 king. For upon the first *day* of the first month began he to go up from Babylon,  
and on the first *day* of the fifth month came he to Jerusalem, according to the good  
10 hand of his God upon him. For Ezra had prepared his heart to seek the law of  
the LORD, and to do *it*, and to teach in Israel statutes and judgments.

II. *Artaxerxes' Letter of Commission.*

- 11 Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the  
priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and  
12 of his statutes to Israel. Artaxerxes, king of kings, unto Ezra the priest, a scribe  
13 of the law of the God of heaven, perfect *peace*, and at such a time. I make a de-  
cree, that all they of the people of Israel, and of his priests and Levites, in my realm,  
14 which are minded of their own freewill to go up to Jerusalem, go with thee. For-  
asmuch as thou art sent of the king, and of his seven counsellors, to inquire concern-  
ing Judah and Jerusalem, according to the law of thy God which *is* in thine hand;  
15 And to carry the silver and gold, which the king and his counsellors have freely  
16 offered unto the God of Israel, whose habitation *is* in Jerusalem, And all the silver  
and gold that thou canst find in all the province of Babylon, with the freewill  
offering of the people, and of the priests, offering willingly for the house of their  
17 God which *is* in Jerusalem: That thou mayest buy speedily with this money bul-  
locks, rams, lambs, with their meat-offerings and their drink-offerings, and offer them  
18 upon the altar of the house of your God which *is* in Jerusalem. And whatsoever  
shall seem good to thee, and to thy brethren, to do with the rest of the silver and

19 the gold, that do after the will of your God. The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure-house. And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, Unto a hundred talents of silver, and to a hundred measures of wheat, and to a hundred baths of wine, and to a hundred baths of oil, and salt without prescribing *how much*. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? Also we certify you, that, touching any of the priests and Levites, singers, porters, Nethinim, or ministers of this house of God, it shall not be lawful to impose toil, tribute, or custom, upon them. And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment.

### III. *Ezra's Thanksgiving.*

27 Blessed be the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem: And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of my LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

#### EXEGETICAL AND CRITICAL.

Our author has no scruples in simply leaping over a period of fully fifty-seven years, in the use of the loose connecting formula: **And after these things** (comp. Gen. xv. 1; xxii. 1, *etc.*). Such gaps the ancient sacred history has again and again; it is silent respecting the time between Joseph and Moses, respecting the time passed by the generation rejected of God in the wilderness, respecting the time of the exile. There was lacking in these times useful material calculated for the edification of the congregation, so much the more then must this have failed in the time subsequent to the building of the temple, when the congregation of Jehovah had been excused from the task of giving their life a civil organization, and accordingly was referred to a quiet life, in which there could be no longer expected, as in former times, new and important manifestations of God. Nevertheless the new beginning of the congregation after the exile, which the book of Ezra would describe, had not been entirely completed by that which had already transpired. It is true the temple and its worship had been re-established by Zerubbabel and Jeshua, but the law was only thereby secured at the basis, an objective validity. With the new and holy zeal that inspired all, at the beginning, it was their earnest endeavor, as we can hardly doubt, to carry the law out likewise subjectively in the domestic and personal life, with more and more completeness and thoroughness. But the vicinity of the heathen, their dependence upon their superior authorities, the manifold intercourse with many of them, which could hardly

be avoided, made the temptation easy to be brought into closer association with them, even to intermarry with them, and thereby there was necessarily involved a neglect of the law, especially in its prescription as to food and purity. Besides, the descendants of Zerubbabel, if we may refer Neh. v. 15 to them, were not calculated to offer the congregation a higher support, they rather, in all probability, soon enough entirely withdrew. Thus notwithstanding the temple and its worship, that which was properly the principal thing, the life of the congregation in accordance with the law, yea the congregation itself as such, was soon again brought into question. The thorough subordination to the divine law, on the part of all, was now all the more necessary that it alone could hold the individuals together. What previously had been accomplished by the kingdom in Israel, must now be done by the law. It was necessary that the law, as never before, should be exalted on the throne. And only when a real strengthening of the life in the law had taken place could there be said to be such a new establishment of the congregation as really promised to be the beginning of a new and permanent existence. This re-establishment was now for the first the work of Ezra, and is rightly ascribed to him by a thankful posterity which honored him as a second Moses. Certainly if we look upon the letter of commission which Artaxerxes gave him to take along with him upon his first appearance in chap. viii. it seems as if for him likewise the worship of the temple and its furtherance stood in the foreground. And surely he took great pains in this direction likewise. But both of these, the elevation of the temple worship, that perhaps again

threatened to fall into decay, and the strengthening of the congregation in the life in the law, were too closely connected together, that Ezra should have thought the one possible without the other. And his real design was from the beginning very well given in chap. vii. 10: to teach in Israel statutes and judgments; and the letter of commission of Artaxerxes authorized him, in a manner worthy of attention (vii. 25), to set up magistrates and judges, who should provide for the enforcement of the law. In our book he accomplishes the re-establishment at least in a negative way, by the separation of heathen women, in general by the doing away with intermarriage with the heathen; in Neh. (viii.—x.) likewise in a positive way, that is, by renewing the covenant with God on the basis of those prescriptions of the law that were then most important.

Vers. 1-10. Artachshasta, which is here written אֲרַחְשָׁסְטָא, as in ver. 11, and viii. 1; Neh. ii. 1; v. 14; xiii. 6, is surely the same, who in vi. 14 is called אֲרַחְשָׁמָא (so also chap. iv. 8, 11, 28), and in iv. 7 אֲרַחְשָׁמָא, namely, Artaxerxes Longimanus. In Neh. xiii. 6, where the same person is certainly meant, since there is no doubt that Ezra and Nehemiah were contemporaries according to Neh. xii. 86, the reference is to the thirty-second year of his reign. This does not properly refer to Xerxes, whom Josephus (*Arch.* XI. 5, 1) and recently even Fritzsche (comp. Esdras viii. 1), would understand, because it is most natural to think of him after the Darius of the previous chapter, but only to Artaxerxes Longimanus, to whom indeed the name itself refers with sufficient clearness. Ezra sprang, according to the accompanying genealogy from the family of the high-priest through Seraiah. For all the names from Seraiah up to Aaron are of the line of the high-priest (comp. 1 Chron. v. 30-40); only in ver. 8 six members of the line are passed over between Azariah and Meraioth (according to 1 Chron. vi. 7-10), without doubt only for the sake of brevity, as is frequently the case in the longer genealogies. Seraiah, the son of Azariah, the son of Hilkiah, was the high-priest whom Nebuchadnezzar had commanded to be slain at Riblah (2 Kings xxv. 18-21), was thus the father of the high-priest Jehozadak, who was carried into exile (1 Chronicles vi. 14 sq.). It is very notable, however, that Ezra did not spring from Jehozadak in whose line the high-priesthood was inherited, but from a younger son; for else the intervening member between him and Seraiah would not have been left unmentioned. Ezra was probably the great great-grandson of Seraiah; for the high-priest Jeshua who had gone to Jerusalem seventy-eight years before with Zerubbabel, was a grandson of Seraiah. One hundred and thirty years had already passed since the execution of the latter in the year 588.

Ver. 6. This Ezra went up from Babylon.—This renews the subject and gives the predicate of ver. 1.—A ready scribe.—Since Ezra is designated already at the beginning as a skillful or learned scholar, that talent is ascribed to him, upon which under the present circumstances, the fostering of the life of the

congregation most depended. סֹפֵר, in the ancient writings, writer or secretary, has already obtained the meaning of γραμματεὺς in Jer. viii. 8, where it is parallel and synonymous with סֹפֵר. If it became the official name of the chancellor in the sense of scribe, it has in the sense of scholar, as is clear especially from ver. 11, already almost the character of a title of honor for the man of learning. The additional clause: the king granted him—all his request, indicates that his journey was no private undertaking, that he rather was provided with a certain authority, and journeyed as an official personage. Yet we must not think of him as governor of Judah; he is nowhere given this title. He had simply the authority to teach as a teacher his knowledge of the law, and at the same time as a superior judge—according to ver. 25, likewise by the setting up of suitably subordinate judges—to vindicate the law.—

בְּקִשָּׁה, the request, the petition, except here, is only found in the book of Esther, chap. v. 8, 6. The question how this favoring of Ezra is related to the writing of Artaxerxes given in chap. iv., is best answered by the fact that Ezra's journey occurred somewhat later, that Artaxerxes, since he had been moved to that writing by his officials, had paid more attention to the Jews, and that he furthered Ezra's journey in order to strengthen the Jewish congregation; perhaps also in order to show thereby that he actually was ready to be as just as possible, notwithstanding the prohibition issued respecting the walls of the city. It is shown then by this approval that he would perhaps recall at a suitable time even that prohibition which indeed had been issued at first only provisionally.—According to the hand of the Lord his God upon him.—This language which occurs elsewhere only in vers. 9, 23; viii. 18; Neh. ii. 8, 18, and whose foundation is contained in viii. 22, 31, means so much as this, namely: "according to the goodness, providence and grace which ruled over him," namely Ezra, as then this hand of God sometimes is expressly designated as הַיָּד הַזֶּה (ver. 9 and viii. 18) or לְיָדָהּ (viii. 22).

Vers. 7, 8, mentions in addition that Ezra at the same time led to Jerusalem a new increase of the population.—And there went up some.—This, in the view of the historian, so involves "with him" that he continues in ver. 8 without any further ceremony with he came to Jerusalem. Comp. vers. 13 and 28 and viii. 1. כֵּן is used partitively in the sense "some of" as chap. ii. 70, etc. The Levites in distinction from the priests on the one side, and from the Levites in the broader sense, from the singers and porters on the other side, are those who performed the proper service of the Levites.

Ver. 9. For upon the first day of the first month he had fixed the departure from Babylon, and on the first of the fifth month came he to Jerusalem.—This would state the duration of the journey. Instead of כֵּן we are probably to read כִּי, and indeed in the sense of *constituo, praeipio*, in which it occurs, especially in Esther i. 8. Probably the

punctators had scruples about admitting this unusual sense, especially as they supposed that they could better give the force of מִן by understanding it as: on the first of the first month *ipsum erat fundamentum professionis*, as R. Solomon and J. H. Mich. translate; מִן would thus serve to emphasize the "*fundamentum*" or the beginning in distinction from the completion. But we should expect סָדֹר instead of יָסֵד, moreover the following מִן would not connect itself therewith. Besides, on the first of the first month they began to betake themselves to the common place of assembly, whence then the entire company entered upon the proper journey to Palestine on the 12th of the month. Comp. chap. viii. 81.\*

Ver. 10. For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.—This is not to explain the last subordinate clause of ver. 9: according to the good hand of God upon him; but the entire undertaking of the journey. שָׁדֵר is here in connection with אֶת-תּוֹרַת יְהוָה in the same sense as usual in connection with אֶת-יְהוָה, "adhere to the law as to a Lord and Benefactor." This "adhere to the law" comes into consideration with respect to the following "doctrines" as a necessary foundation, without which the instruction can never be carried on with success. Ezra's design was to bring again to the consciousness of the Jewish congregation, the law which they had in part neglected and consequently likewise forgotten, to direct their life according to it and strengthen their relations thereto.

Ver. 11. Now follows the documentary basis for the summary representation in the foregoing, and indeed first of all the letter of commission given to Ezra by Artaxerxes.—And these are the contents of the letter.—For פָּרְשָׁן, comp. iv. 11, and for שָׁרְשָׁן, iv. 7. Ezra is called here and in vers. 12 and 21: Neh. viii. 9; xii. 26, first the priest, and then afterwards the scribe; in x. 10, 16; and Neh. viii. 2 even, only the priest; hence he is then in Esdras likewise constantly designated merely as *ὁ λεβης*.—The scribe of the words of the commandments of the Lord and of His statutes to Israel means: "the scribe who especially occupied himself with the words of the law, and who thus before all was learned with reference to it."

Ver. 12. Artaxerxes, king of kings, unto Ezra—perfect (peace).—This is the introductory formula. מְסִיר cannot be an adjective of סָדֵר; it would then thus placed alone by itself have to be in the *stat. emph.* מְסִירָא.

\* [Rawlinson: "The direct distance of Babylon from Jerusalem is no more than about five hundred and twenty miles; and it may therefore seem surprising that the journey should have occupied four months. But no doubt the route followed was that circuitous one by Carchemish and the Orontes valley, which was ordinarily taken by armies or large bodies of men, and which increased the distance to about nine hundred miles. Still the time occupied is long, and must be accounted for by the dangers alluded to, chap. vii. 22, 31, which may have necessitated delays and detours to avoid conflicts."—Tr.]

Yet it cannot be before the following יָסֵד mean that all that usually belonged to the introductory formula had been completely expressed in the original document (Berth.); in this way it would seem too peculiar. There is as little in favor of the view of Keil that it is an adverb in the sense of "very" belonging to an adjective to be supplied to סָדֵר, as if the sense were: *doctori doctissimo*; the adjective could hardly have failed in such a case. According to ver. 7 we should expect that the letter, conformable to its contents of good will, would have contained in its introductory formula a greeting or wish of peace; so there is to be supplied in thought after יָסֵד a verb as "he wishes," and the sense is: Artaxerxes wishes, in a complete manner, or abundantly—namely, peace [so Esdras, *shal-peace*, followed by A. V. *perfect (peace)*.—Tr.]

Vers. 13-19 gives the first part of the royal mandate: Let every one of Israel who will, go up with Ezra. Ezra, however, is to encourage further the worship in Jerusalem with the money that was given him for the purpose.

Ver. 18. I make a decree, etc. Comp. vi. 8.

שָׁלַח לְכָהֶן depends upon כָּל-יִשְׂרָאֵל = that every one who is freely minded to go. יָסֵד depends upon יָ—may go with thee.—For the infin. מְסִיר and the future יָסֵד, comp. v. 5.

Ver. 14 would say: because the commission of the king and his seven counsellors is designed to encourage and strengthen the worship of Jehovah, and accordingly also the condition of His congregation. For the seven counsellors who constituted the supreme tribunal of the Persian kings, *vid.* Esther i. 14.\* עֲשֵׂה, for which we might expect עָשֵׂה because עָשֵׂן corresponds with the Heb. עָשָׂה, and is used as עָשָׂה in vi. 9. Naturally "thou" cannot be at once supplied to שָׁלַח; rather the expression is a general one: the sending is made.—To inquire concerning Judah according to the law of thy God, which is in thine hand.—That the second person is prominent here, cannot be strange because, indeed, the whole matter is a communication to Ezra.

בִּקְרָה עַל "to hold investigation over," thus, "revise something," is then at the same time the same as "to put in order."† בִּרְת, which *st. constr.* in Norzi's edition is pointed בִּרְת, properly: with the law; means: according to the norm of the law. בִּרְת "which is in thy hand," means, "which thou possesseth," is not however to be under-

\* ["Herodotus relates that there were seven families pre-eminent in Persia, those of the seven conspirators against the Pseudo-Smerdis (III. 84); and it is reasonable to suppose that the heads of these families formed the special council of the king, the 'Achemenides,' or royal family, being represented by the head of the branch next in succession to that of the reigning monarch." Rawlinson in *loco*. See also. *Ancient Monarchies*, Vol. IV, pp. 403 and 404.—Tr.]

† ["Probably the commission was general to inquire into the state of the province. According to Xenophon (*Cyrop.* VIII. 6, § 16) it was a part of the Persian system for the king to send an officer once a year into each province to inspect it and report upon it." Rawlinson in *loco*.—Tr.]

stood as if Ezra had a particular copy of the law, which Artaxerxes hereby would have explained as the ancient and true law of God; after that he had obtained the consent of the more distinguished of the Jews; but it is, as it were, "which thou knowest, understandest, and hast in hand." [Rawlinson, *in loco*, "righteously and justly according to the principle of thy religion."—*fr.*]

Ver. 15. **And to carry the silver and gold,** *etc.* For a fuller statement of this, *vid.* viii. 25.

Ver. 16. **All the silver and gold that thou canst find in all the province of Babylon, with the free-will offering of the people and of the priests, *etc.*** The king here presupposes that in addition to himself and his counsellors there would likewise be found others, not Israelites, in the province of Babylon, who would be willing to contribute silver and gold for the support of the Jewish people; and indicates that he has given Ezra permission to take up a collection among them; for what is collected in the province of Babylon in general, is distinguished with sufficient clearness from the gifts of the people and priests, that is to say, the Jews, as is evident from the subsequent clauses. **וְהַתְּרֵם** an abstract formation from *infm.* *lthpaal*, is that which is voluntarily given. **כִּי־יִרְצוּ**, if it were in simple apposition to people and priests, or represented a relative clause, as Berth. supposes, would necessarily have the article; it is rather loosely connected in the sense of: "if they, so far as they voluntarily contribute."

Vers. 17–19. **Even on this account,** properly in view of these things, namely, because this sending is ordained by me to encourage the Jewish congregation and their worship.—**Thou mayest buy speedily with this money bullocks—with their meat and drink offerings—that is, the meat and drink offerings belonging to the sacrifices according to Num. xv. 1 sq.—And offer them on the altar.—The Piel. פָּקַדְתָּ is used instead of Aphel in vi. 10, 17.**

Ver. 18. **And whatsoever shall seem good to thee.**—The thorough organization of the Jewish congregational life might readily render necessary some additional expense, *e. g.* for the decoration of the temple; and Artaxerxes presupposes that the authorities in Jerusalem will be able also to make such arrangements that they may have something left of the gifts for such purposes—and thy brethren—the elders in Jerusalem, who also appear in v. and vi. to decide such questions.—**That do after the will of your God—namely, as it is declared in the law.**

Ver. 19. **And the vessels, for the service of the house of thy God deliver completely.**—These vessels are numbered in viii.

25, 27. The noun **פְּלִיחַ**, which is only found here—but comp. **פְּלִיחַ** in ver. 24—is identical with **פְּלִיחַ** = "service" of the Syriac and Targums, and corresponds with the Hebrew **עֲבוֹדָה**. The meaning of **הַשְׁלֵם** "render completely" is usual in the Aphel in the Syriac, and is connected with the meaning of the Hebrew Piel **שָׁלַם** "pay."—**Before the God of Jerusalem is essentially**

the same as "before the God whose dwelling is in Jerusalem." Comp. i. 8: He is the God, who is in Jerusalem.

Vers. 20–24. The second part of the decree orders that the royal treasury of the land beyond the river is to supply whatever else may prove to be necessary.

Ver. 20. **And whatsoever more shall be needful for the house of thy God, which shall occur to thee, as to be given, that is to say, whatever need may arise when the other means have been exhausted—shalt thou give out of the house of the treasury of the king—that is, out of the royal treasury.\***

Ver. 21 now gives at once the supplementary order for the treasurer in question; as a command to which Ezra might appeal. This must also be given here.—**By me, Artaxerxes, myself, is decreed.**—The pronoun **אֲנִי** serves to emphasize the suffix of **כִּי־יִרְצוּ** (comp. Dan. vii. 15), and so also the following noun. The order: **all that Ezra shall require of you**, turns itself directly to the treasurer, because it is thus so much the more clear and impressive.

Ver. 22. **Unto an hundred talents,** states the limit to which the giving may extend. The **לֶקֶט** (up to one hundred talents) is connected with the phrase: **it shall be done** of ver. 21, so far as this involves: it shall be rendered or given. The **כֶּסֶף**, the talent, weighed three thousand sacred shekels (comp. Ex. xxxviii. 25, 27), the holy shekel was about two marks, the Persian (comp. Xenoph. *Anab.* I. 5, 6) one and a quarter marks. The **בָּר**, which occurs already in I Ki. v. 2; Ezek. xiv. 14, instead of the Chomer = ten ephahs or baths, thus almost two bushels.—**Salt, which is not prescribed—**which is not stated, not limited to a definite amount. [For the need of these things in the Jewish system of sacrifice, *vid.* vi. 9. "As the Persian tribute was paid partly in money and partly in kind (see note on iv. 18), the treasures would be able to supply them as readily as they could furnish money." Rawlinson *in loco*.—*fr.*]

Ver. 23 gives a still more comprehensive injunction—all that is in accordance with the command of the God of heaven—what is demanded according to the divine law—let it be completely done.—The **אֲרָם** **אֲרָם** is regarded by Hitzig and Berth. as compounded of **אֲרָם** and **אֲרָם** (Hitz. *Comm. on Daniel* II. 5; Berthau on II. 8) especially because **אֲרָם** in **אֲרָם** Dan. iii. 2 can be clearly recognized as an intensive prefix ("very"). Haug, on the other hand, in Ewald's *Bib. Jahrb.* V., 8. 152 sq., derives it from the Persian *dorest*, the Zend. root *dorec* = "grow, prosper, become firm," as formed by **א** *prosth.* in the meaning of "completely, punctually in every thing."—**For why** **הֵיכָן** = for wherefore = "in order that not." Comp. iv. 22.

\* ["The Persian system of taxing the provinces through the satraps involved the establishment in each province of at least one local treasury. Such treasuries are mentioned occasionally in Greek history (see *African. Exp. Alex.* I. 17; II. 18, 19, *etc.*)." Rawlinson *in loco*.—*fr.*]

Ver. 24 gives an additional clause, which is for the consideration of the treasurer likewise.—

**And to you it is made known, etc.,** כְּהוֹדוּ עֵינֶיךָ has an indef. subject, or the active is for the passive; to you is it made known. Those addressed are still the same, as from ver. 21 on, thus the treasurers.—**That all priests, etc.,** that is, concerning all priests.—**Ministers of the house of**

**God.**—The פְּלִיטֵי בֵּית אֱלֹהִים are alongside of the priests not all worshippers of the true God in general, but official persons, perhaps the lowest class [Rawlinson] as we may infer from their position after the Nethinim, or those who are not included in the foregoing classes. Bertheau compares the servants of Solomon, who occur in II. 55, 58, after the Nethinim. For כְּנָרָה *etc.*, comp. iv. 13. לֹא שְׁלִיט properly = one not having authority, with the infin., and ל = one who has not power, or: it is not allowed, as frequently in Syriac. לְכִרְכָּא from רָכַא in the Targums for שָׁם. Such a liberation of priests and Levites from taxes, occurred also under Artaxerxes the great. Comp. Joseph. *Arch.*, XV. 8, 8.\*

Vers. 25, 26. The third part of the decree authorizes Ezra to set up judges experienced in the law for the entire Jewish people, and impose punishments for infractions of the law; this contains that very matter in which he is to afford the very help to the congregation upon which all now depended, a matter in which Artaxerxes in his good-will made an important step in advance beyond Cyrus and Darius. Since the civil and social life of Israel was so closely connected with their religion by the law, they could not well prosper under judges who had neither appreciation nor understanding of their religion. It might appear strange to us that nothing more is expressly said of the setting up of Jewish judges. But our book, which limits itself to the negative side of confirmation in the law, to the separation of the heathen women, was not the proper place for this. In the book of Nehemiah, which adds the positive side, since the congregation obligate themselves in chap. x. to keep all the important parts of the law, this is implicitly involved.

Ver. 25. **And thou, Ezra, after the wisdom of thy God, etc.**—בְּחֵכְלֵךְ as in verse 21, *etc.*, "which thou possessest." מִנִּי is imper. Pa. "appoint," "set up," for מִנִּי, the less hard sound is more easily uttered, and occurs as a matter of course when it is followed by a second syllable *ma* or *man*.—**Magistrates and judges, which may judge all the people that are beyond the river.**—The imperf. לְהִי, with the part expresses continued action. The people to be judged are as a matter of course the Jewish people. Among them are not only those who know the law of God, but also others who yet for the first time must be instructed in it. We are

not to think of the latter as proselytes, nevertheless it refers not only to the Jews of Palestine, but also to those dwelling widely scattered in the land to the West of the Euphrates. They are all to be subject to the judges set up by Ezra; the judges however are, according to the context, to watch over the observation of the Mosaic law, and maintain its authority. This is the foundation for the Jewish tradition of the institution of the great synagogue by Ezra.

Ver. 26. The object of this institution was that judgment might be diligently held over any one who did not keep the law of God and the king.—**The law of the king** can here be joined on to that of God, because so far as it required obedience to the law of God in the foregoing decree, it was transgressed by disobedience. Perhaps it had already been shown, likewise, that where obedience to the law of God ceased, usually also obedience to the royal command vanished. הִינֵנּוּ דִּינָה is in the Targ. not unusual for "hold judgment." מִנֵּה "out from him" = "over him." The point of beginning is here at the same time the point aimed at. The following הֵן—הֵן = sive—sive—whether it be unto death or to banishment, whether to confiscation of goods or to imprisonment.—שָׁרָשׁ an entirely Syriac form of שָׁרַשׁ, properly rooting out, is here in distinction from death, banishment, Vulg.: *exilium*, or at least excommunication (comp. x. 8) [Rawlinson], not *paideia* (Sept.). Respecting the punishment in נֶזֶק, treasure, property, as vi. 8, comp. x. 8.

Vers. 27, 28. A closing doxology. Ezra cannot but add to the foregoing decree—whose communication we are without doubt to ascribe to his hand—his praise for the grace of God, which had been so gloriously exhibited in putting this into the heart of the king to beautify the temple in Jerusalem.\* בָּלַב as Neh. 12; vii. 15, yet likewise already in 1 Kings x. 24. מְבֹאֵת = the like, namely, as is indicated in the foregoing decree. We are to consider that the exaltation of the worship is likewise a glorification of the house of the Lord.

Ver. 28. **And hath extended mercy unto me before the king.**—This is the continuation of the relative clause in ver. 27. The לְ before מִלְּפָנֶיךָ puts this word on one and the same footing as the foregoing. Comp. the לְ before שָׁרַי in vi. 7; that is to say it represents here essentially the לְפָנֶיךָ, which is before הִמְלִיךְ. The clause: **And I was strengthened**, which leads over to the narrative, would say "I was able, would feel myself strong,—and I gathered together = so that I gathered together out of Israel chief men. These chief men were heads of households or families who, if they should be taken for the emigration to Judah, would naturally take their families with them.

\* ["Here the decree of Artaxerxes was more favorable to the Jews than those of all previous Persian monarchs. We hear of a similar exemption of ecclesiastics from tribute, only to a less extent under the Seleucids. (Josephus' *Ant. Jud.* XII. 3, § 3)." Rawlinson *in loco*.—Ta.]

\* ["This abrupt transition from the words of Artaxerxes to those of Ezra, may be compared with the almost equally abrupt change in vi. 6. The language alters at the same time from Chaldee to Hebrew, continuing henceforth to be Hebrew till the close of the book." Rawlinson *in loco*.—Ta.]



## THOUGHTS UPON THE HISTORY OF REDEMPTION.

Vers. 1-10. (1) It seems that there were found among the Jews remaining behind in Babylon, even after Zerubbabel and Jeshua, at different times, such persons as were seized with a holy longing for the land of their fathers, especially for the temple of the Lord, with its lovely divine worship; who also, accordingly, went up thither not merely for a short time, but to remain forever, in order to become members of the congregation of Jerusalem, although many difficulties stood in the way of most of them, and it might be known to all what great deprivations, yea, evil circumstances, were to be endured in Judah. "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar." This was certainly in these times the sigh of many with the poet of the 120th Psalm; and "I will lift up mine eyes unto the hills from whence cometh my help" was their subsequent triumphal song with the author of Psalm cxxi. How much more then should Christians be inspired with a holy longing to become pilgrims on the way to heaven, and become members of the upper Jerusalem, seeing that in the city of God, that is above, among the many thousand angels and saints, every lack and every evil circumstance has vanished. Ezra and the others who went up to Jerusalem in order to be able to lift up their eyes to the heights of the earthly Zion, seem to us to be saints. That Christians should strive for the higher aim, that beckons them from heaven, is, after all, only natural, and so much the more are we obliged to charge ourselves with frivolity, if we lose sight of the aim and jewel of our heavenly calling—yea, are in a condition of entire forgetfulness of it.

(2) To reform the congregation when it has fallen away to the world is impossible without a faithfully preserved and unfalsified word of God, which is their heavenly archetype; or rather ever holds before them anew the eternal norm, according to which they are to be fashioned. Even in Jerusalem, even in the most immediate vicinity of the temple, the congregation, when they neglected and forgot the law of God, might fall into a condition in which a reformation was pressingly necessary. And even in the distance, even in Babylon, Ezra, because he was a true student of the Scripture, might be called to be the reformer.

Vers. 11-26. (1) The congregation in the Diaspora had, properly speaking, for the present the great task of awakening in the heathen world—even in heathen princes, in some way a presentiment that true knowledge of God and piety above all were with them, and thereby to beget in the deeper spirits a receptivity as well for the worship of the true God as for the observation of His law. The decree of Artaxerxes, the goodwill of the heathen king towards Jerusalem in general, might be an evidence of the important fact that the Diaspora actually fulfilled this allowed task. Thus there is involved therein the prophecy that they were to render this preparatory and mediatorial service for the first time to its proper extent in the Messianic times. This second edict of Artaxerxes was in distinction

from the first (chap. iv.), at any rate, an evidence that he was only prejudiced against the supposed political efforts of the Jews, that he had no objection to their worship of the true God, to their existence as a religious congregation; that on the contrary it caused him joy if the worship of God in Jerusalem was promoted in a suitable manner.

(2) Notwithstanding the commands of Artaxerxes respecting what should be done for the improvement of the worship of Jerusalem were so minute, he did not allow himself in the least degree to prescribe that which concerned the internal affairs, which were regulated by the word of God. He exercised only the so-called *jus circa sacra*, and we find this in him, the heathen prince, from good motives. Manifestly, since there is no longer any theocracy, all princes likewise should be thus discreet. For the internal affairs there are higher laws and authorities, in which an earthly authority can never interfere without punishment.

Vers. 27-28. The Lord's praise expressed by Ezra is a thanksgiving that the Lord, by turning the heart of the king and his counsellors, had enabled him to make the journey to Jerusalem. We may, however, find still something more therein. After all he likewise expressed, if only mediately, his joy that the grace of God had succeeded in making such an impression upon the head of the world-monarchy at that time as the congregation, according to its highest task, was to make,—a joy which was well calculated to mark an era in the history of the congregation living in the Diaspora.

## HOMILETICAL AND PRACTICAL.

Vers. 1-10. God's care over His congregation.

1) He awakens teachers (if it be necessary, even reformers) and other persons of importance to the divine worship. He wins also the hearts of the rulers, upon whose good-will the success of the teacher is conditioned.—**STARK:** It is not enough to build houses and temples of stone, but we must have living instruments, that is, teachers and preachers. Preachers must first of all exhibit in their own life and consecration that which they preach to others of practical truth, as necessary and possible, 1 Cor. ix. 27; 1 Tim. iv. 12, 16.—No one should be presumptuous in any thing; he will then be sure of his calling, and it will give great comfort in all kinds of opposing circumstances.—Magistrates should also contribute their part to the building of churches and schools, and, above all, act with benevolence, because they can best do so; otherwise the heathen will put them to shame in that day. It is a sign of the great grace of God towards a people when He inclines the heart of their rulers to take suitable care that pious teachers be given to them. It is very easy for God to fill His people with blessings, for the earth is His, and the fulness thereof (Ps. xxiv. 1; 1 Chron. xxx. 12), and He has much more to give away than He has already given. 2) He protects and preserves His instruments in the way that they must go ere they can labor with the congregation. 3) He gives in their hearts the impulse and calling to do, as well as to teach His will.—The holy longing for Je-

rusalem: 1) it urges us out of Babylon to Jerusalem, and wins for us the hearts of such as will sustain us; 2) it provides us with fellow-pilgrims; 3) it causes the journey to succeed.

Vers. 11-26 are to be treated in essentially the same way as the decree of Darius in chap. vi.

Vers. 27-28. The best grounds for thanksgiving to God: 1) God has made the authorities of earth serviceable for the glorifying of His house and name; 2) He has placed His called ones in the position of being active in the enlargement and strengthening of His congregation.—**STARKS:** It is a noble gift of God, if we have a magistrate who is devoted to the true religion.—The servants of God, it is true, must submit to receive unthankfulness and disfavor for all of their

faithfulness from mankind in general and great lords in particular; but if the contrary should be the case, they should recognize the fact with all the more thankfulness.

[**HENRY:** Moses in Egypt, Ezra in Babylon, and both in *captivity*, were wonderfully fitted for eminent service to the church.—Would we secure our peace and prosperity, let us take care that the *cause of God* be not *starved*.—If any good appear to be in our own hearts, or in the hearts of others, we must own it was God that *put it there*, and bless Him for it.—**WORDSWORTH:** Even Artaxerxes, a heathen king, is conscious and proclaims his persuasion, that the neglect of God and His service brings down God's anger on a nation.—**TR.**]

## B.—EZRA'S OWN DOCUMENTARY REPORT.

### CHAP. VIII. 1-36.

#### I. *Respecting his Companions.* Vers. 1-14.

1 **THESE** *are* now the chief of their fathers, and *this is* the genealogy of them that  
2 went up with me from Babylon, in the reign of Artaxerxes the king. Of the sons  
of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hat-  
3 tush. Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him  
4 were reckoned by genealogy of the males a hundred and fifty. Of the sons of Pa-  
5 hath-moab; Elihoenai the son of Zerariah, and with him two hundred males. Of  
the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.  
6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.  
7 And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him seventy  
8 males. And of the sons of Shephatiah: Zebadiah the son of Michael, and with  
9 him fourscore males. Of the sons of Joab; Obadiah the son of Jehiel, and with him  
10 two hundred and eighteen males. And of the sons of Shelomith; the son of Josi-  
11 phiah, and with him a hundred and threescore males. And of the sons of Bebai;  
12 Zechariah the son of Bebai, and with him twenty and eight males. And of the  
sons of Azgad: Johanan the son of Hakkatan, and with him a hundred and ten  
13 males. And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel,  
14 and Shemaiah, and with them threescore males. Of the sons also of Bigvai; Uthai,  
and Zabbud, and with them seventy males.

#### II. *Respecting a Rendering of this Band Complete.* Vers. 15-20.

15 And I gathered them together to the river that runneth to Ahava; and there  
abode we in tents three days: and I viewed the people, and the priests, and found  
16 there none of the sons of Levi. Then sent I for Eliezer, for Ariel, for Shemaiah,  
and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zecha-  
17 riah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of  
understanding. And I sent them with commandment unto Iddo the chief at the  
place Casiphia, and I told them what they should say unto Iddo, *and* to his brethren  
the Nethinim, at the place Casiphia, that they should bring unto us ministers for  
18 the house of our God. And by the good hand of our God upon us they brought us  
a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel;  
19 and Sherebiah, with his sons and his brethren, eighteen; And Hashabiah, and with

20 him Jeshaiab of the sons of Merari, his brethren and their sons, twenty; Also of the Nethinim, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinim: all of them were expressed by name.

III. *Respecting the Preparation for the Journey, the Journey and Arrival in Jerusalem.* Vers. 21-36.

21 Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones,  
22 and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God *is* upon all them for good that  
23 seek him; but his power and his wrath *is* against all them that forsake him. So we  
24 fasted and besought our God for this: and he was entreated of us. Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their  
25 brethren with them, And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors,  
26 and his lords, and all Israel *there* present, had offered: I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels a hundred talents,  
27 and of gold a hundred talents; Also twenty basins of gold, of a thousand drams;  
28 and two vessels of fine copper, precious as gold. And I said unto them, Ye *are* holy unto the LORD; the vessels *are* holy also; and the silver and the gold *are* a  
29 freewill offering unto the LORD God of your fathers. Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the  
30 fathers of Israel, at Jerusalem, in the chambers of the house of the LORD. So took the priests and the Levites the weight of the silver, and the gold, and the vessels,  
31 to bring *them* to Jerusalem unto the house of our God. Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy,  
32 and of such as lay in wait by the way. And we came to Jerusalem, and abode  
33 there three days. Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* Joza-  
34 bad the son of Jeshua, and Noadiah the son of Binnui, Levites; By number *and*  
35 by weight of every one: and all the weight was written at that time. *Also* the children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for a sin-offering; all *this*  
36 *was* a burnt-offering unto the LORD. And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

EXEGETICAL AND CRITICAL.

Vers. 1-14. The register of those heads of families who went up to Jerusalem with Ezra is here inserted as a second important document. It originated from Ezra himself, as the use of the first person in ver. 1 shows; it is the foundation on which his narrative of his journey and activity in Jerusalem rests. It is distinguished from the register in chap. ii. by giving not only the names of the families to which those returning belonged, but also the heads themselves of those households who returned. It is as if they became gradually more and more conscious that the existence of the Jewish congregation no longer depended upon nationality, but the free resolution of individuals, that the individual accordingly, that especially the deciding heads of households had an entirely different significance from ever before, and that

this their significance might be exhibited by their express mention by name in the sacred history. That the names of families here almost exclusively, yea, if we accept the very natural emendation in vers. 8, 5, 10, are without exception the same as those that occurred already in chap. ii., is explained simply from the fact that of the families which returned with Zerubbabel, households had still remained behind in Babylon, which now with Ezra followed their relatives; and that this very relationship might have been decisive for the resolution to go up with Ezra. It is worthy of note that in this emigration just twelve families were represented. In connection with the importance then ascribed to the number twelve (comp. chap. ii. 1 sq.; vi. 17; viii. 35) Bertheau finds it probable that Ezra's company was to be a representation of the congregation of Israel in its totality. —In *Esdra's* viii. 28-40 are found some other deviations, which now perhaps are worthy of

consideration. As regards the sum total of those who returned with Ezra, it amounted to one thousand four hundred and ninety-six men and fifteen heads according to the Massoretic text; but according to Esdras one thousand six hundred and ninety men and thirteen heads without counting the priests and sons of David, whose number is not given, and in comparison with the number of the rest was perhaps but small, since Zerubbabel had already led back with him a relatively large number of priests and sons of David. In the numerical signs corruption might easily creep in, and we must leave it undecided, which statements are more correct.

Ver. 1. These are now the heads of their fathers, and this is the genealogy of them that went up.—רָאשֵׁי אֲבוֹתָהֶם = רָאשֵׁי בֵּית אֲבוֹתָהֶם, not only here but usually, house of their fathers—their household. The head of the house of their father—the head of the household. In a household, however, the sons are often again fathers, without their forming on this account households of their own. Thus often many fathers belong to the household, and under a common head of the household. Thus the head of the father's houses can easily be head of fathers. The suffix of אֲבוֹתָהֶם refers without doubt to the totality, that is, to the children of Israel. הַרְחִיץ is first "record itself;" then the "register of families" is, however, sometimes used for the family itself. It is here added, because the name of the heads of households is to be followed by the name of the family to which they belonged.

Ver. 2. Here are first mentioned two heads of households of two priestly families; of the family of Phineas, who was a son of Eleazar, thus a grandson of Aaron, Gerson; and of the family of Ithamar, who was Aaron's younger son (comp. 1 Chron. xxx. and xxix.), Daniel; whether the latter is identical with the one mentioned in Neh. x. 7 is uncertain. Both are to be regarded as accompanied by their households; for in ver. 24 Ezra is able to select from the priests who went up with him, twelve to take care of the presents. Then follows a head of a household of the family of David, without doubt the king David, namely, Hattush, possibly to be identified with Hattush, the son of Hashaniah (Neh. iii. 10), but to be distinguished from the priest Hattush, Neh. x. 5; xii. 2. It is questionable, however, whether he is not more closely defined by the first words of ver. 8.

Ver. 8. Of the sons of Shechaniah, of the sons of Pharosh.—The twice-repeated כִּנְיָ following one another and unconnected is striking. The Sept. has supplied an "and" before the second, so that it designates at once two families as such to which the head of household next following belongs. But this is certainly only to improve the text which was at that time just the same as ours. Esdras, on the other hand, has Ἀδούβς τοῦ Σεχενίου, since it renders the מְרִיבֵשׁ of ver. 2 by Ἀδούβς, attached שְׁכַנְיָ of verse 8 as a much closer definition, and besides read the singular לְאֶחָד for

כִּנְיָ. It is very probable that there has been a corruption of the text in this passage, and the conjecture that Esdras makes recommends itself all the more that מְרִיבֵשׁ in 1 Chron. iii. 22 is adduced as a son of Shemiaiah, and therewith also is a grandson of Shechaniah [so Rawlinson.—Tr.] Accordingly we have left in ver. 8 only the family of Pharosh, as such, to which Zechariah with his household belonged. The next clause we may translate: **And with him belonged genealogically one hundred and fifty men**, since הַרְחִיץ is taken as preterit, and the singular is explained from the fact that it precedes the verb. הַרְחִיץ might, however, be a noun, so that the sense would be: and with a family, לְאֶחָד = of men.

Ver. 5. Of the sons of Shechaniah the son of Jahaziel.—It is singular that the son of Jahaziel is not mentioned by name. The Sept. has ἀπὸ τῶν υἱῶν Σαδόνης Σεχενίας υἱὸς Ἀζήλ, and Esdras viii. 32 essentially the same. Σαδόνης seems to be the same as מִיָּאָה, Ezra ii. 8. Thus the Sept. and Esdras seem to have read מִיָּאָהוּת, so that it is to be translated: of the children of Zattu, Shechaniah, the son of Jahaziel [so Rawlinson.—Tr.]

Ver. 9. Here the sons of Joab are treated as a particular family, whilst in chap. ii. 6 they are counted with the sons of Jeshua as of the family of Pahath-Moab. Probably only a few of them belonged to those who returned under Zerubbabel, so that they were then not counted with that family with which they were nearest related, although the number of the children of Pahath-Moab, in consequence of this, became rather large.

Ver. 10. Here the Masoretic text has: of the sons of Shelomith the son of Josiphiah.—It is the same as in ver. 5, according to the Sept. and Esdras, and we are to read: Of the sons of Bani (comp. Ezra ii. 10) Shelomith, the son of Josiphiah [so Rawlinson.—Tr.].

Ver. 13. And of the last sons of Adonikam, whose names are these, Eliphelet, etc.—It is strange that a common head of a household should be mentioned first. Keil supposes that the sons of Adonikam, here referred to, because they did not constitute a proper father's house, are embraced together with the sons of Adonikam, who returned under Zerubbabel, and distinguished from the latter as אֲחֵרִים. But all the new comers here mentioned would have united with their fellow-members of the same families who already dwelt in Judah from the time of Zerubbabel. Besides the reference to those who previously returned is so entirely without support that אֲחֵרִים cannot well be explained from it. Perhaps the meaning is: not a first-born of the first line, who as such would have been head of the father's house, but only a later born, none of whom had the dignity of a head of a father's house, but only that of subordinate heads of families. Accordingly only lesser divisions of that father's house went up with Ezra. Thus would אֲחֵרִים be explained from the same circumstance from which the name of a common head of a house-

hold fails. It is true we must then suppose that אֲחֵרָנִים had gained such a general sense in itself that it had become a technical term for those later born.

Ver. 14. Instead of *one* head of the sons of Bigvai, two are mentioned, Uthai and Zabud, yet not as later born sons, but as it seems as real heads of father's houses. The author of Esdras viii. 40 has οὐδὶ δ τοῦ Ἰσραηλίου, so that it might be asked, whether the two names are not to be reduced to one.

Vers. 15-20. Above all Ezra was anxious to gain for the emigration some persons capable of ministering in the worship. Ver. 15 is probably to be translated: **I gathered them together to the river, that runneth to Ahava**, not that floweth into the Ahava. Ahava is probably the name of a place or region, after which the river there flowing was named; in ver. 21 it occurs briefly as אֲחָוָה, and in ver. 31 נָהָר אֲחָוָה, which is either: the river of Ahava; or also after the analogy of the נָהָר פָּרָה, the river Ahava. Where we are to seek the river and region is not known; probably, however, in the vicinity of Babylon; probably it is a tributary or canal of the Euphrates, according to Ewald, *Gesch.* IV., 8, 154, perhaps the Pallacopas, in favor of which is certainly

the name (פָּלָא אֲחָוָה), and indeed the more northern, which lay more in a direction towards Canaan.\*—**And I viewed the people.**—Respecting the lengthened form by the addition of the ה, אֲחֵרָנִים here and אֲשֶׁרֶתָּה in ver. 13, comp. Ewald, § 232, g [Green, § 99, 8.—Tr.].

Ver. 16. The Sept. translates: **And I sent to or for Elieser, etc.** [so A. V.]. This might mean in connection with ver. 17: I sent thither in order to have him come and use him as a messenger to Iddo. We may, however, take the ל in this later usage of the language with the Vulg. and many interpreters without hesitation, as *nota accus.*, according to 2 Chron. xvii. 7, where it is used in this very way with שָׁלַח, thus: I sent Elieser, etc. The first named messengers were רָאשִׁים, probably heads of little communities; the remaining two סִבְיָנִים, that is, teachers, Neh. viii. 7, 9; 1 Chron. xv. 22; xxviii. 8, etc. Keil takes it in a more general sense, judicious, prudent; but this is opposed by its connection with רָאשִׁים and the circumstance that Ezra would have sent men who could make an impression in accordance with their entire position. According to ver. 15 these men did not belong to the Levites, who usually carried on the office of instruction, comp. 1 Chron. xv. 22; xxviii. 8, etc. But scholarship in the Scriptures might have gradually become more

widely diffused, especially in Babylon. It is possible, also, that they were priests. In chap. x. 15, 18-31, many of the names here mentioned recur again; but probably different persons were meant there.

Ver. 17. **And I sent them with commandment**; thus the *Qeri*. According to the *Kethib*, whether now the ל in אֲחֵרָנִים be genuine, or first added by the Masoretes, it is to be understood: I had them go forth, אֶל-עֲרֵי הָרָאשׁ, unto Iddo. אֶל, according to later usage is for אֶל־. What kind of a head or chief Iddo was, what society he was of, whether merely religious, or also learned, why Ezra did not above all seek to influence Iddo himself to the return to Palestine: all this we must leave undetermined.—**At the place Casiphia.**—We know not, as a matter of course, how we are to take the clause בְּכַכְפִּיָּא חַפְסִים. The Sept. and Esdras have not regarded כַּכְפִּיָּא as a proper name. The former has ἐν ἀργυρίῳ τοῦ τόπου, and the latter makes Iddo the head of the treasury without doubt in Babylon. It is probable, if it be a place, it is one in the vicinity of Babylon and Ahava.—**To his brethren, etc.**—אֲחָיו הַנֶּתְחִינִים, which thus gives no sense, should probably be: to his brothers (the Levites) and to the Nethinim, namely, besides to himself, I ordered them to go; not to his brothers, the Nethinim [as A. V.]; for that Iddo himself was one of the Nethinim is improbable from his honorable position; that they, moreover, should be designated as his brethren without any natural relationship would be against all analogy.—**To bring us ministers for the house of our God.**—Those are especially meant who, when they had performed the service in the house of God at the feasts, should be able besides to instruct the people in the law.

Ver. 18. **And they brought us.**—וַיָּבִיאוּ is written with dagesh in א as Gen. xliii. 26, as also וַיָּבִיאוּ, Lev. xxiii. 17, as then הָהָרָה וְעַל sometimes occur with dagesh, "*quorum omnium ratio nota est in Arcanis Cabbale*," R. Mose bar Nachman in Comm. upon *Jezir* fol. 61.—Under the gracious help of God (יְיָ, as vii. 6), and through the influence of Iddo, they gained forty Levites and two hundred and twenty Nethinim. First of all the אִישׁ שָׂכָל (that this is a proper name is shown by the י before the following names), a descendant of Mahli, the grandson of Levi (Ex. vi. 16, 19; 1 Chron. vi. 4), then Sherebiah, who again occurs in ver. 24 and Neh. viii. 7; ix. 4; also x. 13; xii. 24; then in ver. 19 Hashabiah, who likewise is again mentioned in ver. 24; Neh. x. 12; xii. 24, and finally Jeshaiiah, who does not again meet us in Ezra or Neh.; in ver. 20 the Nethinim, who had been appointed already by Jeshua (comp. note on ii. 48 sq.), then more definitely as it is here alone mentioned, by David and the princes, that is, the high officials, to perform the heavier work for the Levites. The last words of ver. 20

\* [Rawlinson: "In the right direction and at about the right distance are found a river and a town bearing the same name, called by the early Greeks *Is*. (*Herod.* i. 179), and by the later *Aes* (*Isid. Chas.* p. 5), by the Babylonians themselves *Jbt*, and here apparently Ahava. The modern name of the place is *Hit*. It is famous for its bitumen springs, and is situated on the Euphrates at a distance of about eighty miles from Babylon towards the northwest."—Tr.]

mean\* according to 1 Chron. xii. 81; they were all expressed by name (particularly), namely, for the going up with Ezra.

Vers. 21-30. The final preparation for the departure; at first the arrangement of the feast. The fasting had the purpose of imploring from God a way straight or level, free from hindrance, thus a prosperous journey. As an evidence of a penitent self-humiliation, it contributed to gain the favor of Him who, since He is throned on high, can only dwell among the lowly (Is. lvii. 15), so already Judges xi. 26; 1 Sam. vii. 6; Joel i. 14; 1 Chron. xx. 8.

Ver. 22. To implore the help of God, had a special impulse in the circumstance that Ezra and his companions had expressed a trust in God before Artaxerxes which they would not have confirmed if they had not especially relied upon God; if they had been willing to claim earthly means of protection. To show this trust in God was certainly important, because Artaxerxes' respect for the Jewish religion might be best strengthened in this very way. They acknowledged that the hand of our God is upon all them for good that seek Him; but His power and wrath is against all them that forsake Him.—We might expect the words: for evil; but His strength and His wrath=His power of opposing, is sufficiently clear; it is as if the previous clause were: His goodness and favor are over, *etc.*; so that the words "for good" might have been left out.

Ver. 23. We fasted and besought our God.—This should be followed by וְאָמַר, and not עָל־זֹאת. עָל־זֹאת seems to refer back to ver. 22 in the sense of therefore. Yet it is at least questionable whether it may not after the verb of asking, likewise introduce the object, comp. עָל־זֹאת with הִתְפַּלֵּל (Ps. xxxii. 6), and indeed notwithstanding the כִּן before אֱלֹהֵינוּ.—And He let Himself be entreated for us.—This is at once manifest in the successful progress of the journey.

Ver. 24 sq. The appointment of guardians of the treasures.—And I separated twelve of the princes of the priests.—Instead of לְ before שְׂרָבְיָה, we are to read וְ with Esdras viii. 54; for Sherebiah, *etc.*, did not belong to the priests, but to the Levites. In addition, therefore, to the twelve princes of the priests, there were accordingly twelve Levites, as those to whom Ezra weighed the treasure and gave it in charge.

Ver. 25. And I weighed, *etc.*—וַאֲשָׁקֹלָהּ is written with וְ after פ because the *Sheva* of פ was meant to be heard, and indeed as Chateph Kamets, and it is probable that this form is to have the same vocalization in the next verse, as then J. H. Mich. found it to be so in many MSS. The other view that it was to be spoken with Chateph Patach was held because the וְ was lacking after פ, as likewise in Jer. xxxii. 9. The

silver and gold were a heave-offering, תְּרוּמָה, that is, a present to the house of God, that the king and his counsellors had set apart, comp. vii. 15, 16, 19. תְּרוּמָה in connection with תְּרוּמָה means: to take off from the other possessions something, in order to consecrate it to God. The article before תְּרוּמָה represents the relative pronoun as 1 Chron. xxvii. 28; xxix. 17; 2 Chron. xxix. 86, *etc.*; comp. *Ew.* 381, b.—הַנִּמְצָאִים (with *kamets* under נ instead of *sheva* on account of pause, comp. Esther i. 5). These are those who were happened upon or met.

Vers. 26, 27. What Ezra weighed, עָל־יָדָם, in their hands, as i. 8. With respect to the talents comp. vii. 22; the darics, ii. 69; the covered cups, i. 10. Finally there were two copper vessels of excellent polish. קִדְרֵךְ cannot very well be part. Hophal; in connection with נִחְשֶׁת, it would just as well as the following נִזְכָּר have the fem. form. It seems to be a noun formed like כְּוִיָּץ, כִּינֹר, קִטְרֹה (Is. viii. 8, 23) with the meaning of polish. קִדְרֵךְ occurs Lev. xiii. 80, 82 of bleached hair, become somewhat fox-like by leprosy; the root, קָדַר, is, however, certainly connected with קָדַר, Arab. *sahaba*, and the other roots in קָדַר and קָדַר, whose meaning extends to: to be bright. הַמְדִּירוֹת is properly a noun=lovelinesses, comp. חֲמִדּוֹת, 2 Chron. xx. 25.

Ver. 28. The sacredness of the guardians as such, especially of the treasures entrusted to them as a heave-offering to the Lord is emphasized by Ezra, in order to make them right watchful with reference to them until they shall have delivered them up.

Ver. 29. הַלְשָׁכוֹת is acc. of direction, but not *stat. constr.* as the article shows. The לְשָׁכוֹת are, because almost exclusively the temple-chambers, sufficiently definite of themselves. יְהִיָּה is in apposition with the foregoing.

Vers. 31-36. The journey and arrival in Jerusalem.—Ver. 31. They began their journey from the river Ahava on the twelfth day of the first month. The interval from the first had been occupied by that which is narrated in vers. 16-20. The statement in ver. 15 that they had encamped only three days on the river of Ahava is probably not to be understood as if they after three days had again broken up (Berth.), but indicates either the point of time when that which is mentioned in ver. 15 sq. occurred (comp. v. 32), namely, when Ezra observed the lack of Levites (Keil); or it means to say that after three days they had gone somewhat further on their way, but without leaving the river Ahava, towards a region where they could unite with those coming from Casiphiah, from thence then entering upon their journey proper.

Ver. 32. When then they had come to Jerusalem, according to chap. vii. 9, on the first day of the fifth month, then after a lapse of three and a half months, they remained there three days, that is, rested, until they understood something further, just as Nehemiah in chap. ii.

\* [Rawlinson in *loc.*: "The writer seems to mean that he had before him a list of the two hundred and twenty, though he did not think it necessary that he should insert it."—*Tr.*]

11, whilst without doubt they already made preparation for the delivery of the treasures.

Ver. 33. Now on the fourth day they weighed out the treasures in the hand (ver. 26) of the priest Meremoth ben Uriah, whom we find again Neh. iii. 4, 21, and probably also Neh. xii. 8, and Eleazar ben Phinehas, who is not further mentioned, and two Levites, Jozabad ben Jeshua, who may be identical with the one mentioned in chap. x. 23, and Noadiah ben Binnui, whose family is mentioned likewise in Neh. x. 10; xii. 8.

Ver. 34. By number and weight of every one, that is, as it was for each and every number and weight. The weight was written then at that time, as Neh. iv. 16, in a public document, so that the correct preservation might be confirmed.

Ver. 35. In order now to secure for themselves a good reception with the Lord, they offered above all burnt-offerings, whereby they rendered homage to Him, dedicated themselves to Him (comp. notes upon iii. 8), and indeed for all Israel, in their name and as their representatives, conscious indeed that they had value before God only as a part of this whole, or rather as in union with entire Israel. They offered twelve bullocks (comp. vi. 17), besides ninety-six rams (ninety-six as intensification of twelve) and seventy-seven lambs (seventy-seven as intensification of seven, the number seven expressing the covenant-relation), as a foundation of the burnt-offering, however, twelve he-goats for a sin-offering, because only the reconciled can do homage to the Lord in a proper manner and worthily dedicate themselves to Him.

Ver. 36. In order now to put themselves in a good relation with the satraps and governor in Abar-Nahara, they delivered to them the decree of the king. The satraps, *אַחֲשֵׁרֶפֶט*, Persian (according to the inscription of Behistun), *khsatrapava*, from *khsatrapavan*, from which the noun in the Hebrew expression of the word is explained, prop. = *ladd-protector*\* (comp. Esth. iii. 12; viii. 9; Dan. iii. 2), come into consideration as military officers, alongside of the governors, *חֲמוּנֵי*, as the presidents of the civil government.—And they furthered, etc.—These closing words are certainly to be referred to those Persian magnates, to whom indeed this supporting was commanded by the royal edict, vii. 20–24. *וְעָלָה* as i. 4. The Perfect *וְעָלָה* with *!* simply continues the narrative as *וְעָלָה* in ver. 30.

#### THOUGHTS UPON THE HISTORY OF REDEMPTION.

Vers. 1–14. So long as God was obliged to dwell in a particular temple, in the midst of His congregation, yet separated from them, mediato-

rial persons were still necessary, namely, priests, and a worship of sacrifices; Jerusalem must still remain the proper place of worship, and Judah be the holy land as no other land could be. And the congregation in the dispersion must regard it as their sacred duty, over and over again to put themselves in relation to the temple and Jerusalem, and send thither whole bands, in whom the longing for the land of their fathers awoke, to the enlargement of the principal congregation, or yet at least little embassies (comp. Zech. vi. 9), to enliven the communion with it, so likewise to take part, when opportunity offered, either in person, or at least through representatives, in the offering of sacrifice in the legitimate place of sacrifices. This common relation to the one centre and hearthstone of their religious life, constituted a bond, which held the people together in spite of every scattering and spreading out, yes, cultivated the feeling of a grand unity; and even if this bond was only an external one, it yet was all the more important, the weaker the internal bond was in the times of the law and the letter of the law. Christendom is united by the internal bond of one common faith and the most comprehensive love. Would then that this may never prove internally weaker! Would that in spite of all distances and separations, all might remain ever truly and vitally conscious of this, that they may constitute more than the people of the old covenant one only great union the body of the Lord! What can be more exalting and strengthening than this consciousness that we do not stand alone, do not struggle alone, do not suffer alone, do not rejoice alone, but that the Lord has in every land a people, a great and united people?

Vers. 15–20. The relation to the God of Revelation who would be conceived, not according to common notions or ideas, but according to His historical manifestation of Himself, and on the ground of the acts of redemption wrought by Him, would be honored according to the regulations given by Himself,—begets by internal necessity the need of instruction and training. It cannot be maintained in any other way than by the parents' making known to their children, and the learned to the unlearned, the Providences and Histories through which the true God has come near to the understanding, and that trained and suitable persons should cultivate the divine service in a proper manner. The idea, that religious knowledge, so far as it is necessary or desirable, makes its appearance in every man of itself, has no place except in the sphere of natural religion, and is disconnected, if it has become more general in our day, with a falling away from the religion of revelation to the religion of nature. It thus had its good ground that Ezra would not go up to Jerusalem and enter upon the work of elevation of the congregation at that place, without having gained above all a sufficient number of persons for his emigration, who might stand at his side, as instructors and helpers in the worship of God. And for those who would cherish the true religion, it should ever be a chief care to attract suitable teachers and ministers to the church, whilst now, sad to see, it seems as if it were thought that, at any rate, they could be dispensed with.

\* [Rawlinson *in loco*: "The word is derived from *khsatra*, "crown," and *pa*, "to protect," the active part of which would be *pava*. It is evident that the Hebrew term represents the older form of the word, and represents it pretty closely. There is a prosthetic *Alaph*, as in *adarkon* and *Ahasuerus*, and the *tr* of the Persian becomes in the Hebrew *dr*; but otherwise the letters are correctly rendered." Rawlinson refers the satrap to the chief ruler of the Persian provinces, from which the governors (*pachavoth*), rulers of smaller districts, are distinguished.—Tr.]

Vers. 21-30. Already in Is. lii. 11 the encouragement: depart, depart, go ye out from thence, is connected with the admonition, be ye clean, ye that bear the vessels of the Lord. Ezra might even, without this, have felt himself called upon to prepare himself and those who accompanied him by fasting; that is, by self-humiliation, for the journey to Jerusalem. But since he carried with him vessels and treasure designed for the house of the Lord, and in so far sacred; in other words, since his journey ministered not to ordinary, but sacred purposes, by which properly all who took part received a higher significance, purification and sanctification by true and genuine fasting, were an especially indispensable prerequisite. No one can essentially further the cause and honor of God in a free and conscious manner without previously doing what fasting signifies—namely, chastising, yea, overcoming his soul—that is, his old man. He who has accomplished this will then have a keener feeling also for the particular obligation imposed upon him by his calling or his task, especially for the sacred duty conscientiously to watch that that which has been intrusted to us of blessings or gifts shall be truly serviceable for the higher ends for which they were given to us. He will understand the connection between the two when Ezra says: at first, be ye holy to the Lord, and the vessels are holy,—so watch and take care, etc.

Vers. 31-36. Men like Ezra, who know that they are instruments in the hand of the Lord, and indeed for the accomplishment of a high mission, may reckon with the confidence of heroes on especial divine protection and support in the midst of all the dangers threatening them: "And although all the devils would withstand us," etc. What, however, is secured to them in this respect by God cannot be for them a motive for giving themselves over to a false security, but only become an impulse for them to make use of all that is entrusted to them, with all the more conscientiousness for the accomplishment of its purposes. At the same time they would be very careful, like Ezra, when he ordered the weight of the gifts brought by him to be written down, of securing their good name against any wicked slanders that so easily are raised against them. That the returned exiles so soon offered sacrifice to the Lord, and indeed burnt-offerings, with the sin-offerings belonging to them, expresses, moreover, the knowledge that the mere offering of external gifts, however great they might be, amounted to nothing; that an internal gift, namely, that of the heart, by internal worship, must be added, yea, that it alone, if it be of the true kind, gives worth to all the rest.

When the returned exiles laid claim to protection and support on the part of the magistracy through the handing over the decree of the king to his officers, they subordinated themselves to them thereby at the same time. As they thus through their sacrifice gave to God what belonged to God, so through the decree of Artaxerxes they gave to the state what the state might expect.

#### HOMILETICAL AND PRACTICAL.

Vers. 15-20. The importance of teachers and other officials in the congregation. 1) Ezra, although there were priests enough in Jerusalem, felt the absence of Levites and other persons of lower rank, who there might care for the divine service, and also instruct the people. 2) He seeks to procure them before he undertakes anything further. 3) He gains them through the experienced help of God.—**STARKS:** That Ezra seeks to supply the lack of Levites, and sends so far for them, shows his zeal for the house of God, and indicates how much we should make of wise ministers of God, should it ever be necessary to bring them from afar. We need also frequently such persons as may fill the lower offices more pressingly than others who sit in exalted stations; and we must have more village-pastors than doctors of theology and superintendents. He who is of a sincere and unenvious disposition in the ministerial office will not always be alone, but can very well endure, yea, desires and assists, that more laborers and colleagues may be procured alongside of him, Num. xi. 29; Matt. ix. 37.

Vers. 21-30. Respecting the true preparation for the most important journey. 1) By fasting or overcoming one's self; 2) By watchfulness with respect to the blessings and gifts that serve to glorify the divine name; 3) By conscientious execution of the higher duties.—**STARKS:** Although Christians are not bound to any particular time of fasting, yet they should ever lead a temperate and moderate life, in order that they may be the more qualified for prayer, 1 Peter iv. 8.—Observe this, ye travellers: Divine protection sought by humble prayer is your safest escort.—God is the best guide (Ps. xci. 11); though we walk in the dark valley, we need not fear, Ps. xxiii. 4. If after the offering of prayer our enterprise goes successfully on, we ought not to think that it has been without dangers, but confidently believe that our prayer has been heard.

Vers. 31-36. The pilgrims to Zion. 1) Their journey (is towards Jerusalem under God's especial protection); 2) their blessings and gifts (belong to the house and congregation of the Lord); 3) their aim (to offer to the Lord, and indeed, above all themselves, recognizing the authorities of the world). **BRENTIUS:** *Sunt autem (Christiani), sanctificari in baptismo per fidem in Christum. Unde portare debent sancta vasa, quæ sunt sancta opera. Credere in Christum, sanctum opus est.*

[**HENRY:** All our concerns about ourselves, our families, our estates, 'tis our Wisdom and Duty by Prayer to commit them to God and leave the care of them with Him. Our prayers must always be seconded with endeavors.—'Tis a great ease to one's mind to be discharged from a trust; and a great honor to one's name to be able to make it appear that it hath been faithfully discharged.—**WORDSWORTH:** It appears from the narrative that Ezra's God was good, his treasurers faithful, and his companions devout; and that the royal governors furthered his work. Such were the salutary effects of prayer and fasting.—**TR.]**



## SECOND SECTION.

## The Chief Fault of the Time and its Removal.

CHAPS. IX.—X.

## A.—THE CHIEF FAULT OF THE TIME AND EZRA'S PENITENTIAL PRAYER.

CHAP. IX. 1-15.

I. *The Chief Fault of the Time, and Ezra's Sorrow for It.* Vers. 1-4.

- 1 Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass. And when I heard this thing, I rent my garment and my mantle, and
- 2 plucked off the hair of my head and of my beard, and sat down astonished. Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away: and I sat astonished until the evening sacrifice.

II. *Ezra's Penitential Prayer.* Vers. 5-15.

- 5 And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the
- 6 LORD my God, And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our trespass is
- 7 grown up unto the heavens. Since the days of our fathers *have* we *been* in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity,
- 8 and to a spoil, and to confusion of face, as *it is* this day. And now for a little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give
- 9 us a little reviving in our bondage. For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair
- 10 the desolations thereof, and to give us a wall in Judah and in Jerusalem. And now, O our God, what shall we say after this? for we have forsaken thy command-
- 11 ments, Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another
- 12 with their uncleanness. Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an
- 13 inheritance to your children for ever. And after all that is come to pass upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this;
- 14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed
- 15 us, so that *there should be* no remnant nor escaping? O LORD God of Israel, thou art righteous; for we remain yet escaped, as *it is* this day: behold, we are before thee in our trespasses; for we cannot stand before thee because of this.

## EXEGETICAL AND CRITICAL.

Vers. 1-4. To a positive strengthening of the life in accordance with the law belonged without doubt a long preparatory activity on the part of Ezra. It could not be accomplished by merely external arrangements or contrivances. Rather it was necessary that Ezra should bring about an internal change, excite a holy zeal for the law, as we see it break forth in fact at a later period (Neh. viii.—x.), and thus above all deepen and render more general the knowledge of the law. But already, at the outset, he had to undertake a negative improvement, the removal of a bad state of affairs that threatened their future. It was again the question as previously in the time of Zerubbabel, respecting their relation to the heathen, which was involved in their present political relations, especially their union with heathen under the same government. If, however, the problem in the time of Zerubbabel had been merely to ward off those who would unite with the congregation on the plea of a common worship of Jehovah, now the question was with reference to the exclusion of those with whom union had been established, notwithstanding difference of religion.

Ver. 1. And after the completion of these things, etc.—לְכֹל is *infin. nomin.* = completion. מְלִיךָ is neuter, referring to the things mentioned in chap. viii. 83-86. This statement of time is somewhat indefinite—yet we are not to suppose that the length of time of the things here narrated was very long after chap. viii. The delivery of the gifts brought with them occurred on the fourth day after Ezra's arrival; thus, on the fourth or fifth day of the fifth month (comp. chap. viii. 82 and chap. vii. 9); the bringing of the offerings, moreover, chap. viii. 85, without doubt soon followed, and so also the delivery of the royal decree to the officials (viii. 86); the support on the part of the latter may be very well mentioned in chap. viii. 86 prophetically, or is to be understood of their promise. If a longer time had elapsed between Ezra's arrival in Jerusalem and chap. ix., it would not have been necessary for the princes of the congregation to have first made complaint respecting the evil circumstances in question, but Ezra would have observed them himself. Accordingly by the ninth month,—on the twentieth day of which, according to chap. x. 9, the first assembly of the people was held respecting the affair here coming into question,—is meant without doubt the ninth of the first year that Ezra passed in Jerusalem. —The princes came to me. הַשָּׂרִים (with the article) are not the princes as a whole—for according to ver. 2 many of them participated in the guilt, and these would not have given information of themselves,—but the princes in distinction from the people. The princes distinguish as such who have not separated themselves, that is, kept themselves separate from the people of the land, three classes, that occur elsewhere, also along side of one another: the people of Israel—that is, the common people (יִשְׂרָאֵל) is in

apposition to עַמִּי, comp. Jos. viii. 33; 1 Kings xvi. 21)—the priests and Levites—comp. e. g. chap. ii. 70.—The people of the lands are the *ḥḥv*, and indeed, first of all, those in the vicinity, comp. chap. vi. 21. For the most part there were, without doubt, remnants of the ancient tribes of Canaan, whose abominations, according to the subsequent narrative, were peculiar to them; but probably during the exile other heathen races also had emigrated into the depopulated Palestine. Ezra and the princes thus, when they required a separation from all these heathen,—that is, excluded an intermarriage with them,—exceeded the letter of the law, which only prohibited intermarriage with the Canaanites (Ex. xxxiv. 16; Deut. vii. 3),—but not because a certain Pharisaism had already made itself felt among them (O. v. Gerlach in his *Bible-work*), but because it was absolutely necessary now if the congregation was to be preserved from sinking down into heathenism. The heathen dwelling in close vicinity to them, and not being separated in political affairs, the mixed marriages now threatened, if not positively forbidden, to become disproportionately numerous, whilst in former times they could never have been more than exceptional. And besides, these heathen were now essentially the same as the ancient Canaanites.—According to their abominations.—This briefly—as their abominations required. לְכֹנְעֵי does not then begin the enumeration of the races in question—which is against not only the accentuation which separates this clause so strongly from the nations, but also the position of the word, for the clause “according to their abominations” would not then have intervened, but should have followed the enumeration; and besides also the ל before כְּנָעֲנִי—which would have scarcely an analogy in its favor. Rather לְכֹנְעֵי, “belonging to the Canaanites;” briefly—as they were peculiar to the Canaanites, the Hittites, etc. The abominations are designated by this clause as the ancient ones, condemned by the prophets, and especially by Moses, long before; and all the various names of nations are mentioned because the abominations had been so many and so different among the different races. It was not the purpose to give a complete statement, else the Ilivites (comp. Ex. iii. 8; xiii. 5; xxiii. 23) and also the Girgashites (comp. Deut. vii. 1) would also have been mentioned.

Ver. 2. For they have taken of their daughters, etc.—namely, wives, comp. chap. x. 44; 2 Chron. xi. 21, etc. The object נָשִׁים is in this connection, to a certain extent, to be understood of itself.—And have mingled themselves as the holy seed with the people of the land.—This has properly the same subject as the foregoing. The following יָרַע הַקֹּדֶשׁ is to be placed in apposition with the subject, as it seems; that is to say, although they are a new and holy seed, or shoot, which, after the old tree had fallen by the severe judgments of God, was to grow up into a new and better tree. Since the expression “holy seed” does not occur again elsewhere, it is not doubtful but that there is

here a reference back to Isa. vi. 18. That at least the better part of the people had not yet by any means forgotten the ancient prophets, but preserved them at the present time to strengthen their faith, follows already from Haggai and Zechariah, where the Messianic promise, on the basis of the more ancient prophecy, yet again brought forth the richest flowers.—**Yea, the hand of the princes—rulers hath been chief in this trespass.**—In this unfaithfulness the princes had been leaders with their bad example, assuming thereby the responsibility,

comp. Deut. xiii. 10. מַעַל, properly unfaithfulness (comp. Lev. v. 15) is spoken of, in so far as they had abandoned the blessing of the purity of Israel and periled thereby the higher blessings connected therewith. מְצַוִּים = commanders, chiefs, is a word passing over from the ancient Persian into the Hebrew, comp. Is. xli. 25.

Ver. 8. Ezra could not but express the deepest pain at this information, as well as the greatest displeasure, and indeed with the warmth of Oriental manners; none the less that there must be applied a remedy, only to be carried out with difficulty, and occasioning much sorrow. He expressed his grief by rending (tearing) his under and over-garment (comp. Lev. x. 6 and Josh. vii. 6), his displeasure and anger by plucking out the hair of the head and beard (a part of it), comp. Neh. xiii. 25; that is to say, he hurt himself and disfigured his appearance (comp. Isa. l. 6); if he had only been sad, he would have shaved his head, Job i. 20. In this condition he then sat down staring, שָׁמַם in Piel expresses the being stiff and dull (hence also the being waste), comp. Isa. lii. 14.

Ver. 4. Ezra's behaviour produced a profound impression upon those who feared God's word;

**because of the unfaithfulness** of הַגּוֹלָה, the people of God living in captivity Ezra continued his behaviour herein even when they assembled themselves unto him. According to chap. x. 8 we are not to explain: all who trembled at the word of God on account of the unfaithfulness, etc.; although חָזַר may be connected with עָל

(Is. lxvi. 2, where עָל indeed = אָל, in the sense of trembling towards, comp. Is. lxvi. 5), but: all who allowed themselves to be frightened by God's words, which referred to the unfaithfulness. God is here called the **God of Israel** because He had in the words in question called for the purity and dignity of Israel.

Ver. 5-16. At the time of the evening sacrifice, however, he arose from his mortification—הִתְעַנִּית, humiliation, mortification, which had consisted in giving way to sorrow, but had certainly likewise been connected with fasting, and indeed accompanied with the rending of his over or under-garment; that is to say, in that he still continued or repeated the rending—in order now to spread out his hands to God as those who pray usually did (1 Kings viii., etc.), publicly uttering a penitential prayer.

Ver. 6. This penitential prayer would emphasize throughout what great reasons the congregation had of bawing of the sins in question. He

renders prominent in ver. 6 how great guilt they already had upon them without this, and adds in ver. 7 that sin has been the cause of all the misfortune and misery of Israel. He calls to mind in ver. 9 that God's grace had preserved only just such a remnant, but by no means had constituted a situation in which they could dispense with Him. He confesses in vers. 10-12 that God had expressly forbidden the sins now indulged in, and had made nothing less than the strength of the congregation, yea, the very possession of the land, conditional upon their obedience to his command. He then in vers. 13 and 14 raises the painful and sad question, and draws the inference whether, if after so many chastisements, and after such an exhibition of favor, they should again be guilty of such a transgression of the divine command, whether God would not then really become angry unto their entire destruction. He concludes in ver. 15 with the repenting confession that the Lord is righteous, that the congregation, however, cannot stand before Him. Ezra now prays expressly for forgiveness, as we might expect: he ventures not, he is ashamed, as he himself says, to lift up his face to the Lord. But such a penitential prayer and confession of sin is already in itself a pleading for grace; yea, works more powerfully indeed than a petition expressly uttered. And, at any rate, it is, just as it is, very well calculated, at the same time, to bring the people to the lively consciousness of the perverseness of their sin.

Ver. 6. **I am ashamed and blush.**—וָאֶשְׁתָּבֶשׂ and

נִכְלַם are joined together for emphasis, as in Jer. xxxi. 19, etc.—**For our iniquities are increased over our head.**—Occasioned by the transgression under consideration; all sins and transgressions whatever come to the remembrance of Ezra. He who already has so many sins upon him should take very particular care lest a new one should be added, especially when one has already been brought into such deep misery by the previous ones. רָכַח from רָכַח has the same meaning as usually רָכַח from רָכַח. לְמַעַל = upwards, passes over easily in our author to the adverbial sense of "very abundantly" (comp. 1 Chron. xxix. 8), even with רָכַח (comp. 1 Chron. xlii. 17), but here in connection with שָׁמַם retains its meaning as a preposition—beyond. The iniquities are regarded as a flood in which man soon perishes [comp. Pa. xxxviii. 4, and the general use of water to indicate great troubles] [our trespasses—unto the heaven—comp. 2 Chron. xxviii. 9; thus the mercy of God is compared in extent with the heavens, vid. Pa. xxxvi. 5; lvii. 10, etc.—Tr.].

Ver. 7. **And for our iniquities we have been delivered—into the hands of the kings of the lands to the sword, etc.**—To translate, with Bertheau, *through the sword*, is remote from the sense, and is not suited to the following "into captivity." The shame is called that of the face because it especially works upon the face, as Dan. ix. 7.—**As this day**, namely, teaches or shows; הַיּוֹם in connection with הָיָה is not—about or on, but has a comparative

force, as also in Jer. xlv. 6; xxii. 23; 1 Sam. xxii. 8. The present teaches the here asserted delivering over, in so far as the congregation was still a *קָהָל*, comp. ver. 4.

Vers. 8, 9. It is true, the Lord has again allowed His grace to work after His anger, but not so that He could be dispensed with; only through Him has the congregation protection and continuance.—And now a little moment (comp. Isa. xxvi. 20) hath been grace from the Lord our God—namely, during the time from Cyrus to the present, which seems short in comparison with the long time of the previous chastisement, especially since the latter had begun already with the Assyrians (comp. chap. vi. 22 and Neh. ix. 32), and had properly been continued even to the time of Cyrus. Ezra would not so much praise the greatness of the divine grace, as if his thought had been that transgression ought to have been avoided out of thankfulness (for then he would have expressed himself in an entirely different manner), but he would say that the congregation, whatever it might be, was only through grace; and back of this lies the thought that with it they would forfeit their one and all.—To leave us a remnant and to give us a peg in his holy place.—*נָתַן* = us, “the people as a whole,” in distinction from which the *קָהָל* is the congregation of the returned exiles. The peg, *תֵּבָה*, is to be regarded as one driven into the wall, on which domestic utensils of any kind were hung, comp. Is. xxii. 23 sq.\* Hence we cannot understand thereby, either with Bertheau, the congregation itself (to make us a peg = a congregation of a reliable stock), or, with Keil, the temple, which is opposed by the words, “in the holy place;” rather “to give any one a peg in a house” (here in the temple, in the holy place) means to give him a part and right in the house, accept him as a cohabitant in the house. It comes into consideration that God is often regarded as a Householder, and His people, in a similar manner, often as His family, who dwell with Him in His house (comp. Psalms xv. 1; xxiii. 6; xxvii. 4, etc.). We have an example in Isaiah lvi. 5: I will give them hand and name in my house, where the *י* explained in so many different ways may be simply activity or right to be active, in general to stir one's self.—That our God might lighten our eyes, and give us a little reviving in our bondage.—The infins. *וְהָיָה* and *וְהָיָה* are subordinated to the foregoing infinitives = that he thereby. The subject *אֱלֹהֵינוּ* appears in an independent position, as especially Isa. v. 24; comp. Ewald, § 307, c, because the object *עֵינֵינוּ* had preceded and intervened between it and the infin. “The eyes enlighten” means to remove the night of trouble and weakness resting upon them, which was, according to that which follows, already indeed a night of death, and indeed by reviving, that

is, by bestowing salvation, strength, encouragement, comp. Ps. xlii. 4; Prov. xxix. 18, especially also 1 Sam. 14, 27, 29.—*קָהָל* = preservation of life, or as here, reviving (comp. 2 Chron. xiv. 12), is used here for the adjective “revived,” whilst in ver. 9 it retains its abstract meaning. *קָהָל* is added, without close connection, as Neh. ii. 12; vii. 4. The idea at the basis is, that national ruin is a death of the congregation, and that the re-establishment is an awakening from the dead. This re-establishment was a very incomplete one so long as the dependence on the powers of the world still endured, and the congregation must still be called *קָהָל*. The reference to the prophecies of the prophets is here unmistakable. As the expression “holy seed,” already in ver. 2, so also “leave a remnant,” and the expression “peg,” remind us very decidedly of Isaiah, comp. chaps. i. 9; xxii. 23 sq.; lvi. 5; the expression “revival” looks back upon Ezek. xxxvii. 1-14, where the figure on which it is based is carried out with great vividness and power. We see that the pious Israelites subsequent to the exile, Ezra before all, attentively took to heart the ancient prophecies of chastisements, and that which should follow them, in order to apply them without doubt to their own times.

Ver. 9. And hath extended mercy unto us before the kings of Persia, to give us revival.—The subject of the “giving” is not the Persian kings (Berth., Keil), which is opposed by the previous verse, and also by the fact itself; but God alone, whose it is alone to slay and make alive. It is not necessary, on this account, to make God the subject of the clause: to set up the house of our God, and erect its ruins. This infin. may be subordinated to the foregoing, so that the Jews become the subject = that we, etc. The subject of the last infin. to give us a wall in Judah and Jerusalem, is surely again God, and not one of the Persian kings (Berth. and Keil). The expression “give a wall” leads of itself more to God, for it is naturally to be understood figuratively, and indeed not of the temple, but in the more general sense of the protection which was afforded the congregation in Judah and Jerusalem against their oppressors, comp. Zech. ii. 5.

Vers. 10-12. The transgression here spoken of cannot be excused at all, with the plea, that it was not expressly forbidden.—And now, what shall we say?—for we have forsaken thy commandments,—not: that we have forsaken (Berth. and Keil), which would be weak. Ezra means: I may thus ask, for, etc.

Ver. 11 may be translated: thou who, or also, which thou hast commanded by thy servants, the prophets.—Ezra does not mention Moses in particular, but the prophets in general, not because the commands of the Pentateuch were not mediated or written down by Moses alone, but also by other organs, as Delitzsch in his introduction to Genesis supposes;—whether Ezra knew this, is at least very doubtful,—but because his thought is that God by His prophets has given or again enforced the commandments in manifold and oft-repeated ways, comp. Judg. iii. 6; 1 Kings xi. 2. When a truth is under

\* [Rawlinson *in loco* thinks of the tent pin, which is driven into the earth to make the tent firm and secure, Is. xxii. 23, 26.—*Tr.*]

consideration, which is not represented by one prophet, but more or less by all, then it is usual to cite in general, as the author of the book of Kings also does. Moses is meant at any rate, yea chiefly. And this explains the fact that Ezra states the command, not it is true verbally from a passage in the Pentateuch, but yet formularized in a manner only appropriate to the Mosaic period, when they still had to take possession of Canaan. He has in mind before all Deut. vii. 1-3, as there also the entire manner of expression is undeniably that of Deuteronomy, but he draws into consideration, in a free manner, other passages, and indeed even from Leviticus, comp. especially Lev. xviii. 24 sq. **נִרְה**, the abominable, for which in Lev. only **טִמְאָה** and **תִּלְעָבוֹת** occur, is used in the Pentateuch of the impurity of the issues of blood in women, only subsequently by the prophets of other impurities likewise, especially also of ethical impurities (comp. 1 Sam. i. 17; Ezek. vii. 20; xxxvi. 17). It is preferred to its synonyms as an especially strong

expression. **כִּפְּהָ אֶל-פֶּה**, does not mean, certainly: from side to side (Keil), or from one end to another (Berth., A. V.); for neither the one nor the other meaning has been proved, or etymologically established for **פֶּה**. In Isa. xix. 7 it is either the mouth, or the bed of the Nile (later in distinction from the bank, as the **שִׁפְהָ**). **פֶּה** is easily the equivalent of person, from person to person, is, however = on or in all persons, = throughout and everywhere. Comp. **כִּפְּהָ**, 2 Kings x. 21; xxi. 16. It is worthy of attention, of course, that this method of expression only occurs of objects which hold men, of land, house and city, or of men themselves.

Ver. 12. **Nor seek their peace nor their wealth forever.**—These words are from Dt. xxiii. 7, where this is said with reference to the Moabites and Ammonites. It almost seems as if Ezra would have justified from the very letter of the law by this citation, his extension of the prohibition of intermarriage to the Moabites and Ammonites. The clause, that **ye may be strong, remind us of Deuteron. xi. 8; the next clause, and eat the good of the land, of Isa. i. 19; the last clause, however: and possess it, or take possession of it for your children for ever, which does not occur in the Pentateuch in this form, rests on the promise that is often repeated, especially in Deuteronomy, that in case of obedience they would live long in the land that the Lord gave them.** **הָאָרֶץ** means here not give into possession (Berth., Keil), for then it must govern the double accusative (comp. Judg. xi. 34; 2 Chron. xx. 11), but "take into possession, possess." For the children, posterity, that is, permanently.

Vers. 13, 14. Thus there can be no question but that the new transgression is to be decidedly condemned. This follows, as well from the punishment for previous sins, as from the way of pardon.—**And after all that is come upon us for our evil deeds, and for our great trespass.**—The article before **מִכָּל** properly represents the relative, as viii. 25; x. 14, 17; for **מִכָּל**

cannot well be a participle; as such it would be in the plural. The continuation of this clause does not occur already in the second half of the ver. (Berth.); in this case the following **וְ** would have to be taken in the sense of, in truth (after all, in truth hast Thou, our God, spared us). then ver. 14 would be in too little connection; it would not appear that two kinds of things, that as well punishment as forgiveness formed the foundation of ver. 14. Rather the second half of the verse verifies the thought, which is involved in the first, that the guilt was very great, and that it properly would have deserved still severer punishment, and thus entirely prepares the way for ver. 14. Its sense is, at any rate, that the punishment has been less than the transgression. The words might mean: **For thou, our God, hast restrained a part of our sins from below, so that they (namely, through their consequences, the visitations of punishment) have not gone entirely over our head, have not utterly ruined us; for there is no objection to taking כִּי עֲוֹנוֹתֵינוּ** partitively. Already **Esdras** has thus: **ὁ νοστινὰς τὰς ἀμαρτίας ἡμῶν.** In favor

of this view is the fact that in this way **לִכְפֹּתָהּ** would come into contrast with **לִמְעַלָּהּ** in ver. 6, in which it is also found elsewhere, Jer. xxxi. 37. At all events, however, we may likewise explain: **Thou hast restrained Thine anger or Thy punishment below the measure of our misdeeds, so that the punishment has not been as great as our misdeeds deserved** (so J. H. Mich., Gesen., and Keil). **לִכְפֹּתָהּ**, indeed, is nowhere else found with **כִּי**, but perhaps only for the reason that it nowhere else is followed by a noun of closer definition. **כִּי** follows, at least, the corresponding **סִימָנָהּ**, 1 Chron. xxix. 8; the synonymous **סִימָנָהּ** has usually **ל** after it.

Ver. 14. **Then should we again break thy commandments, and unite ourselves in marriage with, etc.**—This question appeals to the general sentiment, and serves to emphasize very strongly the blamableness of the new transgression.—**Wouldst thou not be angry with us, even to destruction?**—**עַד-פִּלְהָ**, as 2 Kings xiii. 17, 19.

Ver. 15. **Lord God of Israel, thou art righteous.**—This concluding and confirming confession would not say: **Thou art a severe judge, and must interfere against the congregation on account of its decline** (Berthieu and Keil). The usual meaning of **צָדִיק** (graciously righteous), is against this, and then also the following clause, **"for we have remained over as an escaped remnant,"** which is not = we have remained over merely as escaped, but: we have not been utterly ruined. Rather Ezra would say, that no one can reproach God for not doing all that could be expected.—**Behold, we are before thee in our trespasses, etc.**—This, the second half of the verse, constitutes a very suitable and logically conclusive antithesis to the foregoing. The more blameless God is the more deserving of punishment Israel's

guilt. The yodh in יְהוָה is found in the edition of R. Norzi and J. H. Mich.; but is missing in some MSS., and the pointing corresponds with the latter. Both methods of writing might in this case easily go on alongside of one another; the singular would be favored by ver. 18, but the plural corresponds with the full-toned style of Ezra.—[We cannot stand before thee, *e.g.*, as thy holy people, who are privileged to stand before their king.—Th.]—Because of this. נְהַי־לֵךְ = with this new evil deed.

#### THOUGHTS UPON THE HISTORY OF REDEMPTION.

Vers. 1-8. 1. If we act upon the supposition that the sacred Scriptures, even the Old Testament already, are to give us warning, exhortation, and instruction with reference to every situation and question of church, civil, or domestic life, yea, that the Old Testament very particularly comes into consideration for the details of life, it is natural that we should find in the opposition that Ezra makes in chapters ix. and x. to intermarriage with the heathen, a warning or exhortation with reference to intermarriage with those of a different faith from our own. And in fact that which may be urged against such an application, *e.g.*, that as Christians we rejoice in a greater liberty than the Jews; that mixed marriages have not been forbidden of themselves and under all circumstances, that the Christian church is never threatened with as great dangers as the Jewish congregation in the time of Ezra, that besides the piety of the Christian has a mightier protection and help than the religion of the Old Testament pious—all this is outweighed by the opposing facts. The wife is now on a greater equality with the husband than in ancient times, has a greater influence upon the man himself, as well as in the training of the children, may thus easily become more dangerous. Besides Christianity is much more internal and deep than Old Testament piety, more influential upon the heart and disposition upon all sides, and hence comes much more into consideration with reference to the married life, that rests upon internal communion. It is true there is very seldom in the mixed marriages of our times a question respecting the difference of religion; usually it is only respecting a difference in the confession of faith, or a different degree of vitality of Christian religiousness—and to place marriages of this kind on the same basis as those intermarriages with the heathen would be premature, yea unfair. Heathendom stood in an essential and indeed very positive contrast to Judaism. The different Christian confessions, on the other hand, have the essential things in common with one another. And between those which are distinguished merely by the degree of the vitality of their Christian religiousness, there is often no positive contrast at all; the less vital Christianity may be awakened and strengthened, especially if treated with love. But we must always recognise and take to heart, with reference to Ezra and his behaviour, the fact, that in the conclusion and conduction of a marriage those considerations which have respect to the interests of religion are more important than all others, and there-

fore a difference of confession, which threatens not to promote but diminish religious ardor, according to the nature of the case, which besides constantly disturbs or of itself renders impossible the internal living together in the highest and holiest spheres, which then likewise has so much that is unendurable with reference to the training of children, and involves so many difficulties; that likewise in the same manner, a lack of any religious faith, that places itself in open conflict with Christianity, that more earnestly considered, is to be regarded as a positively different religion, or wanders into scornfulness and frivolity,—these ought to be real hinderances to marriage for all Christians. As regards the lack of faith, of the kind here referred to, which manifestly must be placed on the same footing at least with heathenism, the apostle did not allow (1 Cor. vii. 12, 13) that a Christian brother should marry an unbelieving wife, or the reverse, but only that he should retain her if he once had her. That a brother should marry an unbelieving (heathen) wife, he seems not to have regarded as at all possible. With reference to marriage with an unbeliever, we are to take to heart what he says in the subsequent context (ver. 16). What knowest thou, O wife, whether thou shalt save thy husband, or what knowest thou, O man, whether thou shalt save thy wife?

2. The question how the congregation was to act towards others of a different faith, was now to be answered for the second time. It is not easy, with reference to this matter, to do exactly the right thing; for Christians, who more decidedly have the task of winning others for their faith, thus in no way should shut themselves off from them, it is still less easy than for the Israelites. But since all depends upon imparting to the others the best that we have, it follows that we must draw back, when this is impossible, especially if we incur the danger of losing this best thing ourselves. Under all circumstances it is self-evident that we should only cherish such an association as we can ever withdraw from if necessary.

8. No error is so conspicuous in the new congregation as that of intermarriage with the heathen. Not only Ezra but Nehemiah had still to contend with it (Neh. x. 31; xiii. 23 sq.), and as the princes, so indeed had the sons of the high-priests taken part in it (comp. chap. x. 18). Without doubt there was a reason in the circumstances themselves. Usually new tasks are imposed as well upon the congregation as a whole, as also upon the individuals in the new relations. A new end is to be attained, and the difficulty of striving after this in the right manner often involves the temptation of approaching it in a false way. The task of the new congregation was to assume such a relation to the neighboring nations from whom they were no longer separated by political boundaries, as that they might ever be in the position in the fulness of time for fulfilling their missionary calling with reference to them. Accordingly the history itself urged onwards to a sort of approximation. Notwithstanding this, however, the institution of false relations, which could only render the accomplishment of their mission impossible, had no excuse.

4. Having lost their political independence, and reduced to a small number, the congregation, even their leaders or princes might have come upon the thought that it was not only allowable, but indeed was advisable, to enter into closer relations with the heathen, who now were separated from them by so very little. They might have hoped that their people, on the basis of such a connection, might exercise a good influence with reference to religion and morals, and in consequence of this the congregation would gain the desirable increase; yet this error would not have been possible, if they had had the true singleness of heart towards the divine command. By the lack of this singleness, those who ought to have been to the rest of the congregation guides to good, became guides to evil. Ezra on his part, who did not lack this singleness, recognised in these very circumstances, with which the princes might justify the transgression under consideration, grounds for just the contrary, for a still more careful separation from the heathen. In fact, just because the congregation were without the protection of a political independence, because moreover they had become weak and despised on account of their small numbers, there was scarcely a doubt that the heathen, instead of allowing themselves to be influenced by the Israelites, would have become the influential factor for them, and they would have jeopardized the very existence of the congregation itself.

5. In a similar manner, as after other great judgments, as, for example, after the deluge, it became manifest after the exile likewise that the delivered, however excellent they proved to be at first, were unable to constitute a really new beginning, which should be pure and sinless, but ever only a continuation of the ancient sinful existence; that there was now no more sinless development, that rather sin breaks forth in new forms in the new relations which have been established by the judging and preserving providence of God, so that it needs ever anew a holy reaction against it on the part of the Lord. Nevertheless, of course, the judging and preserving acts of the Lord are not in vain. The congregation advances through them forwards, if not to a pure, yet to a better development, and their course, even if it is never that of a conqueror who has entirely overcome his hereditary enemy, is yet that of a victorious warrior, who at least beholds the complete victory and its noble prize at the end of his course. Nevertheless, the circumstance that among the princes many recognised the wrong as such, and sought to remove it with the help of Ezra, is a proof that the Lord at this time had provided a number of a better element, who already not only constituted a starting-point for His reaction, but also themselves began to react out of their own midst.

Vers. 5-15. 1. Before Ezra did anything else he expressed his sorrow for the failure of the congregation from the word of God, and indeed particularly by a penitential prayer, in which he included himself most devoutly within the congregation which had transgressed. The first thing with which to begin a true reformation will ever be the feeling of penitence, and in accordance with this a penitential prayer, which issues from the deepest conviction that we are involved

in the sinfulness of the congregation, and which has to share in the fear of the threatening judgments, which, however, none the less manifests the sharpest contrast to the sin in question. Such a penitential prayer, especially if it is connected with an humble recognition of the justice of the judgment that is feared, already has also the significance of a prayer for forgiveness, help, and preservation, just as the praise of the Lord as the God who hears prayer, affords redemption and salvation, at the beginning of those very Psalms, that are prayed out of deep need, and run out into a petition for redemption and salvation, is itself already a mighty petition, which in spite of every necessity joyfully praising God, is able without doubt to most powerfully move His paternal heart.

2. Ezra's prayer very suitably unites various things, which must fill us with holy abhorrence of fresh transgressions after redemption; he reminds us at first of the fact that we are deeply involved in sin from our fathers, we might say, already by nature, and thus can not be too much on our guard against it, and at the same time, that it is our sins that have brought about the misery in which we all more or less live; so then that God has given us grace which certainly appears exceedingly great over against our sins and unworthiness, so that it must fill us with thankfulness and urge us to sanctification, which, however, over against the necessities of earth, is a small beginning of better things, easily lost again; furthermore, that the sin, that we might perchance be guilty of, is against God's express command, and can never be justified; that God's visitation of punishment, if we are not warned by His punishment or by His grace unto holiness, must necessarily become greater and more serious. These truths will have a preserving and improving power for the congregation of all times.

#### HOMILETICAL AND PRACTICAL.

Vers. 1, 2. We have the duty of keeping afar off from others. 1) When? If we can exercise no improving influence, but have to fear lest we be ruined with them. 2) Why? because we have to preserve great blessings for ourselves and others. 3) How? with renunciation of temporal advantages, especially with self-denial.—The importance of a correct choice in marriage: 1) the injury that is done by a bad choice; it is not only temporal, but eternal; 2) the gain that we have in a good choice.—**STARKE:** Marriage with an unbelieving woman is very dangerous, for she can convert a man easier than the man can convert her, 1 Kings x. 4.—What other injuries unequal marriage may accomplish, *vid.* 2 Chron. xviii. 1.—The importance of true family life for the furtherance of church life: 1) Church life is a matter of the free resolution, which must be correctly guided by proper training; 2) church life is conditioned upon learning its advantages, as this is possible, first of all, only in the bosom of the family.

Vers. 5-15. The fundamental principles of true reformatory activity: 1) True simplicity of heart,—we must not allow ourselves to be led astray by the temptations that are often involved

with sufficient strength in the relations given by God Himself; we must rather gladly and without reserve bow to the divine word; 2) true sorrow for the present transgressions, however difficult they may be to remove, they must yet be recognized seriously in their true character; 3) true fear of the divine judgment—it is a bitter, but indispensable medicine for the destructive wanderings from duty. —BRENTIUS: *Exprimatur affectus pietatis, qui in unoquoque debet geri erga proximum suum, videlicet quod unusquisque non debet aliter affici erga peccatum proximi sui, quam si ipse ea perpetrasset. Sic affectus erat Abraham, erga Sodomitas, sic Samuel erga Saul, sic Daniel erga populum Judaicum. Et hic affectus multorum bonorum auctor est, videlicet ne traducamus proximum nostrum, sed oremus pro eo, et castigemus eum, pro officio nostro.* —STARKE: Pious people laugh not at the sins of others, but are sad at heart on their account, Jer. ix.; Gen. xviii. 23; 2 Sam. xv. 85; 2 Cor. xi. 29.—How inexcusable are the fresh transgressions of those who have been redeemed from the misery of sin. 1) Sin has already wrought misery enough. 2) God has shown His grace in delivering from it, which is exceedingly great, but may easily be lost again. 3) He has let us know His will. 4) His visitation of punishment will be still more severe. —STARKE: The strongest walls and the surest fence about a city and village is God's gracious care, Ps. iii. 4-7; Prov. xviii. 10.—By the wickedness of the inhabitants is a land defiled; accordingly let us beware of sin. In the judgments of God we have to recognize His moderation, and thank God for it.—The true penitential prayer: 1) Recognition of sin in its entire greatness and

ruin: 2) recognition of the divine grace; 3) recognition of the cleanness of the divine will; 4) recognition of the justice of the judgment to be feared.—Intercession of pastors for their congregations: 1) Out of love in spite of sin; 2) in faith in God's grace; 3) in hope of a hearing. —STARKE: Since Ezra in his prayer sets before him the entire people, he includes himself among them and accepts his share in the sins of the people, comp. Is. lix.; Dan. ix. 5; Neh. i. 6.—Teachers should particularly stand in the gap and seek to ward off the punishment of God by prayer. We often know not for the sake of what believer's prayer God has spared a people and city. [SOOR: Silent grief and astonishment sometimes form the most expressive protestation against enormous crimes; and when men speak on such occasions it may be more effectual to address themselves to God than to the offender.—HENRY: A practical disbelief of God's all-sufficiency is at the bottom of all the sorry shifts we make to help ourselves.—The scandalous sins of professors are what we have reason to be astonished at.—An eye to God as *our God* will be of great use to us in the exercise of repentance.—There is not a surer or sadder presage of ruin to any people than revolting to sin, to the same sins again after great judgments and great deliverances.—WORDSWORTH: Observe, this confession and prayer of Ezra, the priest and scribe, the friend of the king of Persia, was in a public place, at a time of public resort to the temple. He was not ashamed of repentance and self-humiliation, and he showed publicly that his trust was in God's help, vouchsafed to fervent prayer at the door of God's house.—Th.]

## B.—THE REMOVAL OF THE ERROR, AND THE LIST OF THOSE WHO PURIFIED THEMSELVES FROM IT.

CHAP. X. 1-44.

### I. The effect that Ezra's prayer had upon Shechaniah, then upon the princes of the congregation.

Vers. 1-8.

- 1 Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.
- 2 And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the
- 3 people of the land: yet now there is hope in Israel concerning this thing. Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble
- 4 at the commandment of our God; and let it be done according to the law. Arise; for *this matter belongeth* unto thee: we also *will be* with thee: be of good courage, and do it. Then arose Ezra, and made the chief priests, the Levites, and all Israel,
- 5 and do it. Then arose Ezra, and made the chief priests, the Levites, and all Israel,
- 6 to swear that they should do according to this word. And they swore. Then Ezra rose up from before the house of God, and went into the chamber of Johanan



the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

- 7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;  
8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

II. *The Success of Ezra in the Assembly of the Congregation.* Vers. 9-17.

- 9 Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. *It was* the ninth month, on the twentieth *day* of the month; and all the people sat in the street of the house of God, trembling because  
10 of *this* matter, and for the great rain. And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass  
11 of Israel. Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the  
12 strange wives. Then all the congregation answered and said with a loud voice, As  
13 thou hast said, so must we do. But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two:  
14 for we are many that have transgressed in this thing. Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities  
15 come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us. Only  
16 Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about *this matter*: and Meshullam and Shabbethai the Levite helped them. And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers,  
17 after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter. And they made an end with all the men that had taken strange wives by the first day of the first month.

III. *List of those who Separated Themselves from their Wives.* Vers. 18-44.

- 18 And among the sons of the priests there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren: Maaseiah, and  
19 Eliezer, and Jarib, and Gedaliah. And they gave their hands that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their trespass.  
20 21 And of the sons of Immer; Hanani, and Zebadiah. And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziash. And of the  
22 sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah. Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,)  
23 Pethahiah, Judah, and Eliezer. Of the singers also; Eliashib: and of the porters;  
24 Shallum, and Telem, and Uri. Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.  
25 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah. And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and  
26 Jeremoth, and Zabad, and Aziza. Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai. And of the sons of Bani; Meshullam, Malluch, and  
27 Adaiah, Jashub, and Sheal, and Ramoth. And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.  
28 31 And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, Benjamin, Malluch, and Shemariah. Of the sons of Hashum; Mattenai, Mattathiah,  
32 Zabad, Eliphelet, Jeremai, Manasseh, and Shimei. Of the sons of Bani; Maadai,  
33 35 Amram, and Uel, Benaiah, Bedeiah, Chelluh, Vaniah, Meremoth, Eliashib,  
34 37, 38, 39 Mattaniah, Mattenai, and Jaasau, And Bani, and Binnui, Shimei, And  
40, 41 Shelemiah, and Nathan, and Adaiah, Machnadebai, Shashai, Sharai, Azareel,  
42, 43 and Shelemiah, Shemariah, Shallum, Amariah, and Joseph. Of the sons of  
44 Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah. All these had taken strange wives: and *some* of them had wives by whom they had children.

## EXEGETICAL AND CRITICAL.

Vers. 1-8. This chapter from beginning to end treats of the great results attending the penitential prayer of Ezra in the congregation.

Ver. 1. **Now when Ezra had prayed, etc.**—Ezra's prayer is properly designated as a confessing. **הִתְחַנֵּף**, comp. notes on ix. 16. **כַּתְּנֵפֶל** means: prostrating one's self, lying on the knees, comp. ix. 1.—**Before the house of God**,—elsewhere also "before the face of God," in the court of the temple. That a great crowd gathered together unto him had its reason in the fact that the people wept very much, that is, for sorrow over the evil circumstances into which so many had plunged themselves, and especially were deeply moved with him also in view of the sins by which they had done it, and accordingly also desired assistance. **בְּכָה**, which form only occurs here, depends upon its verb, although it is separated from it by the adverb **הִנֵּחַ** in the manner of an infin. abs.

Ver. 2. **And Shechaniah—answered, etc.**—That Ezra himself did not step forth with a definite demand, that he waited until one of the congregation should make a proposition, did not have its reason in the fact that his position did not entitle him to make such a demand, but in the circumstance that the reformation could only be of worth and thoroughly carried out when it came forth from the congregation itself. Shechaniah here, the son of Jehiel, is to be distinguished from Shechaniah, the son of Jahaziel, in chap. viii. 5. And Jehiel, his father, is probably not identical with the one mentioned in ver. 26. Were it so, Shechaniah would not have scrupled to make a proposition by which his own father would be compelled to dismiss his wife. The sons of Elam, to whom he belonged, occur in ii. 7; viii. 7, and again in ver. 26. He was, and this is significant, no priest, nor prince, but one of the congregation, so that in and with him the congregation itself promptly arose to vindicate the law. **הוֹשִׁיב**, cause to dwell, is in our chapter (comp. vers. 10, 14, 17, 18), and so also in Neh. xiii. 23, 27, used for the taking home of wives. Shechaniah confesses: We have acted unfaithfully towards the Lord in taking home foreign women (comp. ver. 10 and Neh. xiii. 27), in order to justify Ezra for his strong condemnation of this intermarriage. At the same time he retains hope, **עַל-אִמָּה**=at this transgression (comp. ix. 15), or rather in spite of it. **עַל** in itself *sensu medio*, may readily have the meaning of "in spite of," comp. Is. liii. 9; Job xvi. 17. **בְּקִקְוָה** is here=**בְּקִקְוָה**. Shechaniah is of the opinion that a removal of the evil is still possible, and perhaps he already recognized also the fact that the resolution to carry out this difficult thing might give the impulse to a general reformation.

Ver. 8. **Now therefore let us make a covenant with our God**—that is, we will obligate ourselves by a solemn covenant and a sworn vow to God (comp. 2 Chron. xxix. 10) to put away.—**הוֹשִׁיב** is here the opposite of **הוֹשִׁיב**—

**all the wives**—namely, as a matter of course, all foreign ones—and such as are born of them—also to send away the children. This resolution might almost seem to be unnecessarily severe, yet it is a matter of question whether it would not have been harder still to separate the mothers from their children. The little ones still needed their mothers, and the larger ones might easily be a support for their mothers. Moreover, it was to be feared that the children, if they were retained, would constitute a bond between the men and their banished wives that would soon again reassert its power and render possible the return of the wives. We are by no means to conclude from vers. 11-19 that they contented themselves with reference to this proposition, with the removal of their wives. Comp. against this view ver. 44 and Neh. xiii. 23 sq. Moreover, however, that which Shechaniah here in his zeal so comprehensively proposes might yet not be so recognized and required, without exception. There was no sufficient ground for removing sons who were willing to live in accordance with the law, and who were not necessarily to be cast out on account of the mother. —**According to the counsel of the Lord and of those that tremble at the commandment of our Lord.**—That the Lord and those who tremble at His command should be brought together in this way is almost remarkable. The Sept. and Estras, and after them also De Wette and Bertheau, read accordingly **אֲדָרְיָ**, my Lord, which would be Ezra [so A. V. and Rawlinson.]\* But Ezra had not yet given any counsel at all, and besides, it is hardly conceivable that Shechaniah should here speak to him in such a reverent tone, and then in the verses immediately following so familiarly and cheerfully. Already the Vulgate has *juxta voluntatem domini*, and according to De Rossi, quite a number of MSS. read even **יְהוָה**. The connection of the two expressions, which is in itself somewhat remarkable, would probably say: according to the counsel of the Lord, as it is understood and vindicated by those who tremble at His commandments. Entirely parallel is Acts xv. 28: "for it seemed good to the Holy Ghost and to us." The **עֲצָה** of the Lord is often elsewhere His decree (comp. Is. v. 19; xix. 17; Ps. cvi. 18); here, however, according to the context, the counsel, which He gives, as Ps. cvii. 11; Prov. i. 25; 2 Kings xvii. 13. Thus mildly Shechaniah expresses himself, however, because a specific command to dismiss the wives, and likewise also their children, was not found in the law, and moreover also partly because the law, in so far as it yet gave an impulse thereto, had a counselling, that is, a precautionary significance with the good of the congregation in view. The clause **בְּתוֹרַת יְעֻשָּׁהּ** is not to be taken in an optative sense [A. V.]—which would be weak—but as a promise: it shall happen according to the law. The fourth verse, moreover, passes over from the tone of comfort

\* [Rawlinson in loco: "This expression shows the high position which Ezra occupied as the commissioner of the Persian king. His counsel does not appear to have been expressly given, but might be gathered from the general tone of his prayer."—Ta.]

to that of promise.—**Arise, for upon thee is the matter.**—This can only mean: upon thee the matter has to depend; thou must carry it out according to thy judgment and conviction.—**And we with thee.**—This means in accordance with the foregoing. And we will be with thee, will help thee.

Vers. 5-8. Now Ezra made use of the favorable sentiment: he made the princes, etc., to swear to do **נִכְכֵּר יְהוָה**, that is, to carry out the proposition of Shechaniah, then however continued his sorrow, and thereby deepened the zeal that had been excited, until he saw the beginning of the execution of the reform.—**Ezra arose from before the house of God**, that is, he left the place in the court, where he had prayed, and went into the chamber of Johanan, the son of Eliashib, in order to fast and mourn there. This cell was certainly in the wing that the new temple had gained, and which served for the preservation of the garments of the priests and other articles, but likewise for the provisional abode of the priests and Levites; according to Neh. xiii. 4-9 the high-priest Eliashib had erected a cell for the use of the Ammonite Tobias, as his relative, which he used in his frequent visits to Jerusalem. The names of Johanan and Eliashib frequently occur (comp. vers. 24, 27, 36), one of the twenty-four classes of priests had its name from a more ancient Eliashib, 1 Chron. xxiv. 12. But that an apartment or cell of the temple should be named after a subordinate man of the name of Johanan, as Ewald supposes (*Gesch.* IV., 8. 263), is impossible. It is very likely that we are to think of the later high-priest Johanan, and indeed the more so that he was not, it is true, as the one under consideration, a son, but a grandson of Eliashib. The order of high-priests from the time of Zerubbabel was as follows: Jeshua, Joiakim, Eliashib, Joiada, Johanan, Jaddua, comp. Neh. xii. 10 sq., where it is true Jonathan stands in place of Jaddua; where however, according to Neh. xii. 22, 23, Johanan is meant. In the time of Ezra, Joiakim or Eliashib was high-priest. We must probably suppose that the author used a later designation for the previous times as one more intelligible to his readers. The apartment might have been present already in the time of Ezra, which subsequently, perhaps in consequence of a re-building, was named after the high-priest Johanan. The second **וַיֵּלֶךְ** is a needless repetition, and cannot be at all compared with the twice-repeated **וַיֵּקַם** in verses 5 and 6, which at any rate each time receives a special definiteness by an additional clause, (against Keil).\* **שָׁם** is besides, at any rate very seldom used in the sense of "thither," as it must be taken to be in connection with **וַיֵּלֶךְ**. The supposition of Cler. and Berth. that we are to read instead of it **וַיֵּלֶךְ**, and he passed the night or remained there, commends itself very much to our judgment. Already Esdras ix. 1 has: *καὶ ἀλωσθεις ἐκεῖ*, the Syriac: and he sat or remained

there; the Sept. however: *καὶ ἐπορεύθη ἐκεῖ*—**Eat no bread nor drink water** is to fast. Comp. Ex. xxxiv. 28; Deut. ix. 9.

Ver. 7. Thus they, namely, the princes and elders, who according to ver. 8 took the matter in hand—**made proclamation**.—**וַיִּקְרֹא** as i. 1,—and indeed probably whilst Ezra was still fasting and mourning, thus immediately after Ezra's penitential prayer and Shechaniah's proposition—that all the members of the congregation should assemble unto Jerusalem.

Ver. 8. According to the counsel or resolution of the princes and the elders, etc.—**וַיִּצְעַק** belongs to the following clause—the ban should fall upon every one's substance who should not come in after three days\* to Jerusalem, his possessions were to be forfeited for the benefit of the temple† (Lev. xxvii. 28 and Neh. xii. 28), and he himself however should be at once cast forth from the congregation.

Vers. 9-17. The assembling took place on the twentieth day of the ninth month, namely, in the same year which Ezra had arrived in Jerusalem. (comp. chap. ix. 1), and indeed in the square (**וּבְרֹחַ**) of the house of God, probably on the east or south-east side of the temple court, yet not before the water gate. Comp. notes on Neh. viii. 1. If already the affairs themselves, which naturally had not remained concealed from them, were calculated to excite them to the utmost, and depress them, the stormy weather that had set in made their situation utterly miserable. In December it is not only cold, but the rain is accustomed to fall in torrents. Comp. Robinson's *Phy. Geog.*, p. 287.

Vers. 10, 11. When Ezra now held up before them their error and called upon them to give praise unto the Lord, that is, honor Him indeed by the separation from the people of the land, above all from the foreign wives—**וַיִּתְּן הַלְלוּ** as Josh. vii. 19—then the entire assembly (ver. 12) announced with a loud voice, accordingly unreservedly resolved—**קוֹל נָהָל** (the same as **קוֹל נָהָל** iii. 12) is a closer designation, which is co-ordinated to the subject or the so-called *acc. instrum.*, Gesen., S. 188, *Anm.* 8, comp. Ps. iii. 5, etc.—according as thy words to us we must do.—Already the Vulgate in accordance with the accents, connects **וַיִּתְּן** with the foregoing (*juxta tunc verbum ad nos, sic fiat*); we may however in accordance with ver. 4, Neh. xiii. 13; 2 Sam. xviii. 11, likewise connect **וַיִּתְּן** with what follows, so that the sense is: thus we are in duty bound to do.

Vers. 13, 14. However, it could not be established in this way, namely, by a general declaration, whether many of the guilty would not be

\* [Rawlinson is loco. "The brevity of this term indicates the narrowness of the area over which the returned Israelites were spread."—Ta.]

† [Rawlinson is loco: "The Persians allowed generally to the conquered nations that they should be governed by their own laws. In the present case Ezra had had special permission to appoint magistrates and judges who should judge the people according to the law of his God (vii. 25) and could enforce his views of the law not only by confiscation of goods, but even by death (vii. 26)."—Ta.]

\* [It may be as in the A. V. the protasis of a temporal clause, as "When he came thither."—Ta.]

dissatisfied with the step concluded upon, and seek to withdraw from their obligation. If the separation was to be carried out energetically and surely, it must be established in detail who were united in marriage with strange women, and it was necessary that the elders or princes in question should undertake to take care that the resolution of the congregation should everywhere have its proper consequences. Thus it was necessary that there should be confirmations and explanations that demanded a long time. Those who had spoken accordingly continue:—But

the people are many.—**אֲמַל** is an adversative particle of limitation. Their meaning is that on account of the large number of the assembly, it is not certain whether they all were really agreed.—And the time is violent rain.—This is briefly for: the time is that of the violent rain, just as “thine eyes are doves” Song of Songs, iv. 1.—And there is no strength to stand without—we cannot longer stand in the cold.—And the business is not for one day and not for two, etc.—There are so many cases that must be established and examined into.

Ver. 14. Let now our princes stand for the entire congregation, etc.—**לְכָל-הַקְהָל** serves not as a closer designation of the princes as such who belonged to the entire congregation in distinction from the elders and judges of the separate cities (Berth.), as it has already been taken by the Sept., *σὴνταςαν δὲ ἀρχοντες ἡμῶν*, and Esdras: *σὴνταςαν δὲ δι προσηγυμένοι τοῦ πληθους*. The **ל** is rather a designation of the *dat. commodi*, and here is equivalent to “in place of.” The sense is, let the princes remain in Jerusalem and advise with Ezra; especially however name to him the members of the congregation in question.—And let every one in our cities who has taken home strange wives, come at fixed times, and with them (for, with him) the elders of every city, and the judges thereof.—The princes are to fix the times for the guilty ones named by them to Ezra, when they have to appear with their elders and judges; the guilty are then to promise to dismiss the wives; the elders and judges however are intrusted with the duty of watching over the performance of their vows. Since the various local congregations might be called at different times, it was possible in this way to dispose of them in Jerusalem in a much shorter period. The article before **הַלְשִׁיב** again represents the relative as in ver. 17; viii. 25. **עָתִים מְמִנִּים** are appointed terms, only here and Neh. x. 35; xiii. 31. **יָמֵי** is a Chaldaism.—Until they turn away the fierce wrath of our God from us with reference to this matter.—**עַל** in the sense of “until,” gives no difficulty. For it might be expected of a God who is ever so gracious, that with the cause of the wrath the wrath itself also would cease. The supposition of Bertheau, that **עַל** with the following **ל** in the later

language is used for the simple **ל**, thus stating the purpose, cannot be proved from Jos. xiii. 5; 1 Chron. v. 9; xiii. 5, compared with Num. xiii.

21. Also in the clause **עַל לִרְכֹּב הָיָה** after wrath, **עַל** retains its meaning; the sense is: which reaches even to this matter.\* Certainly, however, the simple **לִרְכֹּב הָיָה** would have sufficed here (comp. Gen. xix. 21; 1 Sam. xxx. 24; Dan. i. 14), just as **לְמַרְחֹק**, 2 Chron. xxvi. 15; Ezra iii. 18, and **לְמַרְחֹק**, 2 Sam. vii. 19 amount to the same thing. With the first words of the verse, “let our princes stand,” this clause cannot be connected in the sense of “so long as this matter lasts, (Keil); against this is not only the fact that it would be somewhat superfluous, but also that a new clause: And let every one—come—has come in between.

Vers. 15-17. Only Jonathan, etc.—If we follow the clear usage of the language we must regard this as in apposition. **אָז** properly “only” (then often it is true “in truth”) easily leads to an adversative limitation, and **עַל** means 1 Chron. xxi. 1; 2 Chron. xx. 28; Dan. viii. 25; xi. 14: stand against any person or thing, as sometimes also **עָלַי**. Accordingly Jonathan and Jahaziah withstood the adopted resolution, whether they merely had some objection to the proposed method of dealing with the matter, or were also opposed to the banishment of strange wives itself. Only the circumstance that verse 16 is joined on, without an adversative particle, although it treats of the obedience of the congregation, seems to favor the view that here also an agreement is meant, as then already the Vulgate has: *steterunt super hoc perfecti sunt huic negotio*. But in truth, according to our conception, ver. 16 is not in contrast with ver. 15. All depends upon the emphasis placed upon “only” at the beginning of ver. 16. Not *notwithstanding that*, but *because* only Jonathan, etc., withstood, the congregation did, as a whole, as had been proposed. The present reading in ver. 16 **וַיִּפְרְדּוּ** Ezra, the priest, men as heads of fathers' houses were separated, is not only opposed by the fact that we should expect with the Sept. and Vulg. the copula before **אֲנָשִׁים**, since an asyndeton would here be very remarkable, but likewise by the fact that a separation of Ezra could hardly be spoken of, for he was already sufficiently set apart by his entire position. We may therefore with Ewald, *Gesch. IV.*, S. 185 and Berth., in accordance with Esdras and the Peschito read **וַיִּבְרְלּוּ**.—And Ezra separated for himself, or at any rate also **וַיִּפְרְדּוּ**—there were separated unto Ezra. [So Rawlinson].—After the fathers' house—so that every father's house was represented by its head.—And they all with names, as viii. 20.—And they held a session—so **וַיֵּשְׁבוּ** here—on the first day of the tenth month, thus ten days after the general assembly of the people,

\* [Rawlinson after Dathe and Maurer follows two MSS. which read **עַל הַרְכֹּב הָיָה**—Ta.]

to investigate the matter.—Instead of **וַיִּשְׁלַח** which is not a Hebrew formation, we are to read the infin. **וַיִּרְשָׁ**.

Ver. 17. And they made an end with all, etc., **אֲנָשִׁים** (men who had taken home strange

wives) can hardly be in apposition with **בְּכָל** as the more ancient interpreters would have it; the expression would be too peculiar; moreover the accentuation is against it. No more can **אֲנָשִׁים**

be the object of **וַיִּכְלֹוּ** and **בְּכָל** be a designation of place; they brought to an end the men (the hearing of them) in every place (Berth.); **אֲנָשִׁים** in this case would certainly require the article. The same objection is to be made to the rendering of Keil, "with reference to the men," which in itself moreover already misses the sense. The suspicion that the clause was a title of the following section in ver. 18, and only by mistake was placed here is quite natural, but it is not confirmed by any ancient version. Thus we must regard the entire clause as a brief, loosely attached, closer designation

of **כָּל**, and understand: *they were ready with the entire object incumbent upon them, that however was men who, etc.*—[Rawlinson in loco: "In some cases, it may be presumed, they had to summon persons before them who did not wish to part with their foreign wives; in all they had to assure themselves that the wives were foreign; finally they had in every case where they decreed a divorce to make out the 'writing of divorcement,' to which the woman put away was entitled as evidence of her having been a wife and having become free."—Tr.]—By the first day of the first month, namely, of the following year. The session thus lasted in all very nearly three months.

Vers. 18–44. Catalogue of the men, who had strange wives, and were obliged to dismiss them. First of all are the priests in vers. 18–22, and indeed in vers. 18 and 19 four of the house of the high-priest.—Of the sons of Jeshua, etc. This evidently means the high-priest Jeshua, who had come to Jerusalem with Zerubbabel. The sons of his brother were probably only his distant relatives; according to ii. 86, they were, if Jeshua there is the high-priest Jeshua, sons of Jedaiah, thus brother in a broader sense.

Ver. 19. They gave their hands, that is, they vowed in a solemn manner by striking hands (comp. 2 Kings x. 15) to dismiss their wives. **אֲנָשִׁים** might follow as epegesis =

and indeed as guilty. But it is more simple to supply: and they were guilty, that is, as they stood there guilty. The more general law of Lev. v. 14 sq. comes into consideration. They must bring a guilt-offering, because they had committed a **חַטָּאת** against Jehovah, for which a satisfaction was possible, and hence must likewise be given; comp. the different opinions respecting the guilt-offering in Keil's *Archäol.* I. S. 244. **וְעַל-כֵּן** is subordinated as an accusative of closer definition to the previous word. In connection with the following persons we are

to supply in thought the promise to dismiss the wives and probably also the offering of a corresponding guilt-offering.—Of the names following in vers. 20–22 some occur again in Neh. viii. 4; x. 2–9, which perhaps designate the same persons. In all eighteen priests were guilty; none of the divisions that had returned with Zerubbabel had kept themselves free from the transgression (comp. ii. 86–89).

In vers. 23 and 24 ten Levites follow, among whom Kelaiah, usually called Kelita (comp. Neh. viii. 7 and x. 11); furthermore Jozabad, who again occurs in Neh. viii. 7.

Vers. 26–44 give the names from the rest of Israel. In all there are eighty-six, distributed among ten of the families named in chapter ii. It is singular that the sons of Bani are mentioned twice in ver. 29 and ver. 34, and probably there is an error in the second Bani, although it already occurs in the reading of the Sept. and Esdras. Whilst of every other family only four, six, seven or eight persons are enumerated in ver. 34 sq. not less than twenty-seven are mentioned as of this family. Furthermore it is singular that the inhabitants of the cities adduced in ii. 21–28 and vers. 33–35 are not expressly mentioned, whilst yet in ver. 7 sq. and ver. 14 those outside the city come into consideration as well as the Jerusalemites. Probably the twenty-seven men mentioned in vers. 34–41 belonged to the different districts of Judah.

Ver. 44 concludes the entire catalogue with a summary statement.—All these had taken strange wives.—**אֲנָשִׁים** must be taken as a participle; probably, however, we should read as the perfect **אָשְׁמוּ** for the expression **אָשְׁמוּ**, comp. ix. 2. No admissible sense can be derived from the last words of the verse; the translation: And there were among them women, and they had, or which had brought sons into the world, by which the masc. suffix of **אָשְׁמוּ**, and so also the masc. form **אָשְׁמוּ**, is referred to the wives, gives a statement, which is too self-evident to be correct. But a change which Bertheau proposes: "And there were among them those who sent away wives and sons," does not commend itself, partly because it is in too little connection with the text as we have it, partly because such a clause would likewise be too self-evident after ver. 8.—[Rawlinson adopts the former interp. and says: "The fact is noted as having increased the difficulty of Ezra's task."—Tr.]

#### THOUGHTS UPON THE HISTORY OF REDEMPTION.

Vers. 1–4. 1. It is certainly worthy of remark that it is not narrated of Ezra that he, as we should expect, expressly and severely denounced the men married to strange wives, but that we are only told of his prayer and confession of sin, in which he includes himself in the number of the guilty. Earnest sorrow for the sin to be denounced in others, and especially persevering prayer in their behalf, which in the nature of the case readily includes intercession, generally makes a deeper impression as well upon the persons themselves as their adherents, than castigating sermons, as then likewise here a great crowd of men, women, and children assembled

about the praying and sorrowing Ezra, deeply affected by his sorrow.

2. If a head of a community sorrows in true sympathy and anxiety for his people, the better class of the people do not lack the earnest wish to remove his sorrow, and especially its cause: the love and respect which they entertain for him very easily pass over into this wish, and then there is easily found in the congregation itself a spokesman, who, as here Shechaniah, openly acknowledges the guilt, and correctly expresses what it is necessary to do in order to be free from it. Such a voice, moreover, arising out of the congregation itself, such willingness, springing up of itself, is the best result and reward of the sorrowing one. The willingness of the congregation, thus testified, is thereby at the same time still further intensified and enlarged, and the improvement which then takes place as a free act, has a truly ethical significance.

3. Such a one, who stands in the midst of a congregation, has need not only of a strict conscientiousness, but also of great courage and alacrity, in order to openly designate a sin of which many have been guilty as a sin, and demand the putting of it away. But he who is first convinced that the sin in question is really sin, and that the putting it away is really God's will, should not be frightened by any objection from expressing his conviction, and improving the others, who perhaps are only weak, but not hardened. A lack of conscientiousness and courage in this respect is truly lamentable; it is ominous and ruinous for those in question. Joy in God, on the other hand, has its great blessings under all circumstances, even when, instead of good resulting, at first only opposition, scorn, and persecution are reaped. Besides, a good transaction never remains entirely, at least never very long, wholly without results.

Vers. 5-8. It is indeed possible, yea, usually the case, that the first better feelings which dawn at a reformation are transitory. Many let themselves be carried away by the awakening voices of the better spirits, so that they to a certain extent outrun themselves, and regard themselves as capable of the severest self-sacrifices; but afterwards, when they come to realize the difficulties to be overcome, in all their magnitude, they shrink back from them as quickly as they had before resolved to overcome them. Even because they are so great, they deem themselves excused from carrying out their resolution. And the longer they hesitate the more grounds they find to justify the sins that were to be put away. He who would truly improve a congregation should therefore never be satisfied with a first good resolution on their part; his earnestness, his sorrow, his prayer must endure, and it must be felt by all, that he has no rest and no joy until the good resolution has become act and fact. But if anything, such a perseverance will have the power to deepen and render permanent the penitence of the congregation, so that, as in our history, it takes the steps with earnestness and zeal, that are necessary to carry out the good resolution.

Vers. 9-12. The wife was not in such a high station among the Israelites as among Christians. Polygamy was still allowed. Yet the

true relation to God and the recognition of the truth, that the woman had been created in the divine image, already involved, that the position of the man towards the woman was much better than among the heathen Asiatics. The demand that wives and children should be dismissed was at any rate, for the most of the parties concerned, one of the hardest that could at all be made. But a true reformer should not hesitate to demand even the hardest things of the congregation of the Lord, and express his demand with clearness and definiteness. His rule is God's word and will alone. Every modification, weakening, and rendering it easy on his part, renders his work of reformation all the more difficult. For it deprives him of his authority as an instrument of God; he thereby abandons the only safe foundation, besides passes over to act in his own name. It renders it difficult for the congregation to follow him. For to do God's pure and clear will there is ever to be found fresh readiness, but to execute the will of a man, or what he may think proper, does not satisfy. The divine will often demands much—very much—but its accomplishment has a corresponding blessing, but this fails if God's demand is weakened by human devices.

Vers. 13-17. 1. We cannot blame the authorities for assembling the people without delay even in the cold and rainy season of the year. The removal of transgressions against God's law and will admits of no delay. But again, it would not have been justifiable for Ezra to have prepared additional unnecessary burdens for the people, who already had besides enough to bear in the burden they had taken on themselves if He exposed them to the injuries of the storm, so to speak, punished them. Towards him who is willing to impose upon himself every self-denial, even the hardest, for the sake of the word of God, every possible forbearance has ever its proper place. And under all circumstances he who would carry out a difficult work of reformation has to take care that everything moves on in order.

2. From our point of view, the dismissal of strange wives with their children, seems extravagantly severe,—without doubt there were also many in the congregation of that time who found the demand of Ezra beyond measure hard, many who might be ruined by this proceeding. Notwithstanding, if we properly estimate all the circumstances of that period, and especially the great dangers that threatened the very existence of the congregation, we will be obliged to regard Ezra as in the right. We are not always to avoid that which may be a stumbling-block. The point of view which alone decides at last, is ever that the communion with the Lord must be re-established or furthered; all communion and friendship with men must stand in the background. If, when we let the latter retire to the background we be regarded as destitute of consideration and the like, we may easily put up with it. Even the opinion of men already prepares a martyrdom, to which Peter's word may be applied, "happy are ye; for the Spirit of glory and of God resteth upon you." 1 Pet. iv. 14. What a thorough success his proceeding without regard to consequences had is clear from Neh. viii.—x.; for it certainly already gave an

important impulse to the renewal of the covenant there narrated,—it is clear then moreover from Ps. cxi. and cxii., which praise the Lord still for the redemption given to the people, at the same time, however, already are full of praise of the law and the disposition in accordance with the law, especially also from Ps. cxix., if it originated already in this period where the poet, just as Ezra in chap. ix., refers to deadly peril, from which the Lord only has delivered him, or removed him, and the one thought that only in the keeping of the divine commandments is salvation, is given with variation, comp. especially ver. 37 sq.

#### HOMILETICAL AND PRACTICAL.

Vers. 1-4. The power of sorrow over sin (if it be a true, divine sorrow): 1) It moves the pious to sympathy and sorrow; 2) the more intelligent to the recognition of sin; 3) the guilty, at least in part, to the resolution to put away sin.—The possibility of hope in God: 1) In spite of what circumstances: even when the pious leaders sorrow, and the more intelligent are obliged to admit great transgression; 2) under what conditions: when we are ready to re-establish the communion with God by putting away sin, and again cheer those sorrowing for it.—**STARKE:** If we have sinned and deserved punishment, we should not despair. or let go every hope, as if we were out and out ruined; but we should confess the sins committed, lament and grieve for them, and take our refuge with the mercy of God.

Vers. 5-8. How will it be better! 1) If he who has to represent the cause of God obligates superiors (fathers and teachers) to do their duty and suffers sorrow so long as they have not accomplished their work.—**STARKE:** Preachers should be an example for the people (1 Tim. iv. 12), that they should see their good works and be likewise incited to good.—In the example of the great is a great power for evil and also for good. 2) When the superiors earnestly and zealously take heed to remove the general transgression. 3) When those who would not follow are excluded from

communion with the others.—**STARKE:** Those who publicly sin should be publicly chastised, in order that others also may fear. Preachers should chastise with especial earnestness where there is loose conduct in matter of marriage.—In true conversion we must for God's sake renounce that which is hard and difficult for us to renounce.

Vers. 9-12. True willingness to set aside that which separates from God: 1) on the side of the people—they follow the call of their superiors punctually, with zeal, in spite of external difficulties; 2) on the side of the teacher—he sincerely shows the people their sins, and requires of them also confidently the most difficult things; 3) on the side of those who have sinned—they vow to free themselves from their guilt.—The duty of loving God more than our nearest relatives. 1) When we are to follow it—always and under all circumstances, even when to fulfil it is especially difficult. 2) What it means—especially this, that we do wrong in letting our highest good be imperilled by relatives, by our wives or by our children,—that we are therefore bound to choose the wife, above all, with reference to the Lord; 3) upon what it is based—on our having to give the Lord praise and honor (comp. ver. 11).—**BRANTIUS:** *Non est quidem matrimonium sine consensu et sine promissione, at illa non sufficiunt. In contractu matrimonii requiritur legis observatio.*

[**SOORT:** Genuine humiliation before God and sorrow for sin always produce works meet for repentance.—Fervent affections should not be allowed to subside till our most beloved sins have been renounced.—**HENRY:** Our weeping for other people's sins may perhaps set them a weeping for themselves, who otherwise would have continued senseless and remorseless.—Then there is hope of people when they are convinced not only that 'tis good to part with their sins, but that 'tis indispensably necessary. — **WORDSWORTH:** Prayer may preach; the sighs and sobs of the penitent are sometimes the best sermons; but prayers and tears avail not without practice.—**TR.]**

THE END.

THE BOOK  
OF  
NEHEMIAH.

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CRITICALLY AND THEOLOGICALLY EXPOUNDED,

INCLUDING THE HOMILETICAL SECTIONS OF Dr. SCHULTZ,

BY

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# THE BOOK OF NEHEMIAH.

## INTRODUCTION.

### § 1. THE BOOK AND ITS CONTENTS.

THE Book of Nehemiah holds a conspicuous place in the sacred canon as the last historic composition of the ante-christian period. With the exception of the prophecy of Malachi, it gives us the last clear look at the Jewish state before it reappears in the bright light of the gospels. We see the returned people—a small remnant of the children of Jacob—continuing the national line in the ancestral land toward the Messiah, with holy vitality enough (as it were) for this one purpose, but with a general mortification existing throughout the nation. The ark of the covenant was gone, the Shechinah no longer illuminated the holy of holies, the Urim and Thummim had long ceased, the bulk of the people were lost in captivity from Armenia to Elam, and Israel, instead of being an independent commonwealth, with a mighty and magnificent capital, had become a petty province of Persia, while Jerusalem was but a half-rebuilt ruin. Yet, with all this, prophets were still vouchsafed to the Abrahamic line. Haggai and Zechariah had by the use of their prophetic power certified the special presence of Jehovah at the building of the second temple, and Malachi, more than a century later, urged the people to renewed spirituality in the name of the Lord. From Neh. vi. 10, 12, 14, we are led to believe that between Haggai and Malachi many prophets appeared before returned Israel, although some of them prostituted their divine gift to low and false ends.

This twilight age of Jewry is lighted up by the writings of Ezra and Nehemiah as the evening is often re-illuminated by the absent sun's reflection upon a cloud high in the zenith. They give us an inlook into the style of life assumed by the nation in its lingering decadence. We enter the holy city—we see and hear the men—we note their tendencies, and mark the old, strange mingling of patriotism and devotion with a *philoxeny* that was destructive of both. The narratives bring us into close contact with the people. Nehemiah's words are simple, betraying not the least effort of the rhetorician, but their very homeliness makes the scenes described most life-like. We see throughout the writing of an honest, earnest man,—and through him the history closes with a sublime dignity.

The book of Nehemiah was included by the old Jews with the book of Ezra, and the latter name was given to the two. In the Vulgate the book of Ezra appears as the first book of Esdras, and the book of Nehemiah as the second book of Esdras. The Geneva Bible introduced our present nomenclature, and thus made the Apocryphal third and fourth books of Esdras to be numbered as the first and second.

The language is a pure Hebrew, with here and there such an Aramaism as חָלַל in the sense of "deal corruptly" (chap. i. 7), סָדָה in the sense of "tribute" (chap. v. 4), and שָׁלַח in the sense of "consult." This book, Ezra and the Chronicles offer to us the same general linguistic appearance. Such ἀπαξ λεγόμενα as גִּבּוֹר (chap. vii. 8) and חֲתָלָה (chap. xii. 31) are the peculiarities of the individual writer, and no marks of a different period.

The main subject of the book is the rebuilding of the walls of Jerusalem, which, in the largest sense, if we include the dedication of the walls and the events occurring during the building, occupies nearly ten chapters of the thirteen which compose the book, namely, chap. iii.—chap. xii. 43. Previous to the wall-building we have the account of Nehemiah's concern for the holy city, his earnest prayer for the divine guidance, his request of the king of Persia, his journey (by royal permission and order) to Jerusalem as its governor, his careful examination of the ruined walls, his encouragement of the people to rebuild them and their consent, and his bold front against the neighboring enemies of the Jews. This preliminary narrative occupies the first two chapters. We may divide the next ten chapters regarding the wall-building and the dedication into—(1) The apportionment of the work, chap. iii.; (2) The opposition from enemies without, chap. iv.; (3) The hindrance from domestic dissensions, chap. v.; (4) The opposition by combination between the outer enemies and their Jewish allies. The wall finished, chap. vi.; (5) The ordering of the city. To this end the genealogies are examined, chap. vii. (6) Religious services follow, to wit: the public reading of the law by Ezra and his assistants. Preparation for and keeping the feast of tabernacles, chap. viii.; (7) Extraordinary fast, with confession, chap. ix.; (8) A covenant sealed touching obedience to the law, separation from foreigners, observation of the Sabbath days and years, and support of the temple service, chap. x.; (9) The settlement of the families in the holy city and the other towns, chap. xi.; (10) A preliminary list of priests and Levites. The dedication of the wall, chap. xii. 1-43.

The remainder of the book, *viz.*, chap. xii. 44—chap. xiii., contains an account of the appointment of officers over the treasures, and the ordering of the singers and porters, the thorough separation of Israel from the strangers, according to the law, and lastly (from chap. xiii. 4), an account of Nehemiah's second visit to Jerusalem, and his stern dealing with Eliashib's family for their alliances with Sanballat and Tobiah, together with his other resolute measures of reform. (See the scheme following.)

## § 2. THE AUTHOR AND HIS TIME.

That Nehemiah is the author of the book, all agree. Much of it is written in the first person, and claims thus to be the writing of Nehemiah himself. But while it is agreed that Nehemiah is the author of the book, yet some learned commentators, such as Archdeacon HERVEY, pronounce a large part of the book to have been inserted by other (though authorized) hands. From chap. vii. 6 to xii. 26 inclusive the matter is supposed to be inserted, as also the passage chap. xii. 44-47. KEIL, on the other hand, stoutly argues for Nehemiah's authorship throughout. The truth is probably between these extremes. The genealogy in chap. vii. 6-73 (virtually the same as that in Ezra ii. 1-70) is undoubtedly an inserted public document, and yet in this we can see Nehemiah's hand making the addition of ver. 65 and ver. 70 *b* regarding his own (the Tirshatha's) action in reference to matters alluded to in the older document.\* So the record in chap. xii. 1-26 is evidently an insertion, giving lists of priests and Levites from Zerubbabel's day to the time of Alexander the Great (Jaddua—vers. 11, 22), a century after Nehemiah. KEIL's attempt to explain away this latter is labored and unsatisfactory. The rest of the supposed inserted portion we take to be Nehemiah's own. The fact that Nehemiah does not there speak in the first person only parallels his book with that of Daniel, where the first person and the third person are interchangeably used. Ezra's prominence in this part of the narrative is simply caused by Ezra's priestly duties requiring him to be the prominent figure,† and only exhibits Nehemiah's modesty in the record. The resemblance to Ezra's style and the different construction of the prayer in chap. ix. from that in chap. i. are arguments of a very frail character. The general likeness of chap. xi. 8-36 and 1 Chron. ix. 2-34 makes nothing against Nehemiah's authorship of that portion. There is no good reason for denying a regular chronological sequence in this part

\* This document, so amended by Nehemiah, has been incorporated in Ezra.

† The Rev. Mr. Haigh has urged a very bold and ingenious theory, but one that will not bear examination,—that Ezra and Nehemiah went to Jerusalem together. (See *Transact. of the Soc. of Bib. Arch.*, Vol. II.)

of the book in perfect consonance with the rest, and we cannot but consider the attempts to throw doubt here on Nehemiah's authorship as an effort of the destructive criticism that is so headlong and heedless in its efforts. Nehemiah\* (Heb. נְחֵמְיָה, *Nehemyah*, "compassion of Jehovah") was of the tribe of Judah, and probably of the royal stock. The expressions in chap. i. 6 and ii. 5, together with his special activity in the matter of re-establishing Jerusalem, and his acceptability by his countrymen, and also his high position at the Persian court, all seem to suggest this fact of Nehemiah's birth. His father was Hachaliah, of whom we know nothing. The name Nehemiah was probably a common one. Many have supposed that Nehemiah was a priest, but there is no more satisfactory ground for such a notion than the occurrence of his name, as Tirshatha, before the names of the priests in chap. x. 1. He was cup-bearer to Artaxerxes (Heb. אֶרְטַחְשַׁטָּא, *Artahshasta*), king of Persia. This position was a very high one at court, and brought him into close and intimate relations with the monarch, whence came his ability (when his soul was stirred for Jerusalem) to carry out his measures of aid and reform for his beloved ancestral country. His character appears to us as faultless. Patriotism, piety, prudence, perseverance, probity and courage equally marked his administration of affairs. He renounced the luxuries of the Persian court for the hardships of what might almost be called a primitive and frontier life, in order to save his country from physical and moral ruin; in all his varied trials he looked up to the guidance and protection of his God; he used methods with careful discrimination, he pursued his determined course unflinchingly, he set an example of self-abnegation and liberal dealing, and met the enemies without and within the nation with equal firmness and success. The time in which Nehemiah flourished was clearly that of Artaxerxes I. (*Longimanus*). This king's 32d year is mentioned in chap. xiii. 6. Only three kings of Persia had a 32d year in their reigns—Darius I. (*Hystaspis*), Artaxerxes I. (*Longimanus*), and Artaxerxes II. (*Mnemon*). Now this Artaxerxes could not be Darius, for in Ezra vi. 14 the two names are contrasted, as of different monarchs. Whoever the Artaxerxes may be there, his name in that connection shows that Darius was not known as Artaxerxes. The date of Artaxerxes II. is far too late for the chronological position of Eliashib, as high priest. We are therefore shut up to Artaxerxes I. as the monarch mentioned by Nehemiah. Josephus calls the king Xerxes, but the chronology of Joseph is so wretchedly corrupt in the matter of Nehemiah, Ezra, Sanballat, etc., that it is waste time to give him attention.†

In Artaxerxes I.'s time Persia was in its zenith of splendor and power, although the elements of decay were already beginning to work in the empire. Artaxerxes had come to the throne through the assassination of his father, Xerxes, by the chief of the guard, Artabanus. At the instigation of Artabanus, he put his brother Darius to death as the murderer of his father, but on discovering the designs of Artabanus against himself, he slew the double traitor. He subdued a revolt headed by his brother Hystaspes, reduced rebellious Egypt, and terminated the long hostilities with Greece by the peace of Callias. The empire then enjoyed a period of quiet, which may be regarded as the culminating point of its glory, during which the events of Nehemiah's history occurred.

The name *Artaxerxes* is the Greek and *Artahshasta* is the Hebrew for the old Persian *Artakhsbatra* from *Artā* (very) and *Khshatra* (powerful). Herodotus translates it *μέγα ἀπῆτος*. *Khshatra* is allied to the *Khshatram* (empire) of the Behistun inscription (Col. i. Par. 9, 11, 12, 13, 14) and to *Khshayathiya* (king). The second element of the name is not identical with the name Xerxes, which is in old Persian *Khshayarsha*.

\* The name Nehemiah occurs twice in the book as referring to others than the author—to Nehemiah, son of Asbuk, in chap. iii. 16, and to Nehemiah, a companion of Zerubbabel in chap. vii. 7.

† Josephus puts both Ezra and Nehemiah in the reign of Xerxes, son of Darius, and speaks of Xerxes' twenty-eighth year! He also makes Nehemiah to be two years and four months building the walls. He puts the story of Esther in the time of Artaxerxes, and makes Sanballat to be appointed satrap at Samaria by Darius Codomannus.

## § 3. SCHEME OF THE BOOK.

**I. Before the wall-building** (chaps. i, ii.).

1. Nehemiah's sadness (chap. i.).
2. Nehemiah's request of the king (chap. ii. 1-8).
3. Nehemiah's journey (chap. ii. 9-11).
4. Nehemiah's inspection and counsel (chap. ii. 12-20).

**II. The wall-building** (chap. iii.—xii. 43).

1. The stations (chap. iii.).
2. The opposition from without (chap. iv.).
3. The opposition from within (chap. v.).
4. The craft used by the enemies (chap. vi.).
5. The ordering of the city (chap. vii. 1-4).
6. The genealogy (chap. vii. 5-73).
7. The law-reading on the first of Tisri (chap. viii. 1-12).
8. The preparations for the feast of tabernacles (chap. viii. 13-16)
9. The feast of tabernacles (chap. viii. 17, 18).
10. The extraordinary fast (chaps. ix., x.).
11. The distribution of inhabitants (chap. xi.).
12. The Levitical Genealogy (chap. xii. 1-26).
13. The dedication of the walls (chap. xii. 27-43).

**III. After the wall building.**

1. Levitical apportionments (chap. xii. 44-47).
2. The separation of the *Erev* (mixed multitude—chap. xiii. 1-3).
- \* \* \* \* \*
3. Nehemiah's reforms twelve years later (chap. xiii. 4-31).

# THE BOOK OF NEHEMIAH.

## CHAPTER I. 1-11.

1 THE words [history] of Nehemiah, the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year [of Artaxerxes], as I was in Shushan  
2 the palace [the citadel of Susa], that Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped [the Jews, the delivered ones], which were left [over] of the captivity, and con-  
3 cerning Jerusalem. And they said unto me, The remnant [the left-over ones] that are left [over] of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are  
4 burned with fire. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted,<sup>1</sup> and prayed before the God of hea-  
5 ven, and said, I beseech thee, O LORD God of heaven, the great and terrible God that keepeth covenant and mercy [i. e. the merciful covenant] for them that love him  
6 and observe his commandments: Let thine ear now be attentive, and thine eyes open, that thou mayst hear the prayer of thy servant, which I pray before thee now [to-day], day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and  
7 my father's house have sinned. We have dealt very corruptly<sup>2</sup> against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou  
8 commandedst thy servant Moses. Remember, I beseech thee the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad  
9 among the nations: but if ye turn unto me and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have  
10 chosen to set my name there. Now these are thy servants and thy people, whom  
11 thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man [i. e. Artaxerxes]. For I was the king's cup-bearer.

## TEXTUAL AND GRAMMATICAL.

<sup>1</sup> Ver. 4. וָאֲמַרְתִּי. Here and in 2 Sam. xii. 23 the participle. Here the auxiliary verb expressed. After וָאֲמַרְתִּי supply וָאֲמַרְתִּי, as in Dan. x. 14.

<sup>2</sup> Ver. 7. חָבַל חָבַלְנוּ לָךְ. Aben Ezra and most of the Jewish commentators count this a Chel'dalism as in Dan. vi. 23, 24 (22, 23). In Gen. vi. 12 בְּיִהְיֹתָם כָּל-בָּשָׂר is translated by Onkelos אֲרִי חָבַלְתִּי כָּל בָּשָׂרָא. The meaning of "act corruptly" is, however, found in Job xxxiv. 31. It may be an early Aramaic signification.

## EXEGETICAL AND CRITICAL.

*The Tidings from Jerusalem.*

Ver. 1. The title of the book is contained in its first four (Hebrew) words, *Divre Nehemyah Ben 'Hachalyah,\* i. e., The words of Nehemiah, the son of Hachaliah*.—Even the prophets sometimes begin their books in this way (see Jer. i. 1, and Amos i. 1), although with them the *Devar Yehovah* (the Word of the Lord) finds its place soon after. The absence of the *Devar Yehovah* here is nothing against the inspired character of the book. Its presence in the prophets is simply a token of their prophetic character, as they speak to the people directly in God's name with a special message. In the historical books, even in the Pentateuch, the sacred foundation of them all, this phrase very naturally is not found. Here, as in 1 Chron. xxix. 29, and elsewhere, "the words of" are really "the words about," or "the history of." In Jer. i. 1, Amos i. 1, etc., they have the literal meaning. (Dathe rightly "historia Nehemiah"). (For the name and history of Nehemiah, see the Introduction).

The starting-point of Nehemiah's words (or history) is in the month Chisleu, in the twentieth year, in Shushan the palace.—Chisleu was the ninth month, Abib or Nisan (in which the passover fell) being the first. Chisleu would thus answer to parts of November and December. Josephus makes it (*Xaolēi*) the same as the Macedonian Apellæus (Ant. xii. 7, 6), which was the second month of the Macedonian year, whose first month Dios began at the autumnal equinox. Apellæus would thus be from the latter part of October to the latter part of November. Josephus was probably satisfied in identifying the two months of Chisleu and Apellæus, to find some portion of time belonging equally to both. They certainly did not coincide throughout.

Chisleu is not likely to be a Persian month-name, as has been conjectured. The Behistun inscription gives us eight Persian month-names, to wit, Bagayadish, Viyakhna, Garmapada, At-riyatiya, Anamaka, Thuravahara, Thaigarchish and Adukanish. It is true that in all but the first of these battles are recorded as occurring, so that they are not probably winter months. Yet the style of the names would scarcely warrant us in supposing that Chisleu would be in such a list. As Chisleu appears on a Palmyrene inscription (Chaslul), it may be of Syrian origin. This month-name occurs in the Hebrew only after the captivity, to wit, in this place and in Zech. vii. 1. Fuerst suggests *Cheuil* (Orion-Mars) as the base of the name, the name being brought from Babylonia by the exiles; but the name is found in the Assyrian, as are the other (so-supposed) Persian month-names of the Jews, which is strong presumptive evidence of their Shemitic origin.

The "twentieth year" is, as in chap. ii. 1, the twentieth year of Artaxerxes (Heb. *Artahshasta*). who reigned from B. C. 465 to 425. The year

designated is therefore parts of B. C. 446 and 445, when the "age of Pericles" was beginning in Athens, and when Rome was yet unknown to the world. (For Artaxerxes, see Introduction). "Shushan the palace" (Heb. *Shushan Habbirah*) was the royal portion of the "city Shushan" (Esther iii. 15). Shushan or Susa (now Sus) lay between the Eulæus (Ulai) and Shapur rivers, in a well-watered district, and was the capital of Susiana or Cissia, the Scriptural *Elam* (Isa. xi. 11) the country lying between the southern Zagros mountains and the Tigris. It early furnished a dynasty to Babylonia (Gen. xiv. 1), was conquered by Asshur-bani-pal about B. C. 660, and shortly afterward fell to the lot of the later Babylonian Empire. When the Persians had conquered this Empire, Susa was made a royal residence by Darius Hystaspes, who built the great palace, whose ruins now attract the attention of archaeologists. Artaxerxes (the king of Nehemiah's time) repaired the palace, whose principal features resembled those of the chief edifice at Persepolis, the older capital of the Persian Empire. The present ruins of Susa cover a space about a mile square, the portion of which near the river Shapur is probably "Shushan the palace."

Athenæus (xii. 8) says, *Κληθῆναι τὰ Σούσα φησιν Ἀριστόβουλος καὶ Χάρης διὰ τὴν ὑραιότητα τοῦ τόπου· σούσον γὰρ εἶναι τῇ Ἑλλήνων* ('Ελυμαίων) *φωνῇ τὸ κρίνον*. So Steph. Byzant., *Σούσα, ἀπὸ τῶν κρίνων, ἃ πολλὰ ἐν τῇ χώρᾳ πεφύκει ἐκείνῃ*. If this be true we must accord it a Shemitic origin, which is against other evidence. Shushan may be a Turanian or an Aryan word, whose likeness to "Shushan" (Shemit. for *lily*) has deceived the old writers. Susa was the court's principal residence, Ecбатана or Persepolis being visited for the summer only, and Babylon being sometimes occupied in the depth of winter.

Ver. 2. Nehemiah is informed of the sad condition of Jerusalem and the colony of Jews in Judea by Hanani and others. His words are **Hanani, one of my brethren, came, he and certain men of Judah, etc.** Hanani was literally brother to Nehemiah, as we see from chap. vii. 1. He afterward was appointed one of the assistant governors of Jerusalem by Nehemiah (ch. vii. 2). He is not to be confounded with Hanani, a priest, mentioned in chap. xii. 38, and (perhaps the same) in Ezra x. 20. *Of Judah* may be read *from Judah* as denoting place rather than tribal distinction. The words would thus refer to the verb "came," and naturally introduce Nehemiah's question. That the colony was called "Judah," see chap. ii. 7.

Nehemiah asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. Heb. *happel'etah asher nisharu min hash-shevi* (lit. "the deliverance which were left over from the captivity"). The abstract is used as a concrete collective noun. Although the greater part of the Jews preferred to live in the land to which their ancestors had been carried captive, yet to the pious heart those who returned to the old country were recognized as the "deliverance," or the "delivered ones," "escaped ones." The journey from Jerusalem to Susa by Tadmor or by Tiphshah is over a thousand miles long, and

\* The Hebrew is transliterated for the benefit of the English reader.

at the usual rate of Oriental travelling would take at least 45 days. With the natural causes to retard so long a journey, we may safely call it a two months' travel. Ezra, with his caravan, was four months on his journey from Babylon to Jerusalem (Ezra vii. 9).

Ver. 8. Nehemiah's informers tell him that the remnant (*han-nishkarim*, "the left-over ones") in the province are in great affliction (the general word for adversity) and reproach (the word explaining the cause of the adversity). They were the objects of scorn and contemptuous treatment from the neighboring peoples. The wall of Jerusalem they also represent as broken down and its gates burned. Nebuchadnezzar had broken down the walls a hundred and forty-two years before (2 Kings xxv. 10) and the attempt to rebuild them had been stopped by the Pseudo-Smerdis (the Artaxerxes of Ezra iv. 7) seventy-six years before this embassy to Nehemiah. After that, in the reign of Darius Hystaspes, the temple had been finished, but the walls seem not to have been touched. The burnt gates were also, doubtless, the old wreck from Nebuchadnezzar's time. There is no reason for supposing that the walls had been rebuilt, and again destroyed. Hanani and the men of Judah add to their statement of the affliction and reproach of the province that the walls still remain in their old ruined condition.

Ver. 4. *Nehemiah's prayer.* The tidings brought by Hanani and the others deeply moved Nehemiah, and led him to a special season of humiliation and prayer. His grief was doubtless increased at the thought that all this evil existed in spite of Ezra's work, for Ezra had gone to Jerusalem thirteen years before. He sat down and wept and mourned certain days and fasted and prayed.—That is, he withdrew from his court duties, and spent a period of retirement (comp. Ps. cxxxvii. 1 for the phrase "sat down and wept") in most sincere sorrow, which compelled his fasting and prayer, as its godly manifestations. The phrase *God of heaven* (*Elohe hash-shamayim*) is supposed by some to be only found with the writers of the Babylonish or post-Babylonish period, Daniel, Ezra, Nehemiah, and the author of the 136th Psalm, but we find it in Gen. xxiv. 8, 7, and in Jonah i. 9. The style is repeated in Rev. xi. 13 and xvi. 11 (*ὁ θεὸς τοῦ οὐρανοῦ*). It was a natural epithet to distinguish Jehovah from the gods of earth, formed of earthly substances. The phrase cannot properly be called Persian, as the reference in Jonah proves. Moreover, it does not occur in the long Behistun inscription. If it was used by the later Persians, it is as likely to have been taken from the Jews as *vice versa*.

Ver. 5. *Terrible is awe-inspiring*, מַרְאִי, the Niphal participle of מָרָא (to tremble). *That keepeth covenant and mercy.*—Lit. *That keepeth the covenant and mercy*, by hendiadys for "the covenant of mercy," or "the merciful covenant" established in the world's Messiah, but centrally and typically in the Israelitish system. *Observe his commandments*—or *keep his commandments*; the same verb as before. God keeps the covenant for them who keep His commandments. This is not a doctrine of meritorious

works, but of adhering faith. See its explanation in John vi. 28, 29, where the work of God is a sincere faith. The essence of faith is love, whose definition is given in 2 John 6. "The great and terrible God" is a phrase borrowed from Deut. vii. 21, and "that keepeth—observe his commandments" is from the 9th verse of the same chapter. The Pentateuch has furnished much of the religious phraseology of the nation in all ages. (Comp. Dan. ix. 4.)

Ver. 6. After this address to Jehovah as the awe-inspiring and yet covenant-keeping God, he asks God to hear him as the representative of his nation. The phrase, *let thine ear be attentive, and thine eyes open, that thou mayest hear*, is peculiar. It is derived from Solomon's prayer (1 Kings viii. 29, 52), and has reference, doubtless, to the greater attention paid by the ear when the eyes are opened towards the source of the sound.

*Now, day and night.*—Lit. *to-day, day and night*. His prayer was oft repeated in the course of these days of separation and mourning at hours of the night, as well as at the usual hours of daily prayer. *Which we have sinned.*—Nehemiah has a clear sense of his identification with his people in sin as in misery. *Both I and my father's house have sinned.*—From this mention of his father's house we have a strong reason to believe that Nehemiah was of the royal house of Judah. It is hard to understand his special mention of his father's house, unless it had been a conspicuous family in the nation. (See the Introduction.)

Ver. 7. *The commandments, nor the statutes, nor the judgments.*—Heb.: *eth-ham-mitzoth weth-hahukkim weth-hammishpatim*. It is almost impossible to draw the distinction between the meanings of these three words. They were probably used in the fulness of the legal style. *Commandment, statute and judgment* are the nearest English equivalents, but here they are all subjected to the verb corresponding to the first noun ("command"), and we must thus loosely refer them to the various forms of the divine commandments. The 119th Psalm seems to use these words as synonymous. (See on ch. ix. 13, 14.)

Ver. 8. *Remember, I beseech thee, the word.*—After the confession of sin comes the plea of God's promise. See Deut. iv. 25-31, xxx. 1-10. Not the words, but the spirit of the promise, is given.

Ver. 11. *Who desire to fear thy name.*—The name of God is His expression in His word or work. The declaration of a *desire to fear God* is a modest assertion of a true fear of God, but with a consciousness of its imperfection. *This man*—King Artaxerxes.—Nearness to God enables Nehemiah to think of the "great king" as only a man. The "this" does not indicate that he was in the king's presence when he prayed, but that he was brought into close relations with the king. *For I was the king's cup-bearer.*—The position of cup-bearer to the king was an exalted one (comp. Gen. xl. 21). *Rab-shakeh* (the name given to one of Sennacherib's envoys to Hezekiah, 2 Kings xviii. 17) means "chief cup-bearer." The monuments of Egypt, Assyria, and Persia show the high rank of the cup-



bearer. Nehemiah's high position as cup-bearer is an additional argument for his relationship to the royal family of Judah, for the Oriental despots loved to have men of royal blood to wait upon them. (See Dan. i. 8.) This phrase, "for I was the king's cup-bearer," is added as explanatory of the allusion to the king.

#### HISTORICAL AND ETHICAL.

1. The interest of Nehemiah in the forlorn condition of Jerusalem had a deep religious character. Patriotism and piety were closely related in a people whose land had been the scene of a theocracy, and in a man of Nehemiah's character the piety is conspicuous in every impulse of his patriotism. It is sad to reflect that when such opportunity for a return to the Holy Land had been given by Cyrus, that only 50,000 Jews availed themselves of it, out of, probably, an aggregate of millions. The manner in which the affairs of the Jewish province dragged from Cyrus' day to the time of Nehemiah, a period of nearly a hundred years, was not due only or chiefly to the opposition of local enemies, supported by the Persian government, but had its chief cause in the apathy and self-seeking of the Jewish people. Nehemiah's piety is thus no type of the religious condition of the Jews of his day, but is a conspicuous exception to the general state of his people.

2. Fasting, with the exception of that on the day of atonement, was with the Jews (before tradition supplanted God's word) left to the suggestion of the occasion. It grew out of a deep grief or an anxious foreboding. Nehemiah's fast, continuing for several days, must have been not a total abstinence from food, but a withdrawal from all pleasurable forms of eating, his sorrow rendering him averse to all indulgence in the pleasures of the palate.

3. The "day and night" prayer of Nehemiah was no "vain repetition," as his wounded spirit and his humble faith gave life to every utterance. He had two facts before him—the greatness of God and the sinfulness of God's chosen people. On these he would graft the return of the people and the mercy of God. Some, like himself, were looking Godward, and had not God promised mercy to such? The favor of the Persian monarch would be the expression of God's grace.

4. The rule of obedience ("if ye turn unto me and keep my commandments, and do them," etc.) is not the way of salvation, but of continued prosperity. The love of God is assumed in his children. Their happiness now depends on their obedience. "If ye love me, keep my commandments." The Jews were in covenant with God. Keeping commandments had not brought them there, but keeping commandments would fill them with the blessings of the covenant.

#### HOMILETICAL AND PRACTICAL.

Vers. 1-4. Genuine patriotism. 1) When and where it is roused: both at a distance and in those who, in their prosperity, could easily forget their country and the people to whom they belong. 2) Concerning what it asks: concerning the prosperity of those whom the Lord has

preserved or selected, that they should strive for a better future. 3) What it finds the hardest to bear: that its country and people are in distress, and even in reproach, and that they are wanting in power to protect the goods confided to them.

STARKE: In prosperity we should not forget our poor relations or acquaintances, but should ask after them, Gen. xliii. 27. We should make the necessities of the saints our own, and give account of them to others. Rom. xii. 12.

Our greatest and final wish: 1) Concerning what we ask; there remains to us, even in prosperity and high position, if indeed we are godly, still one question, that is, concerning the kingdom of God, and its approach, and indeed only this certainly can satisfy us, that it comes continually more to us, to our families and our people; without it nothing is of worth to us, for without it there is no stability. 2) Concerning what we mourn for; that thus far, always so much the opposite of that takes place which should take place in relation to the kingdom of God. 3) Before whom we bear it: before the Lord with mourning, fasting and prayer.

STARKE: If the saints of God had great love and yearning for their fatherland, the earthly Jerusalem (Ps. li. 20; cxxxvii. 5), how much greater love and yearning should we have for the heavenly Jerusalem! Heb. xii. 22; xliii. 14. Although a Christian is neither bound to the Jewish nor to the Romish fasts of the present day, still he should practice sobriety. 1 Pet. iv. 8. The judgments of God cannot better be averted than by true humiliation, fervent prayer and honest reformation. Gen. xviii. 23 sq.

Vers. 5-11. The nature of the true petition (for Jerusalem, for the Church): 1) It proceeds from true love; is therefore persistent and fervent: Nehemiah prays (ver. 6) day and night for the children of Israel. 2) It rests upon the humble recognition of one's own worthlessness (although standing before God as priest, the petitioner includes himself nevertheless to the inmost with those for whom he prays). 3) It is full of faith, in spite of sin and punishment, on the ground of the divine promise.

The foundations for our faith in the time of oppression: 1) God's promise, after the chastisements which we have merited, to allow mercy again to rule. 2) God's former evident proofs of grace, particularly the greatest, that He has freed us by His great power (*shining dead*), and has made us His servants. 3) God's divine nature itself, which cannot be false to itself, and cannot leave unfinished that which it has begun.

STARKE: The knowledge of God through the law and through the gospel must be united, otherwise the latter makes confident epicurean and rough people; but the former, hesitating and timid doubters (vers. 4, 5). Neither must we excuse the sins and transgressions of our ancestors. Dan. ix. 16.—Whoever stands in the consciousness of the poverty of his spirit does not exclude himself from sinners, but still always humbles himself before God. Dan. ix. 7; 1 Tim. i. 15; 1 John i. 8. God knows our weakness beforehand, and knows that we will stumble in the future. Matt. xxvi. 31. God's choice

is unalterable, and He keeps faith forever. Ps. cxlvi. 6; Jer. iii. 12. We should grasp God's promises and favors by true faith, and base ourselves upon them in prayer. Ps. xxvii. 8; Mark xi. 24. We are God's property and servants, and have been dearly bought and freed.

1 Pet. ii. 9. If we wish to obtain anything from men, especially from those in power, we should first seek it in prayer from God, for their hearts also are in God's hand, and He can incline them as He will. Prov. xxi. 1; Esther iv. 16.

## CHAPTER II. 1-20.

- 1 AND it came to pass in the month Nisan in the twentieth year of Artaxerxes the King *that wine was* before him: and I took up the wine and gave *it* unto the  
 2 king. Now I had not been *beforetime* sad in his presence. Wherefore [and] the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? this is nothing *else* but sorrow of heart. Then I was very sore afraid, and said unto  
 3 the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are  
 4 consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please  
 5 the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my father's sepulchres, that I may build it. And  
 6 the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? And when wilt thou return? So it pleased the king to send me; and  
 7 I set him a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river [Euphrates], that they may convey  
 8 me over [*i. e.* from country to country] till I come into Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams  
 9 for the gates of the palace which *appertained* to the house [*i. e.* temple], and for the wall of the city, and for the house [*i. e.* temple] that I shall enter into [to inspect]. And the king granted me, according to the good hand of my God upon me.  
 10 Then I came to the governors beyond the river [Euphrates], and gave them the king's letters. Now the king had sent captains of the army and horsemen with  
 11 me. When Sanballat the Horonite and Tobiah the servant, the Ammonite, heard of *it*, it grieved them exceedingly that there was come a man to seek the welfare  
 12 of the children of Israel. So I came to Jerusalem, and was there three days.  
 13 And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem: neither *was there any* beast  
 14 with me, save the beast that I rode upon. And I went out by night by the gate of the valley, even before the dragon-well and to the dung-port, and viewed the  
 15 walls of Jerusalem, which were broken down, and the gates thereof were consumed  
 16 with fire. Then I went on to the gate of the fountain, and to the king's pool, but  
 17 *there was* no place for the beast *that was* under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the  
 18 gate of the valley, and *so* returned. And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that [afterwards] did the work.  
 19 Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come and let us build up the  
 20 wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise and build. So they strengthened their hands  
 21 for this good work [*or rather*, for good]. But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian heard *it*, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? Will ye

20 rebel against the king? Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore [and] we his servants will arise and build: but ye have no portion, nor right, nor memorial [*i. e.*, record of remembrance] in Jerusalem.

#### TEXTUAL AND GRAMMATICAL.

- <sup>1</sup> Ver. 6. שָׁנָל. Only here and in Ps. xlv. 10. See Exegetical Note.
- <sup>2</sup> Ver. 7. עַל-פְּחוּתָא. This later use of עַל מֵאֵל, found in Ezra and Esther, is also found in Job frequently. Compare Exeg. Note on ch. i. 7.
- <sup>3</sup> Ver. 8. לְקָרוֹת, infin. construct. of the Piel קָרָה, as in ch. iii. 3, & So 2 Chron. xxxiv. 11. See also Ps. civ. 3. בִּירָה. This late Hebrew word is applied to the temple in 1 Chron. xxi. 19, and to the royal portion of Susa in Neh. i. 1. (Comp. Ezra. vi. 2.) See Exeg. Note here, and on ch. vii. 2.
- <sup>4</sup> Ver. 12. רִכַּב עֲלֶיהָ for רִכַּב בָּהּ. Comp. Is. lxvi. 20.
- <sup>5</sup> Ver. 13. שָׁכַר. In LXX. σκάρω. So also in ver. 15. Doubtless the correct reading is, with some MSS. and commentators, שָׁכַר, which, however, never elsewhere occurs in Kal. הָם פְּרוּצִים. The open Mem. suggests הַמְּפָרָצִים as the proper reading. (Comp. ch. i. 3.)
- <sup>6</sup> Ver. 14. אֲשֶׁר תַּחְתִּי לְעֵבֶר. A clumsy form for אֲשֶׁר תַּחְתִּי לְעֵבֶר.
- <sup>7</sup> Ver. 16. עַד אֲשֶׁר עֲשֵׂתִי בָּן. not "as yet," but "until so," *i. e.*
- <sup>8</sup> Ver. 17. לְחִרְפָּה for חִרְפָּה.
- <sup>9</sup> Ver. 18. נָקִים וְנִבְנָה for נָקִים וְנִבְנָה. So in ver. 20.

#### EXEGETICAL AND CRITICAL.

##### *The Interview with the King.*

Ver. 1. **The month Nisan** (called "Abib" in the Pentateuch, Exod. xiii. 4)—the first month of the Hebrew national year. This name Nisan is found in the Assyrian, but its derivation is obscure. It corresponded to parts of our March and April. **The twentieth year of Artaxerxes the king.**—Artaxerxes' reign-years counted from some other month than Nisan, for the preceding Chisleu was in the 20th year. The unlikely supposition (as by Bp. PATRIOK) that the "twentieth year" of chapter i. 1 refers to Nehemiah's life, is thus unnecessary. (See on chap. i. 1.) **Wine was before him.**—It is the custom among the modern Persians to drink before dinner, accompanying the wine-drinking with the eating of dried fruits. (See RAWLINSON's *Herod.* I. 188, Sir H. C. R.'s note.) Compare the "banquet of wine" in Esther v. 6. **Now I had not been beforetime sad in his presence.**—Lit. *And I was not sad in his presence.* That is, it was not his wont to be sad in the king's presence. The exactions of Persian monarchs would not endure any independence of conduct in their presence. Everybody was expected to reflect the sunlight of the king's majesty.

Ver. 2. **Wherefore the king said.**—Lit. *And the king said.* The word translated "sad" in vers. 1, 2, 3, and the noun "sorrow" in ver. 2, are very general words for "bad" and "badness." But the bad countenance was the sad countenance (see Gen. xl. 7 for the same phrase).

Ver. 3. **Let the king live for ever.**—Heb. *hammelek 'olam yihyeh.* Compare 1 Kings i. 31; Dan. ii. 4; v. 10; vi. 6, 21. The mere formula of address to an Oriental king, so that even a

Daniel used it without compunction. **The city, the place of my fathers' sepulchres.**—Lit. *the city, house of graves of my fathers.* This emphasis of "the house of graves" not only seems to prove Nehemiah a Jerusalemite in descent, *i. e.*, of the tribe of Judah, but also of the royal house. An obscure person would scarcely have chosen such a way of designating the city before the king. (Comp. on chap. i. 6.)

Ver. 4. **For what dost thou make request?**—Lit. *On what account this thou art asking?* The king takes for granted that the look of sadness is an assumed preliminary to asking a favor. There is a true Oriental touch in this. **So I prayed to the God of heaven.**—A beautiful mark of Nehemiah's piety. He first addresses the King of kings, and then the earthly monarch. He knew in whose hands were kings' hearts. For the phrase "God of heaven," see on chap. i. 5.

Ver. 5. **That I may build it.**—This was Nehemiah's first great aim, to rebuild the city. Without walls and fortifications, it was but a large village, exposed to sudden ruin. Could the walls be re-built, its permanence would be secured, and the province of Judah have a strong centre. That Nehemiah saw that this was the true course to conserve the special interests of God's people, there can be no doubt. A man of his piety could not rest in the mere external view of things.

Ver. 6. **The queen also sitting by him.**—We have a good illustration of this scene in a sculpture from Asshur-bani-pal's palace (Koyunjik). The king reclines on one side of the table, and is in the act of drinking. The queen sits upright in a chair of state at the side of the table, near the king's feet, but facing him. She is also in the act of drinking. Attendants with large fans stand behind each. (See copy of this interesting scene in RAWLINSON's *Ancient Monar-*

*chiefs*, Vol. I., p. 498). That the word "shegal" refers to the principal wife of the king seems clear from its use in Pa. xlv. 10. The chief wife of Artaxerxes at one time was Damaspia, according to Ctesias.

Ver. 7. **The governors.**—Heb. *pahawoth*, from *pechah*, the modern *pacha*, the Oriental name for a viceroy used by Assyrians, Babylonians, and Persians. Beyond the river, i. e., the river Euphrates. The course to Judea would leave the Euphrates probably at Tiphshah, 700 miles from Susa or Shushan, whence there would be 400 miles of travel through the Syrian countries before reaching Jerusalem. They were letters to governors or pachas in this Syrian region that Nehemiah requested.

Ver. 8. **Asaph, the keeper of the king's forest**, may have been a Jew, as the name is Israelitish. It may, however, be a form of *Aspatha* (Esther ix. 7), from the Persian *Aspa* (horse). The word translated "forest" is *pardes*, which is our familiar *paradise*. It is an Aryan word (Zend, *pairidaeza*), and signifies a walled round place, a preserve of trees and animals. There was probably a royal park set off for the king in the neighborhood of Jerusalem, and Asaph was its keeper. The word *pardes* is found in the Scriptures only here and in Sol. S. iv. 18 and Eccl. ii. 5. As it is not an old Persian word, but found in the Sanscrit and Armenian, no argument for the late date of Solomon's Song and Ecclesiastes can be derived from it. In Solomon's day, with that king's extensive connections with distant countries, the word may readily have entered into his vocabulary from any Aryan source. **The palace which appertained to the house.**—It is supposed by some that this is the well-known Birah or Baris (afterward Antonia) at the north side of the temple-area. But that was probably constructed at a later date. Nehemiah sought simply to reconstruct the old buildings. Now the palace next to the house (i. e., to the temple, the house, as the house of God) was Solomon's palace, inhabited by all the kings after him, which was situated at the south-east corner of the temple-area. (See 2 Chron. xxiii. 12-15). **The house that I shall enter into.**—Not Nehemiah's own house (he was too high-minded to think of that), but the house of God, spoken of before. He desired timber (1) for the palace gates, (2) for the walls, and (8) for the house of God. "That I shall enter into" means "which I shall visit and inspect."

**According to the good hand of my God upon me.**—For this beautiful expression of piety, compare Ezra vii. 9 and viii. 18. In ver. 18 of this chapter we see it again, slightly varied in form.

#### *The Journey to Jerusalem.*

Ver. 9. **The king had sent captains of the army and horsemen with me.**—Nehemiah's high rank made this a matter of course.

—Ver. 10. **Sanballat the Horonite.**—There were two Horons ("Beth-horons" in full) in Palestine, a few miles north of Jerusalem. There was also a Horonaim (lit. "the two Horons") in Moab (Isa. xv. 5). Sanballat was probably from the latter, and was a Moabite, as

we find his associate is Tobiah, an Ammonite. He was probably satrap or pacha of Samaria under the Persians, and Tobiah was his vizier or chief adviser. The hatred of the Moabites and Ammonites toward Israel, and the equal hatred of the Israelites to Moab and Ammon appear to have grown stronger in the later ages of the Jewish state. In David's time, his family found refuge in Moab, as Elimelech's family had done long before, and Ruth a Moabitess was ancestress of the line of kings in Israel and Judah. After the attack upon Moab by Jehoshaphat and the terrible scene upon the wall of Mesha's capital (2 Kings iii. 27), there was probably nothing but intense bitterness between the children of Lot and the children of Israel. Sanballat and Tobiah represented the Moabitish and Ammonitish hatred.\* The origin of the name Sanballat is uncertain. It seems akin to the Assyrian *Assur-uballat*, and may be, in its correct form, "Sinuballat," Sin being the moon (comp. Sin-akhi-irib or Sennacherib), or it may be San-uballat, San being the sun.

**Tobiah, the servant, the Ammonite.**—Tobiah is a Jewish name (see Ezra ii. 60 and Zech. vi. 10). We could scarcely expect to find the element Jah in the name of an Ammonite. Tobiah was probably a renegade Jew, who had become a slave among the Ammonites, and, by his talents and cunning, had risen into prominence, and was now chief adviser of Sanballat. Hence the epithet, which probably his enemies had fastened on him: "Tobiah the slave."—**It grieved them.**—Samaria had become the leading state west of the Jordan, and any restoration of Jerusalem would threaten this predominance.

Ver. 11. **And was there three days.**—Days, probably, of prayer and observation before any determinate action. (See Ezra viii. 32, for a precisely similar conduct on Ezra's part thirteen years before.)

#### *The Inspection.*

Ver. 12. **In the night—few men—neither told I any man.**—These facts and that of only one animal being used in the night-survey show the prudence of Nehemiah, who would avoid calling the attention of Sanballat to any survey of the walls until all was ready for building. Any formal survey made in the day-time would soon have reached Sanballat's ears, for he and Tobiah were both closely allied by marriage-alliances with the Jerusalem Jews (ch. vi. 18 and xiii. 28).

Ver. 13. **The gate of the valley, Sha'ar hag-gai** (2 Chron. xxvi. 9; Neh. iii. 13), was probably a gate overlooking the great valley of Hinnom, which is called in Jer. ii. 23 simply "the valley." It was between the Tower of the Furnaces (*Migdal hat-tannurim*) and the Dung-gate. We may place it about twelve hundred feet south of the present Jaffa Gate.—**The dragon-well (Ain hattannin)** is perhaps the present great pool, Birket Sultan, along the

\* The Sanballat of Josephus is evidently a very different person, living a century later. He may have been a descendant of this one, inheriting his office and his hostile tactics toward the Jews.

eastern side of which and above it would be Nehemiah's course southward from the Jaffa-gate. The strange name (*Fountain of the Sea-monster*) may have been given to it because some curious large water-snake or crocodile was kept in it in Nehemiah's time.—**The dung-port** (*Sha'ar ha-ashpoth*) is rather *the rubbish-gate*, and was probably the gate in the valley before which the rubbish of the city was cast and burned. It was the "east gate" (lit. *pottery-gate*) of Jer. xix. 2. So the Jewish authorities. We may suppose this gate was at the southern extremity of Zion. The false rendering of "dung-port" has given rise to the idea that it was near the temple; that through it the filth from the animals offered in sacrifice was carried. It is possible that this filth may have been carried over the bridge to Zion, and through this gate to the brink of Hinnom's deepest portion, and there dumped with the other rubbish. But the *rubbish-gate* or dung-port was only one thousand cubits from the valley gate (see ch. iii. 13), and no gate near the temple could have been thus near the valley-gate, if the valley-gate were anywhere on the west of the city. We should consider the Rubbish-gate as directly before that part of Hinnom known as Tophet (Jer. vii. 31, 32, and xix. 6, 11, 12, 13, 14). (But see Excursus.)

Ver. 14. **The gate of the fountain**, *Sha'ar ha-ayin*, is certainly a gate in front of the pool of Siloam (see ch. iii. 15). It would be where the ancient wall turned northward beyond its south-eastern corner.—**The king's pool**, *berrechath hammelek*, must be the pool of Siloam. Comp. ch. iii. 15. The "virgin's fountain" of to-day is too far away. It probably received this name from its watering the king's garden (ch. iii. 15). See Joseph. *Ant.* 7, 14, 4. Also Jerom. Com. on Jer. vii. 30.

**There was no place for the beast that was under me to pass.**—The ruin was so great, and the rubbish so accumulated, along Ophel, that Nehemiah could not pursue his course along the wall any further (ver. 15), but was obliged to go down into the valley of the Kidron (the brook, *nachal*), up which he went and surveyed the wall, and then turned back and pursued the same route back again to the valley-gate. It is evident that this survey was confined to the southern and eastern walls, which were perhaps the most ruined and the most neglected, as being on the sides of greater natural defence.\*

Ver. 16. **Neither had I as yet told it to the Jews.**—Rather: *Neither did I, until I had done thus, tell it to the Jews.*—**The rulers** (*seginim*, a Persian word) were the executive officers of the colony. Neither to the Jews in general nor to the rulers, priests or nobles specially had Nehemiah communicated the fact of his survey. He, however, now summons an assembly, and urges them to build the walls, showing them as arguments God's mercies to him and the king's favor.—**The rest that did the work**, i. e. the

others engaged in the public service. Or (more probably) it may be proleptic for "those that afterward engaged in the wall-building."

Ver. 18. **So they strengthened their hands for this good work**, or *for good*, i. e., for a prosperous time.

Ver. 19. **Gashem** or *Gashmu* (vi. 6), who was third with Sanballat and Tobiah in hostility to the Jews, was perhaps chief of those Arabs whom Sargon had settled in Samaria (see Rawlinson's *Anc. Mon.*, Vol. II., p. 146).

Ver. 20. **Ye have no portion nor right nor memorial in Jerusalem.**—This was Nehemiah's firm protest against the slightest interference on the part of these heathen chiefs. He will not acknowledge their right even to complain, and refuses to answer their false charge implied in their question. With such enemies there should be a clear understanding from the first. One of the strong points of Nehemiah's character was his uncompromising and prompt method in all things.

#### HISTORICAL AND ETHICAL.

1. Like Joseph and Daniel, Nehemiah carried into a high office near the throne of an Oriental despot the vigor of a holy life. It did not make him a recluse, nor yet a sad-faced servant of the king. His sad visage at this time was a thing remarkable. He had been an acceptable officer of the court, and the king's treatment of his request shows the high favor in which he stood. True religion does not incapacitate one from office, but furnishes the man with a power to please, while it preserves him from the temptations of rank.

2. No doubt there had been from the foundation of the Persian empire a sincere sympathy on the part of the Persians with the Jews. The monotheism of the Jews gained them favor with the Persian throne, and was, doubtless, the chief reason of Cyrus's edict concerning their return to Jerusalem. By the twentieth year of Artaxerxes this sympathy had probably diminished (as under Magian influences it had been previously hindered), and yet the king's readiness to send an escort with Nehemiah (chap. iv. 23), and to make his way easy, may be attributed in part to this traditional regard for the Jewish hostility to polytheism.

3. Nehemiah's secrecy was a part of his executive ability. Although he had the king's endorsement, he knew the value of keeping his own counsel, for there were jealous foes around the Jews ready to throw hindrances in his way. Moreover these had allies among the Jews themselves—men high in rank and position—and the distance was so great from the Persian capital that Nehemiah's firman needed great wisdom on his part to make it efficient.

4. The encouragement which Nehemiah held out to his countrymen to rebuild the walls was not simply the king's willingness, but the guiding hand of God. He saw behind the throne of Persia the power of Israel's Jehovah, and sought to strengthen his brethren by the same view. Piety teaches the heart to see second causes as only indicators of the Divine will and action, and law, whether it be from man's mouth or in the

\* It is generally thought that Nehemiah made the full circuit of the walls; but, although the language might allow such an interpretation, the want of any hint of another way back (no mention of the Fish-gate or Old-gate or any other prominent landmark on the north and west side) seems to force us to take *shuv* in the sense of going back in the way he went out.

forces of external nature, is rightly referred to an overruling Providence that guides and guards the people of God. It was this consideration that formed Nehemiah's answer to Sanballat, Tobiah, and Geshem.

**HOMILETICAL AND PRACTICAL.**

Vers. 1-9. Love towards suffering Jerusalem:

1) Its sorrow (vers. 1, 2), in spite of personal prosperity, and even in the midst of the enjoyments of the royal banquet. 2) Its confession (vers. 2, 3): it is not ashamed of belonging to the congregation of the Lord; neither is it ashamed of its poor brethren, but declares itself candidly as love, and indeed in spite of the danger of displeasing in a very hazardous way. 3) Its petition (vers. 4, 5): it begs for help, first indeed of God the Lord, and then also of men, but particularly for the permission to give its own aid, and that too with self-denial. 4) Its joy (vers. 6, 9): its prayer is not only granted, but it receives almost more than it could hope for. BRENTIUS: *Hæc enim est vera amicitia, quæ in afflictionibus perdurat. Exemplum imitandum: si quid petendum est ab homine, primum a Deo petamus, qui hominis cor nobis amicum reddere potest.*

STARKE: To speak to princes of weighty matters demands great precaution. 2 Sam. xiv. 2. O Soul, if a heathen lord takes a servant's griefs so tenderly to heart, how should not the Father of mercy allow thy griefs to penetrate His heart! Jer. xxxi. 20, 25. The sighs of the godly are powerful petitions before God. Ps. xii. 6. One should not frighten timid supplicants still more, but speedily encourage their petition by generous bounty. Matt. v. 32; Rom. xii. 8. Princes and lords should willingly listen to the complaints of their subjects, and grant as much as possible. 2 Sam. iii. 16. God gives according to His great goodness more than we can hope or ask for. Eph. iii. 20; 1 Kings iii. 18.

The sorrow for suffering Jerusalem: 1) In spite of our own prosperity; 2) On account of the sad position of the congregation; 3) In presence of those who are able to help, and must be gained over.—The self-denial of a patriot: 1) He grieves in spite of his own prosperity, for the misery of his country; 2) He risks his position by a frank confession; 3) He wishes to relinquish his position, in order to aid his fatherland.

STARKE: It is a token of a godless spirit when one does not reverence his fatherland; but it is villainy when one desires to injure it. 2 Macc. v. 8.

Ver. 10. The conduct of the worldly-minded towards the congregation of the Lord: 1) Their latitudinarianism: Sanballat and Tobiah maintained friendship with the Jerusalemites. Chap. vi. 10, 17; xlii. 4-9, 28. 2) Their narrowness: they cannot endure that any one should seek to advance the welfare of the congregation of the Lord, as such.

VENERABLE BEDE: *Notanda animarum rerumque diversitas, quia supra quidem dicti sunt hi, qui remanserunt de captivitate in Juda, in afflictione magna et opprobrio fuisse; sed et Nehemiam longum cum fletu et precibus duxisse jejunium, eo quod muros*

*Hierusalem dissipatos, et portæ illius essent igne combustæ, et nunc versa vice hostes ejusdem sanctæ civitatis contristati et in afflictione sunt magna constituti, eo quod ædificia illius restaurando. Unde colligendum, etiam in hac vita sententiam domini posse compleri, qui cum dixisset: Amen, amen, dico vobis, quia plorabit et flebitis vos, mundus autem gaudebit, vos autem contristabimini, continuo subiicit: sed tristitia vestra vertetur in gaudium.*

Vers. 11-18. Bright zeal in the concerns of God: 1) It foresees (vers. 11, 12) and hastens at times because dangers threaten; 2) It looks around (vers. 13-15) to fully estimate the difficulty of the work to be performed; 3) it looks, and points, on high (vers. 17, 18), to God's help, to the hand of God, which is extended in favor above it, and therefore succeeds with those whose help is necessary.

VENERABLE BEDE: *Diversæ urbis destructæ loca lustrando pervagatur. . . . Sic et doctorum est spiritualium, æspius nocte surgere ac solerte indagare statum sanctæ ecclesiæ quiescentibus ceteris inspicere, ut vigilantè inquirent, qualiter ea, quæ vitiis bellis . . . dejecta sunt, castigando emendent et erigant.*

STARKE: When one has suitable means at hand for avoiding the danger, he must not despise them. Josh. ii. 15; 2 Cor. xi. 38. When something is granted to us by the authorities through favor, we must ascribe it to God. When one will perform anything great, he must keep it secret. 1 Sam. xiv. 1. When the Church sleeps, God awakens pious people, who work and watch for its welfare. There is a time for speaking and a time for silence. Well begun is half gained.

Vers. 19, 20. In our work for the kingdom of God what position must we take towards the objections of the world? 1) We must be prepared for scorn, contempt, and anxiety. The worldly-minded consider the aim which we truly have as foolish, as it is too elevated for them; they therefore attribute to us another aim, which is foreign to us; and in this way they give a most suspicious look to our activity. 2) We must not, however, lay any importance upon this; that which they consider foolish is our highest task, that we should keep ourselves unspotted from the world, and therefore conceal to them, in so far as they are the world, no part or right in our intercourse.

Vers. 17-20. The admonition to build up the kingdom of God. 1) It complains: you see the distress, etc., for it always finds again the reason that it may pass beyond to the demand: come, let us build, resting upon the former proofs of the Lord, who also has known how to make the kings of the earth serviceable to His ends. 2) It excites the ridicule and the suspicions of the world, but overcomes them through reference to the God of heaven, who causes His people to succeed, but never allows the evil to prevail.—VENERABLE BEDE: *Doctores sancti, immo omnes, qui zelo Dei fervent, in afflictione sunt maxima, quamdiu Hierusalem, hoc est, visionem pacis, quam nobis Dominus reliquit et commendavit, per bella dissensionum cernunt esse desertam, et portas virtutum, quas juxta Esaiam laudatio occupare debuerat, prevalentibus inferorum portis dejectas atque opprobrio habitas contuentur.*—STARKE: It is a

good sign when envious people combat a work; for one can conclude from that that it provokes the devil, and that makes us the more joyful. Gen. xxvii. 4; 1 Sam. xvii. 28. The devil is never idle: therefore when he can undertake

nothing actively against the people of God, he makes use of poisonous tongues; but whoever fears God has a secure fortress. Sir. xiv. 26, 31. One should be firm in his confidence in God, and allow nothing to be abstracted from it.

### CHAP. III. 1-32.

- 1 THEN Eliashib, the high-priest, rose up with his brethren the priests, and they builded the sheep-gate; they sanctified it, and set up the doors of it; even unto the
- 2 tower of Meah they sanctified it, unto the tower of Hananeel. And next unto him [*lit.* at his hand] builded the men of Jericho. And next to them [*rather*, next
- 3 to him, *i. e.*, next to Eliashib] builded Zaccur the son of Imri. But [*and*] the fish-gate did the sons of Hassenaah [sons of Senaah] build, who *also* laid the beams thereof, and set up the doors thereof, the locks [sockets] thereof, and the bars thereof.
- 4 And next unto them repaired Meremoth the son of Urijah, the son of Koz [Hakkoz], and next unto them repaired Meshullam, the son of Berechiah, the son
- 5 of Meshezabeel. And next unto them repaired Zadok, the son of Baana. And next unto them the Tekoites repaired; but their nobles put not their necks to the
- 6 work of their Lord. Moreover [*and*] the old gate repaired Jehoiada the son of Paseah and Meshullam the son of Besodeiah; they laid the beams thereof, and set
- 7 up the doors thereof, and the locks [sockets] thereof, and the bars thereof. And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon and of Mizpah [the Mizpah which belonged] unto the
- 8 throne of the governor on this side the river. Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of *one of* the apothecaries [the son of Shelemiah of the apothecaries (?)], and
- 9 they fortified Jerusalem unto the broad wall. And next unto them repaired Rephaiah the son of Hur, the ruler of the half part [half the circuit] of Jerusalem.
- 10 And next unto them repaired Jedaiah the son of Harumaph, even over against his
- 11 house. And next unto him repaired Hattush the son of Hashabniah. Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece
- 12 [a second piece], and the tower of the furnaces. And next unto him repaired Shalum the son of Halohesh, the ruler of the half part [half the circuit] of Jerusalem.
- 13 The valley-gate repaired Hanun and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks [sockets] thereof, and the bars thereof, and a
- 14 thousand cubits on the wall unto the dung-gate [rubbish gate]. But [*and*] the dung-gate [rubbish gate] repaired Malchiah the son of Rechab, the ruler of part [the circuit] of Beth-haccerem; he built it, and set up the doors thereof, the locks
- 15 thereof and the bars thereof. But [*and*] the gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part [the circuit] of Mizpah; he built it, and covered it, and set up the doors thereof, the locks [sockets] thereof, and the bars thereof, and the wall of the pool of Siloah [Shelah] by [that appertained to] the
- 16 king's garden, and unto the stairs that go down from the city of David. After him repaired Nehemiah the son of Azbuk the ruler of the half part [half the circuit] of Beth-zur, unto the place over against the sepulchres of David, and to the
- 17 part that was made, and unto the house of the mighty. After him repaired the Levites, [under] Rehum the son of Bani. Next unto him repaired Hashabiah the
- 18 ruler of the half part [half the circuit] of Keilah in his part. After him repaired their brethren, [under] Bavai the son of Henadad, the ruler of the half part [half
- 19 the circuit] of Keilah. And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece [a second piece] over against the going up to the armory

20 at the turning of the wall [armory of the corner]. After him Baruch the son of Zabbai earnestly repaired the other piece [a second piece], from the turning of the wall [from the corner] unto the door of the house of Eliashib the high-priest. After him repaired Meremoth the son of Urijah the son of Koz [Hakkoz] another piece [a second piece] from the door of the house of Eliashib even to the end of the house 22, 23 of Eliashib. And after him repaired the priests, the men of the plain. After him repaired Benjamin and Hashub over against their house. After him repaired 24 Azariah the son of Maaseiah the son of Ananiah by his house. After him repaired Binnui the son of Henadad another piece [a second piece] from the house of Azariah unto the turning of the wall [unto the corner], even unto the corner [and unto 25 the turret]. Palal the son of Uzai [repaired] over against the turning of the wall over against the corner], and the tower which lieth out from the king's high house, that was by the court of the prison. After him Pedaiah the son of Parosh [repaired.] Moreover [and] the Nethinim dwelt in Ophel unto the place over against 26 the water-gate towards the east, and the tower that lieth out. After them [him] the Tekoites repaired another piece [a second piece], over against the great tower 28 that lieth out, even unto the wall of Ophel. From above the horse-gate repaired the priests, over against his house. After them (him, i. e., the last one of these 29 priests) repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate. After him 30 repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece [a second piece]. After him repaired Meshullam the son of Berechiah 31 over against his chamber. After him repaired Malchiah the goldsmith's son unto the place [house] of the Nethinim and of the merchants over against the gate 32 Miphkad [gate of the visitation] and to the going up of the corner [turret]. And between the going up of the corner [turret] unto the sheep-gate repaired the goldsmiths and the merchants.

## TEXTUAL AND GRAMMATICAL.

9. פָּלַל. In this sense of "circuit" the word is Chaldee. See Targum on Josh. xvii. 11. In Heb. it means "staff," or "distaff." See 2 Sam. iii. 29; Prov. xxvi. 19.

13. שְׁפֹתָי. The omission of the ה is to be noted as comp. with ver. 14. Gesenius considers the ה as prosthetic, and makes the root שִׁפַּח, but it is as likely to be שָׁפַח.

30. שֹׁנִי, a *lappus* for שֹׁנִי.

לְשֹׁכָי, here and in ch. xii. 44 and ch. xiii. 1, seems to be a varied form of לְשֹׁכָי.

## EXEGETICAL AND CRITICAL.

*The Wall-Building.*

Ver. 1. **Eliashib the high-priest.**—This man was afterwards closely allied to Jerusalem's enemies, one of his grandsons having married Sanballat's daughter (ch. xiii. 28). His alliance with Tobiah became so close that he prepared a room for Tobiah in the temple (ch. xiii. 4, 7). Eliashib may have excused this desecration on the ground that Tobiah was a Jew by birth. (See on ch. ii. 10.) Eliashib was grandson of Jeshua, who, with Zerubbabel, led the original return. Notwithstanding the unworthiness of this high-priest and his probable want of sympathy with Nehemiah's piety and patriotism, he could not refuse to take the lead in the wall-building. Public opinion was too strong under the appeals of Nehemiah.

**The sheep-gate, *Sha'ar hats-tzon*,** must have been by the temple, or else the priests would not have been selected to build it. It is probably the *προβαταί* of John v. 2, translated in E. V. "sheep-market." It seems to have been at the north-eastern corner of the temple-area, in the neighborhood of the present St. Stephen's

gate. It might derive its name from the fact that through this gate the sheep and goats (for the word refers to all small cattle) destined for the sacrifices were driven. (See Excursus.)

**They sanctified it and set up the doors of it.**—This gate is the only one which is said to be sanctified (*kidshuhu*), and we cannot tell whether it was done at once, so soon as it was built by the priests, or afterwards when the doors were set up (ch. vi. 1). The other gates were purified (another verb, *taher*) after the completion of the wall (ch. xii. 30). This seems to indicate a special connection with the temple. It probably opened into the temple-area. The setting up of the doors was not done until afterwards, but is here anticipated.\* (See ch. vi. 1.)

**The tower of Meah, *migdol ham-meah*, . . . the tower of Hananeel, *migdol hananeel*.**—These two towers were between the sheep-gate and the fish-gate. They may have occupied the

\* This gate and the water-gate and horse-gate and gate Miphkad (vers. 28, 28, 31) all appear to have been within the temple-precinct or its neighborhood, and all appear to have been destitute of locks and bars; for these are spoken of with regard to all the other gates (vers. 3, 6, 13, 14), but not with regard to these. These gates may have been kept constantly open, but guarded by an armed force.



north-eastern corner of the temple-enclosure, and the corner west of that, where the city-wall from the north joined the wall of the temple-enclosure. Hence they would (like the sheep-gate) be both connected with the temple, and hence they were sanctified. (See Excursus.) (They sanctified it in the second occurrence seems to refer to the wall including the two towers.)—The tower of Meshah may have been the place where the nobles and rulers collected their *hundredth* (ch. v. 11), Meshah being the Heb. for the "hundredth:" but?

Ver. 2. **And next unto him builded the men of Jericho. And next to them builded Zaour the son of Imri.**—This should read literally: *And at his hand builded the men of Jericho, and at his hand builded Zaour the son of Imri.*—Zaour may have been leader of the men of Jericho. The English version misleads.

Ver. 3. **The fish-gate, Sha'ar had-dagim,** was east of the present Damascus-gate in the north wall. It is mentioned 2 Chron. xxxiii. 14 and Zeph. i. 10. (See Excursus.)

**The sons of Hassenaah.**—Rather: *the sons of Senaah.* (See Ezra ii. 85.) Senaah was a city, or more likely a large territory (if we are to judge from the large numbers in Ezra, i. c.), near Jericho. In the Onomasticon we find a Senna, seven miles north of Jericho.—**The locks thereof** were probably the sockets into which the bars fitted.

Ver. 4. **Meremoth, the son of Urijah,** is the same who is called in Ezra viii. 38 "Meremoth, the son of Uriah the priest." (See ch. x. 5.) He was of the family of **Hakkos**, written wrongly in E. V. in this place Koz. See 1 Chron. xxiv. 10.

**Meshullam, the son of Berechiah, the son of Meshezabeel.**—This Meshullam was allied to Tobiah, for Tobiah's son Johanan had married Meshullam's daughter (ch. vi. 18). Nehemiah made the Jews, allied to the enemies of Judah, to commit themselves to the welfare of the city, as against their chosen intimates of the heathen. The "Meshezabeel" may be the same mentioned in ch. x. 21 and xi. 24.—**Zadok, the son of Baana,** seems to be the same as the Zadok of ch. x. 21. Both Meshullam and Zadok were probably of the tribe of Judah.

Ver. 5. **The Tekoites.**—Tekoa (still bearing its old name) is nine miles due south of Jerusalem, and about two miles south-west of the conspicuous Frank Mountain.—**Their nobles put not their necks to the work of their Lord.**—Nehemiah's task was an immense one, to unite a people, in many of whom there was no sympathy with the cause, for a rapid and successful movement. The fashionable part of Jerusalem was in virtual league with the enemies of God. Some of these were constrained (as Eliashib) by circumstances to take part in the work of rebuilding the Holy City, but others (as these Tekoite nobles) resolutely kept aloof.

Ver. 6. **The old gate** must have been in the north wall, east of the present Damascus-gate. Keil reads: "gate of the old wall" with Arnold and Hupfeld, as referring to the old wall in distinction from the "broad wall," which was newer. If we are to read Jeshanah as a

genitive, it is possible that the gate was "the gate of Jeshanah" as leading to that town (2 Chron. xiii. 19). (See Excursus.)

Ver. 7. **Meronthite.**—Here and in 1 Chron. xxvii. 80 only. Meronth may have been a dependent village of Mizpah.—**Unto the throne of the governor on this side the river.**—They did not repair unto (i. e. as far as) the throne, etc. Then the preposition would have been 'ad, but it is l (i. e. ol). It connects the description with Mizpah, and describes this Mizpah as belonging to the throne (or sway) of the governor beyond the river (i. e. beyond the river from Susa and the empire's centre), or as our version has it "the governor on this side the river." Perhaps this was to distinguish it from the Gilead Mizpah, which was under another governor (Judg. x. 17, etc.). In this case the "river" would be the Jordan. Some place Mizpah at Neby Samwil, some at Scopus.

Ver. 8. **The son of one of the apothecaries.**—Probably the name Shelemiah (ver. 30) has dropped out here. The goldsmiths and apothecaries (makers of spices, ointments and perfumes) worked under these leaders. These apothecaries are supposed by some to have been priests (1 Chron. ix. 80).

**Fortified Jerusalem.**—Here and at ch. iv. 2, the Heb. word 'azab is translated in E. V. "fortify." Fürst derives it from an original meaning of "knot" or "bind;" hence "fasten" or "repair." Ewald gives it the meaning of "shelter." But in Ex. xxiii. 5 it seems to mean "help," though Fürst there gives it the meaning of "loosen." A common meaning of the word is "to forsake" as in Deut. xxxi. 16. This last meaning Fürst and Gesenius retain in ch. iv. 2 by translating: "will they (the governors) forsake the matter to them?" or "will they allow them?" May not this general notion be intended here: "they loosened (i. e. freed from exposure and peril) Jerusalem?" Keil retains the common meaning of *azab*, and reads: "they (the builders, or else the Chaldeans) left Jerusalem untouched as far as the broad wall."

**The broad wall, hahomah harkayah** (ch. xii. 38) seems to have been a special fortification at the north-west corner of the city. Keil would identify it with the four hundred cubits destroyed by Joash, and afterward rebuilt by Uzziah. (See Excursus.)

Ver. 9. **Ruler of the half part of Jerusalem.**—Compare vers. 12, 14, 15, 16, 17, 18. *Pelek* means a circuit, and is a governmental term. Rephaiah was ruler of half the circuit of Jerusalem, and Shallum (ver. 12) was ruler of the other half. The circuits of Beth-zur and Keilah had each two rulers also (see vers. 16, 17, 18). These circuits were probably districts deriving their names from their chief towns.

Ver. 11. **The other piece, middah shenith,** "a second piece," as in vers. 19, 21, 27, 30. The first piece ("first," perhaps, because first assigned to them) which they repaired is mentioned in ver. 23, where Malchijah is called Benjamin. The Harim and the Pahath-moab, who are mentioned as the fathers of Malchijah and Hashub, who repaired this second piece, were probably remote ancestors, Harim being the third of the twenty-four who in David's time

gave name to the priestly divisions or courses (1 Chron. xxiv. 8), and Pahath-moab being one of the chiefs of families who came back with Zerubbabel a century before (see ch. vii. 11). The name Pahath-moab (governor of Moab) is one of the evidences of a close connection with Moab on the part of some of the families of Israel. Elimelech's residence in Moab and David's use of Moab as a place of safety for his family are other evidences. (See also 1 Chron. iv. 22 for another allusion.)

**The Tower of the Furnaces, Migdal hatannurim** would naturally fall into the neighborhood of the Jaffa Gate, and may be represented by the north-eastern tower of the citadel, which Dr. Robinson identifies with Herod's tower of Hippicus. (See Excursus.)

**Ver. 12. Shallum, the son of Halohesh.** Halohesh, or Hallo'hesh, is another ancestral name, and not that of an immediate father. (See ch. x. 24.) **He and his daughters not ruling,** but building. The seal of these women is emphasized.

**Ver. 13. The valley-gate.** See on ch. ii. 13. **Hanun and the inhabitants of Zanoah.**—Hanun is called in ver. 30, "the sixth son of Zalaph." Zanoah was about twelve miles west of Jerusalem.

**The dung-gate.** See on ch. ii. 13.

**Ver. 14. The ruler of part of Beth-hacerem, or the ruler of the circuit of Beth-hacerem.** Beth-hacerem was near Tekoa, and was a height where a beacon could be displayed (Jer. vi. 1). It is identified by modern travellers with Jebel Fureidis, or the Frank Mountain.

**Ver. 15. Gate of the Fountain.**—See ch. ii. 14. **Shallum the son of Col-hozeh, a Judahite** (ch. xi. 5). **The ruler of part of Mizpah, or the ruler of the circuit of Mizpah.** The circuit of Mizpah, and Mizpah itself, had different rulers. (See ver. 19.) **Covered it.** Probably equivalent to "laid the beams thereof" of vers. 3, 6. **The pool of Siloah, by the king's garden, Berchath hash Shelah, legan ham-melek.** It is *Shiloh* in Isaiah, and *Shelah* here. The pool is the present Birket Silwan, and probably includes the Birket el-Hamra. It was outside the city, near the Tyropseon valley, where it enters the valley of the Son of Hinnom. Just at this junction was the king's garden (see 2 Kings xxv. 4, and Joseph., *A. J.* 7, 11), watered by this pool. It receives its water through a subterranean canal under the lower end of Ophel (the ridge running south from the temple-area) from the Fountain of the Virgin, on the west side of the Kidron valley. The old wall probably embraced all Zion, running along its southern brow, and stretched over to Ophel, in the neighborhood of the pool of Siloam, the fountain-gate being near by.

**The stairs that go down from the city of David** would then be an access to the Tyropseon from Zion, ending in this neighborhood of the pool. (See Excursus.)

**Ver. 16. The ruler of the half part of Beth-zur, or the ruler of half the circuit of Beth-zur.** Beth-zur is about four miles north of Hebron. **Unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the**

**mighty.**—The sepulchres of David were probably the same as the sepulchres of the kings (2 Chron. xxviii. 27, *et al.*), and we may place them somewhere on Zion (1 Kings ii. 10). The part of the wall here designated would be that on Ophel, opposite that portion of Zion where the sepulchres were, the valley of the Tyropseon being between. The "pool that was made" may be the present fountain of the Virgin, which perhaps Hezekiah formed with its remarkable galleries (see Capt. Warren's account in "the Recovery of Jerusalem") for the supply of Ophel (see 2 Kings xx. 20). The "house of the mighty" (*beth-hag-geborim*) we have no clue to.

**Ver. 17. The ruler of the half part of Keilah in his part, or the ruler of the half circuit of Keilah for his circuit.** Those of the other half-circuit of Keilah are next mentioned.

**Ver. 19. The ruler of Mizpah another piece.**—The first piece is given in ver. 7. **Over against the going up to the armory at the turning of the wall.**—Rather, *from opposite the ascent of the armory of the corner.* The armory of the corner was perhaps at an angle in the eastern Ophel wall.

**Ver. 20. Baruch the son of Zabbai** is honorably mentioned for his distinguished zeal. He worked at a second piece from the corner mentioned above to the high-priest's house, which seems to have been on Ophel. Perhaps this Baruch's first piece of work has slipped from the text. Zabbai may be the same mentioned in Ezra x. 28. Baruch may be the priest of ch. x. 6.

**Ver. 21. Meremoth, the son of Urijah, the son of Koz.**—See on ver. 4. As a conspicuous priest, it was appropriate that he should be connected with the work on the wall in front of the high-priest's house.

**Ver. 22. The men of the plain.**—The word translated "plain" is *kikkar*, which is generally used for the Jordan valley, but in ch. xii. 28 it is used of the environs of Jerusalem. It literally signifies a *circuit*. As no qualifying word or phrase is found here, this *kikkar* is probably the Jordan valley.

**Ver. 23. Benjamin** (see on ver. 11) one of the descendants of Harim. (See Ezra x. 32.) **Hashub was son (or descendant) of Pahath-moab.** (See on ver. 11.) **Their house** may refer only to Benjamin, who was a priest (one of the Bene-Harim), Hashub, perhaps, being in some way allied to him.

**Azariah** may be the Levite mentioned in ch. viii. 7.

**Vers. 24, 25. Binnui** is the Levite mentioned in obs. x. 9 and xii. 8. **Unto the turning of the wall, even unto the corner.**—Or, *unto the corner of the wall and unto the turret.* By this seems to be intended the corner, where the "tower which lieth out" (ver. 25) formed a projection. Capt. Warren found about four hundred feet south-west of the south-east corner of the temple area the remains of an outlying tower to the wall, which he conjectures may be the "tower which lieth out." This tower is described in the next verse as the tower which lieth out from the king's high house.—Solomon's palace, doubtless, occupied the south-east corner of the present Haram. It probably had a high fortified position extending south to the Ophel

wall (see Capt. Warren's map). This part was perhaps built by Jotham (2 Chron. xxvii. 8), or Hezekiah (2 Chron. xxxii. 5), or Manasseh (2 Chron. xxxiii. 14). The height of Manasseh's building is especially mentioned.

The court of the prison is spoken of in Jer. xxxii. 2 as appertaining to the king's house.

Ver. 26. Moreover the Nethinim dwelt in Ophel. Some with the Syriac, insert the relative and read, "the Nethinim who dwelt in Ophel," and then supply the verb "repaired." This is not needed. We may count this an interjected statement, showing what an important site had been given to the Nethinim. See, moreover, the נְתִינִים of ver. 27, referring to Pedaiab. The water-gate was, perhaps, a gate opening into the subterranean water galleries, lately discovered by Capt. Warren. If so, then the Nethinim dwelt in all Ophel from a point a little north of the Fountain of the Virgin to this "tower which lieth without," that is, along a distance of about eight hundred feet. This position of the water-gate answers to the narrative in ch. xii. 37. (See Exoursus.)

The Nethinim (*i. e.*, dedicated ones) were servants of the temple, who performed the menial duties of the precinct. In Josephus they are *ιερόδουλοι* (temple-servants). They were appointed by David (Ezra viii. 20), as another guild of service (Solomon's servants, or *Andhé Shelomoh*) was appointed by Solomon (Ezra ii. 58). The Levites, as compared with the priests, were called Nethunim (Num. viii. 19), a word of the same signification as Nethinim. (Comp. the K'tib of Ezra viii. 17.) Perhaps David's Nethinim were the Gibeonites (hewers of wood and drawers of water) restored to their service in a regular manner, after a dispersion of their number in Saul's time. (See 2 Sam. xxi. 2.)

Ver. 27. The Tekoites repaired their first piece near the old gate (ver. 5).

The great tower that lieth out is probably the same as "the tower that lieth out" of ver. 25.

The wall of Ophel would be the southern wall of the temple-area where it joined the district of Ophel.

Ver. 28. The horse-gate was where Athaliah was slain. It was between the temple and the palace. This would put it about 200 feet north of the present S. E. corner of the Haram. (See 2 Chron. xxiii. 15, and Jer. xxi. 40). The part from the "wall of Ophel" to the horse-gate (*Sha'ar Has-susim*) was probably in good order, as it was the wall of the old royal palace, and had been occupied by the governors of the city. Hence it is not mentioned as rebuilt at this time, but the next builders to the Tekoites begin from above (*i. e.*, up the Kidron) the horse-gate. (See Exoursus.)

Ver. 29. The keeper of the east gate.—This *Sha'ar ham-misrah* is the *sha'ar hak-kadmoni* of Ezek. xi. 1, one of the inner temple-gates, not a city gate. If this Shemaiah, the son of Shechaniah, is the same as the one mentioned in 1 Chron. iii. 22, then he was a descendant of

the kings, and his title may have been one of honor only. He may, however, have been another and a Levite.

Ver. 30. Hananiah. See on ver. 8. Hanun another piece.—See on ver. 13. Meshullam the son of Berechiah. See on ver. 4.

Ver. 31. The place of the Nethinim and of the Merchants over against the gate Miphkad and to the going up of the corner. Lit. *The house of the Nethinim and the traders opposite the gate of the visitation even to the ascent of the projecting turret.* The "house" of the Nethinim and traders was not their dwelling-place, but, we suppose, the place where under the direction of the Nethinim the traders (see Matt. xxi. 12) brought their doves, *etc.*, for sale to worshippers. We may place it near the north-east angle of the Haram. For the gate Miphkad, see Exoursus. The ascent of the turret would be the stairs at the north-east angle leading up to a corner-tower, not far from the sheep gate.

Ver. 32. The goldsmiths may have been also connected with these matters of the Nethinim and traders.

For a plan of the walls of the city, see Exoursus.

From this outline it will be seen that only those gates whose bars and locks and doors are mentioned do we consider as belonging to the city wall, to wit:

1. Sheep-gate, ver. 1.
2. Fish-gate, ver. 8.
3. Old-gate, ver. 6.
4. Valley-gate, ver. 13.
5. Dung-gate, ver. 14.
6. Fountain-gate, ver. 15.

The other gates are not spoken of as now constructed, and we take them to be inner gates belonging to the inner temple and palace divisions, to wit:

1. Water-gate, ver. 26.
2. Horse-gate, ver. 28.
3. East-gate, ver. 29.
4. Gate Miphkad, ver. 31.

We also consider the wall along the southern brow of Zion to have continued across the Tyropœon to Ophel near the pool of Siloam.

#### HISTORICAL AND ETHICAL.

1. Eliashib's connection with Sanballat and Tobiah (chap. xiii. 7, 28) must have taken place at a later date, when Nehemiah had returned to Susa, and was not expected to revisit Jerusalem. If the high-priest had already made those scandalous alliances, Nehemiah certainly would have taken him to task, and the record of such reprimand would have been here given. With a heart disaffected, Eliashib nevertheless takes his place in the rebuilding of the wall. His prominence in the work was doubtless a great help to Nehemiah.

2. It is an interesting feature of this wall-building that those whose local interests were far off, as at Jericho, Tekoah, and Beth-zur, took

such deep interest and such conspicuous part in the work. The old love for Zion and for the temple was still warm in the breasts of the returned Jews. They felt that the true life of the nation flowed from Jerusalem as the central heart. Their union in this work was a powerful means of renewing their patriotic affection and strengthening the interests of the commonwealth. Co-working for defence always brings souls together; and when the co-working is in defence of the citadel of religion and country, the strongest bond of union is formed. The wall-buildings formed a strong basis, on which Nehemiah could introduce his reforms.

8. However, there must have been many who refused the service, and were apathetic, if not hostile to the work. Otherwise we should not see some of them engaged doing a *second* piece of the wall, and perhaps a longer list of leaders in the service would be recorded. It is not to be believed that, if the high-priest himself was inclined to ally himself to Sanballat, there were not many others who had no hearty interest in the restoration of Jerusalem's glory. The nobles of Tekoah (ver. 5) were but samples of a large number.

4. And yet, again, the thirty-four leaders whose names are given us cannot be considered as the only chief men engaged in the wall-building. Other prominent men whose names occur later in the book may have held office under them, and hence are here unmentioned.

#### HOMILETICAL AND PRACTICAL.

Ver. 1. The importance of Zion's walls. 1) For uniting the congregation, the congregation must be able to shut itself off and secure itself to protect its peculiar goods. 2) For exclusion of the world,—the world must be kept at a distance, so long as it only strives to rob the goods of the congregation.

Vers. 1, 2. The precedence of the high-priest in making the city of God secure. 1) He himself is the first to build. 2) By this he consecrates the work of the others. 3) He is a pledge for the success of the work.—The duty of building the walls of Zion. 1) For those in authority (as Nehemiah), who have to incite and uphold the priests and people in their work. 2) For the priests who are not exalted above the common obligation.—3) For the people whose members must not forget in their household and inferior cares, those which are higher and more universal.—*BEDÉ: Qui portas et turrez edificant, per quas vel cives ingrediantur vel arceantur inimici, ipsi sunt prophete, apostoli, evangeliste, per quos nobis forma et ordo fidei ac recte operationis, per quam unitatem ecclesie sancte intrare debeamus, ministrata est, quorumque verbis, qualiter adversarios veritatis redarguamus ac repellamus, discimus. Qui vero reliquis verbis extruunt, ipsi sunt pastores*

*et doctores.*—**STARKS:** The clergy should set to work first in building the city of God, and precede others by a good example. The memory of those who have rendered services to the church and to the commonwealth remains, justly, blessed. Prov. 10:7. The most powerful and richest people do, generally, the least in the temporal and spiritual edifice of the city of God. Happy he who willingly puts on the light and easy yoke of Christ at the building of the spiritual Jerusalem.

Ver. 31. The honor of the mechanics and artists. 1) They may be, and shall be at the same time priests of God. 2) Their products can and shall serve for God's honor. 3) Their doing has in itself worth and reward.

Vers. 38-35. Why the world so easily pretends that our work will have no result. 1) Because in truth of ourselves we are not capable of great efforts: only the sacrifice and the power of Christ can make us willing and endow us with perseverance. 2) Because in truth the work is indeed altogether too lofty and glorious,—only the Spirit of Christ can consecrate us to it. 3) Because the world only sees that which is before its eyes; there is, however, something higher.—**STARKS:** Fleshly-minded spirits consider the undertaking and the work of God's children as contemptible and small, and measure it according to their standard. Wisd. v. 8; 2 Kings xix. 10. There are different degrees among the godless, in regard to their wickedness. The worst are those who not only do wickedly themselves, but also cannot bear to see others doing good, and express their rage in poisonous jeers. John x. 32; Ps. cix. 4.

Vers. 36-38. Prayer is the most powerful weapon against the enemy. 1) It secures to us the best allies. 2) It makes us sure of the weakness of the enemy. If they are God's enemies at the same time, they have God's holiness opposed to them, before which nothing which is evil can endure. 3) It pledges the final victory to us. They can only escape by change of heart.—**STARKS:** When we are in the greatest straits, there God is our safety, our rock, our strength and refuge, and we must fly to Him in prayer. 2 Chr. xx. 12; Prov. xviii. 10; Nah. i. 8.

Ver. 38. The blessing of the oppression which the scorn of the world exercises upon us. 1) We work the more steadily under it, we do not indeed know how long the evening will permit us to work. 2) The joy in the work increases as surely as it is elevating to bear the disgrace of Christ. 3) The work advances so much the better. **STARKS:** In the work of the Lord we must confidently proceed, heedless of all opposition. 2 Tim. iv. 3-5. At pleasure's call all work seems small, therefore be not slothful in what you should do. Rom. xii. 11; Prov. vi. 6. If God has given us successful progress in our work, this should be an admonition to us that we should the more boldly persist in pursuing our calling.

## CHAPTER IV. 1-23.

1 BUT [and] it came to pass that when Sanballat heard that we builded the wall,  
 2 he was wroth, and took great indignation, and mocked the Jews. And he spake  
 before his brethren and the army of Samaria, and said, What do these feeble Jews?  
 Will they fortify themselves? Will they sacrifice? Will they make an end in a  
 day [by day, *i. e.*, openly]? Will they revive the stones out of the heaps of the  
 3 rubbish which are burned? Now [and] Tobiah the Ammonite *was* by him, and  
 he said, Even that which they build, if a fox go up, he shall even break down their  
 4 stone wall. Hear, O our God; for we are despised [a contempt]: and turn their  
 reproach upon their own head, and give them for a prey in the land of captivity.  
 5 And cover not their iniquity, and let not their sin be blotted out from before thee;  
 for they have provoked *thee* to anger before [they have acted vexatiously against]  
 6 the builders. So built we [and we built] the wall; and all the wall was joined  
 together unto the half thereof: for [and] the people had a mind [heart] to work.  
 7 But [and] it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and  
 the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made  
 up [that a bandage was applied to the walls of Jerusalem], *and* that the breaches  
 8 began to be stopped, then they were very wroth, and conspired all of them together  
 to come *an'* to fight against Jerusalem, and to hinder it [to do wickedness to it].  
 9 Nevertheless [and] we made our prayer unto our God, and set a watch against them  
 10 day and night, because of them. And Judah said, The strength of the bearers of  
 burdens is decayed, and *there is* much rubbish; so that [and] we are not able to  
 11 build the wall. And our adversaries said, They shall not know, neither see, till we  
 12 come in the midst among them, and slay them, and cause the work to cease. And  
 it came to pass, when the Jews which dwelt by them came, they said unto us ten  
 times, From all places whence ye shall return unto us *they will be upon you* [they  
 said unto us ten times, *i. e.*, frequently, from all places, Ye shall return unto us].  
 13 Therefore [and] I set in the lower places [lowest parts] behind the wall [at the  
 place behind the wall], *and* in the higher places [in the exposed parts], I even set  
 14 the people after their families with their swords, their spears, and their bows. And  
 I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest  
 of the people, Be not ye afraid of them: remember the Lord, *which is* great and  
 terrible, and fight for your brethren, your sons, and your daughters, your wives,  
 15 and your houses. And it came to pass when our enemies heard that it was known  
 unto us, and God had brought their counsel to nought, that we returned all of us to  
 16 the wall, every one unto his work. And it came to pass from that time forth [from  
 that day], *that* the half of my servants wrought in the work, and the *other* half of  
 them held both the spears, the shields, and the bows, and the habergeons; and the  
 17 rulers *were* behind all the house of Judah. They which builded on the wall and  
 they that bare burdens, with those that laded, [while carrying] *every one* with one  
 18 of his hands wrought in the work, and with the other *hand* held a weapon. For  
 [and] the builders, every one had his sword girded by his side, and *so* builded.  
 19 And he that sounded the trumpet was by me. And I said unto the nobles, and to  
 the rulers, and to the rest of the people, The work is great and large, and we are  
 20 separated upon the wall, one far from another. In what place *therefore* ye hear  
 21 the sound of the trumpet, resort ye thither unto us: our God shall fight for us. So  
 [and] we labored in the work: and half of them held the spears from the rising of  
 22 the morning till the stars appeared. Likewise at the same time said I unto the  
 people, Let every one with his servant lodge within Jerusalem, that [and] in the

23 night they may be a guard to us, and labor on the day [by day]. So [and] neither I, nor my brethren, nor my servants nor the men of the guard which followed me, none of us put off our clothes, *saving that* every one put them off for washing.

TEXTUAL AND GRAMMATICAL.

16. The  $\text{וְהָיָה}$  seems to be misplaced. It should be with  $\text{וְהָיָה}$ , and not with  $\text{וְהָיָה}$ . Or the words may have changed places.

17. In  $\text{וְהָיָה}$  the  $\text{ו}$  takes the place of  $\text{ד}$ .

22. Note the absence of  $\text{ל}$  with  $\text{וְהָיָה}$  and  $\text{וְהָיָה}$ .

EXEGETICAL AND CRITICAL.

*The Hindrances* (1) *From Sanballat and his allies.*

(N. B.—Vers. 1-6 are in the Heb. vers. 83-88 of ch. 8).

Ver. 1. **Mocked the Jews.**—Sanballat was evidently afraid to use violence directly on account of the favor shown by the Persian monarch to the Jews. His great rage could exhibit itself only in mockery.

Ver. 2. **Before his brethren, i. e., Tobiah and his brethren in council.** The army of Samaria.—It is likely that Sanballat had actually brought an armed force in sight of the city to intimidate the Jews. In a speech to his officers he uses the language of mockery here given, **Will they fortify themselves?—Perhaps, will they help themselves?** Keil, comparing Pa. x. 14, reads it "will they leave it to themselves?" which is harsh. (See on ch. iii. 8 for the use of this word *asab*). **Will they make an end in a day?** Rather, *will they make an end* (i. e., accomplish it) *by day* (i. e., openly). So *bay-gom* in Gen. xxxi. 40; Prov. xii. 16; Judg. xiii. 10.

Ver. 3. **Now Tobiah the Ammonite was by him.**—The style of phrase in this verse suggests what we have already supposed, that when Sanballat addressed his armed men he was in sight of Jerusalem, looking with Tobiah and others at the Jews' work.

Ver. 4. **Hear, O our God.**—Eight times in this book Nehemiah interjects a prayer. They are prayers while writing, not while acting. The grounds of this prayer are, (1) God's people are despised; (2) excited to fear by the enemy. As in the imprecatory psalms, there is a prophetic power in this prayer. The prayer anticipates God's justice.

Ver. 5. **They have provoked thee to anger before the builders.** Rather, *they have vexed* (with alarm) *the builders*. So *kaas* in Ezek. xxxii. 9. *The leneged* is that of hostility as in Dan. x. 13.

Ver. 6. **Unto the half thereof in height. The people had a mind to work.**—The disaffected (including probably the high-priest or at least many of his family) were a few, and they had to yield to the zeal of the great mass. Patriotism, piety and security made the wall-building a popular work. (The fourth chapter in the Heb. divisions begins here).

Ver. 7. **The Arabians.**—Those in Samaria. See on ch. ii. 19. **The Ammonites.**—Tobiah's influence had probably induced many Ammonites to take active part with Sanballat in op-

posing the Jews. If Sanballat was a Moabite (as we suppose), that fact would account for an Ammonitish alliance, as the two nations of Moab and Ammon were always closely united, especially against Israel. **The Ashdodites**, with the Philistine traditional hatred, remained hostile to the Jews until Jonathan, brother of Judas Maccabeus, three hundred years after this, destroyed Ashdod at the defeat of Apollonius.

**That the walls of Jerusalem were made up.**—Lit., *that a bandage was applied to the walls of Jerusalem*. So in 2 Chron. xxiv. 18.

Ver. 8. **To hinder it.**—Lit., *to do wickedness to it*. (So the word *po'ah* in Isa. xxxii. 6). These various nationalities might suppose that by acting in concert, they could show to the Persian king they were only acting in his behalf for the safety of the empire against an insurrectionary movement of the Jews. An attack of Sanballat alone might readily be understood at court as a matter of personal jealousy and aggrandizement. Hence the confederacy.

Vers. 10-12. **And Judah said . . . and our adversaries said . . . the Jews which dwelt by them said.** Here were three sources of discouragement: (1) The severity of the work. (2) The threat of destruction by the confederacy. (3) The recall of the country Jews from the work by their timid fellows.

**They said unto us ten times, From all places whence ye shall return unto us they will be upon you.**—Rather, *They said unto us ten times* (i. e., frequently), *From all places ye shall return unto us*. The Jews from the outside towns that were near the enemy came to Jerusalem and endeavored to make their townsmen desist, through fear of injury from Sanballat. [The Heb. *Asher* as in Esther iii. 4.]

Ver. 13. **Therefore set I in the lower places behind the wall and on the higher places I even set, etc.**—Rather, *Therefore set I in the lowest parts at the place behind the wall, in the exposed parts, I even set, etc.* Nehemiah placed detachments, properly armed, at such points of the wall as had attained the least height and were thus most exposed to attack. These detachments were formed of the families who had been working at the portions of the wall where these gaps were. There was a temporary cessation from the work. "The lowest parts" and "the exposed parts" are in apposition. "The higher places" (E. V.) is a mistaken rendering. The word *tschih* means "a dry or bare place" (comp. Ezek. xxvi. 4-14), and hence by a metaphorical use, an exposed part of the wall.

Ver. 14. **And I looked.**—Implying perhaps an observation of some fear on the part of the

different classes of the community. Or it may refer to a simple review of the defenders in their positions.

Ver. 15. **We returned all of us to the wall every one unto his work.**—This shows that there had been a cessation of the work at the first alarm.

Ver. 16. **My servants cannot be equal to "my subjects"** as some hold, for *naar* could not be so used by Nehemiah, nor would he consider the people of Judah in the light of subjects. Nehemiah had probably a special band of men attached to his person, either by order of the king of Persia, or by the will of the people at Jerusalem. To these we suspect reference is here made. There is a distinction made between these and the others. These divided themselves into two parts, the one working while the other kept guard; but the others held a weapon while they wrought (ver. 17). *Habergeon*. Old English for "coat of mail." From *hals* (neck) and *bergen* (to protect).

Ver. 17. Read *The builders of the wall and the burden-bearers while carrying*. The builders and the burden-bearers each bore a javelin (*shelah*) in one hand, the builders (as distinct from the burden-bearers) also wearing a sword, as we see in ver. 18.

Ver. 18. **For.**—Read "And." The signal trumpet was directly under Nehemiah's order, as commander of the defence.

Ver. 22. **Lodge within Jerusalem.**—That is, during the alarm, those that had their homes in the villages and distant towns should now continue night and day in the city.

Ver. 23. Only Nehemiah and his immediate family and attendants are here referred to as not putting off their clothes. It became them to be patterns of watchfulness and diligence to the rest.—**Saving that every one put them off from washing.**—A puzzling sentence. It is literally "man his weapon the water." The rendering of the E. V. is in accordance with the old Jewish authorities who regard *shilho* as a verb of equivalent meaning with *pashat* (to put off). Probably some words are lost.

#### HISTORICAL AND ETHICAL.

1. The wrath and great indignation of Sanballat prove the insincerity of his taunts. If the Jews were so feeble a folk in his estimation, he would not have sought an alliance (ver. 8) to fight against them. He had good reason to fear the sudden restoration of the Jewish power, and was merely exercising that which is praised as political wisdom when he used every energy to thwart Nehemiah's purpose. It is probable that in Galilee there existed a growing remnant of Israel (the men of Babylon, Cuthah, Ava, Hamath and Sepharvaim (2 Kings xvii. 24) having been settled by the King of Assyria in Central Palestine), who, of course, sympathized with the movement at Jerusalem. Sanballat, situated between these two fragments of Israel, was the more alert to see danger in Israel's growth. Hence his forwardness to move in the matter, for he was evidently the chief mover, although Arabians, Ammonites and Ashdodites were ready enough to take part.

2. The prayer of Nehemiah that the enemy's reproaches might be turned upon their own head, and that their sin might never be forgiven (comp. Ps. lxxix. 27, 28, and Jer. xviii. 28), can only be understood by the soul that is so allied to God as to see His judgments proceeding forth from His holiness. The final judgment by the saints as assessors with God (Ps. cxlix. 6-9 and Rev. iii. 21) has the same character. Where the natural mind can only imagine revenge, the spiritual mind sees faith and holiness.

8. Prayer did not slacken the energy of the Jews. They experienced the redoubled zeal and activity which all true prayer produces. They made their prayer to God, and set a watch against their foes day and night. All the natural means whether of mind or matter form channels through which God conveys His grace in answer to prayer. To stop these channels is to cancel prayer. Prayer was never intended to foster idleness or diminish responsibility.

4. The remembrance of the Lord is the sure safe-guard against our afflictions. David says: "I have set the Lord always before me; because He is at my right hand, I shall not be moved" (Ps. xv. 8).

Remembering the Lord is an act of faith, a new grasp upon His divine help, and, at the same time, a purification of the heart. Forgetfulness of God is the unguardedness of the soul.

#### HOMILETICAL AND PRACTICAL.

Vers. 1-17. Our abiding tasks. 1) From work to conflict. (Vers. 1-8.) a) On account of defying enemies from without and within. b) In spite of faint-hearted friends. c) With faith in the Lord. 2) From conflict to work. Vers. 9-17.) a) Work remains the principal task. b) It can and must be advanced even during the preparation for conflict; the preparation for conflict does not hinder, but makes us active, zealous, and strong. c) Laziness and ease must be renounced, with self denial. **STARKE:** We must guard ourselves well on all sides, that the devil may not make a breach, for he goes about us like a roaring lion, 1 Pet. v. 8. In the common struggle against Satan and his hosts we must support and help one another. True builders of the church of Christ must not only industriously build, i. e., teach and preach, but also diligently act on the defensive, and resist all the powerful incursions of the devil, and all godless conduct, Tit. i. 9. In the church militant we must work in full armor, and have the sword of the Spirit at hand, that we may be a match for temptations, Eph. vi. 16, 17. God can easily put to naught the crafty attacks of the enemy, Job v. 12.

Vers. 1-8. The assaults of the people of God. 1) How they originate against it. a) Through enemies who threaten to undo His work. b) Through weak friends, who, in spite of, or, on account of watching and prayer, become depressed and dissuaded from the work. 2) How they are to be overcome. a) By readiness for the conflict. b) By confidence in the great, only-to-be-fared God, who fights for His people.—**BEDÉ:** *Plane hac ira hereticorum, hac verba eorum sunt, qui se Samaritanos, hoc est, custodes legis*

*Dei, frustra cognominant, cum sint maxime Deo contrarii ac legibus ejus, ut pote jamdudum a domo David, hoc est, ab unitate Christi et ecclesie per hæreses aut schismata aut mala opera segregati; qui ne sua forte impugnetur atque excludatur impietas, muros fidei ædificari metuunt. . . . Tales solent imbecilles appellare Judæos, hoc est, confessores fidei, et facile a gentibus superandos, dum in quotidiano animarum certamine plus amant vitia quam virtutis victoriæ palam obtinere.*—**STARKE:** To pray and keep good watch are the best means in the time of danger, Eph. vi. 18. This is the way of many people; they make, indeed, a good start in the Lord's work, but when it becomes hard they draw back, and wish to take no trouble, Matt. xiii. 20, 21. Honest souls should not allow themselves to be frightened back by them. Nothing makes one more courageous in war than to be entirely assured that God is with us, and fights for us, Rom. viii. 31; Ps. xxvii. 1.—Our task at the time of attack. 1) Towards defying enemies—to pray and watch, i. e., to be prepared for conflict (vers. 1-3). 2) Towards depressed friends, who yet increase the defiance of the enemy—to confirm their confidence in Him who alone is to be feared, and to sharpen their consciousness of the duty of the conflict (ver. 8).—What attacks befall the servants of the Lord (as Nehemiah) in their work for the honor of God. 1) Through dangers on the part of defiant enemies, who cannot endure the difference between the kingdom of God and the world. 2) From the dejection, hesitation, and foolishness on the part of weak friends, who easily interrupt the work and put it back. 3) Through the breaches in the walls of Jerusalem, which render the defences of the city difficult.—Our duty to watch and pray. 1) Its cause—the malice of the enemy, their power, their aim, the whole attitude of their hearts towards the kingdom of God. 2) Its result: its fulfilment is difficult to many, certainly faithlessness, increased defiance of the enemy, and dissuasion from the work on the part of weak friends are excited; but in contrast to these are a) watchfulness—b) readiness for the conflict—and c) the increasing the confidence in the Lord.—**BEDD:** *Hoc est unicuique adversus hostes universos ecclesie suffugium oratio videlicet ad Deum, et industria doctorum qui die noctuque in lege ejus meditantes corda fidelium contra insidias diaboli ac militum ejus prædicando, consolando, exhortando præmuniant.*

Vers. 9-17. What obligation does the enmity of the world against the building of the kingdom of God lay upon us? 1) To advance the building with all our might, in spite of dangers (vers. 9, 10). 2) To be armed while at work (vers. 11, 12). 3) To heed the signal of the leader, when he calls to conflict (vers. 13, 14). 4) Perseverance in the preparation for war (ver. 15); joyful, sacrificing zeal in the work (ver. 16). In all positions severity towards ourselves, particularly towards our love of ease, and laziness.—**STARKE:** The church always needs those distinguished people, who can comfort the weak in faith, and timorous, and can give them a certain hope in the help of God, 1 Thes. v. 14. In Nehemiah the rulers of the city, and heads of the church, have an example of godliness in his confidence in God—of foresight and diligent watchfulness in his management of this important work, and his arrangement of such good order and war discipline, also of courage and boldness in his proved heroic spirit in the midst of such great fear, danger, and difficulty as that with which he was surrounded on every side in this difficult work. Also in the spiritual conflict it is obligatory upon teachers and watchmen of the church that they should set the example in watchfulness and perception of the public good, and not allow themselves to be annoyed by any trouble. Rev. xvi. 15; Luke xii. 35.

Vers. 11, 12. The preparation for war of the Christian. 1) Why it is necessary the Christian has to build. His building is an attack upon the world, which is irritated by it to the conflict. 2) In what it consists. The Christian bears, even at work, the right weapons. 3) At what it aims. We must and will secure the continuance of the work, and cultivate the feeling of joy and assurance. God will exercise us at the same time in sobriety, self-denial, and activity. Vers. 18-21. The voice of our general in face of the enemy 1) What it takes for granted—that we are prepared for the conflict, even when at work. 2) Of what it reminds us—of the greatness of the work which imposes upon us the building of the kingdom of God in others, and particularly in ourselves; and on the many dangers connected with it. 3) What it demands—that we should heed the signal for conflict, and join ourselves with all the faithful in the strife. 4) What it promises—that God will fight for us, and finally cause our work to succeed.

## CHAPTER V. 1-19.

1 AND there was a great cry of the people and of their wives against their brethren  
2 the Jews. For there were that said, We, our sons and our daughters are many;  
3 therefore we take up corn [perhaps, our sons and our daughters we mortgage, that  
4 we might buy corn] for them, that we may eat and live. Some also there were that  
5 said, We have mortgaged our lands, vineyards, and houses, that we might buy  
6 corn, because of the dearth. There were also that said, we have borrowed money  
7 for the king's tribute, and that upon our lands and vineyards. Yet [and] now our



flesh is as the flesh of our brethren, our children [sons] as their children [sons]: and lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought into bondage *already*: neither is it in our power [and our hand is not to God] to *redeem them*; for [and] other men have our lands and vineyards. And I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. And I said unto them, We, after our ability, have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer [and found no word]. Also [and] I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? [And] I likewise, *and* my brethren, and my servants might exact of [have lent] them money and corn: I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their olive yards, and their houses, also the hundredth *part* of the money, and of the corn, the wine and the oil, that ye exact of [lent] them. Then [and] said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then [And] I called the priests, and took an oath of them, that they should do according to this promise. Also I shook my lap [bosom], and said, So God shake out every man from his house, and from his labour, that performest not this promise [word], even thus be he shaken out and emptied [empty]. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise [word]. Moreover from the time that I was appointed [he (Artaxerxes) appointed me] to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor. But [And] the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver; yea, even their servants bare rule over the people: but [and] so did not I, because of the fear of God. Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work. Moreover [And] *there were* at my table a hundred and fifty of the Jews and rulers, besides [and] those that came unto us from among the heathen that *are* about us. Now [and] *that* which was prepared *for me* (*i. e.*, at my expense) daily [for one day] *was* one ox *and* six choice sheep; also fowls were prepared for me (*i. e.*, at my expense), and once in ten days store [large quantity] of all sorts of wine: yet [and] for *all* this required not I the bread of the governor, because the bondage *was* heavy upon this people. Think upon [remember to] me, my God, for good, *according to [om. according to]* all that I have done for this people.

## TEXTUAL AND GRAMMATICAL.

1 Ver. 5. The E. V. rightly supplies an equivalent to לְפָנַי.

2 Ver. 6. וְיִצְחָק. This Niphal evidently carries the Chaldee, Syriac, and Samaritan meaning of the verb. Comp. Dan. iv. 24 (27) where the derivative noun is used. The literal translation here is "and my heart was consulted upon me." Why the lexicographers give it a Kal meaning I know not.

3 Ver. 15. וְאֵלֶיךָ is rightly rendered "besides." After the forty shekels salary they received the bread and wine.

## EXEGETICAL AND CRITICAL.

*Hindrances* (2) *from the Tyranny of Jews over one another.*

It might at first sight seem as if this episodic chapter was out of place, and should properly follow chap. viii.; but there is no sound reason why we should not consider the complaint to have been made while all were engaged in the important work of fortifying the city, as a time when it would be the easier to remedy the evil under the pressure of the common danger.

Ver. 2. **We, our sons and our daughters, are many, etc.** The error of the Heb. text here in writing *rabbim* for *orebim* (requiring only one letter prefixed in the Hebrew) is very evident (according to Houbigant), so that it should read in English, *we have mortgaged our sons and our daughters that we might buy corn*. Compare the structure of the next verse. The complaint was three-fold: 1. We mortgage our children for food. 2. We mortgage our estates for food. 3. We mortgage our estates for the royal tribute. In all these their brethren were the exactors, not only acting tyrannically towards them, but break-

ing the written law of God in its spirit (Ex. xxii. 25-27) as well as in its letter (see ver. 7).

Ver. 5. *Neither is it in our power.* Lit. "and our hand is not to God." So Gen. xxxi. 29.

Ver. 7. **Then I consulted with myself.**—The Niphal use of *malak* (*wayyimmalek*) is peculiar, and suggests a peculiar sense in this place. The Syriac use of the word as "consult" (see Dan. iv. 24, 27) is probably the right one here. **Ye exact usury.**—The words refer both to the pledges and the interest (ver. 11). **And I set a great assembly against them.**—In the midst of the necessity of the wall-building Nehemiah summons a great mass-meeting of the Jews (see the word *Kehillah* in Deut. xxxiii. 4) to have this fraternal outrage stopped instantly by the force of public opinion.

Ver. 8. The Jewish colony had probably often redeemed Jews from captivity.

Ver. 9. **Because of the reproach of the heathen.**—That is, so as to avoid giving them an opportunity to reproach us.

Ver. 10. **I likewise, and my brethren and my servants might exact of them.**—Rather: *I likewise, that is, my brethren and my servants exact of them, or rather "lent them."* It is a confession of Nehemiah that he too was implicated from the fact that he had found his own family engaged in the oppression. Hence he says: "let us leave off this usury." The law expressly forbade lending money to Jews on interest. See Ex. xxii. 25; Lev. xxv. 36; Deut. xxiii. 19. All the lands those rich men had acquired had been obtained in this way.

Ver. 11. **This hundredth part** was probably a monthly interest, that is, an interest at the rate of twelve per cent. per annum. *That ye exact of them.* Rather: "that ye lent them."

Ver. 12. The moral force of the great assembly produced an immediate conformity to Nehemiah's demand. His action was a master-piece of management. The oath would have greater solemnity as administered by the priests.

Ver. 13. **My lap.**—This is the bosom of the outer garment (*sinus togæ*), which was used as a pocket. (See for this significant action Acts xviii. 6.)

Ver. 14. This verse and those which follow form an interruption of the narrative. They show that Nehemiah was for twelve years governor of Judah, and did not write this history till the expiration of that time. The parallel between Nehemiah and Washington in refusing salary while saving the nation is striking.

Ver. 15. **Forty shekels of silver.**—This (like the interest in ver. 11) is probably to be reckoned for the month. The former governors had received their table and 480 shekels a year as salary. The 480 shekels would be only \$360 in amount of silver; but this would represent in value a large official salary in that day.

Ver. 16. A second point to which Nehemiah refers with satisfaction and as a proof of his disinterested conduct is his allowing no speculation in land on his own part or that of his immediate attendants.

Ver. 17. A third point is his free entertainment of a hundred and fifty Jews, and besides this visitors from surrounding nations.

Ver. 18. **The bondage.**—The service needed

to the king of Persia and also that which was needed for the restoration of their national welfare.

Ver. 19. **Think upon me, my God, etc.**—Rather: *Remember to me for good all which I have done to this people.* It becomes necessary sometimes for a man of God to declare his integrity against the oppositions and insinuations of enemies. In such cases he can without presumption expect God to vindicate His faithfulness. See Paul's words before the Sanhedrim (Acts xxiii. 1), and compare also 2 Cor. i. 12; iv. 4; 2 Tim. i. 8; Heb. xiii. 18.

#### HISTORICAL AND ETHICAL.

1. The advantage taken in troublous times for men to prey upon their associates and kindred exhibits the deep depravity of human nature. The violence of open enemies and the presence of surrounding dangers should have encouraged the virtue and piety of the Jews by the odiousness of the opposite and their sense of weakness and need of the Divine help. But as often sailors on a wreck, or as men (*s. g.* the Florentines) in the midst of the plague, have given themselves up to debauchery and reveling, so the Jewish remnant, persecuted and straitened, oppressed one another. It was no little bravery in Nehemiah to face these tigers of his own nation, while guarding Jerusalem from the foreign foe. A weak spirit would have reasoned that it was enough to do the latter, and that domestic evils must be endured until a more propitious time for their cure. That "great assembly" was a grand token of Nehemiah's marvellous energy and fertile resources.

2. Nehemiah's refusal of official salary was, like Paul's refusal of support at Corinth and Thessalonica (2 Cor. ii. 9; 1 Thess. ii. 9; 2 Thess. iii. 8), a waiving of an undoubted right for the sake of the higher good. *Summum jus summa injuria* is a sentiment which every tender conscience must often put into exercise. It sees that the only right is to give up right. A sublime spirit discerns when *lex*, no longer *rex*, becomes *rex*.

3. Nehemiah's soul was frank with God. There is freedom of access to a throne of grace for every believer (Heb. iv. 16). "Think upon me, my God, for good, according to all that I have done for this people." is not a presumptuous conceit, but a child-like simplicity. The gross mind of the world would confound the two. Where we know that God has led us in paths of righteousness, we may well use that knowledge and encourage our souls by it. Nehemiah had but few around him who could reach high enough to sympathize fully with him, and it was thus his great comfort to pour out his soul, *according to truth*, before the God, whose good hand had guided him. God wishes no mock modesty from us. His grace in our hearts and lives should be acknowledged (comp. 1 Tim. i. 12).

#### HOMILETICAL AND PRACTICAL.

Vers. 1-18. The most powerful hinderances to the development of the congregation. 1) That they are discords and separations, but especially the complaints of the poor against the rich. 2)

Whence they arise: from want of love. 3) What do they teach: they challenge to a more powerful proving of love, and lead, when such proof is given, to a new impulse in the life of the congregation, but particularly to new praising of the Lord in common.

The old, and ever new, need 1) In what it consists; want, poverty, and misery are ever in the Lord's congregation. 2) Whence this arises, a) From sin (that of others, but also our own), from laziness, discontent, ingratitude, etc. b) From God's wise intention: He knows the sins, and wishes to remove them; He wishes to give opportunity to the rich to exercise their love, and to the poor to struggle against their discontent. 3) How it is removed: not through all sorts of new social regulations and laws—not through home missionary societies, in so far as their work is scarcely experienced by the poor as a mark of love, and is easily looked upon by them as help owed to them, but through an awaking of the heart to the proving of true love and benevolence as the Lord ever anew renders possible.—**STARK:** God scourges not alone with a single, but also at times with a double rod, and sends one cross and misfortune upon another. Job x. 17. But the godly have great consolations and promises on the other hand. Ps. xxxiii. 19; Ps. xxxvii. 19, 25. Usury against our poor brethren is forbidden. Lev. xxv. 36; Ps. xv. 5; Ez. xviii. 13; xxii. 12; for whoever builds his house with the property of others, gathers stones for his own grave. Sir. xxi. 9. It is a bad case when we show ourselves to our fellow-Christians in such a way that they must sigh and cry to God against us. Gen. xviii. 21; Sir. iv. 6.

Vers. 7-13. What renders the admonition to exercise love effective? 1) Mildness in example. 2) Readiness of the preacher and his friends to take precedence in the example of love (ver. 10). 3) The assurance that God rejects the unloving from His communion, and robs him of His blessing (ver. 18).

**STARK:** Anger in office is not, indeed, forbidden, yet one should be angry so as not to sin,

Ps. iv. 5, and moderate himself properly. Sir. xxx. 26. As storming showers beat down the grain to the earth, but gentle drops, on the contrary, revive and ripen it, so it is also with speech. Friendly language has more effect than severe rebuke, particularly with the irascible and people of rank, who cannot submit to hard reproof.

Vers. 7-19. How important, but how difficult it is to go forward as an example in true proving of love. 1) How important (vers. 7-13). a) When one condemns hard-heartedness, but is himself hard-hearted, he shows that he was not in earnest in his condemnation. b) When one makes claim to the God of love against the unloving, but is himself unloving, he shows that he does not really possess the fear and faith of God, but hypocritically pretends to have it. c) Those who support their word by their actions always make the greatest impression. 2) How difficult. It is not sufficient to exercise love in that one particular in which one desires proofs of love, much more must love, self-denial, and self-sacrifice be shown in every relation (ver. 14), and indeed beyond common obligations (ver. 15), in spite of particular deeds, on account of which one could be entitled to make claims (ver. 16) in spite of the great sacrifice which the willingness for immolation imposes (vers. 17, 18). **SCHLUS:** The example of true deeds of love is (ver. 19) particularly also so important on this account because it gives us the assurance and the joyful sentiment of the love and care of God, but it is always on this account so difficult because with sin is joined such want of love, so that we Christians can only find the prayer of Nehemiah (ver. 19) justified in the mouth of Christ, and only for Christ's sake are allowed to dare to beg for God's care and love.—**STARK:** When necessity or other cogent reasons demand it, one should willingly forego that which otherwise he would with good reason demand and take. Matt. x. 10; 1 Cor. ix. 18; 1 Tim. v. 18. He never rules well who does not do everything he can. God will reward good works, not according to the worthiness of the merit, but from grace. Luke xvii. 18.

#### CHAPTER VI. 1-19.

- 1 Now [and] it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon
- 2 the gates); that Sanballat and Geshem sent unto me, saying, Come, let us meet together in *some one* of the villages in the plain of Ono. But [and] they thought
- 3 to do me mischief. And I sent messengers unto them, saying, I *am* doing a great work, so that [and] I cannot come down: why should the work cease, whilst I
- 4 leave it and come down to you? Yet [and] they sent unto me four times after this sort [word]; and I answered them after the same manner [after this word].
- 5 Then [and] sent Sanballat his servant unto me in like manner [after this word] the

- 6 fifth time with an open letter in his hand; wherein *was* written, It is reported among the heathen [i. e., nations] and Gashmu [i. e., Geshem] saith *it*, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king [and thou art to them for king] according to these words.
- 7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah, and now shall it be reported to the king according to these words. Come now therefore [and now come], and let us take counsel together.
- 8 Then [and] I sent unto him, saying, There are no such things done as thou sayest [there is not according to these words which thou sayest], but [for] thou feignest them out of thine own heart. For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done [and it shall not be done].
- 10 Now therefore, [And now], *O God*, strengthen my hands. Afterward [and] I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come [are coming] to slay thee; yea [and], in the night will they come [are they coming] to slay thee.
- 11 And I said, Should such a man as I flee? and who is there that being as I am
- 12 would go into the temple to save his life [and live]? I will not go in. And lo, I perceived that [And I perceived and lo] God had not sent him, but that [for] he pronounced this prophecy against me, for [and] Tobiah and Sanballat had hired
- 13 him. Therefore was he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report [name], that they might reproach me.
- 14 My God, think thou upon [remember] Tobiah and Sanballat according to their works, and on the prophetess Noadiah, and the rest of the prophets, that would
- 15 have put me in fear. So [and] the wall was finished in the twenty and fifth *day*
- 16 of the month Elul, in fifty and two days. And it came to pass that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for [and] they perceived that this work was wrought of our God.
- 17 Moreover in those days the nobles of Judah sent many letters unto Tobiah [multiplied their letters passing to Tobiah] and *the letters* of Tobiah came unto them
- 18 [and those which of Tobiah came unto them]. For *there were* many in Judah sworn unto him, because he *was* the son-in-law of Shechaniah the son of Arah; and his son Johanan had taken [to wife] the daughter of Meshullam the son of Berechiah. Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

## TEXTUAL AND GRAMMATICAL.

<sup>1</sup> Ver. 2. כְּפִיָּךְ, as if from כִּפְּיָר, and not from כִּפְּרָר. This peculiarity helps the hypothesis that כְּפִיָּךְ may be intended.

<sup>2</sup> Ver. 3. עֲלֵהֶם. The use of עָל for אֶל is noticeable. See ver. 17, *et al.*

<sup>3</sup> Ver. 6. שָׁמָּה, for שָׁמָּה, not after the analogy of the prop. names in יִדְדָה (where the variation is owing to a form of the divine name), but rather to be compared with יִדְדָה (Ex. iv. 18) and יִדְדָה (Ex. iii. 1).

<sup>4</sup> Ver. 8. בִּרְאָה, Aramaic for בִּרְאָה. See 1 Kings xii. 33, for the only other use of the verb.

<sup>5</sup> Ver. 13. לְיֵצֵא is properly "to the intent that." The first one here anticipates the other two, thus "To this intent he was hired, to the intent that, etc."

## EXEGETICAL AND CRITICAL.

(8) *Hindrances from the Heathen and their Jewish Confederates.*

Ver. 2. The omission of Tobiah's name is an indication that he was merely an attaché of Sanballat. Notice also (in the Heb.) that the prep. is not repeated before Tobiah, as it is before Geshem.—*Villages.*—Some take this as a proper name, *Chephirim*.—Ono, with Lod and Hadid, is mentioned in ch. vii. 87 between Jericho and Sennah, as if it might be in the Jordan

depression; but the name of Lod is generally identified with Ludd or Lydda in the Sharon plain, twenty-five miles north-west of Jerusalem. If so, the ordinary siting of Ono in that plain is doubtless correct. Eusebius places it at three miles from Lydda.

Why Sanballat should select so distant a spot is puzzling, unless he happened to be stationed there himself at the time. Otherwise he would know that the invitation would arouse Nehemiah's suspicions. There may be another Ono near Chephirah, which is ten miles north-west

of Jerusalem, and Chephirim (villages) may stand for Chephirah.

Ver. 5. **An open letter**, that its contents might alarm all the Jews, and create opposition to Nehemiah.

Ver. 6. **Gashmu, i. e. Geshem.**—According to these words.—Sanballat throughout makes no accusation, but refers to rumor. Nehemiah's answer is (ver. 8): *There is not according to these words which thou sayest, i. e. there is no such rumor.*

**Strengthen my hands.**—This interjected prayer must be taken from Nehemiah's journal at the time. When he writes the narrative, he quotes his ejaculation, as showing where his dependence was at that trying time.

Ver. 10. **Shemaiah** evidently (see ver. 12) was a prophet. The gift of prophecy did not prevent a man from selling himself to lie for others (see 1 Kings xxii. 22).—**Shut up.**—See Jer. xxxvi. 5. He was shut up perhaps in performance of a vow; Keil suggests as a symbol of his charge to Nehemiah. This use of 'asar is related to the derivative 'asarrah (a court).

**The temple, i. e. the innermost building, the temple proper.**

Ver. 11. **Would go into the temple to save his life.**—Lit.: "would go into the temple and live." The last clause may refer to the death of any one violating the sanctity of the temple. See Num. xviii. 7. It may also mean what our translators give.

Ver. 13. **Do so and ain, i. e. shut myself up** in fear, and enter the holy place, into which only the priests could enter.

Ver. 14. Sanballat evidently had a strong party in Jerusalem, and among them many of prophetic rank hired with his money.

Ver. 15. **Elul** was the sixth month corresponding to parts of August and September.—**Fifty and two days.**—Hence the work was begun on the fourth of Ab, the fifth month. The work went on during the hottest part of the year (say, from July 19th to Sept. 8th).

Ver. 16. The marvellously short time in which the work had been done, and that, too, by Jews, whom Sanballat knew to be divided into mutually hostile parties, impressed him and his co-adjutors with the sense of a divine co-operation with Nehemiah.

Josephus turns the fifty-two days into eight hundred and forty days, probably in his desire to tone down the marvellous for his readers.

Ver. 18. **Meshullam.** See ch. iii. 4.

#### HISTORICAL AND ETHICAL.

1. Nehemiah, when persistently declining the invitation to meet Sanballat at the plain of Ono, exposed himself to the charge of opposing peace measures. This is one of the hardest trials of virtue, to continue steadfast in a true course at the risk of impugned motives and damaged reputation. Sanballat's fifth message and open letter sought to endanger Nehemiah with the king, while it seemed to show Sanballat's devotion to the king's interests. The refusal now to attend a conference would appear the worse. Yet the sturdy patriot and man of God rests upon his integrity and trusts in God. This

perseverance in the right, come what would, makes Nehemiah a *great* man as well as a *good* man.

2. "Shemaiah" was such a common name among the Jews, that it is impossible to identify this prophet with any other person of his name (as e. g. the one in Ezra x. 21). He must, however, have been a man of prominence, and one, too, who had been in Nehemiah's confidence, or else the attempt would never have been made by Tobiah and Sanballat through him. It may have been the high position and reputation of Shemaiah that led the prophetess Noadiah and the rest of the prophets (ver. 14) into the false dealings with Nehemiah.

3. The expression of Nehemiah's soul for their punishment from God is the outcry for vindication, which one's very purity of heart demands. In such outcry the persecuted and innocent soul finds rest. Let none confound this with revenge.

4. It is not strange that Sanballat saw that the wall-building was wrought of Israel's God. The trouble with God's enemies is not that their knowledge is defective, but that their hearts are alienated. Evidences are multiplying constantly before them, but produce no change in their opposition. Sanballat was vexed because he was thwarted by the Lord God of Israel. Those fifty-two days of wall-building were clearly to his mind a token of divine assistance; but this knowledge did not stop his opposition.

#### HOMILETICAL AND PRACTICAL.

Vers. 1-3. Can the enticements of the disssembling world really make any impression upon us? 1) What are they? They all come to this one thing in the end, that we shall care before all for ourselves, that is, for our temporal well-being, and therefore shall descend from our due height as children of God, and they aim not towards our salvation, but towards our destruction. 2) What have we to place in opposition to them? That we have a great work to do, the building of the walls of Jerusalem, that is, the securing the kingdom of God in others, and particularly in ourselves, the spreading and the improvement thereof, only through the most faithful performance of this great, infinite work, can we reach the high goal of our salvation.—**BEN:** *Nehemias personam fidelium doctorum tenens, nequaquam ad profanos descendere neque eorum hostiis inquinari sentit, sed in conceptis virtutum operibus devotus persistit; et quo acrius terrere nitebantur inimici, eo magis ipse bene operando terribilis eisdem inimicis fieri contendit.*

Vers. 1-9. The behaviour of those who grudge independence to the congregation. 1) They act as if they wish to aid it. 2) They seek to intimidate, as if the representatives of freedom were rendering themselves worthy of suspicion in a dangerous way. 3) Their only design is to rob the congregation of its capable leaders.

Vers. 10-19. The friends of the enemy. 1) They pretend that they are caring for the well-being and the security of the good. 2) They serve the enemy. 3) They only aim at destroying the good leaders.

Vers. 16-19. The most repulsive enemies. 1) They are not those from without who are grieved

when the independence of the congregation is secured, and its work crowned with success. 2) They are much rather the false brethren, who always desire to incite the outside enemy anew to disturbing interference by smooth words.—*BADÉ: Semper habent electi foris pugnas, intus timores; nec solum apostolis, sed et prophetis periculis ex genere, periculis ex gentibus, periculis ex falsis fratribus suspectam vitam agebant.* *STARKE:* What Paul writes concerning false brethren (2 Cor. xi. 26) that has Nehemiah also experienced for his portion. And it is indeed one of the heaviest griefs of the true servants of God, when they must see that those connected with them in religion, yes, indeed at times their colleagues, who labor with them in the same work, stand in prejudicial intercourse with the enemies of Christ and His church, and yet wish to be considered as co-members, striving for the honor of God. Those whom God awakens for spiritual building should conduct themselves circumspectly and courageously against the snares of the enemy, and not allow themselves to be frightened off by their slander, but cheerfully proceed. In the end the enemy will be cast down with fear in their consciences, and must acknowledge that the work is of God. Acts v. 39. When we wander in the midst of anxiety God refreshes us, and stretches His hand over the

rage of His enemies, and helps us with His right hand. Ps. xvii. 11.

Vers. 1-19. Concerning the most critical and saddest hinderance which opposes us in defence of the congregation. 1) From whom it proceeds. Not principally from the outside enemy, not even then when they feign friendship, and, under the pretence of helping us, aim at the worst, but much more from false prophets, who make common cause with the outside enemy, and yet pretend that they wish to protect us from their snares. They excite our humanity to allow ourselves, for our security or ease, that which can become ruinous to us. 2) How it serves us. Our zeal, our fidelity and perseverance, and our watchfulness must be so much the greater; we shall have opportunity to keep ourselves in sufferings, not for our injury, but for our salvation. 3) How it is to be overcome. Through precaution and fearlessness, through the fear of God in which are united humility and genuine high courage, also through great watchfulness.—*STARKE:* Great lords, who seek to further the good of the church of God and of the commonwealth, are a thorn in the devil's eye. The cross is often never lifted from the godly, that they may live in continual communion with God. Ah, my God, I have also a great business to perform, namely, to save my soul, and better that of my neighbor. Grant that I may be faithful therein, then shall it go on well and succeed.

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CHAPTER VII. 1-73.

1 Now [AND] it came to pass when the wall was built, and I had set up the doors,  
 2 and the porters and the singers and the Levites were appointed, that I gave my brother Hanani and Hananiah the ruler of the palace, charge over Jerusalem, for  
 3 he was [as] a faithful man, and feared God above [*i. e.* more than] many. And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while [until] they stand by, let them shut the doors and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every  
 4 one to be over against his house. Now [And] the city was large [broad on both hands] and great; but the people *were* few therein, and the houses *were* not builded.  
 5 And my God put into my heart to gather [and I gathered] together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found  
 6 written therein. These *are* the children [sons] of the province, that went up out of the captivity of those that had been carried away [of the carrying away], whom Nebuchadnezzar the king of Babylon had carried away, and [who]  
 7 came again to Jerusalem and to Judah, every one unto his city; who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the  
 8 men of the people of Israel *was this*; The children [sons—*so everywhere in this list*] of Parosh, two thousand and a hundred seventy and two. The children of Shephatiah, three hundred seventy and two. The children of Arah, six hundred fifty  
 10 and two. The children of Pahath-moab, of the children of Jeshua and Joab, two  
 12 thousand and eight hundred *and* eighteen. The children of Elam, a thousand two

- 13 hundred fifty and four. The children of Zattu, eight hundred forty and five.  
 14, 15 The children of Zaccai, seven hundred and three-score. The children of Bin-nui, six hundred forty and eight.  
 16, 17 The children of Bebai, six hundred twenty and eight. The children of Azgad, 18 two thousand three hundred twenty and two. The children of Adonikam, six 19 hundred three score and seven. The children of Bigvai, two thousand three-score 20, 21 and seven. The children of Adin, six hundred fifty and five. The children 22 of Ater of Hezekiah, ninety and eight. The children of Hashum, three hundred 23 twenty and eight. The children of Bezai, three hundred twenty and four.  
 24, 25 The children of Hariph, a hundred and twelve. The children of Gibeon, ninety 26 and five. The men of Bethlehem and Netophah, a hundred four-score and eight.  
 27, 28 The men of Anathoth, a hundred twenty and eight. The men of Beth-azma- 29 veth, forty and two. The men of Kirjath-jearim, Chephirah, and Beeroth, seven 30 hundred forty and three. The men of Ramah and Gaba, six hundred twenty and 31, 32 one. The men of Michmas, a hundred and twenty and two. The men of 33 Beth-el and Ai, a hundred twenty and three. The men of the other Nebo, fifty 34 and two. The children of the other Elam, a thousand two hundred fifty and four.  
 35, 36 The children of Harim, three hundred and twenty. The children of Jericho, 37 three hundred forty and five. The children of Lod, Hadid, and Ono, seven hun- 38 dred twenty and one. The children of Senaah, three thousand nine hundred and thirty.
- 39 The priests: The children of Jedaiah, of the house of Jeshua, nine hundred  
 40, 41 seventy and three. The children of Immer, a thousand fifty and two. The  
 42 children of Pashur, a thousand two hundred forty and seven. The children of  
 Harim, a thousand and seventeen.
- 43 The Levites: The children of Jeshua, of Kadmiel, *and* of the children of Hode-  
 vah, seventy and four.
- 44 The singers: The children of Asaph, a hundred forty and eight.
- 45 The porters: The children of Shallum, the children of Ater, the children of Tal-  
 mon, the children of Akkub, the children of Hatita, the children of Shobai, a hun-  
 dred thirty and eight.
- 46 The Nethinim: The children of Ziha, the children of Hashupha, the children of  
 47 Tabbaoth, the children of Keros, the children of Sia, the children of Padon,  
 48 the children of Lebana, the children of Hagaba, the children of Shalmal,  
 49, 50 the children of Hanan, the children of Giddel, the children of Gahar, the  
 51 children of Reaiah, the children of Rezin, the children of Nekoda, the children  
 52 of Gazzam, the children of Uzza, the children of Phaseah, the children of Besai,  
 53 the children of Meunim, the children of Nephishesim, the children of Bakbuk,  
 54 the children of Hakupha, the children of Harhur, the children of Bazlith, the  
 55 children of Mehida, the children of Harsha, the children of Barkos, the children  
 56 of Sisera, the children of Tamah, the children of Neziah, the children of Hatipha.  
 57 The children of Solomon's servants: The children of Sotai, the children of So-  
 58 phereth, the children of Perida, the children of Jaala, the children of Darkon,  
 59 the children of Giddel, the children of Shephatiah, the children of Hattil, the  
 60 children of Pochereth of Zebaim, the children of Amon. All the Nethinim and  
 61 the children of Solomon's servants, *were* three hundred ninety and two. And these  
*were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, Addon, and  
 Immer: but they could not show their father's house, nor their seed, whether they  
 62 *were* of Israel. The children of Delaiah, the children of Tobiah, the children of  
 Nekoda, six hundred forty and two.
- 63 And of the priests: The children of Habaiah, the children of Koz, the children  
 of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and  
 64 was called after their name. These sought their register *among* those that were  
 reckoned by genealogy, but it was not found: therefore were they, as polluted, put  
 65 from the priesthood. And the Tirshatha said unto them, that they should not eat  
 of the most holy things, till there stood *up* a priest with Urim and Thummim.
- 66 The whole congregation together *was* forty and two thousand three hundred and  
 67 three-score. Besides their man-servants and their maid-servants, of whom *there*

were seven thousand three hundred thirty and seven: and they had two hundred  
 68 forty and five singing men and singing women. Their horses, seven hundred thirty  
 69 and six: their mules, two hundred forty and five: *their* camels, four hundred  
 thirty and five: six thousand seven hundred and twenty asses.  
 70 And some of the chief of the fathers gave unto the work. The Tirshatha gave  
 to the treasure a thousand drams of gold, fifty basins, five hundred and thirty  
 71 priests' garments. And *some* of the chief of the fathers gave to the treasure of the  
 work twenty thousand drams of gold, and two thousand and two hundred pounds  
 72 of silver. And *that* which the rest of the people gave was twenty thousand drams  
 of gold, and two thousand pounds of silver, and three-score and seven priests' gar-  
 73 ments. So the priests, and the Levites, and the porters, and the singers, and *some*  
 of the people, and the Nethinim, and all Israel, dwelt in their cities; and when  
 the seventh month came, the children of Israel *were* in their cities.

## TEXTUAL AND GRAMMATICAL.

1 Ver. 8. וְיָנִיעוּ for יִסְגְּרוּ, ἀναγ. ἀναγόμενον. The Targum Jonathan on 2 Kings iv. 4. וְיִסְגְּרוּ הַיְּהוּדִים is וְיָנִיעוּ הַיְּהוּדִים.

## EXEGETICAL AND CRITICAL.

*The Ordering of the City.*

Ver. 1. The setting up of the doors on the gates is anticipated in the description in chap. iii. (See ch. iii. 1, 8, 6, 18, 14, 15.) It occurred after the wall was completed. (Comp. chap. vi. 1.) The porters and the singers and the Levites (comp. ch. xii. 45-47). For the temple-porters in David's time, see the accounts in 1 Chron. ix. 17-27, and xxvi. 1-19. The Korhites or descendants of Korah, who were porters, were also singers, to whom are inscribed so many psalms. All of these porters and singers were Levites. Hence the threefold titles might not indicate distinct classes, but we might read it as a *hendiatris* "the Levitical singing porters." Yet from the later portions of this book (ch. x. 28; ch. xi. 15-19) we may gather that the singers and porters formed two distinct guilds, separate from one another and separate from the other Levites. Hence the three terms here represent three bodies of men. It is probable that the opening and shutting of the temple-gates were made with song. Perhaps some of the psalms inscribed to the Bene-Korah were so used.

Nehemiah seems to have set these Levitical porters at all the city gates, perhaps to give a more religious aspect to his work of defending Jerusalem.

Ver. 2. **Hananî.**—See ch. i. 2. **Hananîah's** position as ruler of the palace (*sar habbirah*) was probably the old office of the monarchy (*'al-habbayith*) which Eliakim held (2 Kings xviii. 87) and which Jotham held while Uzziah still lived (*'al beth-hammelek*, 2 Chron. xxvi. 21). See note on ch. ii. 8. The old office was probably retained and its incumbent acted as vizier or prime officer to the governor. Nehemiah probably contemplated temporary returns to Persia, and therefore consolidated the government in this way, putting faithful men in the highest positions.

Ver. 8. **While they stand by.**—Rather, *until they stand by*. The command is, not to open the gates till high day, and not even then, unless the guard is ready to stand by and defend them.

The watchers were stationed throughout the city. These were formed of the inhabitants generally.

Ver. 4. **The houses were not builded.**—A general expression. The city was full of waste places.

Ver. 6. Here begins a copy of the list of Zerubbabel's company of ninety years before. See Ezra ii. It continues through this chapter. Verses 6 and 7 form the title of the list. **Province.**—Judea was now a province of the Persian empire.

**That went up out of the captivity of those that had been carried away whom Nebuchadnezzar, etc.**—Rather, *that went up from exile, the captives whom Nebuchadnezzar, etc.*

Ver. 7. **Nehemiah.**—Not the Nehemiah of this book. **Asariah.**—In Ezra ii., *Seraiah*. **Raamiah.**—In Ezra ii., *Reelaiah*. **Nahamani.**—Not mentioned in Ezra ii. Perhaps a mistaken repetition of Nehemiah. **Mispereth.**—In Ezra ii., *Mizpar*. **Nehum.**—In Ezra ii., *Rehum*.

Ver. 10. The 652 of this verse is 775 in Ezra ii.

Ver. 11. The 2318 of this verse is 2312 in Ezra ii.

Ver. 13. The 845 of this verse is 945 in Ezra ii.

Ver. 15. **Binnui.**—In Ezra ii. *Dani*. The 648 of this verse is 642 in Ezra ii.

Ver. 16. The 628 of this verse is 623 in Ezra ii.

Ver. 17. The 2322 of this verse is 1222 in Ezra ii.

Ver. 18. The 667 of this verse is 666 in Ezra ii.

Ver. 19. The 2067 of this verse is 2056 in Ezra ii.

Ver. 20. The 655 of this verse is 454 in Ezra ii.

Ver. 22. The 328 of this verse is 228 in Ezra ii.

Ver. 23. The 824 of this verse is 826 in Ezra ii.

Ver. 24. **Hariph.**—In Ezra ii. *Jorah*.

Ver. 25. **Gibeon.**—In Ezra ii. *Gibbar*.

Ver. 26. The 188 of this verse is 179 in Ezra ii., and divided into two parts. At this verse,



when "children" changes to "men," the names of towns (instead of those of fathers) begin.

Ver. 28. *Beth-asnaveth*. In Ezra ii. *Asnaveth*.

Ver. 32. The 128 of this verse is 223 in Ezra ii.

Ver. 33. The other *Nebo* (*Nebo A'ker*). In Ezra ii. *Nebo* simply.

Ver. 34. The word "children" resumed, but the names of fathers are resumed for two verses only.

Ver. 37. The 721 of this verse is 725 in Ezra ii.

Ver. 38. The 3980 of this verse is 3680 in Ezra ii. In Ezra we find "the children of Magbush a hundred fifty and six," which is omitted in this copy of Nehemiah.

Ver. 43. *Hodevah*.—In Ezra ii. *Hodaviah*.

Ver. 44. The 148 of this verse is 128 in Ezra ii.

Ver. 45. The 188 of this verse is 189 in Ezra ii.

Ver. 46. *Hashupha*.—Heb. *Hanupha*.

Ver. 47. *Sia*.—In Ezra ii. *Siaha*.

Ver. 48. In Ezra we find "the children of Akkub, the children of Hagab," which is here omitted. *Shalmal*.—Heb. *Salmal*.

Ver. 52. In Ezra we find "the children of Asnah," which is here omitted. *Nephisheaim*.—In Ezra ii. *Nephusim* (K'ri).

Ver. 54. *Bazlith*.—In Ezra ii. *Bazluth*.

Ver. 57. *Perida*.—In Ezra ii. *Peruda*.

Ver. 59. *Amon*.—In Ezra ii. *Ami*.

Ver. 60. Thirty-five families of Nethinim were represented, and ten of Solomon's servants. Hence there was an average of less than nine to each family.

For the Nethinim see on ch. iii. 26.

Solomon's servants were doubtless those whom Solomon enslaved of the Canaanites. (See 1 Kings ix. 20, 21). Their descendants were probably regarded as engrafted into Israel, as were the Gibeonites.

Ver. 61. *Addon*.—In Ezra ii. *Addan*.

Ver. 62. The 642 of this verse is 652 in Ezra ii.

Ver. 65. The *Tirshatha*.—This title is given expressly to Nehemiah in ch. viii. 9, but in this list of those who came with Zerubbabel nearly a century before, it, of course, cannot refer to Nehemiah, unless we suppose that both in Ezra's list and in this of Nehemiah's there had been interpolated in the original record this 65th verse, to show a decision made by Nehemiah in his time. If that be the case, which is perfectly possible, then the latter part of the 70th verse is also an interpolation of Nehemiah to show his gifts to the work of separation in his time. If we do not accept this explanation, we must believe that Zerubbabel was the *Tirshatha* of Nehem. vii., and Ezra ii. *Fuerst* derives the word from *tarash*, and supposes this root means "to fear," or "to reverence," and refers *Teresh* (Esth. ii. 21) to the same. But may it not be from the more common root *yarash* (to possess)? The Persian *torsh* (revere) is in favor of the former. It is used as synonymous with *pe'hah* (governor). See ch. xii. 26.

Till there stood up a priest with Urim and Thummim.—This seems to be a circumlo-

cution for "forever." The Urim and Thummim (whatever they were) were connected with the High-priest's breastplate (Ex. xxviii. 30) and with the oracular response of God on application by the High-priest (comp. Num. xxvii. 21 and 1 Sam. xxviii. 5). When these responses ceased or when the Urim and Thummim were lost, we cannot tell. We hear nothing of them after David's reign. The prophets seem to have taken their place. The Urim and Thummim being absent, there was no authority in Israel to determine the priestly status of these unregistered ones.

Ver. 66. The whole congregation together was forty and two thousand three hundred and threescore.—The numbers given in this chapter, up to this verse, amount to only 81,089. In Ezra ii. the amount is 29,818. If we add to the former sum the number of servants given in ver. 67, we have only 89,671, or 8,689 less than the gross amount of this verse. We have noted the omission in this list of four families. The differences in the numbers of the two lists also show how liable are numbers to be changed in transcription. The grand total, being the same in both lists, is probably correct.

Ver. 67. Singing men and singing women, *meshorerim umeshoreroth*. Comp. Eccl. ii. 8. These were probably a guild of servants, dating from Solomon's day.

Ver. 70. The work of restoration. The *Tirshatha*.—See on ver. 65.

Ver. 71. The repetition of the chief of the fathers seems to support the view of the *Tirshatha* sentence being an interpolation by Nehemiah. The 20,000 drams of gold here is 61,000 in Ezra ii., and the 2200 pounds here are 5000 pounds there, but if we add the people's gift of ver. 72 (not found in Ezra) we have here 40,000 and 4200 against 61,000 and 5000 there. So the sixty-seven priests' garments here are one hundred there. See remark on numbers in ver. 66.

The children of Israel were in their cities.—This seems to be the real ending of the quotation from the old register of Zerubbabel's day, and then Nehemiah's narration begins again, using almost the same words as Ezra's concerning the first migration. In Ezra it is *wayyeasphu ha'am keish e'hadh*, and in Nehemiah it is *wayyeasphu khol ha'am keish e'hadh*. This likeness was doubtless designed.

#### HISTORICAL AND ETHICAL.

1. The walls were not to be substitutes for, but encouragements of, watchfulness. A perfect system of opening, shutting, barring and guarding the gates was to follow the successful up-building of the city-bulwark. Faithful men were to be put into the highest positions, and a larger number of Jews were to be induced to dwell in Jerusalem in order to its defence. The order, security and growth of Jerusalem, as the city of the Great King, Jehovah of Israel, formed the undivided aim of the son of Hachaliah.

2. The genealogies occupied an important place in Israel. They contained the certificate of church-membership for each Israelite. They

also contained the claims to official dignity that belonged to priest and Levite. The family-idea thus received a marked emphasis in God's redemptive government—an emphasis which is echoed by Malachi (Mal. iv. 6) and the angel that appeared to Zacharias (Luke i. 17). The appearance of the Nethinim in the genealogies is a forcible illustration of the impartial grace of God. That grace which would bring in all the Gentiles as children was foretold by the brotherly position of the Nethinim (of Gentile blood) among the people of God, the children of Abraham, Isaac and Jacob.

3. Those priests whose names were not in the lists were counted the same as polluted, that is, not simply as having a *blemish* (see Lev. xxi. 17-21), for such priests could eat of the holy things, but as having an *uncleanness* (see Lev. xxii. 8-6), which prevented all contact with holy objects. This shows the prominence of externals in the Jewish religion—a necessary prominence where the externals had a precise spiritual significance. For, after all, it was the spiritual truth which was the basis of such exactness, and by no means the mere intrinsic value of externals.

4. The entire number of Jews who returned in Cyrus' day to Jerusalem was small—about 60,000, out of millions. Piety, patriotism and desire for change were three motives at work in the 60,000. But what a vast mass were unmoved by any of these motives, and were well satisfied with their exile! Some, however, like Daniel, remained from high and holy motives. The Jewish people is a *remnant*.

#### HOMILETICAL AND PRACTICAL.

The Lord, on His side, appoints watchmen on the walls of Jerusalem, who must allow themselves no rest day or night, and must not even give the Lord Himself any rest until He fortifies Jerusalem, and makes it for a praise in the earth. Isa. lxii. 6, 7. But now, when Jerusalem is scantily rebuilt, Nehemiah appoints watchmen, who shall guard the city and its gates. The first thing necessary for the congregation is praying hearts, whose petitions shall not slacken until the Lord is persuaded; these the Lord Himself must give. But when the prayers have been granted care must be taken for the preservation and using of that which has been granted. That the congregation itself must see to. And that they themselves can and must watch, that they must remain separated from the world, and that they will be secured in the maintenance of their peculiarity and independence, is their honor and joy. 2. There are always two tasks in the congregation, or church, of the Lord. As there are always enemies remaining

(so long as the kingdom is not of God and of His Christ), who cannot endure the spread of the blessing, which might proceed from the church, who would much rather indeed win its possessions and gifts, and would wish to make it like the world, so these enemies, especially then, when the powers of life are most active in it, come out to attack it most energetically, and fall upon its representatives most sharply in word and deed, therefore it must always have some to keep watch, to protect it, and fight the enemy. But again: so long as everything is in embryo, and the conclusion has not been reached, and there are yet those to be found capable of receiving and becoming participants in the goods and gifts of the church and in the salvation of the Lord, that is, those who can and will enter the congregation of the Lord, and increase and extend the Lord's kingdom, therefore, just on this account, such are necessary as will be engaged in the winning and reception of new members to the kingdom, who understand the situation, and can point out the spot where they also can build. 8. As Jerusalem, in Nehemiah's time, extended far on both sides, and was scantily populated, so also the city of God in all times has had space for new additions to its population. For, in truth, the rich possessions which God has prepared in His church for mankind, would only then be sufficiently turned to profit when every one called man should enjoy them, and it were itself full and sufficiently built out, and all had entered in. For that God, who has made all things for Himself, and for that Lord who has redeemed all, the totality alone, from which none is lost, forms a sufficiently great people.—*BEDE: Præcepit autem Nehemias, ne aperiantur portæ Hierusalem usque ad calorem solis, hoc est toto tempore noctis, ne videlicet aut oblectus tenebris hostis erumpat, aut certe aliquis incautus exiens ab hoste captus pereat. Quod etiam in hujus sæculi nocte tota custodes animarum debent soliter agere, ne observantia piæ conversationis neglecta diabolus aut cohortem fidelium perturbaturus subintret aut de ipsorum numero fidelium quempiam perditurus rapiat. Apparente autem sole justitiæ et clarescente luce futuræ beatitudinis jam non opus erit claustris continentis; quia nec adversariis ultra dabitur facillus impugnandi sive tentandi fideles, utpote sempiterna cum suo principe ultione damnatis. Unde in Apocalypsi sua Joannes de futura ejusdem sanctæ civitatis gloria dicit; et portæ ejus non clauduntur per diem; nox enim non erit illis.*—*STARKE:* This is the final cause why cities and countries, kingdoms and principalities are founded, and filled with people that God may dwell there, and His church may have a certain shelter. God provides help, protection, and rest for His church, and as human protection is very insignificant, God with His angels is the best watchman.

## CHAPTER VIII. 1-18.

1 AND all the people gathered themselves together as one man into the street that  
 was before the water-gate; and they spake unto Ezra the scribe to bring the book  
 2 of the law of Moses, which the LORD had commanded to Israel. And Ezra the  
 priest brought the law before the congregation both of men and women, and all  
 that could hear with understanding [that understood in hearing] upon the first  
 3 day of the seventh month. And he read therein before the street that was before  
 the water-gate from the morning until midday [from the light until half of the  
 day], before the men and the women, and those that could understand [and the  
 understanding]; and the ears of all the people *were attentive* unto the book of the  
 4 law. And Ezra the scribe stood upon a pulpit [tower] of wood, which they had  
 made for that purpose; and beside him stood Mattithiah, and Shema, and Anaiah,  
 and Urijah, and Hilkiash, and Maaseiah, on his right hand; and on his left hand  
 Pedaiash, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah  
 5 and Meshullam. And Ezra opened the book in the sight [to the eyes] of all the  
 people; (for he was above all the people;) and when he opened it, all the people  
 6 stood up. And Ezra blessed the LORD, the great God. And all the people an-  
 swered, Amen, Amen, with lifting up their hands: and they bowed their heads,  
 7 and worshipped the LORD with *their* faces to the ground. Also [and] Jeshua, and  
 Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita,  
 Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to under-  
 8 stand the law: and the people *stood* in their place. So [And] they read in the  
 book in the law of God distinctly, and gave the sense, and caused *them* to under-  
 9 stand the reading. And Nehemiah, which is the Tirshatha, and Ezra the priest  
 the scribe, and the Levites that taught the people, said unto all the people, This  
 day is holy unto the LORD your God; mourn not, nor weep. For all the people  
 10 wept, when they heard the words of the law. Then [And] he said unto them, Go  
 your way, eat the fat [fat things], and drink the sweet [sweet things], and send  
 portions unto them [him] for whom nothing is prepared: for *this day is holy* unto  
 11 our Lord: neither be ye sorry; for the joy of the LORD is your strength. So  
 [And] the Levites stilled all the people, saying, Hold your peace, for the day is  
 12 holy; neither be ye grieved. And all the people went their way to eat, and to  
 drink, and to send portions and to make great mirth, because they had understood  
 13 the words that were declared unto them. And on the second day were gathered  
 together the chief of the fathers of all the people, the priests and the Levites, unto  
 14 Ezra the scribe, even to understand [consider] the words of the law. And they  
 found written in the law which the LORD had commanded by [by the hand of]  
 Moses, that the children of Israel should dwell in booths in the feast of the seventh  
 15 month; and that they should publish and proclaim [cause the voice to be heard  
 and to pass] in all their cities, and in Jerusalem, saying, Go forth unto the mount,  
 and fetch olive branches, and pine [oil-tree] branches, and myrtle branches, and  
 palm branches, and branches of thick [thick-leaved] trees, to make booths, as it is  
 16 written. So [And] the people went forth, and brought *them*, and made themselves  
 booths, every one upon the roof of his house [upon his roof], and in their courts,  
 and in the street [square] of the water-gate, and in the street [square] of the gate  
 17 of Ephraim. And all the congregation of them that were come again out of the  
 captivity made booths, and sat under the booths: for since the days of Jeshua, the  
 son of Nun unto that day had not the children of Israel done so. And there was  
 18 very great gladness. Also [And] day by day, from the first day unto the last  
 day, he read in the book of the law of God. And they kept the feast seven days;  
 and on the eighth day was a solemn assembly according unto the manner [statute].

TEXTUAL AND GRAMMATICAL.

<sup>1</sup> Ver. 6. **יָקְרוּ וַיִּשְׁתַּחוּ**. This frequent combination, the former verb being never without the latter, indicates the two steps of the movement: "they stooped and bowed down." The verbs **שָׁחָה** and **שָׁחָה** are stronger than **קָרַךְ**.

<sup>2</sup> Ver. 7. The Hiphil of **כָּיִן** is used in vers. 7, 8, 9, with the true Hiphil force; but in vers. 2, 3, 12, it has the *Kal* sense.

<sup>3</sup> Ver. 10. **לֹאֲשֶׁר אֵין נָכוֹן לוֹ** for **לֹאֲשֶׁר אֵין נָכוֹן לוֹ**, by suppression of the relative, which is far harsher than the Eng suppression of the antecedent, e. g. "Honor to whom honor is due." Comp. 1 Chron. xv. 12.

<sup>4</sup> Ver. 17. Notice the alliterative use of the three roots **שָׁחָה**, **יָשַׁב** and **שָׁנָה**.

EXEGETICAL AND CRITICAL.

*The Instruction of the People.*

Ver. 1. **Street**.—Rather "square" or *plaza*. The water-gate, according to our view (see on ch. iii. 26 and xii. 87), was an inner gate connected both with the temple and with the subterranean water galleries of Ophel, by which there seems to have been a large open square for public assemblies. (See Excursus). **Esra** the scribe, *Esra hassopher*. In the next verse it is **Esra** the priest, *Esra hakkohen*. This is the first mention of Esra in the book of Nehemiah. He had come to Jerusalem thirteen years previously, with about three thousand returning Jews (1754 males), holding a commission from Artaxerxes to appoint magistrates in Judæa. He had forced the Jews to separate from their heathen wives, and had then probably returned to Persia, as we find the Jews had relapsed into their former condition. As we do not meet with his name in Nehemiah till now, it is probable he followed Nehemiah to Judea to assist him in another movement of reform.

Ver. 2. **All that could hear with understanding**.—Lit., *All that understood in hearing*, i. e., those old enough to understand. **The first day of the seventh month**.—This was a special "Sabbath, a memorial of blowing of trumpets, a holy convocation." (Lev. xxiii. 24). A specific offering was appointed for that day, beside the burnt-offering of the month. (Numb. xxix. 1-8).

Ver. 8. **From morning**.—Lit., *from the light*, i. e., from daylight or an hour as early as was available. The reading must have occupied at least six hours. About one-quarter of the Pentateuch might be read in that time.

Ver. 4. **Pulpit**.—Probably the same that is called *stairs* in ch. ix. 4. The word here is strictly *tower* and there *ascend*. It was doubtless a very high platform so as to overlook a large crowd. (Comp. ver. 5). **Ananiah**.—See chap. x. 22. **Urijah**.—See ch. iii. 4. **Hilkiah**.—Not the Hilkiah of xii. 7. He lived in Zerubbabel's day. **Maaseiah**.—See xii. 41. **Malchiah**.—See x. 3. **Zechariah**.—See xii. 41. **Mesheulam**.—See x. 7. All these named as standing with Esra may have been priests. If so, the Ananiah of ch. x. 22 must be a different one from this one here named. As far as we can trace the other names, they appear to be priests.

Ver. 7. **Jeshua**.—See ch. x. 9. **Bani**.—See ch. x. 13. **Sherebiah**.—See ch. x. 12. **Jamin**.—Perhaps the Benjamin of ch. iii. 23.

**Akkub**.—See ch. xii. 19. **Shabbethai**.—See ch. xi. 16. **Hodijah**.—See ch. x. 10. **Maaseiah**.—Probably not the Maaseiah of ver. 4, or of ch. x. 25, or of ch. xi. 5, but possibly the Maaseiah of ch. iii. 23. **Kelita**.—See ch. x. 10. **Azariah**.—Perhaps the priest mentioned ch. x. 2. **Jozabad**.—See ch. xi. 16. **Hanan**.—See ch. x. 10. **Pelaiah**.—See ch. x. 10. **And the Levites, i. e., and other Levites**, for the thirteen mentioned were Levites. These Levites seem to have read after Esra and to have explained it to different parts of the crowd, while the Amens, the lifting up of the hands, the bowing and the worshipping (in ver. 6) occurred at intervals during the reading. The explanation may have been principally of archaic Hebrew words.

Ver. 8. **So they read**.—That is Esra read and the Levites re-read and explained where necessary.

Ver. 9. **The Tirshatha**.—See on ch. vii. 65. The holiness of the day is used as an argument against mourning. Note the fact that the high-priest on whose mitre was written "Holiness to the Lord," was forbidden to mourn. (See Lev. xxi. 10. Comp. Lev. x. 6).

Ver. 10. **Send portions**.—See the spirit of this enjoined in Deut. xvi. 11, 12, with regard to the Pentecost season.

**The joy of the Lord is your strength**, i. e., a mirthfulness which springs from right relations to God is an element and sign of spiritual strength.

Ver. 13. **To understand**.—Rather, "to consider."

Ver. 14. **In the feast of the seventh month**, i. e., the feast of tabernacles. See Lev. xxiii. 34-43.

Ver. 15. This is a pregnant sentence, thus: *And that they should publish and proclaim in all their cities* (Lev. xxiii. 4); *so they proclaimed in Jerusalem, etc.* The order is given on the 2d of Tisri, and the work is done in readiness for the 15th. The narrative runs the two together, confusing the time to the careless reader. **Unto the mount**, i. e., mount of Olives. **Pine branches**, *'als 'ets shemen*, branches of the oil-tree (Isa. xli. 19). Mr. Houghton (in Smith's Dict.) thinks it may be the Zackum or Balanites *Ægyptiaca*. **Branches of thiek trees**, *'als 'ets avoth*; either specifically "branches of the Avoth tree," or branches of tangled trees."

In Lev. xxiii. 40, the command is to use,

1. The fruit of goodly trees.
2. The leaves of palm trees.
3. The boughs of Avoth trees.
4. Willows of the brook.

Here the olive tree, the oil tree, and the myrtle would come under the first head ("fruit" being used for any produce), while the willow-tree is omitted, perhaps because there happened to be none near Jerusalem at that time.

**Ver. 16. Street of the water-gate.**—See on ver. 1. **Street of the gate of Ephraim.**—From 2 Kings xiv. 13 and Neh. ch. xii. 39, we see that this gate was near the north-west corner of the city, between "the broad wall" and the "old gate," the "old gate" and "corner-gate" being perhaps the same. According to Keil, the Gate of Ephraim may have been attached to the broad wall and not have been destroyed. Hence it is not mentioned in chap. iii. There was, we may suppose, a large open place in the N. W. part of the city, corresponding to that by the water-gate in the S. E. part.

**Ver. 17. Done so.**—That is, kept the feast of Tabernacles with such gladness.

**Ver. 18. He read, i. e., Ezra.**

**They kept the feast, i. e., of tabernacles.** They had been from the second day (ver. 13), to this the 15th day of Tisri (Lev. xxiii. 34) preparing for it. The solemn fast-day of the 10th of Tisri had doubtless been excepted. It is passed over without mention in the narrative. **A solemn assembly, atzereth** (comp. Lev. xxiii. 36; Num. xxix. 35; Deut. xvi. 8; Jer. ix. 2; Amos v. 21). It seems to have been something more than the "mikra-kodesh" (holy convocation), and yet what more we cannot say. It is applied to the last day of the feast of tabernacles and to the last day of the passover week. JOSEPHUS (*Ant.* 8, 10, 5) applies it to Pentecost (in the Greek form *Asarth*), as especially belonging to that day, which is the use of the word by the later Jews.

#### HISTORICAL AND ETHICAL.

1. The constant study of God's word by the people was always, and is still, a distinguishing characteristic of the Jewish nation. The Levites were originally entrusted with the duty of reading the law before Israel every seventh year (Deut. xxxi. 9-13), and when Jehoshaphat (2 Chron. xvii. 7-9) sent Levites throughout all the cities of Judah to teach the people from the book of the law of the Lord, he was doubtless using the Levites in a way familiar to the nation from the first. God's people were to keep in mind that they were not to follow the light of nature, but to consult the divine oracles for all their guidance (Rom. iii. 2).

Redemption was a *plan*, and the Church was a *scheme*, and the soul of the scheme was the written word of God.

2. The tears of penitence naturally lead to joy. When men mourn for sin, the Lord comforts them, saying: "Go your way, eat the fat and drink the sweet." The sinful woman who bathed our Saviour's feet with tears heard him say: "Go in peace" (Luke vii. 50). There may have been much that was only mere excitement, without a religious basis, both in the weeping and the merriment of this month of Tisri; yet we cannot but believe that there was a nucleus of true devotion in the movement, a mark of the holy succession that reached down to Simeon and Anna.

8. The booths of the tabernacle-feasts were memorials of the booth life of Israel (on leaving Egypt) that began at Succoth. The memory would encourage humility and gladness, bringing the thoughts of the people back to first principles, and making them to feel the Divine presence and protection (see Lev. xxiii. 43). The roofs of the houses were battlemented so as to preclude danger (Deut. xxii. 8) and the houses were low. The building of booths on the roofs was therefore a very natural thing. They would not be in the way of the multitude, and would have in each case somewhat of domestic privacy.

#### HOMILETICAL AND PRACTICAL.

Vers. 1-12. The holiday of the Lord's congregation. 1) Its cause: the exterior one lies in the time, it is the seventh month, the true one in the proofs God has given, since He has secured the existence of the congregation before the world, fortified their city, etc. 2) Its celebration. The congregation shows a longing for God's word, uses it in good order, and listens to it with reverence. 3) Its blessing: sadness turned into joy. The ever permanent elements in the true service of God. 1) On the side of the congregation: hunger for the word of God. 2) On the side of the teachers—the right handling of the word of God—commences with the praise of God, which awakens the assenting acknowledgment of the congregation, communication of the divine word, the explanation and application of the same. On both sides resignation to God's word and being.—BENDE: *Rogaverunt ipsi pontificem suum, ut allato libro mandata sibi Legis, quæ agerē debeant, replicaret, ut cum civitate sedificata, operis quoque placiti Deo structura consurgeret, ne sicut antea propter negligentiam religionis civitatis etiam ruina sequeretur.*—STARK: Even the common people must take care that they shall have the word of God pure and clear. Young people should be made to listen to the divine word from their childhood, that they may learn to fear God. If in the Old Testament all without exception have been obliged to listen to the law, how inexcusable it is if the papacy does not allow this to the people. Hearers should not become tired and impatient even if the sermon is rather long. The principal part of the service of God consists in praise, and in this we resemble the God-praising angels. The singing of Collects, prayers and Thanksgivings should be in an intelligible language, that the hearer may understand and be able to respond Amen. The Amen in a public assembly should be sung by each and all. If we should bow the knees of our hearts in particular before the Lord, it is proper that in outward gestures also we should show our humility before God. Preachers must not forget prayer in the arrangement of divine service. If teachers publicly kneel down and pray to God, it is proper that the hearers also should fall upon their knees with them. Teachers should aim at lucidity in explaining the word of God. If God gives us a joyful day we should not forget the poor.

Rejoice in the Lord always! That is 1) possible, for in communion with the Lord we have

consolation, promise, help, refreshment, *etc.*, in spite of all the calamities and difficulties of earth. 2) Necessary; for every day is holy to the Lord, and our conduct must always honor the Lord. 3) Wholesome; for joy in the Lord is our strength, and puts us in the position to wait with patience, makes us skilful, and guards us from all straying. Joy in the Lord is our strength, for 1) in ourselves we are weak and hesitating. 2) In the fulness of the Lord is grace for grace. 3) Precisely the joy in the Lord is fitted to cause us to have all that is comprehended in strength. With the prayer, gladden me with Thy help, and let my joy in Thee be my strength, can one gain anew each day consolation and joy, whatever task be before him.

Vers. 13-18. The festival of the people. 1)

Its foundation—the divine command—God wishes that the congregation should celebrate the holiday. 2) Its form; it exhibits itself also externally; in the Old Testament by booths, which have their signification; in the New Testament through other ceremonies, which are not less full of meaning. 3) Its effect. Resignation to God's word and will, and from that a glorification of the entire life.—**STARKER:** Christians have in the world no continuing city, and their life is vain and fleeting. Well for them, then, if they strive to dwell in the eternal tents. Heb. xiii. 14. As the Jews had their holidays and festivals, so have we Christians, but upon the condition of Christian freedom. Coloss. ii. 16. The exercise of true religion gives a tranquil heart and joyful conscience; but false worship gives much annoying trouble, and tortures the conscience.

CHAPTER IX. 1-88.

- 1 Now [And] in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them [*i. e.*, upon
- 2 their heads]. And the seed of Israel separated themselves from all strangers [sons of strangeness], and stood and confessed their sins, and the iniquities of their fathers.
- 3 And they stood up in their place and read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and wor-
- 4 shipped the LORD their God. Then [And] stood up upon the stairs of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and
- 5 cried with a loud voice unto the LORD their God. Then [And] the Levites Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah and Pethahiah said, Stand up *and* bless the LORD your God for ever and ever [from eternity to eternity], and blessed be [they blessed] thy glorious name [the name of thy
- 6 glory], which [and *it*] is exalted above all blessing and praise. Thou, *even thou*, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that are therein, the seas and all that is therein, and thou
- 7 preservest them all; and the host of heaven worshippeth thee. Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chal-
- 8 dees, and gavest him the name of Abraham; and foundest his heart faithful before thee and madest a [the] covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to
- 9 give *it*, *I say*, to his seed, and hast performed thy words; for thou art righteous: and didst see the affliction of our fathers in Egypt, and heardest their cry by the
- 10 Red Sea [Sea of weeds]. And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou [and thou didst] get thee a name, as *it is* this
- 11 day. And thou didst divide the sea before them, so that [and] they went through the midst of the sea on the dry land; and their persecutors thou threwest into the
- 12 deeps, as a stone into the mighty waters. Moreover [and] thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in
- 13 the way wherein they should go. Thou camest down also [And thou camest down] upon Mount Sinai, and spakest with them from heaven, and gavest them right
- 14 judgments and true laws [laws of truth], good statutes and commandments: and madest known unto them thy holy Sabbath, and commandedst them precepts,

15 [and] statutes, and laws, by the hand of Moses thy servant: and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land  
 16 which thou hadst sworn [lifted up thy hand] to give them. But [And] they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy  
 17 commandments, and refused to obey, neither were mindful of thy wonders that thou didst among them; but [and] hardened their necks and in their rebellion appointed a captain to return to their bondage [*in place of "in their rebellion," in Egypt*]; but thou *art* a God ready to pardon [a God of pardons] gracious and merciful, slow to anger, and of great kindness, and forsookest them not. Yea, when they had made [Yea, they even made] them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought [and wrought] great provocations; yet [and] thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of [the] fire by night, to show them light, and the way  
 20 wherein they should go. Thou gavest also [And thou gavest] thy good Spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them  
 21 water for their thirst. Yea forty years [And forty years] didst thou sustain them in the wilderness, *so that* they lacked nothing; their clothes waxed not old, and  
 22 their feet swelled not. Moreover [And] thou gavest them kingdoms and nations, and didst divide them into corners [*or districts*]: so they possessed the land of Sihon, and the land of the king of Heshbon [*perhaps, the land of Sihon, the king of Heshbon*], and the land of Og, king of Bashan. Their children also multipliedst thou [And their children thou didst multiply] as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that  
 24 they should go in to possess it. [So [And] the children went in and possessed the land, and thou subduedst before them the inhabitants of the land; the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that  
 25 they might do with them as they would. And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged [cisterns hewn], vineyards and oliveyards, and fruit trees in abundance: so [and] they did eat, and were filled,  
 26 and became fat, and delighted themselves in thy great goodness. Nevertheless [And] they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee,  
 27 and they wrought great provocations. Therefore [And] thou deliveredst them into the hand of their enemies who vexed them: and in the time of their trouble when they cried [their oppressors who oppressed them: and in the time of their oppression they cried] unto thee, [and] thou heardest *them* from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand  
 28 of their enemies [oppressors]. But after they had rest, they did evil again [they returned to do evil] before thee: therefore ledest thou [and thou ledest] them in the hand of their enemies, so that they had the dominion over them yet when [and] they returned, and cried unto thee, [and] thou heardest *them* from heaven; and many times didst thou deliver them according to thy mercies; and testifiedst against [to] them, that thou mightest bring them again unto thy law: yet [and] they dealt proudly, and hearkened not unto thy commandments, but [and] sinned against thy judgments, which if a man do, he shall live in them [which a man shall do and live in them], and withdrew the shoulder [gave a resisting shoulder], and hardened their neck, and would not hear [did not hear]. Yct [And] many years didst thou forbear them [*i. e., act forbearingly towards them*], and testifiedst against [to] them by thy Spirit in thy prophets [by the hand of thy prophets]; yet would they not give ear [and they did not give ear] therefore gavest thou [and thou  
 31 gavest] them into the hand of the people of the lands. Nevertheless [And] for thy great mercies' sake [in thy great mercies] thou didst not utterly consume them, nor forsake them; for thou *art* a gracious and merciful God. Now therefore [and now], our God, the great, the mighty, and the terrible God, who keepest covenant and mercy [the covenant and the mercy], let not all the trouble [distress] seem little before thee, that hath come upon us [found us], on our kings, on our princes,

and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. Howbeit [And] thou art just in all that is brought [comes] upon us; for thou hast done right, but [and] we have done wickedly: neither have our kings, our princes, our priests, nor our fathers kept [done] thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against [to] them. For they have not served thee in their kingdom and in thy great goodness [blessings of prosperity] that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. Behold, we are servants this day, and [as] for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: and it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also [and] they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress. And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests seal unto it [are on the sealed covenant].

## TEXTUAL AND GRAMMATICAL.

1 Ver. 8. כָּרִית inf. abs. for כָּרַת.

2 Ver. 22. וְעַמֵּימִים. This Aramaean form is found in Judges v. 14, where it is poetical.

3 Ver. 26. וְנָס, in this phrase (see 1 Kings xiv. 9; Ezra xxiii. 35, and here) the Tseré becomes Patiah'h, as if from נָס not נָס.

4 Ver. 28. עָתִידִים רְבוֹת for רְבוֹת עָתִידִים.

5 Ver. 38. אֲנִיָּה. That this is not an adjective with בְּרִית understood is evident from its use in chapter xi. 23.

## EXEGETICAL AND CRITICAL.

*The Confession.*

The confession recorded in this chapter uses largely the language of the older Scriptures. For ver. 6 see Ps. lxxxvi. 10; Ex. xx. 11, and Deut. x. 14. For ver. 9, see Ex. iii. 7. For ver. 10, see Jer. xxxii. 20. For ver. 11, see Ex. xv. 5, 10. For ver. 12, see Ex. xiii. 21. For ver. 13, see Ex. xix. 20. For ver. 15, see Ps. cv. 40, 41. For ver. 16, see 2 Kings xvii. 14. For ver. 17, see Ps. lxxviii. 11; Ex. xxxiv. 6. For ver. 25, see Deut. vi. 10, 11. For ver. 27, see Judg. ii. 14, 18. For ver. 29, see Lev. xviii. 5. For ver. 33, see Ps. cvi. 6. For ver. 35 and ver. 36, see Deut. xxviii. 47, 48.

Ver. 1. **The twenty and fourth day of this month.**—The 'Atzereth was the 22d day of Tisri. Two days after is this special day of fasting and confession. It must not be confounded with the *Yom-hak-kippurim* or Day of Atonement, which was the 10th of Tisri.

**Barth upon them, i. e., on their heads** (see 1 Sam. iv. 12). Both earth and ashes were used on the head as a sign of sorrow. Comp. 2 Sam. xiii. 19. Our Eng. version has written here *sackclothes*, but everywhere else has used *sackcloth* for the Heb. plural.

This fasting, mourning and confession was not a swing of the pendulum to the other extreme from the joy and gladness of the Tabernacle's feast, but the action of the same religious spirit which recognized God's great favors, but which at the same time recognized the great errors of the people.

Ver. 2. The *Bene-nechar* or strangers were foreigners who had become mixed with the Jews for commercial interest or by marriage. Comp. chap. xiii. 3, 27.

Ver. 3. **And read.**—Probably as before, Ezra reading from the high platform to the great multitude, and the Levites explaining in different parts of the crowd. **One-fourth part of the day.**—Probably half way to noon. **Another fourth part.**—Probably the rest of the time till noon. Comp. chap. viii. 8.

Ver. 4. **Stairs.**—See on chap. viii. 4. **Jeshua, Bani, Kadmiel, Shebaniah, Sherebiah** appear again in ver. 5, but **Bunni, Bani** (2) and **Chenani** are replaced there by **Hashabniah, Hodijah, and Pethahiah**. So there appears to have been two movements. The Levites mentioned in the fourth verse opened the service with a loud cry, perhaps a doxology, and then the Levites mentioned in the fifth verse began the confession. **Bunni** is perhaps *Binnai* of chap. x. 9. **Bani** (2) is perhaps *Benina* of chap. x. 13. **Chenani** is probably *Hanan* of chap. x. 10.

Ver. 5. **Hashabniah.**—In chap. x. 11 *Hashabiah*. **Hodijah.**—See chap. x. 10. **Pethahiah.**—Perhaps *Pelaiah* of chap. x. 10. The only Levites mentioned as sealing in chap. x. who are not mentioned here are, then, *Kelita, Micha, Rehob, Zaour, Shebaniah* (2), *Hodijah* (2).

**Stand up and bless the Lord your God for ever and ever.**—This the eight Levites cry out to the people (some having perhaps seated themselves), and then they make the confession to God, doubtless from a written document prepared for the occasion, so that all the eight speak together, and so make a strong voice to be heard by all. The Hebrew of this confession is quite pure and largely borrowed from the older books.

**And blessed be thy glorious name.**—Here the *Fut. Piel* is, with *wav conversive*, an asserion made by Nehemiah himself in an ejaculatory form to God, thus: "The Levites said,



Stand up and bless the Lord, *etc.*, and they [*i. e.*, the people] blessed thy glorious name, which is exalted above all blessing and praise." The words of the people then begin with ver. 8.

Ver. 6. **Heaven of heavens.**—Intensive, for the unseen as well as seen heaven. **Host of heaven**—*i. e.*, the angels.

Ver. 7. **Ur of the Chaldees** cannot be Mugheir by the Persian gulf, as is the present prevailing theory. The Chaldees or Casdim in Abraham's day (or in Moses' day) were not so far south. Ur was more likely in northern Mesopotamia, though scarcely so near to Haran as Oorfa. The Semitic stock to which Abraham belonged seem to belong to northern Mesopotamia.

Ver. 8. The Hivites are left out of this enumeration, perhaps to please their descendants, the Nethinim. (See Josh. ix. 7.)

Ver. 11. **Mighty**—in the sense of violent. Comp. Ex. xv. 5 for the figure.

Vers. 13, 14. **Judgments, laws, statutes, commandments, precepts.**—In Hebrew the words are (in the singular)  *mishpah, torah, hok, mitzwah*. The last word is translated in E. V. by "commandments" and "precepts." The  *mishpah* has the idea of discrimination and decision in it. The  *torah* is a code. The  *hok* is a separate decree. The  *mitzwah* is a simple order. The adjectives "right," "true," and "good," are exactly appropriate.

Ver. 17. **Appointed a captain.**—In Num. xiv. 4 it is only stated that they proposed to appoint one. The proposition had been really carried out. **In their rebellion.**—LXX.: *ἐν Αἰγύπτῳ*, reading *מִצְרַיִם* for *מִצְרַיִם*. The LXX. is probably right. Comp. Num. xiv. 4. The words in Heb. come after "to their bondage."

Ver. 18. **This is thy God.**—Here "this thy Elohim," and in Exod. xxxii. 4 "these thy Elohim." In each case only one God is referred to. The plural style of the sentence in Exodus, both as to the demonstrative and the verb, is simply a conformity to the plural *form* of Elohim. The molten calf may have been a copy of Apis or Mnevis, or it may have been a cherub. Indeed Apis and Mnevis may have been Egyptian forms of the primeval cherubim.

Ver. 19. **To show them light and the way wherein they should go.**—Better: *to shed light on them and the way, etc.*

Ver. 20. **Thou gavest also thy good Spirit.**—Referring to the event described in Numb. xi. Comp. Isa. lxiii. 11.

Ver. 22. **And didst divide them into oorners.**—Rather: *And didst distribute them into districts.* The words "and the land of the,"  *weth eretz*, before "king of Heshbon," seem to be an error of transcription. "The land of Sihon, king of Heshbon, and the land of Og, king of Ba-han" is probably the right reading (comp. Dent. ii. 26, 30, and 36), or the old formula may have been corrupted, "the land of Sihon, king of the Amorites, who dwelt at Heshbon," Dent. iii. 2, *etc.*

Ver. 24. **With their kings.**—Rather, *both their kings.*

Ver. 25. **Became fat.**—This is Hiphil as in Isa. vi. 10, and must be strictly rendered "made fat," *i. e.*, themselves.

Ver. 26. **Slew thy prophets.**—See 1 Kings xviii. 4; 2 Chron. xxiv. 21.

Ver. 27. **Their enemies who vexed them, and in the time of their trouble.**—Better: *their oppressors, who oppressed them, and in the time of their oppression.*

Ver. 29. **Testifiedst against.**—Rather, *testifiedst to.*—So in ver. 30 and ver. 34.

Ver. 32. **Since the time of the kings of Assyria, i. e.**, the days of Pul and Tiglath-pileser (2 Kings xv. 19, 29). This time was more than three centuries before Nehemiah's day.

Ver. 35. **In thy great goodness that thou gavest them.**—That is, *in the great prosperity (from thee) which thou gavest them.* So in ver. 25. "Thy goodness" is not God's moral attribute, but the prosperity He gave them.

Ver. 38. This verse is the first of the tenth ch. in Heb. Although the word "covenant" is inserted, it is warranted by the use of the verb "carath," the full expression being "carath berith."

#### HISTORICAL AND ETHICAL.

1. If we marvel at the readiness of Israel to fall away into alliances with the heathen, we must also marvel at their readiness to return to their separation before the testimony of their law. There is no greater wonder displayed to us in the books of Ezra and Nehemiah than the speediness of the work of these reformers in drawing away the people of Israel from alliances, where pecuniary interest and personal affection had formed a double and most potent bond. There must have been a prodigious vitality in the old Mosaic commonwealth. No mere philosophic reformers would have dared to venture on so radical a movement against the deep-seated tendencies of the people, and no people but those who had a truly divine side to their life would have hearkened to such a proposition. With all their errors, how much there is to admire in Israel!

2. Every covenant with God must, on man's side, be founded on penitential confession of sin. For God's grace, which is the content of His part of the covenant, cannot enter a soul that harbors its wickedness. When David acknowledged his sin unto God, God's forgiveness poured in upon his soul. (Ps. xxxii. 5.) After this chapter of confession comes the chapter of the covenant, with its natural issues of reform.

3. This confession is a prayer, although it has no petition in it. It is the laying of the soul before God in the attitude of awaiting. Often the best part of a prayer is its rehearsal of God's goodness and our own short-comings. This increases the receptivity of the soul. It removes worldliness, increases faith, makes the spiritual eye-sight clearer, and brings it *en rapport* with heaven.

4. The distresses of Israel under its political burdens is recognised as part of the discipline which God had exercised over the nation through its entire history. The covenant is not considered as broken by God in all this. He had been faithful. In this way Israel sees God's grace in the midst of the afflictions. An infidel heart would have regarded God as abandoning

His people, and have seen in their vicissitudes only the ordinary fate of nations. Events are to be judged not by their outward appearance, but by the subjective truth, on which they really depend. A godly soul understands this secret, and draws from it great peace and strength.

#### HOMILETICAL AND PRACTICAL.

Vers. 1-3. The penitential and fast-days of the I. or t's congregation. 1) Their time and cause. They must alternate with facts and festivals; even God's favors must prompt us to observe them. 2) Their aim—to confess sins, our own as well as those of our ancestors, and to praise God's mercy as contrasted with them (ver. 2). 3) The manner of their celebration. Occupation with God's holy law forms the foundation which helps us to a right understanding of sin, and a right appreciation of the grace. The aim is penitence, as also faith, which worships the Lord (ver. 3).—**BEDÉ:** *Manifestus ostenditur, quanta gratia devotionis omnes eorum personas novum post festa skenopœgia conventum fecerint, ut videlicet se tota intentione a scelorum contagio expurgatos divino fœderi conjungerent, ipsamque sancti fœderis conditionem et sermone confirmarent et scripto, acsi ab impiorum consortio separati securiores implerent opus, quod jam dudum ceperant; id est, congruos factas urbis cives de numero piorum instituerent.*—**STARKE:** Confession of our sins before God is an effect of true contrition for the same. Such confession is necessary 1). As regards God who demands it (Jer. iii. 12, 13), who also wishes to be recognised by men as holy, just, and true, and will not forgive any sin without confession. (Ps. xxxii. 5.) As regards the Mediator; for as He confessed our sins and the sins of the whole world before God, with words and deed through suffering punishment for His people, so must we, much more, confess our own sins, if indeed we wish to be partakers of the merit of Christ. (1 John i. 7, 8.) 3) As regards the Holy Spirit's office of correction, whose work it is to convince the sinner. 4) As regards ourselves, for if we will not confess we remain under God's wrath. (1 John i. 8.) 5) As regards our neighbor: for if we have provoked him, such provocation must be done away, and thereby the honor be given to God. God wishes that public assemblies should be held in the church. Heb. x. 16. When we keep penitential and fast-days, or go to the holy communion, we should fast, lay aside all adornment, and appear in plain dress, with honest, humble hearts.

Vers. 4-15. God's faithfulness to the covenant. 1) Its preparative activity. It lets itself far down, and gives the prospect of great and glorious things (vers. 4-8). Its saving activity (vers. 9-11). It takes pity upon misery, overcomes the oppressor, and removes hinderances and perplexities even in nature. 3) Its preserving and perfecting activities. It shows the way, and provides for God's flock, in body and soul, and incites it to appropriate the promises (ver. 8.) The goal of the Old and New Testament covenant life is, the earthly and heavenly inheritance. 1) The promise of the same. At the calling of Abraham; then in the gospel. 2) The way to it. Through the wilderness of Arabia;

then through the wilderness of life. 3) The power which proceeds from it, particularly for Israel after it had obtained the same for us already, while we yet hope for it.—**STARKE:** Our good, heavenly Father gives earthly goods in possession to His children, in order that they may have good hope of the heavenly inheritance.

Vers. 16-25. God's pardoning grace. 1) He does not refuse it in spite of our disobedience (ver. 16), in spite of faithlessness (ver. 17), in spite of open backsliding (ver. 18). Much more, He shows His gracious presence to lead us to the high prize of the calling (ver. 19), gives His good and Holy Spirit for instruction; gives also the bread and water of life for hunger and thirst (ver. 20). 2) He punishes indeed, but affords, even in the time of punishment experiences, proofs, and advances of grace (vers. 21-23). 3) He brings us richly blessed to the prize of the calling (vers. 24, 25).

Vers. 20, 21. God's gracious care. 1) He provides both for bodily and spiritual necessities. 2) He provides it by great and small, startling and insignificant miracles. 3) He provides it during the march through the wilderness, that He may bring His people into Canaan.

Ver. 21. The wisdom of the divine care. 1) Its manner: God often helps, not in a startling, but in an insignificant way, quietly, yes, secretly blessing. 2) Its reason. The faith of His people is best tried, exercised, and strengthened in this way. 3) Its aim. That the godly may accustom themselves in all things, even in the insignificant, to perceive God's helping father hand, and shall learn the art to let all and everything, even the daily common-place, be a cause of thanks and of joy.—**STARKE:** God punishes the persecutors of His people energetically. Our pillar of cloud, which shows us the way to our everlasting fatherland, is the ministry of the gospel, in which God is truly present and powerful. Although God does not immediately place all the godly in fruitful and pleasant places, nor give them bread from heaven, nor water from the rock, still He gives them, notwithstanding, necessary nourishment and clothing wherewith they should be satisfied. Matt. vi. 81, 82; 1 Tim. vi. 8. The wickedness of mankind is so great when left to itself, that they are not bettered by the divine benefits, but indeed become worse, and in the highest ingratitude towards our God, return evil for good. Although with us is a multitude of sins, with God is plenteous redemption. Ps. cxxx. 7. Let no one therefore say with Cain, My sins are greater than it is possible to forgive. Gen. iv. 13.

Vers. 26-31. God's educating wisdom. 1) God indeed chastises, but He again has mercy (vers. 26, 27). 2) God has mercy many times, but He also admonishes to follow His precepts, in the observance of which man has his life (vers. 28, 29). 3) He admonishes a long while, and punishes and increases His punishment to the utmost if He is not listened to, but nevertheless He never gives him entirely up whom it is possible to help (vers. 30, 31).

Vers. 28-37. The grounds for the petition for forgiveness and mercy. 1) God's unwearied mercy in the past (vers. 26-31). 2) God's justice and our guilt in the present, particularly as

they are to be recognised in connection with our troubles (verses 32-35). 8) The greatness of our need and trouble (vers. 36, 37).

Vers. 32-37. The debasement of the congregation at the present time. 1) Wherein it consists. 2) What is its cause. 3) What its aim.—**STARK:** It is very consoling to think of the mercy of God which He has shown to our ancestors, for the same God lives yet. We must hold ourselves in true faith to the promises of God, for they will never fail. When the godly are involved in the greatest danger God cares for them the most, and knows how to rescue them. We are chastised by God that we may not be condemned with the world. When God wishes to deliver His people, He does not look at what they have de-

served, but at what His immeasurable mercy demands. Those who have provoked God to anger by their sins have little happiness to expect so long as they go on without penitence. True confession—confession of the name of God and believing prayer, are the right means by which the enemy are again to be driven away. Lord, when trouble is present, they seek thee, etc. Isa. xxvi. 16. Although a false religion may have a great appearance of sanctity and piety before people, yet is it in the sight of God a great abomination. What beautiful surnames has God. Oh soul! mark them well, that thou mayest remember them when conscience accuses, and when thou art in trouble, that thou mayest not despond.

#### CHAPTER X. 1-39.

1 Now those that sealed [and on the sealed documents] were Nehemiah, the Tir-  
2 shatha, the son of Hachaliah, and Zidkijah [*i. e.*, Zedekiah] Seraiah, Azariah, Je-  
3, 4, 5 remiah, Pashur, Amariah, Malchijah, Hattush, Shebaniah, Malluch, Harim,  
6, 7 Meremoth, Obadiah, Daniel, Ginnethon, Baruch, Meshullam, Abijah, Mijamin,  
8, 9 Maaziah, Bilgai, Shemaiah: these *were* the priests. And the Levites: both Je-  
10 shua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; and their bre-  
11 thren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, Micha, Rehob, Hashabiah,  
12, 13, 14 Zaccur, Sherebiah, Shebaniah, Hodijah, Bani, Beninu. The chief of the  
15, 16 people: Parosh, Pahath-moab, Elam, Zatthu, Bani, Bunni, Azgad, Bebai, Ado-  
17, 18 nijah, Bigvai, Adin, Ater, Hizkijah [*i. e.*, Hezekiah], Azzur, Hodijah, Hashum,  
19, 20, 21 Bezai, Hariph, Anathoth, Nebai, Magpiash, Meshullam, Hezir, Meshezabeel,  
22, 23, 24 Zadok, Jaddua, Pelatiah, Hanan, Anaiah, Hoshea, Hananiah, Hashub, Hal-  
25, 26 lohesh, Pileha, Shobek, Rehun, Hashabnah, Maaseiah, and Ahijah, Hanan,  
27 Anan, Malluch, Harim, Baanah.

28 And the rest of the people, the priests, the Levites, the porters, the singers, the  
Nethinim, and all they that had separated themselves from the people of the lands  
unto the law of God, their wives, their sons, and their daughters every one having  
29 knowledge *and* having understanding; they clave to their brethren, their nobles,  
and entered into a curse and into an oath, to walk in God's law, which was given  
by [the hand of] Moses the servant of God, and to observe and do all the com-  
30 mandments of the LORD our Lord, and his judgments and his statutes; And that  
we would not give our daughters unto the people of the land, nor take their daugh-  
31 ters for our sons: And *if* the people of the land bring ware or any victuals on the  
Sabbath day to sell, *that* we would not buy it of them on the Sabbath or on the  
holy day: and that we would leave [*i. e.*, leave the land to lie untilled] theseventh  
32 year and the exaction [loan] of every debt [hand]. Also [And] we made ordi-  
nances for us, to charge ourselves yearly with the third part of a shekel for the ser-  
33 vice of the house of our God; for the shewbread [the bread of arrangement], and  
for the continual meat-offering, and for the continual burnt-offering of the Sabbaths,  
of the new moons, for the set feasts, and for the holy *things*, and for the sin-offer-  
ings, to make an atonement for Israel, and *for* all the work of the house of our God.  
34 And we cast the lots among the priests, the Levites, and the people, for the wood-  
offering, to bring it into the house of our God, after the houses of our fathers, at  
times appointed year by year, to burn upon the altar of the LORD our God, *as it is*  
35 written in the law: And to bring the first-fruits of our ground, and the first-fruits

- 36 of all fruit of all trees, year by year, unto the house of the LORD: also the first-born of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God: and *that* we should bring the first-fruits [beginning] of our dough [groats], and [of] our offerings [oblations], and [of] the fruit of all manner of trees, of [new] wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes [*perhaps*, and they the Levites pay tithes] in all the cities of our tillage [service]. And the priest the son of Aaron shall be with the Levites, when the Levites take [*perhaps*, pay] tithes: and the Levites shall bring up the tithe of the tithes [tithe] unto the house of our God, to the chambers, into
- 38 [belonging unto] the treasure house. For the children [sons] of Israel and the children [sons] of Levi shall bring the offering [oblation] of the corn, of the new wine, and [of] the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

## TEXTUAL AND GRAMMATICAL.

- 1 Ver. 31. וְהָיָה אֲתֵנָה הַשְּׂבִיעִית [אֲשֶׁמָּה] or אֲשֶׁמָּה [אֲשֶׁמָּה]. The ellipsis is to be filled from Ex. xxiii. 11. וְהָיָה אֲתֵנָה הַשְּׂבִיעִית הַשְּׂבִיעִית, where the pronoun refers to אֲתֵנָה of the preceding verse.
- 2 Ver. 37. הֵן הַמְּעִשִׂים here וְהָיָה in ver. 38. (Piel part. and Hiph. inf. of עָשָׂה), if we follow the analogy of Deut. xiv. 22, and xxvi. 32, must refer to the paying and not to the receiving tithes.

## EXEGETICAL AND CRITICAL.

*The Covenant.*

Vers. 1-8. Because of these twenty-three names fifteen are supposed to be found in the list (ch. xii. 1-7) of the priests who came with Zerubbabel in the preceding century, it is held by many that this list contains only family names, and that these families were represented by descendants in the signing, Ezra, for example, signing for his ancestor Seraiah. But as we find Nehemiah in the list, and also the very Levites (vers. 9-18), who individually stood upon the stairs on the 24th of Tisri (chap. ix. 4, 5), it is better to suppose that the similarity of the names is accidental, and that family names only occur in the list of the people, vers. 14-27, if even there. The only alternative is harsh in two features: first, that the Levites on the stairs should be called, in a plain historical statement, by their family names; and secondly, that family names and personal names should be so strangely mixed. Moreover, it is to be noted that the family names of chap. vii. and of Ezra ii. are not all repeated here. We have abundant evidence of the very common use of the same names among the Israelites, and a theory, which that fact will explain, seems the easier one here.

Vers. 9-27. See above note.

Ver. 28. *The rest of the people, i. e., besides the chiefs given in vers. 14-27.* The word *rest* (Heb. *shear*) seems to carry its force to the other classes enumerated, to wit, *the rest of the priests, etc.*; that is, besides those enumerated. *Every one having knowledge and having understanding.*—This evidently qualifies the general phrase before it. Not all the rest, but those who had knowledge and understanding, joined their brethren in the reform.

Ver. 29. *Clave to their brethren, their nobles.*—That is, to their brethren, the chiefs

above mentioned. *Commandments, etc.*—See on chap. ix. 13, 14.

Ver. 31. *We would leave the seventh year and the exaction of every debt.*—The verb *natash* (leave) here seems to have a pregnant meaning. *We would leave follow the land each seventh year* (comp. Exod. xxiii. 11), and remit at that time (lit.) the debt of every hand. See Deut. xv. 2.

Ver. 32. *The third part of a shekel.*—This tax, thus first laid, became afterward a half shekel. (See Matt. xvii. 24, where the Greek is *didrachma*, i. e., a half shekel.) The half shekel tax of Ex. xxx. 13 is another matter, not an annual tax, but ransom money to be taken at a census as a mark of the Lord's ownership.

Ver. 33. *The shew-bread.*—Heb. *lehem hammaareketh* (bread of arrangement). The older phrase is *lehem happananim* (bread of the face). *The continual meat-offering.*—Heb. *minhath hattamidh*.—*The continual burnt-offering.*—Heb. *olath hattamidh*. So the shew-bread is called *lehem hattamidh* (Num. iv. 7). So called as oft-recurring in distinction from the occasional offerings. Here, as we see, the offerings are those of each day, of the sabbaths, and of the new moons.—*The set feasts* are mentioned separately with *lamedh* (for).

Ver. 34. *For the wood-offering.*—Heb. *kurban haetsim*. The feast of the wood-offering (Josephus, *B. J.*, II. 17, 6) on the 14th of Ab arose from this institution of Nehemiah. It was the day when those assigned to the duty brought in the wood for the altar. (See Lev. vi. 12.)

Ver. 35. *The first fruits of all fruits of all trees.*—See Lev. xix. 24 and comp. Deut. xxvi. 2.

Ver. 36. *The first born of our sons.*—That is, by bringing redemption-money, as ordered in Numb. xviii. 15, 16. *Cattle.*—Heb. *behemoth*. Here *unclean beasts*, as contrasted with the herds and flocks below. These were also redeemed. (See Num. i. c.)

Ver. 37. **First fruits of our dough** (groats or ground meal).—See Num. xv. 20. **Offerings**—*i. e.*, all special offerings. **Chambers**.—Heb. *lishcoth*. The cells or chambers in the courts of the temple. **Might have the tithes**.—Many read *might pay tithes*, anticipating the statement of the next verse. **Tillage**.—There may be a reasonable doubt whether *anodhah* ever means tillage, unless, as in 1 Chron. xxvii. 26, it is qualified by another noun. It may mean here "service" in the relation of servants to God, as elsewhere. To suppose that the cities of work or service must mean the country towns, is scarcely credible.

Ver. 38. **To the chambers, into the treasure house**.—Rather, *to the chambers of the treasure house*, one of the buildings in the temple area. **The tithe of the tithes** belonged to the priests (Num. xviii. 26-28), the children of Aaron.

#### HISTORICAL AND ETHICAL.

1. The natural leaders of a people are largely responsible for the people's conduct. The priests, Levites, and chiefs, the nobles of the nation readily find a following. Nehemiah, as Tirshatha, puts his own name first to the solemn reform-document, and then he causes the nobles to set their names to the instrument. A reform begun the other way in the lower circles of society is apt to degenerate into the excesses of revolution. The healing salt should be thrown in at the sources of the streams, if the waters are to be cured.

2. The points specially indicated, wherein the reform was most pressing, are (1) marriage alliances, (2) Sabbath-observance, (3) usury, (4) temple-taxes of the third part of a shekel, of first-fruits and of tithes. On these points we may believe the people had been especially remiss. They were the points where their covetousness would operate to undermine their piety, and thus the integrity of the commonwealth. Was not that, which has become a distinctive trait of the Israelitish race, already in Nehemiah's time beginning to develop itself?

3. When a people grow remiss in the support of religious privileges, the foundations of society are shaken. The moral tone of any people can only be cultivated and sustained by systematized methods, for natural depravity must take advantage of the lack of discipline, and prove too strong for morality. Religion, in any true and high sense, is an exotic, and must be tenderly cared for in this sin-grown earth. The seal of

Nehemiah and other reformers for the thorough establishment of religious rites is a wise example to all who come after them. Where the state cannot enforce such a result, public opinion can be made.

#### HOMILETICAL AND PRACTICAL.

Ver. 1. To what the consideration of the Lord's faithfulness to the covenant leads us: 1) To penitence and conversion which shows itself through obedience. 2) To faith—particularly in the fact that the Lord always keeps His covenant with us, and that it is only necessary that we on our part should confirm and maintain it. 3) To hope that the Lord will set us free, and evermore aid us to the glorious liberty of the children of God.

Vers. 31, 32. The principal duties of the congregation and its members: 1) To keep themselves unspotted, and particularly separated from the world. 2) To practice communion with the Lord, and especially in the way that is beneficial to us in this mortal state. **BEDZ:** *Porro sabbatismus orationum ac devotionis nostræ, in qua vacamus a temporalibus agendis, ut æternitatis gaudia dulcius gustare mereamur, recte diei septimo adsignatur quia futuræ quietem vitæ ac beatorum laudationis imitatur: sed diem sabbathi alienigenæ quærunt profanare, cum terrenæ cogitationes in tempore nostræ orationis importune nos conturbant, et memoria sive delectatione temporalium rerum ab amore intimo nituntur extrahere.—Imponunt asinis vinum, uvæ et ficus et omne onus, et incurrunt in Hierusalem, cum oblectamentis carnalibus stultos animi nostri motus onerantes, per hæc et hujusmodi tentamenta quietem nostri cordis deo debitam violare conantur.* Comp. chap. xiii. 15.

Vers. 38-40. The tasks to which each member of the congregation must submit himself. 1) The offerings which must be made directly to the Lord for the erection of His buildings, expenses of the service, etc. 2) The doing that which assists the servants of the Lord. **STARKE:** My God! I remember that I too made a covenant with Thee at my baptism. I beseech thee seal the same also in me, and give me in my heart the pledge, the Holy Spirit (2 Cor. i. 21, 22; 2 Cor. v. 5). We must not only ourselves have a Christian zeal for true religion, but also incite others to it, and admonish them (Heb. x. 24; Ps. xlix. 2). Marriages with the godless are displeasing to God, and dangerous (1 Tim. ii. 14). Nothing must be so near to us that it withdraws us from the service of God.

## CHAPTER XI. 1-36.

- 1 AND the rulers of the people dwelt at Jerusalem: the rest of the people also [and the rest of the people] cast lots, to bring one of ten to dwell in Jerusalem, the  
 2 holy city, and nine parts to dwell in [the] other cities. And the people blessed all the men that willingly offered themselves to dwell at Jerusalem.
- 3 Now [And] these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt [and which dwelt in the cities of Judah] every one in his possession in their cities, *to wit*, Israel [*i. e.*, the people], the priests, and the Le-  
 4 vites, and the Nethinim, and the children [sons] of Solomon's servants. And at Jerusalem dwelt *certain* of the children [sons] of Judah, and of the children [sons] of Benjamin. Of the children [sons] of Judah; Athaiah, the son of Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Ma-  
 5 leel, of the children [sons] of Perez (*i. e.*, Pharez): and Maaseiah, the son of Baruch, the son of Col-hozeh, the son of Hozaiah, the son of Adaiah, the son of Joa-  
 6 rib, the son of Zechariah, the son of Shiloni [Shelah's family]. All the sons of Perez that dwelt at Jerusalem *were* four hundred three-score and eight valiant men.
- 7 And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah [*i. e.*, Isaiah]. And after him Gabbai, Sallai, nine hundred  
 8 twenty and eight. And Joel the son of Zichri *was* their overseer: And Judah the son of Senuah *was* second over the city [was over the second city]. Of the priests:  
 11 Jedaiah the son of Joarib, Jachin. Seraiah, the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God. And their brethren that did the work of the house *were* eight  
 12 hundred twenty and two: and Adaiah, the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah, and his  
 13 brethren, chief of the fathers, two hundred forty and two: and Amashai, the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer, and their  
 14 brethren, mighty men of valour, a hundred twenty and eight, and their overseer *was* Zabdiel, the son of one of the great men [son of the mighty].
- 15 Also [And] of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni; and Shabbethai and Jozabad, of the chief  
 16 of the Levites *had* the oversight of [*were* over] the outward business of the house of God. And Mattaniah, the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer [*perhaps*, the chief of the praise-song who gave thanks at prayer-service]: and Bakbukiah the second among his  
 17 brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.
- 18, 19 All the Levites in the holy city *were* two hundred fourscore and four. Moreover [And] the porters, Akkub, Talmon, and their brethren that kept the gates, *were* a hundred seventy and two.
- 20 And the residue of Israel, of the priests, and the Levites, *were* in all the cities of Judah, every one in his inheritance. But [And] the Nethinim dwelt in Ophel:  
 22 and Ziha and Gispa *were* over the Nethinim. The overseer also [and the overseer] of the Levites at Jerusalem *was* Uzzi, the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. [Some] Of the sons of Asaph, the singers  
 23 were over the business of the house of God. For it [there] *was* the king's commandment concerning them, that a certain portion should be for the singers [and a sure ordinance concerning the singers] due for every day [the thing of a day on  
 24 its day]. And Pethahiah, the son of Meshezabeel, of the children of Zerah, the son of Judah, *was* at the king's hand in all matters concerning the people.

- 25 And [As] for the villages with their fields, *some* of the children [sons] of Judah dwelt at Kirjath-arba and in the villages [daughters] thereof, and at Dibon, and in the villages [daughters] thereof, and at Jekabzeel and in the villages thereof, and at Jeshua, and at Moladah, and at Beth-phetel, and at Hazar-shual, and at Beer-sheba, and in the villages [daughters] thereof, and at Ziklag, and at Mekonah, and in the villages [daughters] thereof, and at En-rimmon, and at Zarcash, and at Jar-muth, Zanoah, Adullam, and in their villages, at Lachish and the fields thereof, at Azekah, and in the villages [daughters] thereof. And they dwelt from Beer-sheba into the valley of Hinnom.
- 31 The children also of Benjamin [and the sons of Benjamin] from Geba dwelt at Michmash [dwelt from Geba to Michmash] and Aija, and Bethel, and in their villages [daughters], and at Anathoth, Nob, Ananiah, Hazor, Ramah, Gith, 33, 34, 35 taim. Hadid, Zeboim, Neballat, Lod, and Ono, the valley of craftsmen.
- 36 And of the Levites were divisions in Judah, and in Benjamin [divisions of Judah were to Benjamin].

## TEXTUAL AND GRAMMATICAL.

1 Ver. 17. *התחלה* instead of being an error for *התחלה*, may be for *בְּתוֹכָהּ*, "chief at the beginning of prayer he gave thanks."

## EXEGETICAL AND CRITICAL.

*The Places of Abode.\**

Ver. 1. The rest of the people also.—*And the rest of the people*—that is, other than the rulers.

Ver. 2. That willingly offered themselves—i. e., those of the people, beside the tenth part chosen by lot, who also consented to dwell in Jerusalem as the place of greatest danger and need. (See chap. vii. 4.)

Ver. 3. The relative construction should be used with both clauses, thus: *now these are the chiefs of the province who dwell in Jerusalem, and those who dwell in the cities of Judah (every one in his possession in their cities)*—to wit, Israel, etc. Israel—i. e., the people of Israel as contrasted with priests, Levites, etc. The children of Solomon's servants.—See on chap. vii. 57.

Ver. 4. Athaliah was chief of the Bene-Pharrets, or children of Peres (Pharez). See Gen. xxxviii. 29; 1 Chron. iv. 1. In 1 Chron. ix. 4 he is called *Uthai*, and his genealogy traced by a different line.

Ver. 5. Maaseiah was chief of the Shilonites or children of Shelah. His grandfather Colhoseh is probably the same as the father of Shallun in chap. iii. 15. He is called *Asaiah* in 1 Chron. ix. 5. *Shiloni*.—Heb.: *hash-shiloni*. Not a man's name, but a family's title, to wit, the children of Shelah, Judah's son. See 1 Chron. ix. 5. These descendants of Shelah are counted with those of Pharez. *Athaliah* and *Maaseiah* were thus the chiefs of Judah. *Jeuel* of the sons of Zerach, mentioned in 1 Chron. ix. 6, is omitted here.

Ver. 6. This verse appears to be out of its place. It should precede ver. 5.

\* This chapter is intimately connected with chapter vii. 4, showing Nehemiah's plan of increasing the population of the city. The genealogies and then the confession and covenant came in parenthetically—the former as part of the process in the plan, and the latter as chronologically happening while Nehemiah was maturing the plan.

Ver. 7. The family of *Jesaliah* in Benjamin, of which *Sallu* was chief, is not otherwise known. *Sallu*'s pedigree is differently reckoned in 1 Chron. ix. 7. The text in Chronicles is probably defective.

Ver. 8. *Gabbai* and *Sallai* are other Benjaminite chiefs.

Ver. 9. *Joel* the son of *Zichri* was overseer (Heb.: *pakid*, *ἐπισκοπος*) over both the Judahites and Benjaminites of the city. His office was possibly a police one. *Judah* the son of *Senuah* was over the second city (not second over the city).—The second city was a well-known part of Jerusalem. It was there *Huldah* the prophetess lived in *Josiah*'s time. See 2 Kings xxii. 14, where the Eng. vers. has "college" for the Heb. *mi-shneh*. In Zeph. i. 10 the Eng. vers. has "second." It was probably the part of the city built up north of the temple. The parallel chapter in 1 Chron. (chap. ix.), which seems to be very corrupt in its reading, appears to have "Joel, the son of *Zichri*," in "Eliab, the son of *Uzzi*, the son of *Michri*," and to have "Judah, the son of *Senuah*," in "Hodaviah, the son of *Hasenuah*," the former a Benjaminite, and the latter an ancestor of *Sallu*. That list also introduces as Benjaminites "Ibneiah, the son of *Jero-ham*," and "Meshullam, the son of *Shephatiah*, the son of *Reuel*, the son of *Ibnijah*."

*Joel* and *Judah* were the two inspectors or overseers over the Judahites and Benjaminites in the entire city.

Vers. 10, 11. There is great confusion in this part of the record, and we are not helped much by 1 Chron. ix. Both lists have been copied probably from a defective record. *Jedaiah*, *Joiarib* and *Jachin* were the heads of three of the twenty-four courses of priests in David's time (1 Chron. xxiv. 7, 17). *Seraiah* was high-priest before the captivity (1 Chron. vi. 14). These names appear to be fragments of a record which in its fulness showed the heads of these families in Nehemiah's time. The phrase "ruler of the house of God (*negid beth ha-elohim*)" can belong to *Ahitub* or *Seraiah*. The Eng. vers. wrongly inserts "was." It is a title of the high-

priest. See 2 Chron. xxxi. 13. Also compare 1 Chron. ix. 11. Also see 1 Chron. xii. 27, where Jehoiada (*negid* of the Aaronites) seems to be the same as Abitub the father of Zadok.

In ver. 10 **Jedaiah, the son of Joiarib**, is doubtless wrong, and the form in 1 Chron. ix. 10 should be followed, to wit, **Jedaiah and Jehoiarib**. In ver. 11 (as in 1 Chron. ix. 11) the words **the son of Meraioth** are out of place and should follow "Ahitub," as Meraioth was grandfather (1 Chron. vi. 7) or great-grandfather (Esra vii. 3) of Ahitub. For this last discrepancy we may suppose the two sequences in the high-priesthood of "Amariah, Ahitub, Zadok" (one before Solomon, and the other after Solomon) are the occasion. One list has taken the latter, where Ahitub's grandfather is Azariah, and the other has taken the former where Ahitub's grandfather is Meraioth. [We use "father" and "grandfather" in the formal sense, denoting the proximity of the names in the records, not the actual relationship.]

Ver. 12. **And their brethren**—i. e., the brethren or kinsfolk of the chiefs of the priests whose names are lost in the above record (as we have seen in the preceding note). **Adaiah** was chief of the children of Malchiah, the head of the fifth course in David's day (1 Chron. xxiv. 9).

Ver. 13. **Chief of the fathers**.—This clause seems to be out of place, for we can hardly suppose that the Malchiah family were all chiefs. Adaiah had 242 in his kinsfolk, over whom he was chief, just as the representatives of the high-priest's family and the families of Jedaiah, Joiarib and Jachin had 822 in their kinsfolk (ver. 12). This phrase "chief of the fathers" belongs to all these head men of families, and was probably at the head of the list originally. It may have found its place here from the analogy of the phrase "mighty men of valour" in ver. 14. See 2 Chron. xxvi. 12 for a collocation of the two phrases. **Amashai** (*Maasiah* in 1 Chron. ix. 12) was chief of the children of Immer, the head of the sixteenth course in David's time. His pedigree in 1 Chron. ix. is merely a corruption of this one.

Ver. 14. **Their brethren**.—Probably an error for "his brethren"—that is, Amashai's. **Their overseer was Zabdiel**.—He was *pakid* (see on ver. 9) of all the priests. He is called *son of the mighty ones*—a phrase that seems to denote a remarkable ancestry. The numbers here and in 1 Chron. ix. 13 differ by 568. Errors in numbers and in names are almost necessities in transcribing.

Vers. 15-17. This list of Levites omits the names of *Heresh, Galal* and *Berechiah*, given in 1 Chron. ix. 15, 16; but contains the names of *Shabbethai* and *Jozabad* not mentioned there. In this list (ver. 14) we have **the son of Bunni** (i. e., Bani, one of the families of Merari), where in 1 Chron. ix. 14 we find "of the sons of Merari." **Bakbukiah** here is *Bakbakkar* there. **Zabdi** here is *Zichri* there. **Abda** here is *Obadiah* there. Of the Levitical chiefs, *Shabbethai* and *Jozabad* had the oversight of the outward business of the house of God.—That is, attended to the secular department of service as directors therein (comp. 1 Chron. xxvi. 29). **The principal to begin the thanksgiving**

**in prayer**.—Literally "the chief of the beginning gave thanks to prayer." Some would read *tehillah* instead of *tehillah*, a most natural correction. We should then have "the chief of the praise-song [who] gave thanks (as introductory) to prayer."

Ver. 18. These six (or nine) Levitical chiefs had a constituency of 284.

Ver. 19. **Akkub, Talmon**.—The list in 1 Chron. ix. adds Shallum (as chief of all) and Ahiman, and makes the number 212 instead of 172. The account in 1 Chron. is much more extended on this matter of the porters, thus showing that this record (as is that also) is but a fragment of an older document. Both copies have been marred in the transcribing.

Ver. 20. This verse belongs between ver. 24 and ver. 25, after Jerusalem is disposed of.

Ver. 21. **Nethinim—Ophel**.—See on chap. iii. 26.

Ver. 22. The *pakid* (see on ver. 9) of all the Levites, including the Nethinim, was Uzzi. The last clause should read: *The singers of the sons of Asaph* (or some of the sons of Asaph, the singers,—see same construction in ver. 25) *were over the business of the house of God*. This "business" is not the "outward business" of ver. 16. If (with Keil) we disregard the Athnabh, we may consider Uzzi's pedigree as going on in this last clause, thus: "the son of Micha, of the sons of Asaph the singers in the service of the house of God." In this case the parallel with ver. 17 would be striking. There may be an omission in that verse before Mattaniah, and this Uzzi may be the first of the three leading singers—Bakbukiah and Abda being the other two. But see next note.

Ver. 23. Read: *for it was the king's commandment concerning them and a sure ordinance for the singers for each day's duty* (lit. "the thing of a day on its day"). Uzzi was *pakid* of the Levites generally, but the Asaphites took turns in directing the Levitical work. This 23d verse—making the singers (in the plural) the main subject, seems to show that our E. V. is right in stopping Uzzi's genealogy (in ver. 22) at Micha, and then beginning a new passage. The Masorites took this view, as the Athnabh with Micha shows. There is probably some confusion between ver. 22 and vers. 15 and 17, if we may judge from the names. Compare the passage in 1 Chron. ix.

Ver. 24. **Pethahiah of the Zerahites (or Zarhites) was at the hand of the king**.—This does not mean that he was at Susa, but that he was the king's special agent. Comp. 1 Chron. xxiii. 28, where the Levites are said to be at the hand of the sons of Aaron. Pethahiah's office may have taken him often to Susa, and he would thus be the go-between between the king and Nehemiah.

Ver. 25. **Kirjath-Arba**—i. e., Hebron (Josh. xiv. 15). **The villages thereof**.—Lit. *the daughters thereof*. The word is a different one from that at the beginning of the verse (*hatsér*). It is repeated after Dibon, but the other word returns after Jekabzeel. This use of daughters for dependent towns is common in the earlier books. Dibon.—Doubtless the *Dimonah* of



Josh. xv. 22. **Jekabzeel**.—The *Kabzeel* of Josh. xv. 21.

Ver. 26. **Jeshua**.—Probably the *Shema* of Josh. xv. 26, the letters in Hebrew being easily mistaken in transcription. **Moladah** is El Milh. **Beth-phelet**.—The *Beth-palet* of Josh. xxi. 27.

Ver. 27. **Hazar-shual**—like all the above, except Hebron and Moladah, is unknown.

**Beersheba** is Bir es-Seba, twenty-five miles south-west of Hebron, and ten miles west of Moladah.

Ver. 28. **Ziklag**, conspicuous in David's history (1 Sam. xxx.), is supposed to be Asluj, on the road from El Milh to Abdeh. **Mekonah**—possibly a mistake for *Madmannah* of Josh. xv. 80. It only requires a *mem* dropped and a *daleth* changed to a *kaph*.

Ver. 29. **En-rimmon** is spoken of in Josh. xv. 82 as two places. Keil supposes them two towns closely neighboring which finally grew into one. **Zareah**.—*Zoreah* (Josh. xv. 83) or *Zorah* (Judg. xiii. 2) is Zurah, fourteen miles west of Jerusalem. **Jarmuth** is 16 miles south-west of Jerusalem, on the slope of the mountain country, and about eight miles from the Shephelah or Philistine plain. It is 15 miles from Hebron.

Ver. 30. **Zanoah** is Zanua, or, perhaps, Kh. Sanut. **Adullam**—identified by GANNEAU with Sh. Mudhkur, on the east side of Wady Sur, near Socoh. **Laishah**—36 miles south-west of Jerusalem. **Asekah** is Deir el Aashek. From Beersheba unto the valley of Hinnom (or valley of the sons, or son, of Hinnom) is a distance of nearly 50 miles.

Ver. 31. Read: *and the children of Benjamin dwell from Geba to Michmash and Ajja and Bethel and her villages*. **Geba** is Jeba. **Michmash** is Mukhmas. **Ajja** or *Ai* is probably Tell el Hajjar, as VAN DE VELDE thinks. **Bethel** is Beitin.

Ver. 32. **Anathoth** is Anata, Jeremiah's birth-place. **Nob** is probably Neby Samwil, according to Lieut. CONDER's suggestion (*Quarterly Statement of Pal. Exp. Fund.* London, Jan. 1876). **Ananiah** is unknown.

Ver. 33. **Hazor** is not identified. **Ramah** is Er-Ram. **Gittaim** is unknown.

Ver. 34. **Hadid** is supposed to be near Lydda. **Zeboim** is not identified. **Neballat** is Beit Nebala, near Lydda.

Ver. 35. **Lod** is Lydda (Ludd). **Ono** is believed to be near Lydda, at Kefr Auna. (See VAN DE VELDE.) **The valley of craftsmen**—i. e., Charashim (see 1 Chron. iv. 14) was probably in the vicinity of Lydda.

Ver. 36. Read: *And of the Levites divisions of Judah went to Benjamin*. These Levites were transferred from former stations in Judahite towns to stations in Benjamite towns.

#### HISTORICAL AND ETHICAL.

1. Jerusalem was peculiarly the post of labor and danger,—of labor, because the fortifications would require constant guarding, and of danger, because the enemies of the Jews would naturally concentrate their efforts against the holy city. A willing offering of any to dwell in Jerusalem was therefore a mark of self-denial for the sake of country and religion. The popular blessing

fell upon such. Even those who did not so volunteer could not but admire this devotion, and join in the general admiration. Happy is the people, where there is such a cause for the public favor.

2. The additional population of Jerusalem included men of Judah, men of Benjamin, Levites, and Nethinim. There were, doubtless, remnants of the ten tribes with preserved pedigrees mingled with the returned Jews, as we find four centuries later Phanuel mentioned as of the tribe of Asher (Luke ii. 36), but none of these seem to have been reckoned in the public genealogies. They had not come back with Zerubbabel, for it is not probable that many (if any) from the remnant of the ten tribes went into captivity under Nebuchadnezzar, unless we consider the coming to Jerusalem of "divers of Asher and Manasseh and Zebulun" in Hezekiah's day (2 Chron. xxx. 11) was a coming for a permanent abode. But we may believe, that, after the return, stragglers from the remnant of the northern kingdom joined the Jews at Jerusalem, for that in the north a remnant preserved the truth against all the immigration of heathen nations is evident from the appearance of Galilee in the New Testament period, which could not be owing simply to the Maccabean influences, such as are described in 1 Maccab. v. 21, seq.

#### HOMILETICAL AND PRACTICAL.

Vers. 1, 2. It might be very difficult for the poorer families of the congregation to find means of subsistence in Jerusalem, as there was no longer a royal court there, and a troop of higher officers, who could afford work and gain to the lower classes. They might find it much easier to get along in the country, where they could cultivate the ground. Nevertheless Nehemiah and the heads of the congregation had to insist upon it that as many as possible should settle again in Jerusalem. For this there were very urgent reasons. It was not the consideration alone that the congregation would only then be worthily represented to the neighboring people, and would only be in part secure, if it possessed a large, mighty, and flourishing chief city, to which, in times of danger, it could withdraw as to a trustworthy asylum. The main point was, that as many as possible of the congregation must live in direct proximity to the Temple and its service, that their connection with God could the better be furthered and fortified, and be promoted and consecrated, which was so desirable for it. There was the consideration that above all upon Zion and the mountain of the house of the Lord rested the promises of the prophets, and that especially from them the law and the word of the Lord should go forth. (Isa. ii. 2-4; Micah iv. 1.) The congregation should feel itself called upon, as much as lay in its power, to help in the fulfilment of such promises, also to further as much as possible, the honoring of the Lord there in Jerusalem. It had certainly in the prophetic word a warrant that the Lord would here protect and bless it. At least equally urgent calls has Christendom not to scatter itself hither and thither into all sorts of sects and communities, neither to be satisfied with the observ-

ance of religion in their houses, but to hold faithfully to the one church, which is founded on God's word and provided with His promises, and instead of despising it on account of its insignificance, poverty, and needs, all the more to raise it by all self-consecration and gratitude, even if one should thereby suffer disadvantages, and even dangers, in worldly things, and should draw upon himself slights and persecution. "And let us hold fast the profession of our faith without wavering, for He is faithful that promised; not forsaking the assembling of ourselves together, as the manner of some is." (Heb. x. 23-25.) That in which a sect has appeared to be preferable in power of love and sanctity has proved itself generally, in great part to be mere empty appearance.

Vers. 3-19. It is very worthy of notice that in the numbering of the inhabitants of Jerusalem, not the priests but the tribes of Judah and Benjamin take the lead, and only then follow the priests and Levites; so much the more worthy of notice, because in the new congregation, following the captivity, according to the entire direction which its development took, and according to everything which was considered as of the greatest moment, the high-priests, and the priesthood in general, had a particularly high significance. It is as if the consciousness were indicated, that the priests and Levites, in spite of their distinction, which the Lord had apportioned to them in the affairs of Israel, had been nevertheless nothing at all, if they had not had a congregation near and around them, and if they had not succeeded in obtaining satisfactory fruit for their activity, namely, a genuine and true piety, which should substantially prove they were not there in vain. Would also that Christian priests, that is, preachers of the gospel, might preserve a lively consciousness that it is not enough for them to have fellowship with their brethren in

office, that they are nothing, and can profit and signify nothing, if not some, if only a small congregation stand by them, in whom the seed which they sow, springs up, grows, and bears fruit. **STARKS:** Ver. 8. In every time there are some pious and God-fearing people who separate themselves from the world, and seek the good of their souls rather than of their bodies.

Vers. 25-36. When one looks at the space which the Jewish congregation inhabited round Jerusalem, how very small was the territory occupied by the people of God, the only race which possessed a clear knowledge of the only true and holy God! A few miles, from three to six, north and south, east and west, comprised the entire district. Compared with our countries, yes, even with our provinces, this district appears to us almost as a vanishing nothing. And nevertheless what powers for the subjugation of entire humanity, for the transformation of all its relations, and for the subduing of all circumstances, has God the Lord been able to put in the people of this oasis, in the, at the same time insignificant, and in many respects miserable race, which cultivated the ground there or raised cattle! If any where surely here arises a testimony for Paul's word, "God hath chosen the weak things of the world to confound the things which are mighty." (1 Cor. i. 27.) A consoling promise also for Christendom in those times in which it appears as though it were being compressed on all sides, and when it is in truth losing position after position. Let it lose in length and breadth, in order afterwards to gain so much the more in height. Even the gates of hell cannot swallow up the church of the Lord.

**STARKS:** Ver. 25. God collects to Himself a church from among many peoples by the word of the gospel, that the heavenly Jerusalem may be filled.

CHAPTER XII. 1-47.

1 Now [And] these *are* the priests and the Levites that went up with Zerubbabel  
2 the son of Shealtiel and Jeshua : Seraiah, Jeremiah, Ezra, Amariah, Malluch, Hat-  
3 4, 5 tush, Shechaniah, Rehum, Meremoth, Iddo, Ginnetho, Abijah, Miamin, Ma-  
6, 7 diah, Bilgah, Shemaiah, and Joiarib, Jedaiah, Sallu, Amok, Hilkiyah, Jedaiah.  
These were the chief of the priests and of their brethren in the days of Jeshua.  
8 Moreover [And] the Levites : Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and*  
9 Mattaniah, *which was over* the thanksgiving, he and his brethren. Also [And]  
10 Bakkukiah and Unni, their brethren, *were over* against them in the watches. And  
Jeshua begat Joiakim, Joiakim also [and Joiakim] begat Eliashib, and Eliashib  
11, 12 begat Joiada, and Joiada begat Jonathan, and Jonathan begat Jaddua. And  
in the days of Joiakim were priests, the chief of the fathers : of Seraiah, Meraiah ;  
13, 14 of Jeremiah, Hananiah ; of Ezra, Meshullam ; of Amariah, Jehohanan ; of Me-  
15 licu, Jonathan ; of Shebaniah, Joseph ; of Harim, Adna ; of Meraioth, Helkai ;  
16, 17 of Iddo, Zechariah ; of Ginnethon, Meshullam ; of Abijah, Zichri ; of Minia-  
18, 19 min, of Moadiah, Piltai ; of Bilgah, Shammua ; of Shemaiah, Jehonathan ; And

- 20, 21 of Joiarib, Mattenai; of Jedaiah, Uzzi; of Sallai, Kallai; of Amok, Eber; of  
 22 Hilkiab, Hashabiah; of Jedaiah, Nethaneel. The Levites in the days of Eliashib,  
 Joiada, and Johanan, and Jaddua were recorded [according to the] chief of the  
 23 fathers: also [and] the priests, to the reign of Darius the Persian. The sons of  
 Levi, the chief of the fathers, were written [recorded] in the book of the Chronicles  
 [book of the events of the times], even until the days of Johanan, the son of Elia-  
 24 shib. And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of  
 Kadmiel with their brethren over against them to praise *and* to give thanks, ac-  
 cording to the commandment of David the man of God, ward over against ward.  
 25 Mattaniah, and Bakkukiah, [and] Obadiah, [were singers]. Meshullam, Talmon,  
 Akkub, *were* porters keeping the ward at the thresholds [treasuries] of the gates.  
 26 These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in  
 the days of Nehemiah the governor, and of Ezra the priest, the scribe.  
 27 And at the dedication of the wall of Jerusalem, they sought the Levites out of  
 all their places to bring them to Jerusalem, to keep the dedication with gladness  
 [to keep the dedication and festivity], both with thanksgivings and with singing,  
 28 *with* cymbals, psalteries and with harps. And the sons of the singers gathered them-  
 selves together, both out of the plain country [circuit] round about Jerusalem, and  
 29 from the villages of Netophathi; also [and] from the house of Gilgal [Beth-gilgal],  
 and out of the fields of Geba and Azmaveth: for the singers had builded their vil-  
 30 lages round about Jerusalem. And the priests and the Levites purified themselves,  
 31 and purified the people, and the gates, and the wall. Then [And] I brought up  
 the princes of Judah upon the wall, and appointed two great *companies* of them  
 that gave thanks, *whereof* one went on the right hand upon the wall toward the dung  
 32 gate [rubbish gate]. And after them went Hoshaiab, and half of the princes of  
 33, 34 Judah, and Azariah, Ezra, Meshullam, Judah, and Benjamin, and Shemaiah,  
 35 and Jeremiah, and *certain* of the priests' sons with trumpets; *namely* [the priests'  
*names have fallen out—here follow the Levites' names*] Zechariah the son of Jonathan,  
 the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur,  
 36 the son of Asaph: And his brethren, Shemaiah, and Azarael, Milalai, Gilalai,  
 Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the  
 37 man of God, and Ezra the scribe before them. And at the fountain gate, which  
 was over against them, [and over the fountain gate and in front of them], they  
 went up by the stairs of the city of David, at the going up of the wall, above the  
 house of David, even unto the water gate eastward.  
 33 And the other *company* of them that gave thanks went over against them, and I  
 after them, and the half of the people, upon the wall from beyond [past] the tower  
 39 of the furnaces even unto the broad wall; and from above [past] the gate of Eph-  
 raim, and above [past] the old gate, and above [past] the fish gate, and the tower  
 of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood  
 40 still in the prison gate. So [And] stood the two *companies* of them that gave thanks  
 41 in the house of God, and I, and the half of the rulers with me: And the priests;  
 Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah with  
 42 trumpets; and Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan,  
 and Malchijah, and Elam, and Ezer. And the singers sang loud [made *their voice*  
 to be heard], with Jezrahiah *their* overseer.  
 43 Also [And] that day they offered great sacrifices, and rejoiced: for God had  
 made them rejoice with great joy: [and] the wives also and the children rejoiced:  
 so that the joy of Jerusalem was heard even afar off.  
 44 And at that time were some [men] appointed over the chambers [which were]  
 for the treasures, for the offerings, for the first fruits, and for the tithes to gather  
 into them out of [according to] the fields of the cities the portions of the law [i. e.,  
 appointed by the law] for the priests and Levites: for Judah rejoiced [the joy of  
 Judah *was*] for the priests and the Levites that waited [that stood at *their posts*].  
 45 And both the singers and the porters kept the ward of their God, and the ward of  
 the purification [And they kept the ward (or charge) of their God, and the ward  
 of the purification, and so did also the singers and the porters *keep their ward*], ac-  
 46 cording to the commandment of David, *and* of Solomon his son. For in the days

of David and Asaph [see note] of old, *there were* chief of the singers, and songs of 47 praise and thanksgiving unto God. And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion [the thing of a day on its day], and they sanctified [dedicated, as in 1 Chron. xxvi. 28] *holy things* unto the Levites; and the Levites sanctified *them* unto the children of Aaron.

## TEXTUAL AND GRAMMATICAL.

<sup>1</sup> Ver. 38. לְמִנְיָן for כְּמִנְיָן from the root מָנָה, according to Ewald. The usual form is מִנְיָן or מִנּוּל. May it not be from מָנָה, formed like a Hoph. participle?

## EXEGETICAL AND CRITICAL.

*The Dedication of the Walls.*

Before the ceremony of the dedication is rehearsed, a preliminary statement regarding the priests and Levites, as chief actors in the dedication, is made.

Vers. 1-9. This is a list of the principal priests and Levites who came with Zerubbabel from Babylon in the preceding century.

We have already spoken of the *accidental* identity of names, in many of these, with those who sealed the Covenant (ch. x. 1-8). If the question is here asked, "Why, then, are not the names of the sealers put down in vers. 12-21, as the representatives of the old priestly houses of Zerubbabel's day?" the reply is that the sealers were in Eliashib's day, but the representatives of the priestly families in vers. 12-21 were of Joiakim's day, Eliashib's father. The persons were not the same, and hence we do not look for the same names. We have three sets of names. In ch. xii. 1-7 we have those of Jeshua's time (i. e., Zerubbabel's); in ch. xii. 12-21, we have also those of Joiakim's day. In ch. x. 1-8 we have those of Eliashib's day.

But another question is raised by the fact that in Ezra ii. 36-39 and Neh. vii. 39-42 only four orders of priests are said to have come up with Zerubbabel, to wit, those of Jedaiah, Immer, Pashur, Harim, i. e., the 2d, 3d, 5th and 16th orders, Pashur representing Malchijah, (see Neh. xi. 12), while here are twenty-two families. The answer is suggested by Keil that those four represent grand families (and not the four priestly orders) and these represent an inferior division into twenty-two, two of the names, Jedaiah and Harim, being accidentally the same with two of the four. I know not, however, why the four courses or orders may not be intended in ch. vii. 39-42 and the twenty-two families belong to these four. Keil's reasoning seems defective.

Ver. 7. *And of their brethren.*—This does not refer to the Levites, for they are especially mentioned immediately afterward. It is a phrase in apposition, thus "chief of the priests, namely, their brethren."

*Jeshua* or *Joshua*, the high-priest at the return from Babylon under Cyrus (B. C. 536), nearly a hundred years before.

Ver. 8. We have already shown that the identity of names here with those in ch. x. is accidental. See notes on ch. x. 1-13, and the first note in this chapter. Hence the identification of Judah, Mattaniah and Bakbukiah with Hodi-

jah (ch. x. 10), Mattaniah of ch. xi. 17, and Bakbukiah of ver. 25 (which identification Keil suggests) is an error, as these last three were men of Nehemiah's time (see ver. 26), while the first three were of Jeshua's day, (see vers. 1, 7).

This Mattaniah and his brethren were *over the thanksgiving* ('*al huyyedo'h*) in Jeshua's day. The Mattaniah of ch. xi. 17 was "the principal to begin the thanksgiving in prayer" (*rosh hat-tehillah yehodheh lat-tephillah*) in Nehemiah's day. The phrases are not identical. One refers to several men, the other to one.

Ver. 9. Bakbukiah and Unni were chiefs of the Levitical relays, who, in Jeshua's day, kept the watches over against the Levites commissioned to sing the thanksgivings. *Mishmar* must mean a watch or guard, even in ch. xiii. 14 and in Ezek. xxxviii. 7.

Vers. 10, 11. The pedigree of the high-priests from Zerubbabel's time to the time of Alexander the Great, i. e., from B. C. 536 to B. C. 332. As Nehemiah's government of Jerusalem was B. C. 440-434, we have this genealogy carried a century beyond him by a later hand. Jonathan is evidently a mistake in transcription for *Johanan*, as in vers. 22 and 23.

Vers. 12-21. A list of the representatives in Joiakim's day of the priestly houses whose names are obtained from those chiefs of the priests who came with Zerubbabel, as given in vers. 1-7.

*Mellou* = *Malluch*. *Hattush* is omitted (see ver. 2). *Shebaniah* = *Shechaniah*. *Harim* = *Rechum*. *Meraioth* = *Meremoth*. *Miniamin* = *Miamin*. Miniamin's representative is omitted,—dropped accidentally in transcription. *Sallai* = *Sallu*. These changes in a list evidently intended to be a copy of one immediately preceding form a good instance of the uncertainty of names in these old genealogical registers.

Vers. 22, 23. An interjected statement by the later hand. The Levites were regularly to the time of Alexander the Great recorded by the names of their chiefs, and the priests also, that is, to the reign of Darius (Codomannus). But the book of the Chronicles (1 Chron. ix.) only contained their names to Johanan's high-priesthood. That is, probably in Jaddan's time the record was no longer engrossed. Keil's effort to make these verses refer to Nehemiah's time as the ultimate is ingenious but forced. The days of Johanan and the days of Jaddan cannot mean the days in which they were living as young men or boys, but the days of their active high-priesthood. Hence the Darius is not Nothus, but Codomannus.

Vers. 23-26. The Levites in Joiakim's day and in Nehemiah's time. *Hashabiah* = *Hashab-niah* in ch. ix. 5.

*Sherebiah* (see ch. ix. 5). *Jeshua*, the son of *Kadmiel*. See ch. ix. 4, where *Jeshua* and *Bani* and *Kadmiel* is probably for "Jeshua ben Kadmiel." These were leaders of the singing Levites.

*Mattaniah* is put probably by mistake among the porters. He was a singer. (see ch. xi. 17). The same remark may be made of *Bakbukiah* and *Obadiah* (*Abda*). See, as before, ch. xi. 17.

*Meshullam* is *Shallum* in 1 Chron. ix. 17. **Porters keeping the ward at the treasuries of the gates.**—See 1 Chron. xxvi. 15, 17. These were the store-chambers attached to the various gates, inner and outer, belonging to the temple.

Ver. 26. Joiakim was probably high-priest when Ezra arrived at Jerusalem, *Eliashib* his son soon succeeding.

Ver. 27. The preliminary statements regarding the priests and Levites being ended, here begins the account of the dedication of the walls. Out of all their places, for the Levites were scattered throughout the province (see ch. xi. 8). **To keep the dedication with gladness.**—Instead of supposing a preposition wanting, we may take *sim'hah* as a concrete and read to keep the dedication and festivity.

*Psalteries* and harps differed but slightly from one another. The *nebel* or psaltery had more strings than the *kinnor* or harp. They both rather resembled our guitar than our harp.

Ver. 28. **The sons of the singers.**—Heb. *Benê hamshorerim*. That is the guild or company of singers of the three great Levitical families of *Asaph*, *Heman* and *Jeduthun*. **The plain country round about Jerusalem.**—Heb. *hukkikkar sevivoth yerushalayim*. There is no plain country round about Jerusalem. The *kikkar* must here be simply "circuit" (*περίχωρος*). Compare ver. 29.

If *kikkar* is to have here its specific meaning of "the valley of Jordan" (as *Kcil* insists), then we must insert *umin 'hatzrâ* between *hukkikkar* and *sevivoth* (for an omission likely to happen) and read "the valley of Jordan and from the villages round about Jerusalem." The idea that the valley of Jordan at Jericho could be said to be *sevivoth yerushalayim* (round about Jerusalem) is absurd.

**Netophathi**, the gentile noun without article, seems to be for *Netophah*, a place near Bethlehem (ch. vii. 26). *Beit Netif*, which is fourteen miles west of Bethlehem, seems too far off.

Ver. 29. **And from the house of Gilgal.**—Rather, *and from Beth-haggilgal* or Beth-Gilgal. Although we should look for a *Jiljilia* or a *Boit-Jiljilia* for the modern name of this place, yet as no such name occurs near Jerusalem, we may suppose *Beit-Jala* close to Bethlehem to be the modern representative.

**Geba** is now *Jeba*, six or seven miles north of Jerusalem. **Asmaveth** is not identified.

Ver. 30. The purification of priests, Levites, people, gates and wall was accomplished, doubtless, by a series of prescribed sacrifices.

Ver. 31. Read literally, *appointed two great thankgivings*, i. e., two great thanksgiving-com-

panies. Perhaps the *thodhoth* in ver. 27 has this concrete meaning.

**Judah** is used in this verse for the whole people of Israel.

**Whereof one went on the right hand.**—Literally, *and processions on the right hand*. The whole passage should read, *and appointed two thanksgiving-companies and processions. On the right hand, etc.* (i. e., the one on the right hand).

Although it is not mentioned, yet it is clear that the two processions started at the valley-gate, the same at which Nehemiah had started to examine the ruined walls of the city on his arrival (chap. ii. 13). The valley-gate was at or south of the present Jaffa Gate (see on chap. ii. 13). **Dung-gate.**—(See l. c.)

Vers. 32-34. There followed the one thanksgiving company of Levites to the right (i. e., to the South) one-half the princes of Judah (i. e., chiefs of the entire Jewish people) with *Hoshaiah* at their head. The names in vers. 33 and 34 are the names of these princes. The names of Judah and Benjamin are not the tribal names.

Ver. 35. **And certain of the priests' sons with trumpets.**—This should close a section, as the names that follow are not of priests but of Levites. The priests' names have probably dropped out. In the corresponding list of the other procession the priests' names are given (see ver. 41). **Priests' Sons**, i. e., sons of the priests, i. e., priests.

**Zechariah**, an *Asaphite*, is leader of those who bear the Davidic instruments of music.

Ver. 36. Zechariah had eight with him, as *Jeremiah* had eight with him in the other band (see ver. 42).

**Ezra the scribe** went before all except the thanksgiving-company of ver. 31, just as Nehemiah took this position in the other band (see vers. 38, 40).

Ver. 37. **The fountain-gate** we believe to have been near the pool of Siloam, and the **water-gate** to have been an interior gate not far from the present south wall of the Haram. (See for these and the stairs of the city of David the notes on ch. iii. 15, 26; also see Excur.). We may read this verse, *and over the fountain gate and in front of them they went up over the stairs of the city of David at the going up of the wall above the house of David even unto the water-gate eastward*. We explain this description thus: that the procession kept along the south wall of Zion until it reached a point on the descent of that wall over against the fountain-gate and the pool of Siloam. There it would be *over the fountain-gate*. At this point it turned north ("in front of them"), leaving the main wall and passing up over the line of the great stairs that led up to the city of David (Zion), where an inner wall ran up and along the eastern crest of Zion. This inner wall had a place called *Beth-David* below it on the side of the Tyropæon valley. (Or if *me'al* be translated "past," then the Beth-David may be placed above). The procession would thus pass along Zion's eastern front and cross over to Ophel and the water gate at a point where the Tyropæon was not so deep and broad.

Ver. 38. **And the other company of them that gave thanks.** (See on ver. 31).

Read and the second thanksgiving company which

went in the opposite direction, and which I followed and half the people (went) upon the wall past the tower of the furnaces even to the broad wall. By "the people" are meant those who formed the procession, not the people at large. The Heb. *me'al* here when used before "the tower of the furnaces" must mean "past." We cannot conceive the procession's passing over a tower. (See note on ver. 37, where the phrase "above the house of David" occurs). For "the tower of the furnaces" and "the broad wall," see on ch. ii. 8, 11. Also see Excursus.

Ver. 39. **The gate of Ephraim** must have been at the north-eastern extremity of the broad wall. **The prison gate** was on the north side of the temple, not connected with the palace prison of Jer. xxii. 2. See Excursus. (For the other localities here mentioned, see on chap. ii. and Excursus.)

Vers. 40-42. The latter part of ver. 40 and verses 41 and 42 belong before the former part of ver. 40. There may have been an error of transcription, or it may be a roughness of rhetoric.

Comp. ver. 41 with the first part of ver. 35, and verse 42 with vers. 35 and 36.

Ver. 43. **Great sacrifices, i. e.,** thank-offerings which were eaten by the offerers in a happy feast, after "the food of the offering made by fire unto the Lord" (Lev. iii.)

Ver. 44.\* **At that time.**—Evidently the time of the dedication. **Some.**—Heb. "men." **The treasures** (or stores) comprised the three sorts enumerated, to wit, the first-fruits, the tithes, and the free-will offerings. **Out of the fields.**—Rather, according to the fields. **The portions of the law, i. e. the portions appointed by the law** (as in margin). **For Judah rejoiced for the priests and Levites that waited.**—Rather, for Judah rejoiced in the priests and Levites who stood at their posts. The people gladly gave the prescribed offerings for the priests and Levites, so that there was no sense of burden upon them, nor any friction between the Levites and the people.

Ver. 45. **The singers and the porters** formed two important bodies of Levites. They **kept the ward**, that is, performed their appointed duties. The verse is improperly divided in the E. V. It should read, *And they* (the priests and Levites of ver. 44) *kept the ward of their God and the ward of the purification, and so did also the singers and the porters keep their ward.* The priests and Levites attended to their duties of public worship and purifying, and the singers and porters observed their appropriate functions.

Vers. 46, 47. The *was* before "Asaph" is generally supposed an error, and the verse is read "for in the days of David, Asaph of old was chief." This will explain the singular "chief," (the plural *K'ri* being unsupported). But still

\* The opinion that vers. 44-47 are an insertion by another hand than Nehemiah's is founded on the change from the 1st person to the 3d person, and from the assumption that here is described the same transaction as in ch. xiii. 10-13. The former argument is too weak to trust anywhere. (How would it apply to Ezra ch. vii. 1) The latter argument is baseless, for the passage xiii. 10-13 refers to a different event.

it is difficult to see why Asaph's headship should be mentioned just here. It may be suggested that the Masorites are wrong, and that the 46th and 47th verses (Silluk being removed) should run together, "all Israel" being subject in both, anticipated in ver. 46, from ver. 47, thus: *for in the days of David and Asaph, of old, chief of the singers and songs of praise and thanksgiving unto God,—and all Israel in the days of Zerubbabel and in the days of Nehemiah gave, etc.* From David's day to Nehemiah's the care of Israel for the Levitical singers and porters was marked.

**Sanctified, i. e., Brought as consecrated or dedicated.** As in 1 Chron. xxvi. 28.

The Levites brought as dedicated to the priests the tithes of that which was dedicated to them. (Num. xviii. 26.)

#### HISTORICAL AND ETHICAL.

1. Both the Heb. *hanukkah* and the Greek *enkaenia* define a "dedication" as the initiation or beginning of a new thing. There is no notion of consecration in the word. There is no grace conferred or new nature implanted. Even in the dedication of the temple, it was only the Lord's miraculous presence which consecrated the place. The dedication of the walls of Jerusalem by Nehemiah and his brethren was simply a joyful religious celebration of the work achieved under the gracious providence of God. The priests indeed purified the walls, but so they purified the people. Everything Jewish was purified; so that this purification is no distinct part of the dedication. The primal element in the dedication was joy, exhibited in music, vocal and instrumental, and in thanksgiving. There was a formal recognition of God's mercy and loving-kindness by the assembled people.

2. The culminating point in the day's observance was certainly when the two processions, after each passing over half the wall, met at the temple and united their praises with new emphasis, while "great sacrifices" were offered on the brazen altar. The high position of the temple would add much to the imposing character of this service.

3. The ministers of religion were not considered as useless, "non-producing" men by the godly Jews. Even the singers were reckoned worthy of a public support. It is a low, materialistic philosophy that cannot see the moral importance of leaders and teachers of religion in a community, and that without them material accumulation will only expedite national destruction.

#### HOMILETICAL AND PRACTICAL.

Vers. 1-26. It was without doubt a matter of piety that in the time after the exile, they restored more and more the old classes of priests and Levites which had existed before the exile. It was a necessity for the congregation, which deserved all consideration, to have again an equally manifold-numbered, complete equipment for the establishment of the beautiful service of the Lord, as before the exile. It was also for the priests and Levites themselves most important and wholesome that they should find themselves together again in the old divisions, and

should also acknowledge their venerable ancestors as their heads. Who can estimate the blessing there is, when descendants remain conscious that they are preceded by many and ancient ancestors in piety and the service of God, when in families piety too becomes a matter of tradition, when the children know that parents and grandparents have prayed for them, and particularly for their spiritual prosperity, and when they feel themselves called upon by this to pray again in turn for their children and grandchildren. It was an enviable time when in the Christian church likewise there were Aaronic families, when the children received an impulse from the example of parents and ancestors to devote themselves to the service of the word, and when the parents knew no higher joy than to see their children advancing to the same high office which their fathers had occupied. The first condition of a proper, worthy exercise of the office, which shall be rich in blessing, is indeed the pouring out of the Spirit, and the Spirit breathes where He listeth, but even in the Christian church the ordained ways hold an important position by the side of extraordinary ones. In connection with the fact that the number of the priests' classes was about the same as before the exile, Bede's remark is applicable: "*Sic sepe sancta ecclesia ex detrimentis suis majora recepit incrementa, cum uno per incuriam lapsa in peccatum plures exemplo ejus terribi ad persistendum in castitate fidei sunt cautiores. Sepe idem ipsi, qui peccaverunt, majores post aetnam penitentiam bonorum operum fructus ferre incipiunt, quam ante incursum peccati ferre consueverant. Sepe ab hereticis ecclesia vastata, postquam instantia catholicorum doctorum lucem veritatis recepit, plures ad cognoscendam tuendamque rationem recuperantes ejusdem veritatis filios procreavit. Neque enim unquam beati patres Athanasius, Ambrosius, Hilarius, Augustinus, et ceteri tales tot et tam magnificos in sanctam scripturam tractatus conderent, si non contra fidem rectam tam multifarius hereticorum fuisset error ortus.*"

Vers. 27-43. The feast of dedication. 1. Whose part is it? The congregation's, to which God has anew given protection and power against its enemies, but also the individual believer's, when the Lord has secured to him his position, and has even enclosed it with a wall. 2. How is it to be celebrated? In that we purify ourselves from all that displeases the Lord, that we thankfully consecrate His gifts, that is, put them at His service, that we rejoice in them as a proof of the grace that desires our salvation, and thereby cause our faith to be strengthened, etc. 3. What blessing has it? It appropriates thus truly God's gifts to us, and enkindles thus our zeal to honor God with new desire by consecration, devotion, and homage.—BEDA: *Facta autem civitas sancta dedicatur, cum, completo in fine*

*seculi numero electorum, ecclesia universaliter in caelis ad visionem sui conditoris introducitur.*—How must the congregation celebrate the feast of dedication? 1. With joyful thanks, that the power and salvation of the Lord has surrounded them as a wall for their protection against the world, and for their separation from the same. 2. With firm trust, that the Lord will still farther protect them. 3. With the sincere vow to hold themselves separate from the world, and to live to the Lord. True joy. 1. Its right, the God who has given us life, wishes also that it shall move joyfully; the God who always anew overwhelms us with favors, wishes that they should fulfil their mission, that is, make us happy, in the end holy. 2. Its occasion is God's grace, which has strengthened, protected, assured, or elevated our lower or higher life. The chief sites in Jerusalem testified to this, and in the Christian church, yes, indeed, in our lives, all the heights testify thereof. 3. Its kind—it raises itself to God, is a joy in Him, that is, becomes a service to God and our neighbor.—BEDA: *Requiruntur et Levites spirituales, hoc est, assumpti in sortem regni de omnibus locis suis, quando mittet filius hominis angelos suos et congregabit electos suos a quatuor ventis, a summo terræ usque ad summum cæli. Faciunt illi dedicationem in litiis, cantico, gratiarum actione, atque in organis musicorum variis, cum in perceptione æternæ vitæ invicem gaudebunt.*—STARKE: Dedications shall take place with praise and thanks, singing and praying, not with sins and wantonness. That should be the delight and joy of our hearts when we see that the city of God, that is, the Christian church, is protected by God within by the defence of faithful authorities. (Ps. lviii. 2.) Christian joy, at the proper time, does not displease God.

Vers. 44-47. What is also needful: 1. That there should be teachers and servants in the church. 2. That they should perform their service without being hindered in it by lower cares. 3. That the congregation should joyfully supply them with what is necessary for their support.—BEDA: *Hujus autem capituli nobis expositio allegorica in promptu est; quia dominus statuit eos, qui evangelium annuntiant, de evangelio vivere. Sed vix illis sacerdotibus ac ministris sanctorum, qui sumptus quidem cum gaudio debitos sumere a populo delectantur, sed nihil pro ejusdem populi salute laborare, non aliquid sacri ducatus ei recte vivendo præbere, non de suavitate regni cælestis ei quæpiam dulce prædicando canere, sed nec janua in supernæ civitatis aperire, municipatum in caelis habendo, verum potius occludere perversæ agendo probantur.*—STARKE: It is God's will and command that with the treasure of the godly word and for the maintenance of the same, we should make a provision that churches, schools, and those who serve in them may be supported. (1 Chr. xxvii. 20; 2 Chr. xxiv. 8; xxxi. 4; xxxiv. 9.)

CHAP. XIII. 1-30.

1 On that day [of dedication] they read [it was read] in the book of Moses in the audience [ears] of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever; because they met not the children of Israel with bread and with water, but [and] hired Balaam against them, that he should curse them: howbeit [and] our God turned the curse into a blessing. Now [And] it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

[Events of 12 years' later date].

4 And before this, [in the face of this], Eliashib the priest, having the oversight of [being set over] the chamber [chambers] of the house of our God *was* allied unto Tobiah: And he had prepared [and he prepared] for him a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to *be given to* the Levites, and the singers, and the porters; and the offerings of the priests. But [and] in all this *time* was not I at Jerusalem; for in the two and thirtieth year of Artaxerxes, king of Babylon, came I unto the king, and after certain days [at the end of days] obtained I leave of the king: And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. And it grieved me sore: therefore [and] I cast forth all the household stuff of Tobiah out of the chamber. Then [and] I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat-offerings and the frankincense. And I perceived that the portions of the Levites had not been given *them*: for [and] the Levites and the singers, that did the work, were fled every one to his field. Then [and] contended I with the rulers, and said, Why is the house of God forsaken? And I gathered <sup>9</sup> them [*i. e.*, the Levites and singers] together, and set them in their place. Then brought all Judah [And all Judah brought] the tithe of the corn and the new wine and the oil unto the treasuries. And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them [at their hand] *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was [and it was upon them] to distribute unto their brethren. Remember me, O my God, concerning this, and wipe not out my good deeds [kindnesses] that I have done for the house of my God, and for the offices thereof. In those days saw I in Judah *some* treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also [and besides] wine, grapes, and figs, and all *manner of* burdens, which they brought [and bringing them] into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals. There dwelt men of Tyre also therein [And the Tyrians dwelt therein], which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then [And] I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet [and] ye bring more wrath upon Israel by profaning the sabbath. And it came to pass that when the gates of Jerusalem began to be dark [were shaded] before the sabbath, I commanded that the gates should be shut [and the gates were shut], and charged [commanded] that they should not be opened till after the sabbath, and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day. So [and] the merchants and sellers of all kinds of ware lodged without Jerusalem once or [and] twice. Then



- [and] I testified against them, and said unto them, Why lodge ye about [before] the wall? if ye do so again, I will lay hands on you. From that time forth came they no  
 22 more on the sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare [pity] me according to the greatness [abundance] of thy mercy.
- 23 In those days saw I also [the] Jews that had married [carried to dwell with them]  
 24 wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod (and could not speak [were not acquainted with speaking] in the Jews' language), but [and] according to the language [tongue] of each people [of  
 25 people and people]. And I contended with them, and cursed them, and smote certain [men] of them, and plucked off [tore out] their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their  
 26 daughters unto your sons, or for yourselves. Did not Solomon, king of Israel, sin by these things? yet [and] among many nations was there no king like him, who [and he] was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish [foreign] women cause to sin. Shall we then [and  
 27 shall we] hearken unto you to do [hear that ye do] all this great evil, to transgress against our God in marrying [carrying to dwell with us] strange wives? And one  
 28 of the sons of Joiada, the son of Eliashib the high-priest was son-in-law to Sanballat the Horonite; therefore [and] I chased him from me. Remember them, O  
 29 God, because they have defiled [on account of the defilings of] the priesthood, and the covenant of the priesthood, and of the Levites. Thus cleansed I [And I  
 30 cleansed] them from all strangers, and appointed the wards of the priests and the Levites, every one in his business; and for the wood-offering, at times appointed, and for the first-fruits. Remember me, O God, for good.

## TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 6. נִשְׁאַלְתִּי. The lexicographers interpret this Niphal as Kal. But both here and in 1 Sam. xx. 6, 23 (the only places where the Niph. occurs), the meaning "to receive permission" seems to be necessary. It would be a quasi passive of the Kal meaning.

<sup>2</sup> Ver. 19. אֶת־ omitted before לֹא-יִבְרָא.

<sup>3</sup> Ver. 22. שְׁכָרִים. Wav omitted. Yet we may read "come as keepers of the gates."

<sup>4</sup> Ver. 24. וְנִבְרָא stands absolutely, for כְּדִבְרֵךְ being singular takes וְנִבְרָא as its nominative.

## EXEGETICAL AND CRITICAL.

Ver. 1. On that day, i. e. the day of dedication of the walls, as in xii. 43, 44.

The part of the law which forbade mingling with the other nations was specially read on the dedication-day. Deut. xxiii. 8 would naturally be read, as also Deut. vii. 1-6. The reference to the former passage here uses the words *adh olam* (forever), which are not found alone in Deuteronomy. There it reads: "Even to their tenth generation shall they not enter into the congregation of the Lord forever," where the "forever" seems to signify the perpetuity of this ordinance, and not the perpetuity of their exclusion. It is quoted here in brief, without any design to change the meaning. No Moabite or Ammonite family could be admitted to the privileges of Jewry until in the tenth generation after quitting heathenism and formally allying itself with Israel.

Ver. 2. The reference to Deut. xxiii. 8-5 continues through this verse, the passage being condensed throughout. In the Heb. we have the singular, *he hired* (i. e. Balak) as in Deut. xxiii. 4.

Ver. 3. The result of this reading was a careful exclusion of the mixed multitude (*erev*) from Israel. This was a different act from that of the 24th of Tisri. Then Israel separated itself from the strangers. Now they separate the *erev* from Israel. The former was a withdrawal; this an expulsion. For *erev*, see Ex. xii. 38.

*Nehemiah's Reform Movement on his Return to Jerusalem.*

Ver. 4. Before this.—This should be "in the presence of this" (*in conspectu ejus*), with the circumstantial and not the temporal signification of *liphne mizzeh*. For Eliashib's evil conduct occurred while Nehemiah was away on his visit to Susa in Artaxerxes' thirty-second year, and not before the dedication-day. The meaning is, that Eliashib, the high-priest, notwithstanding all this reform wrought by Nehemiah in Artaxerxes' twentieth year, in the face of it all, dared, twelve years after, when Nehemiah was far away, to introduce Tobiah into the courts of the temple.

Nehemiah closes his record with a brief sketch of a new reform movement which he had to make twelve years later, owing to a long absence from Jerusalem at the Persian Court, in which

time evil men had sought to undo his former work.

Between ver. 8 and ver. 4 we have therefore a gap of twelve years in the chronology.

We have no reason to suppose that Eliashib allied himself with Tobiah or (through his grandson) with Sanballat until this season of Nehemiah's absence, when Eliashib may have supposed that he would never return.

Nehemiah in all probability did not write this book of his doings at Jerusalem till late in life, when his second visit to Jerusalem was a thing of the past, as well as his first visit.

**Eliashib, the priest** (*i. e.* the high-priest), **having the oversight of the chamber of the house of our God.**—The participle is *being set over* (as in the margin). The "chamber" (*lishkah*) is used collectively for the "chambers." As high-priest, he would have control of all the various buildings in the temple-courts where the treasures of corn, oil and wine were preserved.

**Was allied to Tobiah.**—In what way we know not. *Karov letoviyah*. A predicate adjective after so long a sentence, not in apposition ("being allied"), but as in E. V. a distinct assertion ("was allied"). A new fact is stated, and we are led to believe that this alliance marked a fearful period of falling away, after Nehemiah had turned his back. If it had existed before, we should have had mention made of it.

Ver. 5. A second fact in the miserable business. The high-priest prepared for Tobiah a great chamber, probably by knocking many into one (see ver. 9), in which Tobiah resided when at Jerusalem (see ver. 8). This desecration Eliashib may have defended on the score of Tobiah being by blood a Jew (see on ch. ii. 10), and the necessity of keeping on good terms with the influential men of the surrounding provinces.

These chambers had held all the unbloody sacrificial offerings and the tithes.

The Levites are distinguished from the singers and porters, although the singers and porters were Levites. So, on the other hand, the Levites are distinguished from the priests, although the priests were Levites. The Levites, as here designated, were those engaged in the more immediate sacrificial services, in attendance on the priests.

Ver. 6. **In the two and thirtieth year of Artaxerxes, king of Babylon,** *i. e.* in B. C. 434-3. Probably the "time set" by Nehemiah and approved by the king (ch. ii. 6) was twelve years. At the expiration of this term he was obliged to leave the superintendence of affairs at Jerusalem and return to the court. Artaxerxes is called "king of Babylon," instead of "king of Persia," probably because at this time of Nehemiah's return the court was removed to Babylon for some special state reason.

**After certain days.**—*Lit. at the end of days*, a very general expression, and may here mean several years.

**Obtained I leave, to wit, to return to Jerusalem.**

Ver. 8. This decided action shows that Nehemiah returned with full powers from the Court.

Ver. 9. **The chambers.** See on ver. 5. The tithes are omitted in the enumeration, because, as we see by the next verse, the people had ceased paying tithes, and hence there were none to put in the store-chambers.

Ver. 10. **For the Levites, etc., were fled.** Rather: *and the Levites, etc., were fled*. They fled to their own fields to work for their living, because their tithes were withheld. Their own fields were those belonging to the Levitical cities.—**The singers, that did the work,** is a pregnant phrase for "the singers and porters who performed service."

Ver. 11. **The rulers** (*seginim*). The Pers. word does not necessarily refer to rulers set over the people by the Persians, although it may include such, but extends to all who might exercise authority by birth, election or otherwise. The Pers. word is used as a familiar term for magistrates.

**Set them in their place.**—That is, *put the Levites back into their positions*.

Ver. 12. **Unto the treasuries** (or store-houses). Or *for stores*.

Ver. 13. **I made treasurers.**—The Hiphil of *Atsar*, "to store." *Lit.*: "I caused to store over the store-houses." That is: "I placed men over the store-houses, whom I caused to store the stores in them."

**Shelemiah.**—See ch. iii. 80.

**Zadok.**—See ch. iii. 29.

**Pedaiah.**—See ch. iii. 20 and ch. viii. 4.

**Next to them.**—*Lit. at their hand*, as their assistant.

Ver. 14. This prayer is not one of self-glorification, but of faith in God's truth. A man who knows he is doing right in the sight of God can say so to God without presumption. It is a testimony of God's grace, and he can rejoice in it.

Ver. 15. **In those days** of my return to Jerusalem. The Sabbath had become desecrated in Nehemiah's absence, so that in some cases the works of the farm were wrought on that day, and produce brought to Jerusalem, and there sold on the Sabbath.

Ver. 16. Tyrian traders in fish and other products were plying their trade in the city on the Sabbath.

Ver. 17. **The nobles** (*horim*), not the "rulers" of ver. 11, but the higher classes generally.

Ver. 18. See Jer. xvii. 20-27.

Ver. 19. **When the gates of Jerusalem began to be dark before the Sabbath.**—This seems to show that the day among the Jews did not begin at sunset. For here *after sunset when it began to be dark, it was before the Sabbath*. Only a special Sabbath was counted from the evening before. See Lev. xxiii. 82.

Ver. 20. **The merchants, or traffickers.**—On arriving with their wares, according to their wont, they find the gates shut, and are obliged to pass the night outside the walls until the Sabbath is over.

Ver. 21. When this hint was not enough, Nehemiah sends them word that if they make their appearance again before the gates on the Sabbath to lodge there, they will be arrested. This broke up the evil.

Ver. 22. **Cleanse themselves**, as for a holy service, and so guard the Sabbath by guarding the gates. For the prayer, see on ver. 14.

Ver. 23. **In those days of my return from Jerusalem.** As at ver. 15.

**Jews that had married.**—With the article, *the Jews that had married*. As the children's speech was affected, these Jews must have lived on the outskirts of the Jewish province near the Philistines, Ammonites and Moabites. For children will always know the prevailing language of a district. **Ashdod** seems to stand for all Philistia, at this time probably the most conspicuous Philistine town.

Ver. 24. **And could not speak in the Jews' language.**—A parenthetical phrase.—The succeeding "but" should be "and."—**Of each people**, i. e. Ammon and Moab.

Ver. 25. Here is described the action not of a private man in his ungovernable rage, but of a public officer in the faithful use of his power. Notice the word **contended**. In ver. 11 Nehemiah contends with the rulers regarding the neglect of the tithes; in ver. 17, he contends with the nobles regarding the profanation of the Sabbath, and here he contends with the Jews who had married heathen wives for this open disregard of the law.

Ver. 26. **Beloved of his God.**—Comp. 2 Sam. xii. 24. This does not imply saving grace on God's part or holiness on Solomon's part. It only denotes special favor and privilege. Compare Mark x. 21.

**Outlandish**, i. e. foreign.

Ver. 27. **Shall we then hearken unto you to do, etc.** (*welakhem hanishma laasoth*).—Lit.: *And for you is it heard to do, etc.*, i. e. "do we hear that you do all this great evil?"

Although it is not stated expressly, it is implied in ver. 30, that Nehemiah insisted on a separation from the "outlandish" wives, as did Ezra many years before (Ezra x. 8).

Ver. 28. Finding that Eliashib's grandson had married Sanballat's daughter, Nehemiah makes a public example of so glaring a case of defiance to the law, for here the special sanctity of the priesthood was desecrated (Lev. xxi. 6-8).

**I chased him from me** (*abrihehu me alai*). Lit.: "I made him flee from off me." Nehemiah forced him to leave Jerusalem, and be no longer a burden to his government.

Ver. 29. The covenant of the priesthood and of the Levites was, first, the general covenant with the tribes as Israel's teachers and God's special servants (Deut. xxxiii. 8-11), and, second the special covenant of priesthood (Lev. xxi. 6-8).

Ver. 30. **Thus cleansed I them from all strangers**—The irregularities regarding tithes, the Sabbath, and the marriages were all attributable to connection with strangers. When this was stopped, the careful ordering of the priestly and Levitical work was made easy, which had all been disarranged and much neglected in Nehemiah's absence.

Ver. 31. **The wood-offering** (see on ch. x. 34) and the **first-fruits** are mentioned for all the offerings, as those most apt to be neglected.

**Remember me, O my God, for good.**—See on ver. 14.

#### HISTORICAL AND ETHICAL.

1. The severe exclusion of the Moabite and Ammonite was an enacted token against sin. Even these blood relations of Israel were to be kept away as polluted, because they showed no sympathy with Israel, and made a deliberate and vile attempt to plunge Israel into sin. A permanent horror was to be erected between Israel and these monsters of iniquity. The key to many of the stern Mosaic statutes is to be found in the necessity of holding up the heinousness of sin, which men are ever ready to make light of. (See the exegetical commentary for an explanation of this statute.)

2. The lapse of Israel on Nehemiah's return to Persia throws into clear light the immense work which Nehemiah had wrought, and the remarkable power of the man. His influence had worked the reform and had upheld it, and when his presence was removed the structure at once began to crack and crumble. A generation later Malachi lamented over the spiritual waste that Judah presented. Great as Nehemiah was, he could not make healthy the diseased body of Jewry. He could only, by the force of his character, rouse the people to a decent semblance of righteousness. And yet, while he was powerless to renew the nation, we may believe that his influence ran down private channels in families and humble houses to the very time of the Messiah, making green lines of spiritual growth amid the arid desert of Judaism.

3. Ezra had effected a reform a dozen years before Nehemiah came to Judah. He had separated the Jews from the heathen people, and in this reform had forced the highest in the land to dissolve their wicked matrimonial alliances. The book of Ezra concludes with this statement. When Nehemiah arrived there was a new separation from strangers effected. (Ch. ix. 2.) Whether the mingling with the heathen had again amounted to marriage alliances we may not say. It may have only involved mercantile partnerships. A dozen years later again on Nehemiah's second visit, there is a necessity for a most stern application of Nehemiah's personal and official power to cure the same old evil, which seems to have been bolder than ever.

4. There are times when good men must assume great severity of manner and allow a holy indignation to fire their souls. Gentleness of style before barefaced villany is weakness and inefficiency. Had Nehemiah acted with a soft and effeminate method, the offenders would have laughed at him. God loves to guide with His eye, but sometimes He uses the thunderbolt.

#### HOMILETICAL AND PRACTICAL.

- Vers. 1-3. The duty of the church to purify itself constantly anew. 1. In regard to those with whom they assimilate themselves; in the Old Testament, in regard to the Ammonites, etc., not on account of their nationality, but on account of their ways; in the church, in regard to those who not only go astray, but also who will

not allow themselves to be bettered, and who thus exclude themselves. 2. Whereon it grounds itself; not only on the right of self-preservation, but also upon God's word. 8. What it aims at; namely, that the church set forth more and more what it should be as Christ's spotless bride.

**STARKE:** One cannot read or preach God's Word too often, for one always finds something which one had not noticed or known before.

What God has commanded one must perform, even though it may seem hard to us, and we may draw upon us the enmity of others in its performance.

**Vers. 4-9.** The sanctity of holy places. 1. That upon which it is grounded; in the Old Testament, upon the fact that God had connected His peculiar presence with the temple; in the Christian dispensation, upon the fact that God's honor dwells in the churches, that is, is cherished there. 2. What it binds us to; to uphold the churches in a condition corresponding to their aim, or where they are lacking to restore them in a worthy manner. 8. What blessing it has for us; it reminds us of the holiness, the majesty and the glory of our God, and fosters our

regard therefor; it works frequently by elevating and edifying, whereas an unworthy desecration of churches only promotes the crudity from which it has sprung. **BEDÆ:** *Et tu quidquid inter fideles infidelitatis et immunditias reperis continuo projice foras, ut immundalis credentium cordibus, quæ sunt gasophylacia Domini, cum virtutum fuerint plena divitiis, vasa Domini inferantur; hoc est, illa ipsa corda quæ paullo ante vasa erroris fuerant per culpam denuo vasa Domini fiant per correctionem; ibique sacrificium bonæ operationis et thus puræ orationis, ubi pridem spelunca erat latronum, inveniat.*

**Vers. 80, 81.** The retrospect of a servant of God upon his life and his usefulness. 1. It elevates him, because God's grace was with him, and made him worthy to engage in the cause of God and the salvation of mankind. 2. It humbles him, because he was so unworthy of this grace, and moreover because he has fallen so far short of what he might have been able to accomplish through its means. 8. It drives him to prayer, that God would also be merciful to him at the last for Christ's sake, whose righteousness is also his.

## EXCURSUS ON THE GATES, ETC.

**1. The Sheep-Gate.**—Heb. שַׁעַר הַצֹּאן. **LXX.** ἡ πύλη ἡ προβατική. It is mentioned in Neh. iii. 1, 82, and xii. 89. It is probably the same as ἡ προβατική of John v. 2. In Nehemiah it is mentioned as near to the tower of Meah, and that is near the tower of Hananeel. From the fact that it seems to have had no locks and bars (see Neh. iii. 1, and comp. iii. 8, 6, 18, 14, 15), we conjecture that it led directly into the temple-precinct, where a Levitical guard was always present in place of locks and bars. Its name was doubtless given because through it the flocks were driven for the sacrifices, or because they were kept in pens by this gate. The present St. Stephen's gate is usually supposed to mark the site of the sheep-gate, and if so, the Bethesda pool (John v. 2) would be the Birket Israil, which is now satisfactorily proved not to be a moat. Eusebius describes Bethesda as *two pools*, and the Bordeaux pilgrim (about the same time) speaks of it as *twin fish-pools*. The Birket Israil may have been divided into two by a transverse wall in their day, or they may have counted the Birket Hammam Sitti Mariam, just north of the St. Stephen's gate and outside the walls, as one of the two pools; or, again, they may have intended by Bethesda the twin-pools under the convent of the Sisters of Sion near the north-west corner of the Haram, the position defended by Mr. Geo. Williams. The account in Nehemiah makes it necessary to place the sheep-gate somewhere in the region of

the St. Stephen's gate; but if our argument concerning the absence of locks and bars is worth anything, we must put the gate to the south of Birket Israil. To add to this necessity, we may doubt if the city wall extended further north than the temple-precinct corner, until long after Nehemiah's day, when Agrippa built the third wall. If the Fountain of the Virgin is Bethesda, as Dr. Robinson thinks, then the προβατική of John v. 2 is another gate than that of Nehemiah, situated on Ophel.

On the whole, we are inclined to place the Sheep-Gate in the north wall of the temple-precinct, and in close neighborhood to the Birket Israil. In that case the two towers of Meah and Hananeel would be parts of the old Baris or fortification north of the temple, which afterward became altered and enlarged into Antonia.

**2. The Fish-Gate.**—Heb. שַׁעַר הַדָּגִים. **LXX.** ἡ πύλη ἡ ἰχθυηρά (ἰχθυρά, xii. 89: ἰχθυῦν, 2 Chron. xxxiii. 14; in Zeph. i. 10, it is πύλη ἀποκνυόντων, *gate of the stabbers*, probably ἰχθυῶν being read for ἰχθυῶν). It is mentioned in II. cc. It was between the sheep-gate and the old gate, as we see from the Nehemiah passages. The Zephaniah passage does not help us. The passage in 2 Chronicles seems to describe the building of the second wall (comp. Joseph. v. 4, 2) by Manasseh ("on the west to Gihon in the valley, and on the east to the entering in at the fish-gate"). If so, it would put the fish-gate

near the Baris, where that wall ended (Jos. l. c.).

8. **The Old Gate.**—Heb. שַׁעַר הַיְשָׁנָה LXX. ἡ πύλη Ἰασηνᾶ. Keil insists that הַיְשָׁנָה is genitive, and follows Arnold in supplying הַיְשָׁנָה, thus calling it "the gate of the old wall." Schultz says: "the gate of the old town." If we take it as a genitive, it may be "the gate of Jeshanah," a name given because the road through it led to Jeshanah in Ephraim (2 Chron. xiii. 19), mentioned by Joseph. Antiq. 3, 11, 8, and 14, 15, 12. The LXX. seem to have taken this view. But it need not be a genitive, as we have in Is. xiv. 81 הַלִּילִי שַׁעַר (the שַׁעַר being treated as feminine) and שַׁעַר הַפְּנִימִית (Ezek. viii. 8).

We are inclined to identify this gate with the "corner gate" of Zech. xiv. 10 and Jer. xxxi. 38 שַׁעַר הַפְּנִימִית or שַׁעַר הַכֹּנֶן, and so to let it mark the north-east corner of the city-wall. The cited passages in Zechariah and Jeremiah seem to put the gate in relation with the tower of Hananeel. If the Fish-gate were close to that tower, then it would be very natural to mention the Old Gate or Corner Gate next to the tower, in describing a section of the wall. In 2 Kings xiv. 18 the "corner gate" is only four hundred cubits from the gate of Ephraim, but in which direction we cannot tell. If eastward, then it was very likely the same as the Old Gate; but if westward, then the gate of Ephraim, and the corner-gate may be unmentioned in Nehemiah's account of the rebuilding, because belonging to the undestroyed portion of the wall on the western end of the north wall, which part many suppose is the "broad wall" of Nehemiah. Of course in this case, the corner gate and the old gate are different gates. We can, at any rate, quite confidently claim that the corner-gate was at either the north-east or the north-west corner of the city.

4. **The Valley-Gate.**—Heb. שַׁעַר הַנָּחַל—LXX. ἡ πύλη τῆς φάραγγος. In ch. ii. 18 ἡ πύλη τοῦ ὠλεῖλαι (by joining מַנְיָ and לִילָה as one word). This gate (mentioned in ch. ii. 18, 15; iii. 18; 2 Chron. xxvi. 9) was evidently north of the dragon-well (שֶׁן הַדְּרָכִים), wherever that was. If the Birket Sultan is the Dragon well (which is very doubtful), we may put the valley gate about a thousand feet south of the present Jaffa Gate. The "tower of the furnaces" would correspond to the north-east tower of the present citadel, perhaps is identical with this very ancient piece of masonry. It does not seem possible by any scheme to identify the valley-gate with the Gate Gennath of Josephus, for that must have been east of the western starting-point of the first wall, where the name of valley-gate would have been a misnomer. If the valley-gate were just north of the northern end of the Birket Sultan, the Dung-gate would come exactly at the southern extremity of Zion, over the deep ravine of Hinnom. The name of valley-gate was doubtless derived from the broad and deep Wady er Rababi (Hinnom), out to which it led.

The most natural point for a gate on this side the city is where the present Jaffa Gate is. If we put the Valley-gate there, then the Dung-gate will come opposite the Birket Sultan.

5. **The Dung-Gate.**—Heb. שַׁעַר הָאֵשֶׁת. In Neh. iii. 18, שַׁעַר הָאֵשֶׁת LXX. ἡ πύλη τῆς κοπρίας. The Heb. is not so strong a word as the Greek, and may be rendered *Rubbish-gate*.\* This gate was a thousand cubits from the Valley-gate (ch. iii. 18). The extreme southern point of Zion would be a very natural place, from which to empty rubbish down into the deep valley below. Here we might place the Dung-gate, making it the same as the (later) Gate of the Essenes. With Robinson, we would consider the *Bethso* of Josephus the Heb. בֵּית צֹאנָה or Dung-place. The Dung-gate, however, must be opposite the Birket Sultan, if the Valley-gate is placed at the present Jaffa Gate. See the preceding note.

6. **The Fountain-gate.**—Heb. שַׁעַר הָעֵין LXX. ἡ πύλη τῆς ἀνῆρας. In Neh. ii. 14 ἡ πύλη τοῦ Ἀν (untranslated). In Neh. xii. 37 τοῦ ἀνείν by a gross error. That this was close to the pool of Siloam (the "King's pool" of ch. ii. 14, the "pool of Siloam by the king's garden," comp. ch. iii. 15), there can be no doubt. In 2 Kings xxv. 4 it is called "the gate between two walls, which is by the king's garden." It was a gate down in the Tyropæon Valley, and at a corner, as the expression in 2 Kings xxv. 4 indicates.

7. **The Water-gate.**—Heb. שַׁעַר הַמַּיִם LXX. ἡ πύλη τοῦ ὕδατος. At this gate one procession halted at the dedication-service, while the other halted at the Prison-gate (ch. xii. 37, 39). This would place the Water-gate at the south of the temple, and the Prison-gate at the north of the temple. They could scarcely have been in the city-wall, but were probably gates leading from the inner temple-enclosure to the outer. The water-gate may have derived its name from its leading to the remarkable cisterns lately discovered by Capt. Warren south of the Haram. It will be noticed that nothing is said of rebuilding either of these gates. We would put the Water-gate at the southern limit of the "mountain of the house," near the present entrance to El-Aksa. This accords with the Talmud, Mid. 2, 6.

8. **The Prison-Gate.**—Heb. שַׁעַר הַפְּסָרָה. This is referred to in the last section. It was probably the same as the שַׁעַר הַפְּסָקָה of ch. iii. 31 (i. e. gate of visitation of punishment).

If we follow the course of the second dedicative company (ch. xii. 38, 39), we are constrained to put this gate between the sheep-gate and the temple, probably at the north limit of the "mountain of the house." But in ch. iii. 25 we find the "court of the prison" mentioned, as in Jer. xxxii. 2; xxxiii. 1, and xxxvii. 21. This

\* [The "east gate" of Jer. xix. 2 is in Heb. שַׁעַר הַחֲרָסִית, which is indicative of either הַחֲרָסִית שַׁעַר or שַׁעַר הַחֲרָסִית. If the former be the right reading, then this gate ("the pottery-gate") may very likely be the same as the dung or rubbish-gate.—Ta.]

was attached to the king's palace, and was therefore at the south of the Haram. This prison, into which Jeremiah was cast, was probably the State-prison, while another prison, near the "prison-gate" (whence it derived its name), was a temple-prison, for offenders against the worship.

9. *The Gate of Ephraim.*—Heb. שַׁעַר אֶפְרַיִם. LXX. ἡ πύλη Ἐφραίμ. Neh. viii. 16; xii. 89; 2 Kings xiv. 18. This gate was four hundred cubits from the corner-gate (wherever that was), and had an open square near it like that at the water-gate. It was also between the broad wall and the old gate. So much the cited passages show. It doubtless derived its name from the fact that the main northern road to the Ephraimite country led through it. For a like reason it may have been called the "gate of Benjamin" (Jer. xxxvii. 18; Zech. xiv. 10), the Benjamite country lying north of the city, and the road through this gate leading to its chief cities. This gate was not rebuilt by Nehemiah, because, probably, it was in the "broad wall" (i. e., as Keil and others hold, in that 400 cubits of wall which Joash broke down, and which Uzziah rebuilt in a stronger manner. 2 Chron. xxvi. 9). It probably coincided with the modern Damascus Gate, at which ancient substructions are found.

10. *The first Gate.* Heb. שַׁעַר הָרִאשׁוֹן. LXX. ἡ πύλη ἡ πρώτη. (Zech. xiv. 10). From this only mention of this gate, we would naturally place it between Benjamin's gate and the corner gate. If the Old Gate and Corner Gate are the same, then we should have to suppose an important gate on the north of the city not elsewhere mentioned. But may not the peculiar phraseology of the Zechariah passage lead us to identify the first gate and the corner gate? The words are "unto the place of the first gate unto the corner gate." That may mean "unto the place where the first city gate is, beginning at the north, to wit, unto the corner gate." The adjective "first" seems more appropriate to distinguish one of a series, than to represent the peculiar name of a gate.

11. *The High Gate.* Heb. שַׁעַר הָעֵלִי. LXX. ἡ πύλη ἡ ὑψηλή (in Jer. xx. 2, πύλη τοῦ ὑπερύψου; in 2 Chron. xxiii. 20, ἡ πύλη ἡ ἐκτετρα). The passage in Jeremiah calls this the "high gate of Benjamin by the house of the Lord." "The passage in 2 Chron. xxvii. 8 calls it the 'high gate' of the house of the Lord." In 2 Chron. xxiii. 20, we see that it was between the temple and the palace. Of course, then, it was not a gate of the city wall. It is called "gate of the guard" in 2 Kings xi. 6, 19.

12. *The Inner Gate.* Heb. שַׁעַר הַפְּנִימִית. (Ezek. viii. 3).

13. *The New Gate.* Heb. שַׁעַר הַחֲדָשׁ. (Jer. xxxvi. 10).

14. *The Middle Gate.* Heb. שַׁעַר הָאֶמֶת. (Jer. xxxix. 8).

15. *The Gate of Sur or of the foundation.* Heb. שַׁעַר הַסֹּר or שַׁעַר הַיְסוֹד. (2 Kings xi. 6; 2 Chr. xxiii. 5).

16. *The Fast Gate.* Heb. שַׁעַר הַמְּצוּרָה. (Neh. iii. 29).

17. *The Horse Gate.* Heb. שַׁעַר הַסּוּסִים. (2 Chron. xxiii. 5; Jer. xxxi. 40. Comp. 2 Kings xi. 16).

These six, together with the gates mentioned by Ezekiel in his vision of the temple, are very evidently, like No. 11, gates of inner walls, and do not belong to the circuit of the city fortifications.

18. *The Corner Gate.* See above, under Nos. 8 and 10.

19. *The Gate of Benjamin.* See above under No. 9.

20. *The Gate Miphkad.* See above under No. 8.

21. *The Tower of Meah.*

22. *The Tower of Hananeel.*

These were evidently near one another, and stood between the Sheep Gate and the Fish Gate. We have supposed that they were towers of the special fortification north of the temple, known afterwards as *Baris*, and in Roman times as *Antonia* (Neh. iii. 1; xii. 89; Jer. xxxi. 38; Zech. xiv. 10).

23. *The Tower of the Furnaces.* Heb. מִנְּהַר הַתְּנֹרִים. LXX. πύργος τῶν θανούριμ. The natural point in the circuit for this would be anywhere between the second wall's beginning and the valley gate. What is more likely than the very old N. E. tower of the present citadel (the supposed Hippicus) should be it?

24. *The Broad Wall.* Heb. הַחוֹמָה הַרְחֹבָה. LXX. τὸ τεῖχος τὸ πλατὺ.

Keil supposes with much probability that this was that four hundred cubits of wall broken down by Joash from the gate of Ephraim to the Corner Gate (2 Kings xiv. 18) and afterwards rebuilt of greater breadth by Uzziah.

25. *The stairs that go down from the city of David.* Heb. הַמַּעֲלֹת הַיּוֹרְדוֹת מִקֵּצֵר דָּוִד. These, mentioned in Neh. iii. 15, are again referred to in ch. xii. 37. From the latter passage we should gather that the company marched around the wall as far as the neighborhood of the fountain of Siloam, and then left the wall and passed up the stairs to Zion and along Zion's eastern edge till they crossed over to the water-gate at the temple. We suppose, therefore, that these stairs ascended from the king's gardens to his palace, (the Davidian palace) on Zion (ch. xii. 37, "the house of David").

26. *The Sepulchres of David.* Heb. קְבֻרֵי דָּוִד. The places of sepulture of David's family were probably near his own palace on Zion. We should place them at the S. E. corner of the present Zion wall. The wall along Ophel is marked by reference to sites on the opposite side of the Tyropæon.

27. *The Pool that was made.* Heb. הַבְּרִיקָה הַחֲשִׁיבָה. This may be the Fountain of the Virgin, about which there has been so much careful work of human hands in the galleries and cisterns connected with it.

28. *The House of the Mighty.*

29. *The Armory.*

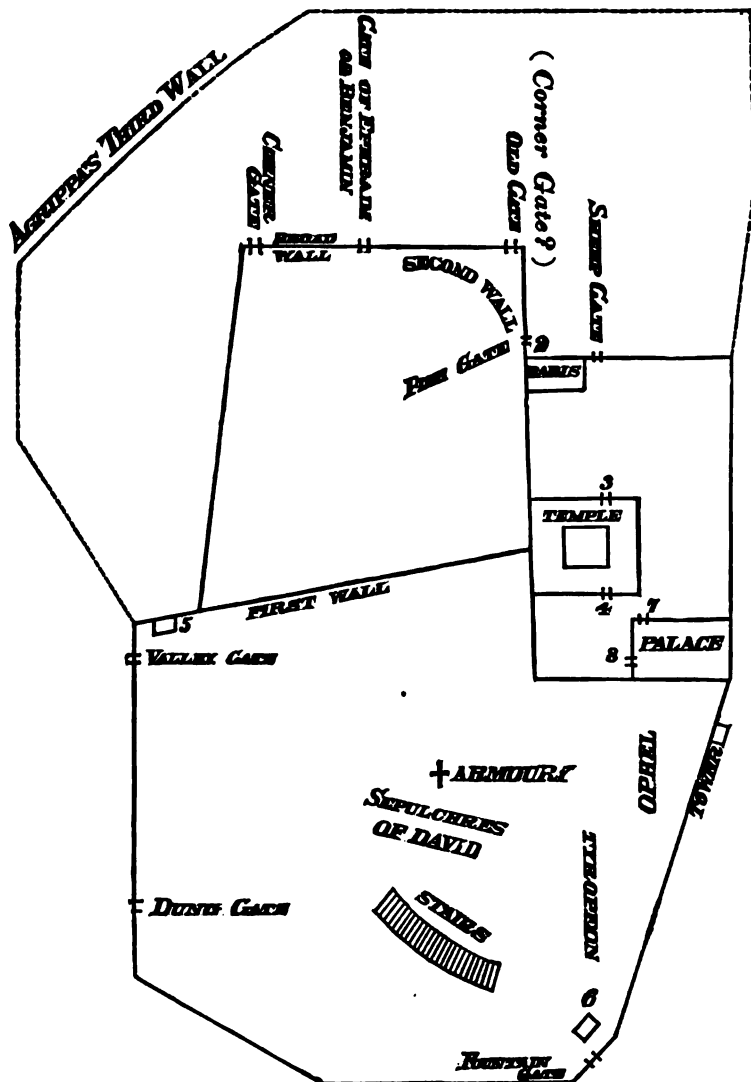
To these we have no clue. They may have been both on Ophel.

The destruction of the city was so complete by Titus, and then by Hadrian, that the gates of the

later city can be no guide to the position of those of the ancient city. We must depend on the Scriptures and Josephus, with perhaps a little help from Rabbinical tradition. It seems very clear that the main city wall in Nehemiah's day ran directly from the southern brow of Zion over to Siloam, and then northward along Ophel to the S. E. corner of the Haram. On Ophel there

may have been an intricacy of wall, by reason of which the topography in the latter part of ch. iii. is very difficult to explain. As Ophel was a fortress, there may have been several angles in the wall there for strategic purposes.

We have given a crude sketch of the walls, gates, etc., as we suppose them to have existed in the days of Nehemiah, as a help to the understanding of the 8d and 12th chapters.



1. Tower of Meah.
2. Tower of Hananeel.
3. Prison Gate (Miphkad).
4. Water Gate.

5. Tower of the Furnaces.
6. Pool of Siloam.
7. Horse Gate.
8. High Gate.

THE END.

THE BOOK  
OF  
ESTHER.

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THEOLOGICALLY AND HOMILETICALLY EXPOUNDED,

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# THE BOOK OF ESTHER.

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## INTRODUCTION.

### § 1. CONTENTS AND COMPOSITION.

THIS book, which in the subscription of many of the old manuscripts of Alexandria (as subjoined to chap. ix. 26) is designated as *ἡ ἐπιστολὴ τῶν Φουράμ*, and briefly as *מִסְכָּר*, 'Εσθήρ or as *מִסְכָּר מְגִלָּת*, and by the rabbins is called simply *מְגִלָּה* [*the roll*], stands peculiar in more than one respect in the Old Testament canon. Compared with the historical books of the Canon, it towers far above them, if we examine its composition—which may be said to be nearly perfect—while it falls behind them, if viewed as to the spirit of its statement. First, then, let us consider its composition. The history which it portrays, appears like a well-planned drama; developing scene after scene in rapid succession, and progressing by fascinating movements, to a consummation which we may compare to the tying of a knot. But when the *ἀκμή* is reached, the solution is also near at hand. There ensues a highly successful and impressive *péripétie*, a sudden turn of fortune, and all difficulties, though seemingly impossible, that stand in the way of a desirable conclusion, are continually and completely overcome as chapter succeeds chapter. The first chapter gives us the introduction to the whole, and the last gives us a supplement. Of the eight main chapters, the first four are devoted to the *tying*, and the last four to the *untying* of the knot. Two out of these eight regularly belong together in the first part, because of the relation of the plot to the counterplot; in the second part, because they refer to the removal of an identical difficulty.

Ahasuerus (Achashverosh), the powerful king of Persia, who has dominion from India to Æthiopia, i. e., over one hundred and twenty-seven provinces, in the third year of his reign prepares a feast for the magnates of his kingdom, which lasts a half year. In this feast he exhibits to his subjects—and thus to the readers of the book likewise—the wealth and magnificence of his kingdom. The reader might readily anticipate the significance of the enmity or friendship of such a ruler with respect to the Jews and the honor accruing to Esther when he selects her as his consort. Neither are we likely to lose sight of the distinction that Mordecai receives by being made his all-powerful representative. When finally the king would parade the beauty of his wife Vashti (Vashti), she declines to appear before him and his guests, and the consequence is that, by the advice of his seven counsellors he repudiates her. This is the substance of the first chapter; the real point of issue of the history is developed out of the second chapter. Ahasuerus prefers the Jewess Esther, who is to be a substitute for Vashti, before all other virgins. He solemnly elevates her to Vashti's position; at the same time Mordecai, her uncle, from whom her elevation removed her, remains near the court. She does not reveal her Jewish origin, and Mordecai makes the king his debtor by discovering a conspiracy against the life of Ahasuerus. One would think that now better days would dawn upon the Jews in all the lands of Persia (chap. ii.). The first elevation is

followed by a second. Haman, who on account of his name and descent might be called a declared heathen and enemy to Judaism, is by Ahasuerus made his prime minister. Irritated by Mordecai's disrespectful attitude, he procures a decree which, so far as human foresight can predict, must inevitably result in the complete termination of the Jewish name. Haman loses no time in promulgating this decree in all the provinces (chap. iii.). In the fourth chapter we find in consequence that, in the entire Persian domain all who are called Jews are in deep distress, covered with sackcloth and ashes. Conspicuous among them is Mordecai in a mourning suit, standing with loud lamentation at some distance from the king's portal, so as to draw the attention of the female servants and eunuchs of queen Esther. By great exertions he finally succeeds in obtaining her promise that she will dare the utmost for the salvation of her people; and she is even ready to perish in the attempt. She induces him, together with all the Jews in Susa (the palace) to join her and her maids in preparation for the decisive event by a strict fast of three days' duration (chap. iv.). But she is graciously received by her consort, whom she approaches without previous permission; yet she deems it expedient to first invite the king to dine with her once or twice, and this in company with Haman, who is thus even by her highly honored and distinguished. Here although the reader begins to anticipate, that just this distinction will become, in the artfulness of fortune, the beginning of his end, nevertheless Haman himself does not yet perceive it, but puffs himself up, as those often do who are delivered over to the divine judgment, against his mortal enemy Mordecai. Just as he departs from the first of Esther's banquets, in order to go to his home, and by this manifest distinction having become of greater self-importance, and especially having already received a second invitation, it happens that he finds Mordecai again sitting in the gate of the king's palace and still refusing to give him the required homage. After he has taken counsel with his wife and friends, and finds that the only drawback to his great fortune is this disrespect of the hated Jew, he resolves, in order that he may enjoy the happiness and honor of the next banquet without alloy, to remove this proud Mordecai out of his way the very next morning. He causes a gallows fifty cubits high to be constructed, on which, in order that the punishment might be the more terrifying and disgraceful, he would have Mordecai hung. In short, while the Jews themselves are prostrated in mourning, fearing the very worst, nor yet hoping a more fortunate turn of affairs to be brought about by the intercession of Esther, their mortal enemy, purposely and in consequence of Esther's intercession carries his head especially high, thinking that his highest triumph is now near at hand, (chap. v.). But in the succeeding night sleep flees the pillow of the king. In consequence he calls his scribe to read to him from the annals of the kingdom. In these is recorded how Mordecai disclosed the conspiracy against him, thereby saving his life, and precisely this passage is read to him. This occasions the question, how Mordecai had been rewarded for having made himself so greatly deserving of his favor; or rather, since hitherto he had not been rewarded, how or what reward should now be given him? Hence, just as Haman enters in the early morning, with the design of obtaining permission for the execution of Mordecai, he has this question put to him, and an immediate answer is required. As the question is quite general and indefinite, namely, what should be done to a man whom the king would delight to honor; and as no doubt arises in the mind of the self-conceited Haman that his own preference is spoken of, it so happens as the point of culmination of this effective development that, in the same moment in which he expects to annihilate his mortal enemy, he both pronounces his own doom and elevates his enemy to the highest honor. The king forthwith instructs him to carry out his own sentence (chap. vi.). But upon this first blow, which of course naturally falls heavily upon him, and which even to his wife and friends presages his downfall, there follows in the seventh chapter the second. In the second banquet he is boldly confronted by Esther, and Ahasuerus, extremely incensed against him, has him hung on the same gallows which was erected for Mordecai. Thus in chapters vi. and vii. the originator of the danger that threatened the Jews is removed. Now the question remains, whether and how the special regal decree, which ordered the destruction of the Jews, can be made ineffective, in spite of the irrevocableness which it has as the king's decree. Chapter viii. relates how little Mordecai and Esther are content with that which they had

gained in Haman's downfall, and how Esther now entreats the king for her people, and how Mordecai, to whom the king assigns the matter, adopts counter measures, by which the Jews are restored to their rights and protected. Mordecai gave them permission to assemble and defend themselves in the day in which they were to be attacked. Chapter ix. adds how fortunate the Jews were in consequence, as they averted the calamity from themselves and threw it upon their enemies. Indeed they succeeded so well that the day in which they apprehended their destruction, became a day of rejoicing; and Mordecai, as well as Esther, by means of letters and ordinances established this day to be celebrated annually as a day of joy, solemn reflection and memorial. With a view to indicating not only their deliverance, but likewise the elevation and honor, which both Mordecai and Judaism experienced, chapter x. is added as a supplement. There also it is stated how powerful was the sway of Ahasuerus over land and sea, and how Mordecai, still promoting the welfare of his people, was the second in the kingdom. If we briefly condense the whole matter, we have the following summary:—

**PART FIRST.** The origin and increase of danger to the Jews (chaps. i.—v.).

*Introduction.* The occasion of the history. The State-banquet of Ahasuerus and the rejection of his spouse Vashti (chap. i.).

*First Section.* The rise and meeting of the contrasts (chaps. ii., iii.).

Esther takes the place of Vashti, and Mordecai deserves well of Ahasuerus (chap. ii.).  
Haman attains to consequence and power, and irritated by Mordecai, resolves and decrees the destruction of the Jews (chap. iii.).

*Second Section.* The conflict between the contrasts, (chaps. iv., v.).

Mordecai, deeply mourning for his people, urges upon Esther to beseech the king for mercy, and obtains her consent (chap. iv.).  
Esther is graciously received by the king. Haman, highly honored by the queen, resolves to have Mordecai hung (chap. v.).

**PART SECOND.** The removal of the danger (chaps. vi.—x.).

*First Section.* Haman's downfall (chaps. vi., vii.).

Haman, while expecting the highest distinction for himself, is deeply humiliated, in the very act of seeking the destruction of Mordecai, his mortal enemy, by being obliged by his own judgment to concede, and even with his own hand to impart to him the greatest distinction (chap. vi.).

Accused by Esther, he is hung on the same tree which he had erected for Mordecai (chap. vii.).

*Second Section.* The removal of the danger which threatened the Jews in consequence of the decree of annihilation issued against them (chaps. viii., ix.).

Esther and Mordecai obtain permission for their people to defend themselves, (ch. viii.).  
The Jews rid themselves of their enemies and resolve, by the advice of Mordecai and Esther, annually to celebrate the day of their deliverance, as the feast of Purim (chap. ix.).

**ADDENDA.** Authority, consequence and power of Mordecai the Jew in the powerful Persian world-monarchy (chap. x.).

## § 2. AIM AND HISTORICAL CHARACTER OF THE BOOK.

Could authentic evidence be brought to show that there was a custom, in order to enhance the attractiveness of the annual celebrations, of publicly reading a festival-book (such as in the last *Mazzoth* day, Solomon's Song; on the second of the Feast of Weeks, the book of Ruth; on the 9th of Ab, as being the day of the destruction of Jerusalem, the Lamentations of Jeremiah; on the third day of the Feast of Tabernacles, Ecclesiastes), and could this be traced back to the time of the authorship of our book, then we should be apt to suppose that the book of Esther was written for the express purpose which it afterward served, viz. as the festival-book (the *Megillah* or volume) of the feast of Purim.

It is manifestly the intention of the author to exhibit the reason for the feast of Purim, i. e. to narrate the remarkable events to which that feast had reference. He is so engrossed

with this festival of Purim, that he declares to us in the ninth chapter how it came that not only the 14th, but even the 15th, of Adar was celebrated as a festival; and in vers. 24 sqq., he again briefly condenses the chief facts of the history, in order to give them in a definite and comprehensive manner as the ground of the feast; and finally he makes the name *Purim* conspicuous as having special reference to these events. Of course, the occasion of the feast receives from him particular attention, because it is of such moment to the history as well as faith of the Jews, and in order to show that there is in the government of the world a justice which protects Judaism and preserves it amid the greatest dangers.

It is a manifest design of the book to promote a revival of the Jewish faith, for the strengthening of which this feast of Purim was designed, and to demonstrate that the heathen enemies fall themselves into the pit which they dug for Judaism, and that the Jewish people have an easy rise to the surface though they may have fallen for a time into abjectness and dependence.

Now the question arises, whether, in order to attain this object, the author has treated his theme historically or poetico-didactically; and if the latter be true, whether he has employed a free poetic style or merely given to historic facts a poetic adornment. The historic treatment has tradition on its side. This view obtains not only with the Rabbins, but universally in the Christian Church also. In its defence even CLERICUS (in his *Dissert. de scriptoribus librorum hist.*, § 10) says: "It is a truly wonderful and paradoxical history (who will deny it?); but many wonderful things and foreign to our customs formerly obtained among orientals as also among many other peoples." The first attacks upon its credibility were made by SEMLER (*Apparatus ad liberaliorem V. Test. interpret.*, p. 152 sq.), by OEDER (*Untersuchungen über einige Bücher des Alten Testaments*, p. 12 sqq.), and CORRODI (*Beleuchtung des jüdischen und christlichen Bibel-Kanons* I., p. 64), and later by BERTHOLDT (*Einkl. V.*, p. 24 sq.), DE WETTE, GRAMBERG (*Gesch. der Religionsideen* I., p. 317), VATKE (*Bibl. Theol.* I., p. 580), and also by BLEEK (*Einkl. zum Alten Testament*); but they were aimed against details, which are not definite; and they do not therefore much militate against a correct understanding of the plan and method of our book. Historical investigation, however, cannot reject such doubts because they seem to contradict the received opinions respecting the canon. The latter may possibly be corrected. Even conservative theology has been compelled to make the concession that the book of Job, indeed even its introduction and conclusion, although having the form of a historical statement, are nevertheless to be received as poetical works, and that the declarations of Solomon in Koheleth have a poetical garb. It has been conceded that the book of Jonah has not so much value as a historical book, but rather as a book of doctrine, since otherwise it would not stand in the same category with the prophetic books.\*

We must, therefore, not pass too hastily the question, whether in the later periods of canonical literature there had not a new branch of literary activity developed itself, which might be termed, in some sense at least, as that of *religious romance*. In the Greek-Alexandrian period as is shown by our *Apocrypha*, this was very rife. It might also occasion the thought, that in all public readings on festival days, only those writings were selected to be read which belonged fully to poetry, such as Canticles and Lamentations, or which at least in a certain sense pass over into poetry, as the books of Ruth and Ecclesiastes.

One circumstance especially and primarily caused doubts as to the strictly historical character of this book, namely, that, in the real turning-point of the whole story, as if in order to raise the interest of the reader to a high pitch, and also to make a satisfactory conclusion as regards Mordecai and the Jews, the timely and fitting nature of many of the incidents seems to translate the reader involuntarily from the world of reality to that of ideality. Haman must take revenge upon Mordecai in the very moment of his anger, and cause the gallows upon which he himself should be hung in the morning to be erected over night. But in this very night, when Mordecai has so much at stake, the king is made to

\* [The author has made this admission too vaguely and unguardedly. The result of modern criticism has been not to overthrow the historical basis of the books referred to, but only to confirm the opinion early broached, and not unfrequently entertained, that their *dress* and language is poetical.—Ta.]

have a disturbed sleep, and thereupon cause the state documents (chronicles) to be read to him, by the means of which he is reminded of the desert of Mordecai. The question of the king, which is quite indefinite, is accordingly misunderstood by Haman, and thus misleads him, so that he applies it to himself, and in consequence of this self-deception, awards to his mortal enemy the highest distinction, and that too in the very moment when he is intent on his destruction. In order to explain such facts one must have recurrence to the special divine Providence, which rules over Mordecai and over the Jewish nation in general.

However intent God may be in a plan where the salvation or protection of His own people depends upon it; and though at times He may bring about occurrences in their favor, which are so wonderful as to make His special interference manifest to the believer, nevertheless the facts are not usually so artistically arranged by Him, as appears here. Besides, it is remarkable that Mordecai should not ere this have received some suitable reward for his meritorious act; so likewise that Esther did not at the first feast bring her particular request before the king. It would really seem as if Esther had been enjoined to wait, at least until Haman should gain time to determine the execution of Mordecai. Above all, semblance is given to the thought that Mordecai's reward is purposely postponed, in order that it might be accorded to him in the supreme and decisive moment of the whole proceeding.

But if we must acknowledge the influence of a transformative and embellishing imagery in this chief stage of the drama, this would be inconsistent if it were not possible to hold the same in other places, where it comes within the didactic purpose of the author, and where by a change in form of the transmitted material the intended impression could be more seriously brought about.

Possibly it may be assumed that Esther did not—at least permanently—occupy the position of first (chief) wife, but held only a subordinate one, as a preferred concubine before several others in Vashti's stead. Indeed, our book hints at such a fact; since even after Esther's elevation, there is mention in chap. ii. 19 of another collection of virgins, which appears to have had the same significance as the first one. It is well known that the profane writers are not only silent in reference to Esther, but they also relate several things as regards the chief wife of Xerxes, which have no application to Esther. They call the former *Amestris*, and say in reference to her, not only that she was a daughter of Otanes (HEROD. VII. 64), or of Onofas (CTESIAS, § 20), but also that Xerxes was married to her even previous to the expedition to Greece (HEROD. IX. 109). Further on it states that he married off Darius his oldest son by her, in the year 479, or immediately after the march to Greece (HEROD. IX. 108), while Esther, as we shall presently see, was raised to be queen after the Grecian expedition. To this may be added that, according to HERODOTUS III. 108, the real queens were selected only from the seven chief *Persian* families. Moreover, according to the Zend-Avesta (comp. KLEUKER, *Anhang.*, I. 78), marriage proper with women of any other tribe was, to the Persians, strictly forbidden.

Perhaps it may further be stated, indeed one might safely affirm that, Haman was not really an Agagite, i. e., a descendant of the Amalekite king Agag, but that this designation was only given in a symbolical way. Hence, according to his whole manner, as is affirmed by the Targums *prius et posterius*, he would as the arch-enemy of Israel, hold a relation to Edom intrinsically identical, but varied in its outward expression, by being opposed to Mordecai, who had sprung from the family of Saul. Thus the name *Haman*, as well as that of his father (comp. on chap. iii. 1), might be of significance in this relation.

The remark, that Shushan, the city (not usually the Jews resident there, but the city itself), fell into consternation and alarm at the announcement of the first regal decree, which commanded the destruction of the Jews (comp. chap. iii. 15) may perhaps be somewhat exaggerated. So likewise at the publication of the second decree, in which the Jews were permitted to defend themselves, the assertion that the city rejoiced exceedingly (comp. chap. viii. 15) is not to be accepted as strictly true. This remark, perhaps, has its ground in the intention of the author, to bring into prominence the cruelty of the first decree, and the justice of the second, as also the greatness both of the threatened misfortune and of the following good fortune. Finally, the statement given in chap. ix. that, on that decisive day seventy-five

thousand persons perished at the hands of the Jews, doubtless does not rest upon an actual count; but it is rather the design of the author to represent the victory of the Jews as grand and extensive. Of course in all these points we are necessitated to content ourselves with a bare "possibility," or even "probability." Yet we must not forget that a judgment may in such things be rendered merely from a subjective and individual point of view, and that we lack objective criteria. Finally, the conditions and circumstances of the case are to be regarded, of which we now have not sufficient knowledge.

The anti-traditional view, as held by SEMLER, OEDER, CORBODI, and among later critics HIRTZIG (*Gesch. Isr.* I. p. 280), and ZUNZ (*Zeitschrift d. D. M. G.* XXVII. 4, p. 684), which is that the history of our book is in several places not only poetically adorned, but really invented as a whole, in order to represent naturally a truth that seems to require statement in a historical form—is a view which would incline us to accept the theory of an apologetical tendency in reference to our book, could we thus be enabled to look upon it as actual, if not in all respects, yet at least in the cardinal points, especially as regards the persons treated of, in their manner, their destiny, or even in their names, intentions, and thoughts. Under that view Esther, who had grown great in lowly circumstances, herself poor but amiable, might represent the later Jewish nation growing up in exile, and not distinguished from other peoples by its external greatness, but rather by its internal importance and effectiveness. Esther's name is really *Hadassah*, or "Myrtle." In Zech. i. 8 the post-exilic nation is compared to the myrtles on the shore of the roaring sea, a symbol of the moving masses of humanity. Her assumed name *Esther* (*aster*, "a star"), on the other hand, might point to the reflection of light, which flows from the fulness of salvation as from the Lord, notwithstanding the tribulation inflicted upon her nation. Or she might have simply pointed to the hope which the older generation, in the midst of the night of the tribulation of their exile, placed in the younger. This nation stands under the lead and care of the old and serious Mordecai, who perhaps derived his name from the Chaldee god *Merodach*. But even he desires to conduct himself according to the Jewish laws in the midst of Chaldaea and Persia, though it be at the risk of his life, defying the power of the heathen potentate. Thus as an exile, carried to Chaldaea, he might represent a type of the old generation, which, as it were, had fallen a prey to Merodach, and yet, even in this heathen land, maintained a strong repugnance against heathen morals and laws, and opposed them with an unbending inflexibility. Esther's father, *Abihail*, i. q., "the man of power and skill," had long since departed. Thus the fathers, to whose freedom and dignity the younger or rising generation would gladly have aspired, was gone. But the real fathers still remained, to whose covenant rights and inheritance a claim might still be laid. Or, if we would be guided by certain analogies in the book of Daniel, we might regard Esther as the image of a *guardian angel*, who, where the destinies of nations are decided, makes intercession for Israel (comp. Dan. x. 13, 20). Mordecai would then certainly represent the Jews who, above all others, are loyal and trustworthy; and he accordingly shows his loyalty to Ahasuerus, by opposing the scheme to take away the life of that ruler. Haman, on the other hand, i. q., "the one sacrificing to Somao," the son of Hamadatha, as "belonging to the moon," i. e., the chief heathen deity, the Agagite and the Amalekite, would be a type of the principal heathen potentates who hate and seek to destroy the people of God. Vashti's rejection and Esther's acceptance in preference to many others, rather would signify that Israel has long been preferred before other peoples, though this has as yet been a secret to the world. But that Haman comes to power and forthwith designs the destruction of the Jews, would indicate that in spite of the election of Israel the world is still the principal enemy to the kingdom of God. Indeed, this, which might be called, as in the N. T., the anti-Christian world, has dominion over the people of the covenant, as is strikingly evinced in the Jewish exile in contrast with the theocracy. What is stated of Ahasuerus, as being the Lord of the then known world, would remind us of the mode in which Providence seems to govern the world, leaving full liberty to the rulers inimical to God. This ruler is found to be indifferent to the distress of the oppressed and threatened people (comp. chap. iii. 15), indeed he is bound by an irrevocable edict of persecution against the people of God. The troubles of this exile had been inflicted by divine justice

and now the question remained how grace could have scope again (comp. Isa. xlix. 24). But grace ever active, makes itself known, and remembers those who are recorded in the great book of life as God's faithful ones. The fall of Haman would then picture forth the removal of Anti-Christ. The destruction of the remaining enemies would shadow forth the overthrow of those who are not actively hostile, but simply not receptive of the kingdom of God. Both would foreshadow the judgment of God in its negative aspect. The conversion of many in Persia (chap. viii. 17) would indicate the conversion of heathen people as the positive side of the divine judgment upon the world. In short the whole would be an allegory, which would teach those who in later times are oppressed, that a higher Power is fighting for Israel; that its bitterest enemies are, by reason of their hostile machinations, the cause of their own destruction; that the faithful ones will yet get the victory, in spite of all their tribulations. This would be a vivid representation of what would come to pass after the sufferings of the exile, by way of contrast, and especially the judgment to be brought about by the coming of the Messiah, and even that which shall yet come at the end of time. Hence many things, which according to the letter of our history, seem low and worldly, indeed repulsive, would, if viewed in this aspect, contain a high religious truth, and our book would be regarded with far greater favor than has hitherto been given it. Every one feels that Esther, Mordecai and Haman have in fact a higher and more general signification. There are, however, many positive traits, which cannot be explained by this allegorical theory. Especially noteworthy is the circumstance that our book at its close (chap. ix. 16), in relating the inauguration of the Feast of Purim, explicitly claims to give real facts. The occurrences which lie at the basis of the story have been apprehended by the author much more clearly than he could have done the future history of the Jews, and yet in such a light as to make them the mirror of grander developments thereafter. The chief persons, of whom he speaks, have as it were gained representative positions, so that at their mention we think also of other persons. But these are not mere pictures, and the material employed is not to be regarded as poetically invented, but as historically given.

Should we even regard the substantial part of the history of Esther as unhistorical, still the question would necessarily arise, how to account for the history of the Feast of Purim. According to 1 Macc. vii. 40 sqq. Judas Maccabæus defeated the Syrian general Nicanor on the 13th Adar, a day before the Feast of Purim, near a place called *Adasa*, which might possibly be interpreted as *Hadassah*, "the myrtle." As a memorial of this victory the 13th of the month Adar was to be celebrated annually as a national holiday. The fact that on this occasion the Feast of Purim was not mentioned, has been taken as a proof by J. D. MICHAELIS, that the author of the 1 Maccabees had no knowledge as yet of the Feast of Purim. One might even go farther and assume that the Feast of Purim took its rise from the day of the defeat of Nicanor. The author of the apocryphal additions of our book designates Haman as a *Macedonian* (comp. § 4), in which case a relation to Nicanor might be established. Certain it is that the day of Nicanor's defeat gradually went over into that of the Feast of Purim.

Although the former is still mentioned in the Mishnic tract *Taanith* (ch. xii.), also in the *Babyl. Talmud* (*Tannit*, seq. 18 b), and in *Massachet Sophrim* (ch. xvii. 4), yet, according to GRIMM (on 1 Macc. vii. 49), it has not been celebrated as a memorial of Nicanor for at least one thousand years back. For the so-called Feast of Little Purim has nothing at all to do with it; but the latter is merely the usual Feast of Purim, occurring on the 14th and 15th days of the 12th month in a leap year, when the Feast of Great Purim falls on the same days of the 13th month. Still there was required more time for such a metamorphosis, by which a Nicanor was transformed into a Haman, than is thus allowed. Even the author of 2 Macc., according to ch. xv. 36, recognizes Purim as the *Μαρδοχαίου ἡμέρα*, and he then distinguishes the Feast of Nicanor as quite another. In agreement with him Josephus, in his *Ant.* xi. 6, 13, also affirms that Purim was celebrated by the Jews of the whole world as a remembrance of the occurrences detailed in our book. Indeed he himself is fully convinced that it was so celebrated since the time of Persia. Haman and Nicanor are entirely different



persons, and the deliverances which the Jews enjoyed with respect to them are too different in nature to favor the idea of a transformation of the one into the other.

HITZIG (*Gesch. Israels* I., p. 280) supposes that Purim had been originally the New Year's Feast of the Persians. They began their year in the Spring, when Purim was celebrated; and in Arabic the New Year is still called *Pur*. Hence he also takes into account the Persian *Purdeghan* (Leap-year), to which HAMMER had already referred as being a foundation for the Jewish festival. ZUNZ also (*l. c.*) thinks that the Jews had appropriated to themselves the Persian Spring-festival which corresponds to the German Christmas festivities. The authorities, not able to abolish this feast, or perhaps unwilling to do so, took care to legitimize it as a day of rejoicing, and hence gave it a Jewish origin and import. HITZIG also assumes further that a fact of the Parthian period first gave the significance of Purim as being that of *lot* ("loose"); the Parthians of Scythian origin probably had such words as *Pur*, *lot* (loose), and *Agha* whence Haman probably derived his epithet of Agagite (ch. iii. 1); for even they also without a doubt had a Kislar-Agha (comp. ch. ii. 3). But that the custom of celebrating a day of rejoicing in the month of Adar had not only crept in here and there from heathen surroundings, but that it should also have attained to recognition by those who were strict in their national observances, and even with the authorities themselves, is not to be conceived of as possible under the then existing circumstances, unless it took its rise in a historical occasion adequate to account for its adoption into Judaism. Hence the necessity of recognizing the fact which our book relates, as the real foundation, in any case. To suppose that the festival could everywhere have gained currency independently of this basis, would be to confound those ancient times, in which an inflexible opposition to Judaism was predominant, with our modern age, in which this has to a great degree ceased. Besides, the festival of *Purdeghan* has but little resemblance to that of Purim. The former lasted ten days. The first five were devoted to the memory of the dead, and hence were a season of mourning (comp. HERZFELD, *Gesch. Israels*, II. 1, p. 183). If HITZIG finds it improbable that the feast of Purim took its name from the casting of lots over Haman, on the ground that the latter retreats out of sight in the history, on the other hand we should consider that the lot of Haman was the voice of God. The day selected for the casting of the lot, if it had brought the destruction of the Jews, would have been the day of the victory of heathen gods over the God of Israel. But since that event did not occur, it became a day of the refutation of the heathen deities, i. e., of the victory and triumph both of Judaism and the Jewish law and God over them.

That such a history is basal to the Feast of Purim, as our book relates it, will always remain by far the most probable view, and hence is maintained in more modern times by such men as BAUMGARTEN (*De fide libri Estheræ*, 1839), after HAEVERNICK; also by KEIL and J. A. NICKES (*De Estheræ libro et ad eum quæ pertinent vaticiniis et Psalmis libri tres*, Romæ, 1856). These defend the historical character of our book in its strictness, and are reinforced by STAEHELIN (*Spec. Einl. in d. Kan. Büchern. d. A. T.*), BERTHEAU, and especially by EWALD (*Gesch. Israels*, IV., p. 296), who hold our book to be substantially historical.

Several things, which in our present condition seem to us very improbable, could perhaps be easily explained by reference to the peculiar circumstances, customs and usages of the ancient Persian empire, especially from the characteristic traits of Ahasuerus (Xerxes). We do not propose to enter upon this subject, so much for the purpose of directly corroborating the historical character of the book as in order to show that the attacks made against it are very doubtful. If DE WETTE thinks he finds a marked weakness in the narrative in the circumstance that Esther is represented as keeping secret her Jewish descent, not only at ch. ii. 20, where she is chosen queen by the king, but up to the very time of the catastrophe, and that even Haman does not suspect her relation to Mordecai, while the king himself is surprised at her request to be saved (comp. vii. 5); on the other hand we may consider that a great king, such as Xerxes, doubtless was too highly elevated to concern himself about the personal circumstances of his female favorites, and that Haman, in his official relation, had nothing to do with the harem of the king.

But the main fact that Ahasuerus at Haman's request resolved to issue an edict which

ordered the destruction of all the Jews in the entire Persian empire, is not without analogy. Mithridates, king of Pontus, in his war against Rome, issued secret orders to all the satraps and chief local authorities of his kingdom, to murder on a certain day all Romans without distinction of sex or age, whereby eighty thousand, or as some estimate, one hundred and fifty thousand persons lost their lives. Mehmed, a pasha of Zaid, in the sixteenth century, surprised the entire nation of the Druses, and caused all that were met with to be killed (ARVIEUX, *Merkw. Nachr.*, I., p. 391). A similar thing occurred also in Europe. At the time of "the Sicilian vespers" there fell eight thousand Frenchmen in Catania alone. Ferdinand the Catholic drove out of Spain over three hundred thousand Jews, and Louis XIV. drove out of France several hundred thousands of Protestants, after causing thousands more to be murdered (comp. ROSENMUELLER, *Bibl. Alterth.*, I., p. 379). The Parisian massacre of St. Bartholomew's night is another specially analogous case. KEIL very justly makes prominent the point in reference to these facts, that Greek and Roman authors are unanimous in their portrait of Xerxes, and paint him as a very riotous, licentious monarch, and an extremely cruel tyrant. The commentator last cited goes on to say: "Xerxes was the despot who, after the wealthy Lydian Pythius had most richly entertained the Persian army in its march against Greece, and offered an immense sum of money as a contribution to the costs of the war, on his making a petition to have the oldest of his five sons then in the army given to him as a solace for his old age, became so enraged that he caused the son asked for to be cut in pieces, and laid the pieces on both sides of the way, and ordered his army to march through between them (HEROD. VII. 37-39; SENECA, *De ira* VII. 17); the tyrant, who caused the heads of those to be cut off who built the pontoon bridge over the Hellespont, because a storm had destroyed the bridge, and who ordered the sea to be lashed with whips and bound with chains sunk under the waves (HEROD. VII. 35); the debauchee, who after his return from Greece, sought to drown the vexation of his shameful defeat by means of sensuality and revelry (HEROD. IX. 108, 599). Such a frantic tyrant was he as to be capable of all that is related in our book of Ahasuerus." SPIEGEL, in his *Iranischen Alterthumskunde* (II., p. 402), gives a very mild judgment concerning Xerxes, yet even he says: "There is no question that he fell far behind his predecessors in regard to energy and other capabilities; he seems to have been of a sanguine nature;" and the same writer also proves the great thoughtlessness of that king, especially in his relations to his uncle Artabanus (HEROD. VII. 10, 11, 48, 49), and in regard to Demaratus (HEROD. VII. 101-104).

Haman's publishing of the decree of extermination eleven months previous to the day appointed for the butchery was perhaps less foolish than it would appear to us in our circumstances. Besides it is very questionable whether so short a time as a month would have been sufficient to carry the edict to the remotest parts of the empire, as BERTHEAU seems to suppose. Mordecai, who issued the counter-edict three months later, urged (as is expressly stated in chap. viii. 10-14) the greatest speed. This was done not only to remove the terror of the Jews as soon as possible, but also to prevent any acts of oppression. To us of to-day it would indeed appear as if Haman would have made the destruction of the Jews only the more difficult, if not impossible, by what might seem to us an untimely and hasty publication of his decree. But to a Persian despot his subjects were never out of reach. The Jews might here and there have made an attempt at flight. But this might not have been very unwelcome to Haman, since the goods of the fugitives could have easily been confiscated. To Haman it was a matter of great importance to cause the decree of the king to become very early a fixed irrevocable law; and this doubtless would be attained most certainly by its publication. Besides, it was a gratification to himself to torment those detested Jews long before the blow was to be struck, and especially to let them see that their enemies were deliberate and easy in their preparation for the final blow.

The success of the orders issued by Mordecai, which appears from the statement that, in the various parts of the Persian dominion 75,000 persons perished in their attack on the Jews, will seem less doubtful than it might at first, if we consider the great extent of Persia, reaching from India to Æthiopia. The aggressors might very easily have overestimated the sympathy which

they received from their own people and religious associates; and the power of resistance on the part of the Jews might easily have been underestimated. Hence it is not to be wondered at if the former were badly vanquished and perished. The number seventy-five thousand can, of course, be only assumed as an approximation, and the intention of the author may have been influenced to its acceptance by reason of the facts above stated.

The circumstance that Ahasuerus granted a new edict at the request of Esther, in which the Jews resident in Shushan were permitted to continue the massacre on the following day also, even when no new attack was attempted upon them, might be explained by the assumption that, in such a large city there was a great rabble element which had fallen upon the Jews the first day, and which would recommence the conflict after they had come forth from their temporary hiding-places. To such as had begun the conflict, and regarding whom the Jews were on the defensive, this second decree had equal reference. It only permitted them to fulfil what the first edict ordered, (chap. ix. 18).

A favorable opinion is created with regard to the historical veracity of the author, in that he correctly knows and vividly describes the customs and arrangement at the Persian court, in so far as they have interest for him; and that he calls by name those persons who enter into the history portrayed by him, such as courtiers (chapter i. 10), the seven Persian princes (chap. i. 14), the keepers of the women's houses (seraglios) (chap. ii. 8, 14), the chamberlain whom Esther sent out to Mordecai (chap. iv. 5), the wife and ten sons of Haman (chapters vi. 18; ix. 7-9). Further, he makes reference to the annual records of the Medo-Persians, as to the source in which were described, not only the deeds of Ahasuerus, but also Mordecai's greatness and power (chap. x. 2). Of course, a poet should correctly represent the manners and conditions which he would portray; and our author might very properly have been in possession of sufficient learning, or he may have written in a time and place where one could easily and almost intuitively learn about Persian matters. On this account we would naturally expect the absence of vulgar mistakes. Still it was not the habit with the Jewish authors of the last centuries B. C. to distinguish themselves by correct historical knowledge, or by an accurate apprehension of those far-off times. The contrary was of such common occurrence and fault that our book, in this regard, is entitled to the more distinction. It has been asserted that the office of Grand Vizier, such as was held by Haman, and afterwards by Mordecai, was not properly Persian. But ENGER (*Zeitschr. d. D. M.* 1859, p. 239 ff.) has conclusively shown that the office of vizier really originated and had its development in Persia. To resign the proper functions of government to a favorite, must have been a chief concern to a weakling like Xerxes, who lived only for sensual pleasures. Thus also the Merovingians had their *major domus* who finally usurped the government and power of the kingdom.

It is especially remarkable that the events related in the narrative can, according to their historical dates, which the author gives, be very appropriately inserted in the rest of the history of Xerxes as given by Greek historians. This is of the greater importance, since the author does not at all refer to previous history. It was in the third year of his reign that Ahasuerus gave the great feast in Shushan, which lasted one hundred and eighty days (one half of a Persian year). According to Herod. vii. 8, Xerxes proclaimed an edict in the third year of his reign, after the termination of his war against Egypt; and in that edict he convoked all the princes of his empire to Shushan, in order to plan the campaign against Greece. Such deliberations were generally accompanied with festivities by the Persian kings (comp. WINER, *Realwörterbuch*, II., p. 229, and BAUMGARTEN, I., p. 139). Vashti's rejection, therefore, occurred in the third year of Ahasuerus, and soon afterwards the choice of a new queen was made. Yet Esther, according to chap. ii. 16, was chosen near the close of the seventh year; and, according to chap. ii. 19, another assembly of virgins was ordered, from which a further selection was to be made to take the place of Vashti. This remarkable postponement may be explained by the fact that between Ahasuerus' third year and his seventh the time of preparation and the war against Greece intervened. Xerxes returned to Persia in the Spring of his seventh year. Thus his special history becomes, as it were, a commentary for our book.

§ 3. CANONICAL DIGNITY.

It seems as if the canonicity of our book had at first been doubted among the Jews. In the Jerusalem Talmud (*Megilloth*, lxx. 4) and in the Midrash (*Ruth*, 45 c.) we find the statement that eighty-five elders, among whom were thirty or more prophets, combated the introduction of the Feast of Purim, though they finally gave it their sanction. It is also intimated that these men were contemporaries of Mordecai. This remark has really nothing to do with the book of Esther as such, but has only reference to the precepts in regard to the fasts, which were ordered by both Esther and Mordecai, (chap. ix. 29-32). Still, to combat the latter would be to indirectly attack the genuineness of our book. Such an opposition to the institution of Purim, however, does not well harmonize with the reverence paid to the book as belonging to the Canon. The opinion of HERZFELD (II. 1, p. 358), that this tradition was a conclusion derived from the statement of chap. ix. 29 merely, from which it was inferred that Mordecai and Esther had written a second time in reference to the introduction of the feast of Purim, is very improbable, as is also his supposition that the number of the elders was taken by mistake from Nehem. viii.—x. grouped together. There are no other oppositions found among the Jews in this regard. Even JOSEPHUS reckoned our book as certainly belonging to the Canon (comp. *c. Ap. I.* 8); otherwise he would not have made the remark that the history therein described reached down to Artaxerxes, who to him was none other than the Ahasuerus of our book. But the later transactions which took place with reference to the Canon, namely, at the Synod of Jerusalem, A. D. 65, where a determination was called for between the Hillelites and the Shammaites, and also at the Synod at Jamnia, A. D. 90, had reference more especially to Ecclesiastes, and next to the Canticles, and lastly to the book of Ezekiel, which some would have withdrawn from public use, because it seemed to diverge in its legal requirements from those of the Pentateuch. (121). Moreover, our book has been very highly esteemed among the Jews (comp. GRAETZ on *Kohleth*, Appendix I.), which may easily be seen by its designation as "the Megillah" by eminence. Indeed it has been preferred to the "Kethubim," and even to the "Nebiim," and has finally been placed by the immediate side of the "Torah" itself. MOSES MAIMONIDES thought that in the days of the Messiah all the Nebiim and Kethubim would be abolished; and that only the book of Esther and the Torah, together with the oral law, would be perpetual (comp. CARPZOV, *Introd.*, I., p. 366). This special regard, however, was simply owing to the mournful circumstances under which the Jews learned to value the consolation derived from Haman's destruction and their own victory over their opponents, events to them at the time important and precious. In our book, accordingly, these incidents are given from a nationally limited point of view.

As regards the ancient Christian teachers, MELITO, bishop of Sardes (about 172) does not give the book of Esther in his list of the canonical books. Neither are the Apocrypha nor Pseudo-apocrypha mentioned by him. He was importuned by his Christian brother Onesimus to give him a more specific and correct statement with regard to the number and order of the O. T. books, since he had made researches respecting them in his journey to Palestine. The book of Nehemiah, concerning which he is also silent, he doubtless includes in Esther. But that he should thus have embraced the book of Esther likewise, as belonging to that of Ezra, although he himself never included the one in the other, as was the case with Nehemiah, is not, with EICHHORN, HAEVERNICK, and others, to be supposed (comp. EUSEBIUS, *Hist. Eccl.*, VI. 25). EPIPHANES (died about 402) (in his *De mens. et ponder.* c. 22, 23), HILARY (in *Prol. in Psalm.*) and JEROME (in *Prol. Gal.*) all include Esther in the Canon, but place it at the end. ORIGEN places it after the prophets and Job, which he brings in as the last. EPIPHANIUS places it after the prophets and i. and ii. Ezra. JEROME places it after the other Kethubim, especially after Chronicles and Ezra. HILARY places it after the prophets and Job. ATHANASIUS in his *Epist. Test.* omits it from the list of the canonical books, and assigns it to the *ἀναγνώσκόμενα*, i. e., the books to be read before the congregation, which, with him, form a middle class between the canonical and apocryphal books. In the *Iambi ad Seleneum* written between 350 and 400, it is also omitted; yet the remark is made

at the end, "Some add the book of Esther to these." True, the *Synopsis* (probably by the Alexandrian church and after to ATHANASIUS) remarks that some say that Esther was regarded by the Hebrews as belonging to the Canon; but this also proves that it did not have canonical authority in the Christian church, at least not in that of Alexandria. Still more, JUNILIUS (*De partibus legis div.*, c. 3) writes that in his time (in the sixth century) it was very much doubted whether the book of Esther belonged to the Canon. It was, of course, not the former vacillating treatment of this book by the Jews that caused the opposition of Christians to its reception, but rather its high estimation with the later Jews. Its contents might very easily be objectionable to Christian views and sentiments. This is evinced by LUTHER, if indeed we can justly apply his harsh judgment to the Hebrew book\* of Esther. As the passage referred to is somewhat ambiguous, we quote it in the original Latin: "*Licet recusare possim jure hunc liberum (Ecclesiasticum), tamen interim recipio, ne cum jactura temporis me involvam disputationi de receptis libris in canone Ebraeorum, quem tu non nihil mordere ac rides, dum Proverbia Solomonis et Canticum (ut scommate ambiguo vocas) amatorum comparas cum libris duobus Esræ, Judith, historia Susannæ et Draconis, Esther, quamvis hunc habeant in canone, dignior omnibus, me judice, qui extra canonem haberetur.*" [We translate as follows: "Although I might justly reject this book (Ecclesiasticus), yet for the present I admit it, lest with a loss of time I involve myself in the dispute concerning the books received in the canon of the Hebrews, which you not a little attack and deride, while the Proverbs of Solomon and the amatory canticles (as by an ambiguous sneer you call them) you compare with the two books of Ezra, Judith, the history of Susanna and the Dragon, and Esther; though this last they have in their canon, yet it is, in my judgment, more worthy than all the others to be kept out of the canon"]. In his *Tischreden* (ed. Walch, xxii, p. 268) Luther had also to do with the apocryphal books. He undertook to correct the second book of Maccabees, and he then uttered these words: "I am," said he, "so inimical to this and the book of Esther, that I could wish they did not at all exist; for they are excessively Jewish, and contain many disreputable heathen practices." It is, therefore, not at all improbable that he had reference not so much to the Hebrew, but rather to the Greek book of Esther, which was so greatly corrupted by other additions. Besides, he had just made the remark, "The third book of Esther I will throw into the Elbe. In the fourth book, in which are noted what Esther dreamed, there are many pretty and otherwise very good jests, such as: Wine is strong, the king stronger, women still stronger, but truth is the most powerful of all." Here he doubtless clearly mistook Ezra for Esther, and the fourth book of Ezra for the third (comp. p. 13). It is clear, also, that the apocryphal books were in his mind. The remark that his objection had its ground in the contents of the Hebrew book of Esther, instead of the comparatively innocent apocryphal additions, is opposed by the fact that the second book of Macc., of which he had just spoken, is placed before it. His objection to it seems to have consisted more in the fabulous than in the morally objectionable elements of both books.

What makes us especially suspicious with regard to the canonical dignity of this book is the fact that there is wanting in it the religious patriotic spirit which we find in the other Old Testament historical books. The author makes prominent the attractions of Esther in the eyes of Ahasuerus over all other virgins, and thus she became the guardian genius of her people. If he had written his book after the manner of the older canonical books, we might have reasonably expected that he would first of all speak of her piety. Indeed we should have looked that he would treat of it as the reason why God gave her favor in the king's sight, and that he would regard it as the source of her gracefulness and loveliness. But we find no trace of this. Least of all is there a reference to a joyful confession on her

\* In his *De servo arb.* (ed. Jen. III., p. 182; ed. Erlang. XII., p. 194) LUTHER censures ERASMUS for regarding the book of Ecclesiasticus (Jesus Sirach) as authoritative (canonical), and for placing it on the same level with the book of Proverbs, in contrast with both books of Ezra (doubtless the third and fourth), Judith, the history of Susanna and the Dragon. Hence he fought against degrading the books handed down in the Hebrew Bible as canonical, and placing them on a level with those contained in the Greek Bible, which he afterward cast out as apocryphal. When he furthermore states that in his opinion the book of Esther deserved to be thrown out of the Canon, by this, as CARPZOV remarked (*Introd.* I., p. 370 sq.), he does not mean the Hebrew but the Greek book of Esther. In other words, he objected to JEROME'S apocryphal additions to the book.

part to Jehovah. But we rather discover that Mordecai shrewdly advises her to keep secret her Judaistic descent from Ahasuerus. And she faithfully follows this injunction. Nor does she point to the Lord as being the Almighty Protector and Avenger of those who do him homage, even when she is compelled, in order to save her people, to declare her Jewish origin to the king. She seems rather to aid her nation, not because it is God's people, but because it is *her* people.

So also, according to our author, Mordecai refuses to bow the knee to Haman. A more ancient author would no doubt have faithfully given a clear and definite religious reason for his conduct. But our author gives it so little space, that most interpreters have misunderstood him. He rather permits us to guess the reason, so to speak, by designating Haman as an Agagite. And of Mordecai he testifies that he braced himself by his Judaism in his conduct. Hence that fact which would, we might imagine, have added the proper interest to the book, and should really have been the soul of it, and would have given it the best dedication—the truth that reverence for man does not militate against the honor due to God, and yet should not be given to those condemned and rejected by God—does not very clearly appear, and indeed might easily be wholly overlooked. The entire proceeding almost assumes the appearance of a common court-intrigue, in which Mordecai would hardly rank higher than his opponent.

As regards the measures taken by Mordecai and Esther for the deliverance of their people, we should naturally have judged that our author ought to have made their necessity more apparent, in order not to be misunderstood in a moral aspect. He should have called especial attention to their necessity for the maintenance of true religion. The first edict of the king against the Jews was irrevocable. Hence the authorities could not be called on for their protection. There remained, therefore, only the one way, namely, for the Jews to assemble and stand for their lives in a common self-defence. This was virtually a war in the time of peace. Still it was forced upon the Jews, and although thus premeditated and organized, it was, under the circumstances, their only available mode of defence. But instead of making prominent the fact that this deplorable conflict could not be avoided, and instead of showing that upon it depended the defence of law and religion, the author speaks only of the honor which Mordecai attained by adopting these measures with the king's sanction. He states that Mordecai passed out from the regal palace dressed in royal apparel, having a large golden crown upon his head, and that the whole city of Shushan, especially the Jews throughout the empire, rejoiced exceedingly (ch. viii. 15-17). Indeed, instead of telling us definitely that only a common defence was intended and permitted against anticipated hostile attacks, he employs the same expressions as when speaking of Haman's edict in ch. iii. 13, namely, the *jus talionis*. In this edict it was permitted the Jews to destroy, to kill and plunder the whole of the people and country, or whoever should attack them; and they were not even to exempt women and children. The measures thus have the appearance of having been adopted, not as being the only ones at hand, but because they were most agreeable to the Jews. Nor does it appear as if the author had in any wise regretted or disapproved of them, but rather that the joy of Mordecai and of the Jews was shared also by him. He is equally liable to misconstruction as regards the petition of Esther by virtue of which the Jews were permitted to repeat also on the second day the same self-vindication exercised on the first. He contents himself with the satisfaction experienced from the great success which attended the measures of Esther and Mordecai on the first and second day, namely, that in Shushan five hundred fell on the first day, and three hundred on the second (ch. ix. 11-15).

One thing, however, he repeatedly and pointedly makes reference to, namely, that the Jews did not lay hands on the spoil of their enemies (ch. ix. 10, 15, 16). This trait nevertheless can only be regarded as redounding to their honor if all the other transactions had a higher religious import. But if these are to be understood as having merely a common national meaning, they exclude indeed a base covetousness, but do not negative a passionate eagerness and vindictiveness which are but little removed above the desire of gain.

That the Jews should also slay defenceless women and children while attacking the

men, and that they did actually kill such a great number as seventy-five thousand persons (ch. ix. 16), was too common a characteristic of ancient warfare, to deserve a specially severe censure. But the author had quite other intentions than to regard the war as being conducted in the interest of higher principles, and as absolutely necessary; indeed he has expressed himself in terms which lead to quite a different conclusion. (Comp. ch. ix. 5: "Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.") His narrative creates quite a different impression and gives greater offence than if he had stated that the Lord had given a great victory to His people, in the course of which seventy-five thousand perished. This might easily have been done in a way and by a connection in which the greatness of the danger and the persecutions of the people of Jehovah would have been strongly manifested.

The satisfaction which the author, together with Mordecai and the Jews, felt we can easily enough excuse, because of the greatness of the defeat of the attacking enemies, inasmuch as they suffered great insults and injuries, of which their heathen enemies were by no means sparing. It was in fact only the natural instinct of a worm, when in danger of having its life trodden out under the march of the peoples of the world, and therefore only escaping with life when its destroyers were themselves destroyed. But the author would have given us a much more satisfactory justification of these things had he designated his own people as the people of Jehovah, in opposition to the heathen as such, instead of terming them Jews merely, of whom one does not anticipate a higher task or even a higher principle.

But with all the foregoing criticisms we have not yet looked at the chief point of the discussion. It is remarkable that we do not even once find mention made of the name of God, much less of Jehovah. If under other circumstances, this would perhaps be something external or accidental; here it is closely connected with the general view of things.\*

There seems to obtain another kind of historical portraiture in this book from that of those of the more ancient histories. The latter are very properly called *sacred history*, because their purpose was to derive the incidents which they describe from God, or from His justice, or yet from His gracious intentions towards man. They also seek to show the bearing of that which has been attained upon the ultimate honor of God. But our book appears to give us a different mode of historical description, in that it takes up the lower facts and things lying nearer, be they causes or aims. We find it nowhere distinctly stated that at the very beginning a higher Power was at play, which finally placed Esther in her high position. In this position she could become the intercessor for her people. This power was likewise manifest later in causing Ahasuerus at the proper time to remember Mordecai, and to reward him. Thus also the great and threatening danger to the Jews was averted, and victory leaned to the side of the people of God in their conflict with their enemies. Nowhere do we discover expressions of religious feelings or thoughts in the persons of whom the author speaks. Even in Mordecai these are not manifest, since he is not a representative of Jehovah-worship; nor yet do those principles appear to have actuated him which his religion would have enjoined him to observe. On the contrary his motives and sentiments are indefinite and scarcely national. It is simply because of his Judaism that he refuses to do reverence to Haman. Neither are any such feelings or thoughts as we might have presumed perceptible in Esther, who, in common with Mordecai, instead of employing the office of prayer for the removal of the danger, brings into requisition the Jewish custom of fasting. Certainly Mordecai expresses a firm assurance that help would come to the Jews from some source; but it would hardly do to suppose that he thought of God, when in ch. iv. 14 he expects deliverance even if Esther should not venture to petition the king. He might easily have meant another human person instead of Esther, who would have taken her place. There is never a mention made of prayer, pressing as were the occasion and circumstances that justify our expectation of its employment.

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\* Even the rabbins took notice of this fact, and sought an explanation for it. Comp. what AUGUST PFEIFFER has written with reference to the canonicity of the book of Esther and its programme. ARNOLD EXER held that Mordecai, being the author of the book, had purposely expunged the names of God in it, in order that they might not be desecrated by the Persians, if they made use of them.

Now it is very necessary for a correct estimation of our book to place the above-cited phenomena in their proper light. Without doubt we would do great injustice to the author if we were to hold him to be religiously indifferent or entirely irreligious because of his non-religious mode of statement. To a man enthusiastic for Judaism and Judaistic law, irreligious feelings are hardly possible. Even if his enthusiasm had been pre-eminently national, so that in his eyes Esther, Mordecai and the Jewish nation, in short all that was Jewish, deserved, as such, preference and distinction, it would still have shown some religious side. This would have been nationally religious, since it would have based itself on the preference of Israel on the part of God. Even though it would have led to a certain religious externality, in which a more intimate relation to God would not have been possible, this would not exclude the fact that the name of God would have received mention now and then. The reason why our book is silent with respect to God demands another explanation. The subject of which the author treats points to the preference or choice of Israel on the part of God. The fact of his belief in the continuance of Israel, as it is expressed by Mordecai, is proved too plainly and definitely for him to have placed no meaning or merit in it. We may add to this, that the rule of a higher providential Power, although nowhere noticed particularly as such, is nevertheless sufficiently expressed, both in the entire plan of the book and in the facts themselves.

If we regard Haman as representing the enemies of the people of God and thus as carrying out their plans of destruction against Israel; if in Mordecai and the Jews the people of true religion as such suffered; if in Ahasuerus the higher government of the world was awake, and if in Esther the good Spirit, which ever watched over Israel, brought his petitions before the throne of the highest decisive tribunal; if the battle of the Jews against the Persians is the conflict of the oppressed and deeply humiliated kingdom of God against heathendom, and if the destruction of these enemies is the removal of all that is unimpressible, and past improvement, and is the means by which the true happiness of mankind is to be prepared,—in short, if the author intended to speak in such far-reaching pictures rather than to write history, then a sufficient explanation is discovered of his seemingly irreligious tendency and of this parabolic method. What would otherwise appear as having no reference to religion, would then be full of the religious element. It would be like a N. T. parable, where there is no express reference to God and His kingdom, since the higher is the lower. We may, indeed, be compelled to admit that the intention of the author is not clear; nor do we plainly see how far the author has sought to employ this parabolic mode of statement. Whether or not he intended to make these representative persons transparently illuminated types, cannot be certainly known. But this much may possibly be affirmed, indeed it can be proved, that he is in this religious aspect reticent, because he desires to call in the attention of the reader,—to point out, as from afar, what was yet to come—and also to bring into requisition the expanding, even advisory activity of the reader, since he seems to have thought he could thus write the more appropriately and advantageously.

A similar phenomenon, and one which is entirely appropriate as yielding the proper explanation, is found in the first Book of Maccabees. In it the mode of writing history is not that of the more ancient authors, any more than in our book. "One nowhere reads how God had awakened or directed the hearts and minds in this sacred warfare for the faith, as one can still find in the books of Ezra or Nehemiah (Ezra viii. 31; Neh. ii. 8, 12, 20; iv. 9; vii. 5). Of none of the heroes arising in this war is it said that he was inspired by the Spirit of God. According to chap. xiii. 7 the spirit of the people again revived, but the people was not influenced by the Spirit of God. It would almost seem as if the author had lost sight of the fact that the immediate indwelling and governing presence of Jehovah in and among His peculiar people, was essential to the Hebraistic conception." (GRIMM on 1 *Macc.* p. xviii.). As in the books of Ezra and Nehemiah we miss that theocratic pragmatism which throws a supernatural illumination over the events transpiring, the same can be much more truly affirmed of the first book of Maccabees. In like manner with the author of our book, the writer of that history also avoids the mention of the name of God, and it is not found even once, whether by the term *θεός* or *κύριος*. Those passages of several of the editions of the



Alexandrian text, which have *θεός*, (chap. iii. 18; iv. 24; vii. 37, 41), are, as GRIMM also holds, critically more than doubtful (comp. ROSENTHAL, *Das 1 Macc.-Buch, eine historische und sprachlich-kritische Studie*, Leip. 1867). Still the religious spirit, though it be peculiar, is present in that book. It is also clear that it is more than mere enthusiasm for the law and legal sentiment as to the mode of worship, etc. The faith is just as important to the author as is the faithfulness to law. In him, too, we find the designation of the people as the people of the faith (Macc. iii. 13; ii. 59, 61, etc.). In distinction from our author, however, he frequently reveals to us the fact that his heroes pray. His reference to God is at times so manifest that Luther did not hesitate to add the name of God, even where the author speaks very indefinitely of the law, or covenant, or of a will in heaven; and where it is unquestionable that *God's* law, covenant or will is meant (1 Macc. ii. 21; 54; iii. 60).

This spirit is further seen in the apocryphal book in question not only in such expressions as: *ὁ θεός ἡμῶν καταλείπειν*, etc. ("God forbid that we should forsake," chap. ii. 21), but also when the author says that they cried (to God) in prayer (chap. v. 33, etc.). This is especially true of the language and prayers of his heroes, who, though zealous for the law and the faith, are still prevented from calling God by name. Judas says: "Victory (strength) cometh from heaven" (chap. iii. 19). And still speaking of heaven he says: "Ho (*αὐτός*), (the Lord) Himself will overthrow them" (chap. iii. 22). Again: "Let us cry to heaven" (chap. iv. 10), "if peradventure He (the Lord) will have mercy upon us." Of their victories it is even said that, "they turned back and praised (the Lord) heaven that He (the Lord) had been good, and His mercy endureth for ever" (chap. iv. 24).

From this comparison of the books of Maccabees we arrive at the following explanation with reference to the matter in question: The *naïve* and direct piety of former times, being devoid of reflection, gradually give way to a different state during the exile. The Jews were in that age very sensitive not to manifest their innermost and holiest thoughts to the gaze of day, after the manner of their forefathers. It was a great satisfaction to the Jewish national feeling, groaning under oppression and opposed to heathenism, to know that the secrets of their faith and law were well known and understood by themselves without having to enter expressly upon a declaration of them; and also that these were unknown and unattainable by the heathen. The more general the fidelity to the law and the faith of the fathers became, at least externally, the more they took courage. The more apparent the contrast became between heathenism and Judaism,—which was however gradually lost by their political dependence, their political character, also being thus effaced,—the more the characteristics of their religion shone forth. Indeed, the Jews were henceforth persecuted only because of their laws and faith, in a word, their being different from their captors. Hence it was quite natural that the Jews, as such, should feel themselves to be the people of the true God, before all others. So it was also with the author, who represented them as being in this exalted relation, without even distinctly so expressing himself. To all this was added the progressive spiritualizing of God, which had previously reached a high stage in the prophetic times. This was now carried to a still higher pitch of development. Hence, those modes of anthropomorphism and anthropopathism, which before were a necessity of the more vital piety, were now avoided. Thus in bringing out the exalted character of God, as being above the creature, His transcendental character was brought into greater prominence, and His imminence was more and more kept out of sight. It is well known that the name Jehovah was entirely withdrawn from usage, as being too holy. We might very easily suppose that God Himself was held to be too holy and exalted to be much spoken of, even in divine worship. But once having entered upon this tendency of mind, a further step was not difficult of execution. Some, as our author, would not even mention in a general way the influence of a higher power, while others, as the author of 1 Maccabees, contented themselves with a little less reserve.

It is doubtless true that such a tendency had its great dangers. While the Old Testament theism, being faith in a living God, active in the development of the world and of mankind, held the proper middle ground between pantheism and deism, by believing in an ever-present real divine Spirit, it gradually and unmistakably leaned over to deism, in strong

contrast with pantheistic heathendom. We thus have it exhibited to us in the Apocrypha. There, in place of the living immanent Spirit of God, we have the transcendental *νοῦς* or the abstract *νοῦς*. Hence a childlike trust in God and a true moral fear of God, had no more a proper place. Indeed it went still farther and degenerated into an abstract one-sidedness. Of this we have an example in later Judaism as opposed to Christianity. This also characterizes Mohamedanism. By cherishing such a worldly and materialistic spirit which ignores God, is very apt to grow more and more inveterate, as was especially manifest in Israel in later times.

Still, we must not suppose that this tendency had in the time of the present author proceeded to such a length; it was as yet but the normal development of the people of Israel. In its proper limits, and proceeding from a good foundation, it had a worthy aim. This was first of all to bring to general recognition the religious element as something self-evident and elevated above all exposition. Our author does not really intend to lose out of sight the mysteries of the faith and law. He rather presupposes them as self-evident. This is apparently from the circumstance that he not only represents the history of which he treats as being decidedly providential in its development, but also from the manner in which he gives the reason why Mordecai refused to bow the knee. So also in respect to the time in which the edict of Haman was published, and which should prove so destructive to the Jews (it was during the time of their Paschal festival), he is very indefinite, simply indicating it. Again we may note how he causes Mordecai to speak so indefinitely and yet in a manner so easily understood with reference to the help that would certainly come to the Jews. So also Esther is urged to take refuge in fasting which is almost inseparable from prayer, instead of praying at once as the nearest remedy at hand. The feeling arises in us on reading these passages, that he thought far more than he said, and that his silence has its ground in something quite different from infidelity.

Besides, the style of our book is most appropriate to its contents. Indeed we can readily recognize a divine providence in the fact, that just such a style and not a more religious one should have been employed. The deliverance of the Jewish people within the Persian dominions, which forms its subject was, of course, in itself a great and important event. But this was not brought about by a divinely-inspired hero, nor yet by the faithful valor of the people, but through the influence which a woman exerted over the king. In how different a manner will the soldiers (combatants) of the kingdom of God gain the victory in the future time of decision! Not through the charms of flesh, but by the Spirit and living energy of the Lord. Not by means of a forcible uniting and a bloody massacre, but by a willing submission. Instead of destroying others, they rather endure the utmost injury. It is in this succumbing that the highest power and glory is revealed; not in persecuting but in blessing! The plot is wrought out according to a human method. To have regarded the representative character of the persons and events described as being after the earthly type, and yet to have exalted them to a higher and holier tone, by which they would be brought into an immediate relation to God, would have created a discord. This would hardly have satisfied or edified the religious sentiment, but rather would have been a cause of irritation.

Certain it is, that although our book does not expressly take notice of and cultivate religion as such, still it forms a very essential part of the religious history of the kingdom of God. We were early reminded, in the introduction to the books of Ezra and Nehemiah, § 1, that the Diaspora remaining in heathen countries was by no means a rejected branch of the people of the covenant, but rather that it had a very important purpose to fulfil as regards the final accomplishment of the mission of Israel. This was clearly seen in the apostolic-Christian period. Hence the preservation of the despised Jews might very easily have become just as important as was the new founding of the people in Judæa and Jerusalem. Our book has to do with the preservation of this Diaspora, which, conditioned by peculiar circumstances, had taken on a low form, because living in a heathen world. But this in its deeper aspect still continued to be a part of the history of God's kingdom. It was an act of God by which He confessed Himself to this people as to His own peculiar people, and drew it up to Himself as its God. In addition to this the book is not only evidence that there is a just government of the world—that he who digs a pit for another will fall into it himself—that the

enemies of the elect people are destroyed because of their enmity; but it also teaches, if we rightly understand it, the very simple and yet difficult duty of placing God's honor above that of man, and God's cause above the interest of man. At least it encourages us so to do. It represents to us the conflict into which the God-fearing man, as also the whole people (or church) may be plunged, in the execution of that duty. When the State is no more guided by divine principles, and as such is no more either theocratic or Christian, but purely human and heathen, this book points to the victory which the true people will in some way or other continue to obtain.

If we place this book, having such an important message, by the side of both the other post-exilic books as regards Judaism, namely Ezra and Nehemiah, it clearly testifies, as do also those, that the people of God, conceived as a religious society, can exist without having political independence, and fulfil their final destiny. But it shows also that they could maintain their integrity, even if separated and scattered. This is a truth which nowhere else finds such definite expression, but yet it forms the basis of existence for the most of the Israelites during all the following periods of time. Hence, also, the peculiar reverence paid to our book in preference to others by later Judaism. And this is not from any pathologically unsound cause. It rests not upon a passion aroused by the inimical and oppressive acts of other people, but it can be justified by a genuine religious reason. In so far as it celebrates the victory of the divine law over the world, and reveals its inviolableness in this new and distinct method, thus becoming an indispensable support of the Torah, it justifies the remarkable manner of its statement, as MAIMONIDES and later writers have fully shown. In so far as it teaches that the glory of God is pre-eminent over that of man, that those who refuse to honor man lest they deprive God of His due regard will not fail to receive their reward from God; in so far must Esther be to us indeed a *star* which leads us to battle on faithfully and courageously, should the State seek to put forth its power and endeavor to enter the religious domain in too absolute a manner.

If the canonical merit of the Old-Testament books consists to a great extent in the fact of their passing beyond the bounds of their own nation; if they have a more general relation, on account of which they are closely related to the cosmopolitan New Testament, still we must not forget that the national tendency of our author had not yet reached this point. He had not attained to that sense of superiority and contrast which ultimately made the Jews jealous of the communication that was given to them for transmission to other nations. He was at least indifferent to the weal or salvation of others, and even sought to obtain advantage over them, and to injure them. He does not reveal any timidity, such as we find in the book of Judith, where Nebuchadnezzar is degraded far below Ahasuerus. There, however, the Jews appear in a far more ideal light.

Thus in ch. viii. 17 he gives prominence to the fact that many of the people of the land—even though incited by fear—were converted over to Judaism; and he thereby indicates that, in addition to the negative effect, which for the purpose in hand he is necessitated to notice, this judgment of God over the world had also a decidedly positive result, namely, the reception among His people of heathen subject to His influence. The writer also recognizes in the great ruler noticed in this book a capacity to appreciate Judaism and its representatives to some extent at least. So also among the majority of the heathen populace he indicates a sense of justice and humanity which did not suffer them to rejoice at the promulgation of the first unrighteous decree for the extermination of the Jews, but on the contrary he shows that they were exceedingly glad because of the second favorable edict. He seems to be impressed with the fact that they have both the inclination and the capacity at some time to arrive at a knowledge of the true God, and for his part he would gladly leave the door open for them.

#### [Excursus on the Liturgical Use of the Book of Esther.]

[BY THE AMERICAN REVIEWER.]

[It is well known that this book is a favorite with the Jews, by whom it is often entitled *המגילה*, *the Roll*, by way of distinction from all others; and it is more frequently used in a separate form than any other of the sacred books. The extravagant estimate of the Rabbins is well repre-

sented by the saying of MAIMONIDES, above alluded to, that in the days of the Messiah all the books of the Old Testament will pass away, except the Pentateuch and Esther. This fondness for the book in question has doubtless arisen from the fact that it so highly gratifies the Jewish national pride.

The Feast of Purim (פּוּרִים, *lots*, so called from the fact stated in chap. ix. 26-32) is a standing memorial of the historical character of this book. As we have seen, it has been commemorated even since the days of the writer of the second book of Maccabees (xv. 36—the "Mordecai's day"—ἡ Μορδαχαϊκὴ ἡμέρα). The festival was so popular in the time of JOSEPHUS that he tells us: "Even now all the Jews that are in the habitable earth keep these days festivals, and send portions to one another" (*Antiq.* XI. 6, 13). That popularity has not diminished since. It has even been maintained by many (PETAIVUS, OLSHAUSEN, STIER, WIESELER, WINER, ANGER, ALFORD, ELLICOTT, etc., after a suggestion by KEPLER) that our Lord observed this festival (ἐορτὴ τῶν Ἰουδαίων, John v. 1); but the absence of the Greek article there is not at all decisive (as WINER himself admits, *Gramm. of N. T. Idioms*, MAYER'S Ed., p. 125), and there are very great objections to the identification of the "feast" in question with that of Purim, especially the fact that the parallel gospels show that the one which our Lord at that time attended was during the harvest-season (*Matt.* xii. 1; *Mark* ii. 22; *Luke* vi. 1).

Among the modern Jews the festival of Purim is regularly held on two days, the 14th and 15th of Adar, the last month of the year, corresponding to our March in general. In intercalary years it is repeated in full on the same days of the 13th month, Ve-adar. A preliminary fast, called "the fast of Esther," is appointed to be observed on the 13th day, in accordance with the command of Esther (iv. 5, 6); and sundry prayers of repentance, humiliation, etc. (סליחות) are introduced into the regular ritual for that day. As on all the fast days, the lesson from the Law consists of *Exod.* xxxii. 11-14; xxxiv. 1-11; and that from the Prophets of *Isa.* lv. 6—lvi. 9. If the 13th of Adar falls on a Sabbath, the fast takes place on the Thursday preceding, as no fasting is allowed on that sacred day, and it could not be held on Friday, because those engaged in preparing food for the Sabbath would necessarily have to taste the dishes to try them, or at least would be occupied in the labor connected with that preparatory day. If the 14th happened to fall on a Sabbath, or on Monday, or Wednesday, the commencement of the festival is deferred for similar reasons of convenience till the next day. On the evening closing the 13th and beginning the 14th, as soon as the stars appear, candles are lighted in token of rejoicing, and the people assemble in the synagogues. After the usual evening service, consisting of prayer and thanksgiving, the entire book of Esther is read through by the prælector from a roll written separately in Hebrew characters on good parchment with ink (*Mishna, Megillah*, II. 2). Any one is qualified to read it, except deaf people, fools and minors (*ibid.* II. 4), and it is lawful to read it in a foreign language to those who can only so understand it (*ibid.* II. 1). The prælector reads it in a histrionic manner, suiting his tones and gestures to the changes in the subject matter. Whenever he comes to the name of Haman, the congregation stamp on the floor and cry out: "Let his name be blotted out! The name of the wicked shall rot!" At the same time, in some places, the boys who are present make a great noise with their hands, with mallets, with rattles, and with pieces of wood and stone, on which they had written the name of Haman, and which they rubbed together so as to obliterate the writing. The passage in which the names of Haman's ten sons occur (ix. 7-9) is read very rapidly, and, if possible, in one breath, to signify that they were all hung at the same time. For this reason that passage is written in larger letters, and the names are arranged under one another. The tradition is that the names are written in three perpendicular columns to represent the hanging of Haman and his sons upon three parallel cords, three upon each cord, one above another (*STAEHELIN, Rabbini. Literat.*, II. 349). The Targum on *Esth.* in *WALTON'S Polyglott* (*ad loc.*), however, states that they all hung on the gallows in one line, Haman at the top, and his ten sons at intervals of half a cubit under him. It is added that Zeresh and Haman's seventy surviving sons fled, and begged their bread from door to door (in evident allusion to *Psalms* cix. 9, 10). After the roll is finished, the reader dismisses the congregation with a short benediction. All go home and partake of a repast said to consist of milk and eggs.

On the morning of the 14th, the proper feast-day, the Jews again attend the synagogue, where several appointed prayers are added to the usual daily ritual, and instead of the regular lesson, the passage is read from the law (*Exod.* xvii. 8-16) which relates the destruction of the Amalekites, the people of Agag (1 *Sam.* xv. 8), the supposed ancestors of Haman (*Esth.* iii. 1). This is read by three persons—a priest, a Levite, and an Israelite. After this the roll of Esther is read through

again in the same manner, and with the same responses as on the preceding evening. All who possibly can are bound to hear it read—men, women, children, cripples, invalids, and even idiots—though they may, if they please, listen to it outside the synagogue (Mishna, *Rosh ha-Shanah*, III. 7). When the service in the synagogue is over, all give themselves up to merry-making. Games of all sorts, with dancing and music, begin. The rest of the day is spent in feasting and rejoicing. Open house is kept; poor and rich, young and old, have free access to come and enjoy themselves. In the evening a quaint dramatic entertainment is often held, the subject of which is connected with the occasion. The men sometimes put on female apparel, declaring that the feast of Purim (Esth. ix. 22) suspends the rule in Deut. xxii. 5. A dainty meal then follows, sometimes with a free indulgence of wine, which the Rabbins allow on this occasion to the extent of absolute intoxication (Gemara on *Megillah*, VII. 2).

On the 15th day of Adar the rejoicing is continued, and gifts consisting chiefly of sweetmeats and other eatables are interchanged. Offerings for the poor are also made by all who can afford to do so (Esth. ix. 19, 22). See GINSBURG, in KITTO'S *Cyclopædia*, s. v. Purim; CLARK, in SMITH'S *Dictionary of the Bible*, s. v. Purim; SHICKART, in the *Critici Sacri*, III., 1184; MILLS, *British Jews*, p. 188; ESKUCHE, *De festo Judæorum Purim*, Marburg (1734, 4to.); AXENFELD, על פורים *Betrachtung*, etc. (Erlang., 1807).]

#### § 4. COMPOSITION, TIME OF ORIGIN AND INTEGRITY.

The discussion respecting the *author* of this book had to be reserved until after the preceding questions had been determined, inasmuch as an answer to it would otherwise have been only of the most uncertain kind. Nor could we have hoped, by the solution of this point, to throw much light on the historical character of the book, or its canonical dignity. In chap. ix. 20 it is stated that: "Mordecai wrote these things, and sent letters unto all the Jews;" in verse 23, "The Jews undertook to do . . . as Mordecai had written to them;" and in verse 26, "Therefore for all the words of this letter." We are not, hence, to conclude that our book was written by Mordecai, nor that it is so claimed, but that the author had knowledge of such writings referable to Mordecai himself, with respect to Purim, and also that he made use of them. In the rest of the book we are at a loss for even a hint in regard to the person of our author. Even as relates to the locality where it was written we are in great uncertainty. Still the unusual familiarity which it evinces with Persian matters, which is in strong and remarkable contrast with the ignorance of later apocryphal books, and especially its total lack of allusion to Judæa or Jerusalem, makes it very probable that the author did not belong to the parent body in Palestine, but to the Diaspora in Asia. According to the Talmud (*Baba Bathra*, p. 15, c. 1), the book of Esther belonged to those (Ezekiel, the twelve lesser prophets, Daniel and Esther) which were written by the scribes of the Great Synagogue. But it is evident that this tradition has reference not so much to its composition as to its authoritativeness, a final editorial supervision. In the same sense the Talmud speaks of Hezekiah and his college, that they wrote Isaiah, Proverbs, Canticles, and Ecclesiastes.

As regards the *time of the origin* of our book, we are told by ZUNZ (*Zeitschr. d. D. M. G.*, 1873, p. 687) that among other results obtained, he not only finds in it Persian and later Hebrew expressions, but also some terms derived from the Mishna. He assumes that the composition of Esther belongs to the post-Maccabæan period, in which the knowledge of the persecutions in Palestine had reached the Eastern countries. But he has cited only a very few expressions "which remind us of the linguistic usage of the Mishna," viz.: עָבַר with and without מַצִּית, in the sense of "transgressing" from (chap. iii. 8; ix. 27, 28), עָלָה יֵס טֹב (chap. ix. 19) and יָבֵה רָאִי (chap. ix. 26), expressions which equally belong to the ante-Maccabæan period, and to the later age. Certain it is that our book belongs to the last written (youngest) in the Canon. In its language it stands nearest to Ecclesiastes, after that to Ezra, Nehemiah, and the book of Daniel. It has three later words, in common with Ecclesiastes, (זמן, בִּקְשָׁה, בִּירוֹה) as well as with Ezra, Nehemiah, and 1 Chron., and שָׁלַט in common with Ecclesiastes and also with Nehemiah and the 119th Psalm. Five expressions are in common with Eccles. only (וּבְכֵן, וְעַתָּה, וְעַתָּה, וְעַתָּה, וְעַתָּה). The entire method or style, so far as it deviates from the mode of old and sacred historical composition, and approaches that of the 1

Book of Macc., and especially where the author endeavors to preserve an artistic and fascinating mode of development, would clearly show that he had already past one era of progress, such as had not yet shown itself in the time of Ezra or Nehemiah, or at least first began in the age of those writers to break a way for itself. This fact also appears from the manner in which the author treats or rather neglects to treat of the relation which Judaism bears to heathenism, namely, its religious element, and more particularly in his non-reference to God and the divine government. Perhaps, in the period in which he wrote, the Greek age was near at hand or had already come. This would agree with the reference of Ahasuerus to Xerxes, whose position in ancient history is well defined. Still we must not insist too much on this feature, lest we come into conflict with the authorship of the Greek manuscripts and the consequent age of the Greek translation of the book.

The subscription to these Greek copies, which may have been added later, and has the air of being based upon an invention or supposition, relates that a certain Dositheus had brought to Egypt, in the fourth year of the reign of Ptolemy and Cleopatra, a translation of this epistle of Purim (*i. e.*, of our book of Esther, perhaps without the apocryphal additions), prepared by Lysimachus in Jerusalem. Among the four kings of the name of Ptolemy, who had queens named Cleopatra (B. C. 204–81), the one above-mentioned was probably Ptolemy Philometor, in whose reign, which was so friendly to the Jews (B. C. 181–145), the feast of Purim, and therefore also our book, might most readily find entrance into Egypt (comp. FRITZSCHE, *Exeg. Handbuch zu den Apokr.*, I, p. 72sq.). It also says that there was a translation of Esther as early as the first half of the second century before Christ. Were we to conclude from 1 Macc. vii. 49, where the festival of Purim is not mentioned on the occasion of the celebration of the day of Nicanor the day previous, that the festival of Purim and the book of Purim had not found an earlier and more general recognition in Palestine than it did in Egypt so that at the time of the Maccabees it was not even known, still there would be nothing strange or contradictory in such an assumption. Nevertheless we could not reach any conclusion from this with respect to the time of the origin of our book. The Jews in Palestine were not threatened by the occurrences related in Esther, nor did the danger to the Jews there mentioned, or the defeat they brought upon their enemies, have much to do with their existence in that country. No inimical heathen people lived among the Palestinian Jews, to rise against them, or cause them to perish. Neighboring nations could only have shown their enmity by means of an invasion, which would not have differed greatly from an ordinary war (comp. HERZFELD, *Gesch. Israels*, II. 1, p. 8). Hence there was no immediate occasion for a festival of Purim for them. At all events such a conclusion as a mere *argumentum e silentio* would be very hazardous. It may not be improbable, indeed, that the day of the defeat of Nicanor, so far as we know concerning it (comp. § 2), might have been similar to our more modern days of battles and victories; and although at first there was a purpose of celebrating it annually, as a festival day, yet after several times, at last its memory became obliterated and it was forgotten by the majority. Hence the author of the 1st book of Maccabees had no real occasion to bring it into any relation to the day of Purim which came a day after.

Finally, we come to the question of the *integrity* of our book. If we hold fast to the Hebrew text, we will find that, as we have seen above (comp. chap. i. 9, 19; x.), it forms a beautifully arranged and greatly progressive whole, in which every individual part furnishes an integral and indispensable portion, and in which nothing essential is found wanting. But the case is very different in the second half of chapter ix. J. D. MICHAELIS asserts the beginning of this latter section to be the seventeenth verse, but BERTHEAU holds it to begin at vers. 20–32, in which reference is made to a letter by Mordecai to the Jews, and some of its contents are brought to light. Even the style of expression of this part is in unmistakable contrast with the rest of the book. מִשְׁפָּט, in the sense of “establishing ordinances” or “making them authoritative,” in verses 21, 27, 29, 31, and 32 (elsewhere only in Ruth iv. 7; Ezek. xiii. 6; Psa. cxix. 28, 106); the singular immediately preceding the plural of the subject, as in ver. 23 (וְהָיָה הַיּוֹם); the fem. substantive in a neuter sense, as in ver. 25 (וְהָיָה הַיּוֹם); further the

mode of speech עַם-דַּפְּפָר (ver. 25), וַיְכַדְרָא (ver. 26), *etc.*, all this does not again occur in the rest of the book. To this we are also to add matters of fact. The short report which is given in vers. 24-26 concerning the occasion and significance of the festival of Purim, sounds quite different from what we would be led to expect from the previously given history. It is especially remarkable that no mention is made of Esther's interference. But it rather seems according to ver. 25 ("and when it came before the king he commanded by letters") as if the king had before been ignorant of the intention of Haman, at least with its real import, and only needed to be more fully informed with regard to it; and that he then at once proceeded against Haman. One would think that the author would have apprehended the chief facts at issue quite differently, if he himself there gave their *resumé*. This *resumé* seems to be based upon a mode of statement by which many things that appear essential and important, are treated as of less significance, or are entirely omitted. Now we would not venture to assert, as does BERTHEAU, that the method of statement, lying at the basis, was in such flat contradiction to the substance of our book. We can easily conceive that the author may have differently presented the leading events in different parts of his work. Certainly the *resumé* of vers. 24-26 falls far short of proving the contrary. Again between verses 15-19 on the one hand, in which a part of the Jews celebrate the 15th of Adar on the 14th, even in the author's time; and vers. 20 sqq., on the other hand, where the celebration of *both* days is introduced through the writings of Mordecai, a contradiction is very unjustly urged by BERTHEAU (comp. chap. ix. 19).

We may presume from the peculiarities found in the section verses 20-32 there is contained in it an element more fundamental than elsewhere. Yet we have no right to argue from the absence of all real contradictions that the author had himself expunged them.—According to verse 20 there did exist a book of Purim referable to Mordecai. Perhaps the same one is meant in verse 32, by the writing in which the orders of Esther were recorded. It is quite possible that from it our author should have taken this section extending from vers. 20 to 32.

But next to the original text we must have regard to the older versions. In the Septuagint version there are several additions, which Luther threw out as being "apocryphal parts in Esther." But these are so interwoven into the text of the Greek Bible that they could easily be held to be integral parts of the book. Thus, to begin with, there is in chap. i. a dream of Mordecai, in which are indicated the most important phases of the subsequent history. In chap. iii. we find an edict by Ahasuerus ordering the extermination of the Jews. In chap. iv. there is a prayer by Mordecai, and also one by Esther, which they offered in their distress. Chap. v. has an explicit description of the appearance of Esther before Ahasuerus. Finally in chap. viii. 13 we find the new edict, issued by Mordecai, favoring the Jews, and as a conclusion of the whole an interpretation of the dream that had been indicated in chap. i.

Now the question is, What are we to think of these expansions? The assumption of BELLARMINE (*De verbo Dei*, chap. vii., § 10) and of DE ROSSI (*Specimen variarum lectionum s. textus et Chaldaica Esteris additamenta*, Romæ, 1782), to whom SCHOLZ may also be added (*Introd.*, II., p. 538 sqq.), is that, originally, there were two books of Esther in existence; a larger one, from which these additions of the Greek version were taken, and a smaller, which was perhaps only an extract of the former. That the latter, however, should be regarded as our present Hebrew book, is not to-day held by any one. Equally untenable is the position taken by JOS. LANGEN, that the passages referred to were taken from Mordecai's "memoirs" (comp. ch. ix. 29 sqq.), or even from the annals of the king of Persia (comp. chap. ii. 23; vi. 1). See LANGEN, *Die deutero-canonicalen Stücke des Buches Esther*, Freiburg, 1862). The hypotheses in question were only originated to defend the canonicity of these additions decreed by the Council of Trent. A second, more enlarged book of Esther, whose expansion has been gratuitously assumed, but which was not regarded worthy of preservation, is nothing more than a wilful and highly improbable fiction, as indeed is virtually conceded by LANGEN. But as to these additions themselves, which according to LANGEN still have documentary value, we would call attention to the following considerations:

- (1) The dream of Mordecai stands in such a slight connection with the rest of the history

that its very presence declares it a useless and unessential work. In order that it might not appear too isolated, its author has connected it with the discovery of the conspiracy of the two court officials, as if this were the first and the chief point of the general history, especially of the enmity of Haman against Mordecai. But thereby he becomes involved in contradictions with the original book, as is evident in departures from the latter traceable in the additions. For example, it is stated that Mordecai had his dream in the second year of the reign of Artaxerxes (Achashverosh). Consequently he must then also have discovered the conspiracy. But according to chap. ii. 21 sqq. these court officers entered into a conspiracy after the elevation of Esther. It must, therefore, have been in the seventh year of the reign of the king. Again Mordecai is represented as having already received some presents, by which the jealousy of Haman was intensified; whereas in chap. vi. 3 it is stated that he had not yet been rewarded. But what makes the whole account very suspicious is that the contents of our book would be materially altered and weakened by this incentive to the hostility of Haman towards Mordecai. The conflict between heathenism and Judaism, as such, would be transformed into an ordinary contest between two rival aspirants.

(2) These additions contrast so strongly in their spirit and tone with the genuine book of Esther, that we are obliged to look for their origin elsewhere. The religious element, which in the real book of Esther is so rarely manifested, is in them very decidedly, we might say extravagantly, expressed—so much so that we could properly accuse them of a species of hypocrisy.

(3) Even the diction makes it clearly probable that the passages referred to were originally written in Greek. Thus the circumstance speaks against them, that where the conference between Esther and the king is related, they have a strong Græcizing, and even an Alexandrine romantic character; which, according to EWALD, reminds us very forcibly of the 2d book of Maccabees. So also the notorious fact, that for a long time they were accepted by the Jews who spoke Greek, but not by the others, at least not by the authors of the Targums. In keeping with their Greek-Alexandrine origin, is the peculiarity that the author of these additions in several places designates Haman as being a *Macedonian* (*Μακεδών*) instead of an Agagite. This is done, doubtless, to make the epithet intelligible to his own vicinity and age, as that of an enemy of the Jewish people (in accordance with the text yet to be referred to, but which is rarely found at the end of the first addition; and also according to the edict interpolated at chap. viii. 13, as well as chap. ix. 24, where no tampering hand would be likely to be traced).

Doubtless we here have only embellishments, which some one has permitted himself to add, on the ground of tradition, or through his own poetic fancy. The comfort which the book gave was too desirable for it to wait long to become a favorite book with the people. They might indeed, perhaps, have felt the absence of the religious element. But, as has already been remarked, the Jewish community did not stand in such a receptive attitude towards those books written later, as towards the older sacred writings, which for some time previous had received a closed form. Yet they infallibly detected these suspicious passages by the interrupting of the general scope of the work by the conjectures thereby made by the mention of edicts that were decreed, as if those missing things should be added to complete the narrative. Indeed some one had evidently felt called upon, at these interesting points of detail, to expand the narrative occasionally. But how and when were enlarging or finishing touches given? That these additions had their origin in the reason just mentioned was held by Jerome, who in the preface to Esther remarks: "The Vulgate edition draws this book hither and thither by redundant coves (*laciniosis sinibus*) of words, adding whatever could on the occasion be said or heard; as is the custom in school exercises, after taking a theme to think out what words he can use who has sustained an injury, or he who has done an injury."

We may also observe the presumed progress of this tradition in the history of the book of Esther. In an earlier text of the Septuagint version (in Cod. 19, 93 and 1086 first published by JAMES USSHER in his *Syntagma de Græca LXX. interpretum versione*, Lond., 1655; next by FRITZSCHE in his 'ΕΞΗΡ, *duplicem libri textum*, ed. Turici, 1843), we find a special mode of treatment, which, of course, is but a remodelling of the original text. This text



changed what was unintelligible and objectionable, and contracted what was too broadly asserted; thereby removing contradictions. But it also added other emendations (comp. FRITZSCHE, *Exeg. Handbuch zu den Apokr.*, p. 70 sq.). JOSEPHUS, on his part, holds unreservedly to the Septuagint version, especially following the more ancient text. But he omits Mordecai's dream and its interpretation, and thus discloses a growing tradition by relating that a Jewish slave, Barnabazu, had revealed to Mordecai the conspiracy of the door-keepers spoken of in chap. ii. Even the old Latin translation, made prior to Jerome's time, used some free ornamentations (comp. FRITZSCHE, as above p. 74 sq.).

The Chaldee paraphrases or Targums are very important to the understanding of our book, chiefly because they have not adopted the Greek additions. If the latter had been at all genuine and authentic, they must have done very differently. A tradition would probably have arisen which, after the Talmudic period, would have asserted its authority. Still we must notice that some of them at least have embellishments. Among the earliest of the Chaldee versions we regard the Targum on Esther as now found in the Antwerp Polyglot Bible. This is nothing more than an exact translation of the Heb. book. But the so-called first Targum on Esther found in the London Polyglot (comp. *Targum prius et posterius in Estheram nunc primum in ling. Lat. transl.*, stud. et op. FRANC. TALLERI, Lond., 1665, 4to.; see also another edition by WOLF, *Bibl. Hebr.*, II., p. 1171 sq.). This follows very closely the Hebrew book verse for verse. Hence it has no place for the dream of Mordecai. But in order to give our book a higher and wider relation, it designates Ahasuerus in ch. i. 1 as the one in whose time the building of the temple was at a stand-still, and looks upon Haman as the one to blame for that delay. It understands that the two courtiers in chapter ii. 21 entered into a conspiracy against the king, because they saw Mordecai sitting in the Sanhedrim, which had been built in the king's gate by Esther's orders, and they deemed themselves thereby crowded out of favor.—*בִּיכְיָא הָאֲנָן כְּרָדְכִי יְהִי בְּכַנְהֹדְרִין דְּתַקְנִית לֵה אֶסְתֵּר בְּתַרְעֵי מִכְּבָּד*. It has also discovered that Haman, who is poetically represented in the beginning of ch. iii. as having been promoted for the exaltation of the divine glory, is angry at Mordecai above all others, inasmuch as he himself wishes to make his own daughter queen in the place of Esther. It ignores the prayers which the Greek Bible puts into the mouth of Mordecai and Esther. Still it points out in ch. iv. 16 that Esther requested not only that a fast should be observed on her behalf, but also that they should pray day and night. Besides it puts a prayer in an altogether arbitrary manner into the mouth of Esther herself in ch. v., in which she does not, as is stated in the Greek Bible, have regard to her people first and chiefly, but to herself purely: "Lord of the universe, do not give me over into the hands of this uncircumcised man, and fulfil not the desire of this wicked Haman on me!" etc. The so-called second Targum which, especially in ch. i. 1, has a style at once homiletical and extravagantly rhetorical, but which in general is more simple and brief than the former one, knows just as little of Mordecai's dream.\* But, on the other hand, in ch. iii. 3, Mordecai is made to declare that God alone is to be worshipped, and to show the baseness of man and the exalted character of God. In ch. iii. 8 Haman in a very round-about way exposes the customs and ordinances of the Jews. An edict of Ahasuerus, having for its object the destruction of the Jews, is here inserted though it is first properly supplemented in ch. iv. 1. But this is just as peculiar as the prayer of Esther referred to in ch. v. 1.

The book ascribed to JOSIPON BEN GORION contains the dream and prayer of Mordecai and also that of Esther in its ch. ii. 1-3. It has also very faithfully copied from the Greek Bible the statement of the appearance of Esther before the king; and it has formed the medium by which such passages might be transmitted to the Jews speaking or writing in Hebrew, in the Midrashim, etc. We find the prayer and dream of Mordecai, as given in JOSIPON'S work carried over verbatim into the oldest Midrash on Esther (WOLF, *Bibl. Hebr.*, ii., p. 1332; and ZUNZ, as above, p. 264).

The Chaldaic section also, beginning with the superscription: "A prayer of Mordecai;

\* It is an erroneous or indefinite mode of expression when ZUNZ, in his work (*Die gottsdienstlichen Vorträge der Juden*, p. 121), remarks: "The dream and prayers of Mordecai and Esther are found to vary very much from the Greek text, especially in the second book of the Targum of the Book of Esther," etc.

a prayer of Esther, and a dream of the former," and occurring in several not very ancient manuscripts of the Old Testament (comp. ZUNZ, p. 121), is really nothing more than an almost literal translation of JOSIPON ii. 1-2. DE ROSSI was certainly in error when he regarded this as a main proof for his theory, that originally there must have been a more copious book of Esther, out of which he took these Chaldaic passages to be the original documents preserved.

[The importance of these apocryphal additions to the book of Esther demands some further notice. We condense the following particulars from the article in MCCLINTOCK'S and STRONG'S *Cyclopædia*, s. v.:—

In the Septuagint and Old Latin versions these additions are dispersed through the canonical book, forming therewith a well-digested whole; and they therefore have in those versions no separate title. JEROME separated them in his edition, and removed (or rather added) them to the end of the book because they are not in the Hebrew, and they consequently appear in the Vulgate as the last seven chapters of the book. LUTHER entirely severed the apocryphal books from the canonical, placing the additions in question under a separate title; and the English Version has followed him in this, designating these pieces as "the rest of the chapters of the Book of Esther, which are found neither in the Hebrew nor in the Chaldee," and numbering them as "part of the tenth chapter after the Greek," and chaps. xi.—xvi.

The design of these additions evidently is to give a more decidedly religious tone to the record contained in the book of Esther, and to show more plainly how wonderfully the God of Israel interfered to save His people and confound their enemies. This the writer has effected by elaborating upon the events narrated in the canonical volume the following pieces:

1. Chap. i. 1 of the canonical book is preceded in the Septuagint by a piece which tells us that Mordecai, who was in the service of Artaxerxes, dreamed of the dangers that threatened his people and of their deliverance (vers. 1-12). He afterwards discovered a conspiracy against the king, which he disclosed to him, and was greatly rewarded for it (vers. 13-18). In the Vulg. and English this constitutes chap. xi. 2—xii. 6.

2. Between vers. 13 and 14 of chap. iii. of the canonical book the Septuagint gives a copy of the king's edict, addressed to all the satraps, to destroy without compassion that foreign and rebellious people, the Jews, for the good of the Persian nation, on the fourteenth day of the twelfth month of the coming year. In the Vulgate and English this is chap. xiii. 1-7.

3. At the end of chap. iv. 17 of the canonical book the Septuagint has two prayers of Mordecai and Esther, that God may avert the impending destruction of His people. In the Vulgate and English this is chap. xiii. 8—xiv.

4. In the midst of vers. 1 and 2 of chap. v. of the canonical book the Septuagint inserts a detailed account of Esther's visit to the king. This is chap. xv. of the Vulgate and English.

5. Between vers. 13 and 14 of chap. viii. of the canonical book the Septuagint gives a copy of the edict which the king sent to all his satraps, in accordance with the request of Mordecai and Esther, to abolish his former decree against the Jews. This is chapter xvi. of the Vulgate and English.

6. At the close of the canonical book, chap. x. 3, the Septuagint has a piece in which we are told that Mordecai had now recalled to his mind his extraordinary dream, and seen how literally it had been fulfilled in all its particulars (vers. 4-9). It also gives an account of the proclamation of the Purim festival in Egypt (vers. 10-13). This is given first in the apocrypha portion of the Vulgate, and English (as chap. x. 4-13).

7. The whole book in the Septuagint is closed with the following entry: "In the fourth year of the reign of Ptolemæus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemy his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus, the son of Ptolemy, that was in Jerusalem, had interpreted it." In the Vulgate and English this forms chap. xi. 1.

The patriotic spirit with which the Jewish nation so fondly expatiated upon the remarkable events and characters of by-gone days, and which gave rise to those beautiful legends preserved in their copious literature, scarcely ever had a better opportunity afforded to it for employing its richly inventive powers to magnify the Great Jehovah, embalm the memory of the heroes, and brand the names of the enemies of Israel, than in the canonical book of Esther. Nothing could be more na-

tural for a nation who "had a zeal of God" than to supply the name of God, and to point out more distinctly His interposition in their behalf in an inspired book, which, though recording their marvellous escape from destruction, had for some reasons omitted avowedly to acknowledge the Lord of Israel. The temptation was too great to be resisted, and, as in the case of all apocryphal writing, we are readily enabled by this meretricious embellishment to detect the false amid the genuine.

Besides the book implies and suggests far more than it records, and it cannot be doubted that there are many other things connected with the history it contains which were well known at the time, and were transmitted traditionally and otherwise to the nation. This is evident from the fact that JOSEPHUS (*Antiq.* XI. 6, 6 sq.) gives the edict for the destruction of the Jews in the Persian empire, the prayers of Mordecai and Esther, and the second edict authorizing the Jews to destroy their enemies, also mentioning the name of the eunuch's servant, a Jew, who betrayed the conspiracy to Mordecai, and citing other passages for the Persian chronicles, read to Ahasuerus, besides that relating to Mordecai, as well as amplifications of the king's speech to Haman, etc. The same appears in the fact that the second Targum, the Chaldee published by DE ROSSI, and JOSEPHUS BEN-GORION (ed. Breithaupt, p. 74 sq.) give the dream of Mordecai, as well as his prayer and that of Esther.

The first addition, in which Mordecai foresees in a dream both the dangers and the salvation of his people, is in accordance with the desire to give the whole a more religious tone. The latter part of this addition is intended to develop more distinctly the brief statement given in the canonical book of the loyal service of Mordecai, so as to explain so important an incident. In like manner the second addition originated from the fact that chap. iii. 13 of the canonical book speaks of the royal edict; hence this piece pretends to furnish said document in full. The same is the case with the third addition, which aims to supply the prayers said in chap. iv. 17 to have been offered by Mordecai and Esther. So also the fourth addition, giving a detailed account of Esther's interview with the king, originated in a desire to furnish more complete information upon a fact merely alluded to in the canonical passage. The fifth addition originated in the same manner as the second, namely, in an attempt to supply a copy of the royal edict; while the sixth addition ingeniously concludes with an interpretation of the dream in the first addition. The final entry was apparently intended to give authority to this Greek version of Esther by pretending that it was a certified translation from the Hebrew original. Ptolemy Philometor, who is here meant, began to reign B. C. 181. He is the same who is frequently mentioned in 1 Macc. (e. g., x. 57; xi. 12; comp. JOSEPHUS, *Ant.* XIII. 4, 1 and 5; CLINTON, *Fasts Hellen.*, III. 393). Dositheus seems to be a Greek version of Mattithiah. Ptolemy was also a common name for Jews at that time. Thus every one of these additions is naturally accounted for as a fabrication having an adequate and natural motive in the connection.

From what has been remarked above, it will be at once apparent that these apocryphal additions were neither manufactured by the translator of the canonical Esther into Greek, nor are they the production of the Alexandrian, nor of any other school or individual, embracing some of the numerous national stories connected with this marvellous deliverance of God's ancient people, the authorship of which is lost in the nation. Many of them date as far back as the nucleus of the event itself, around which they cluster, and all of them grew up at first in the vernacular language of the people (i. e., the Hebrew or Aramaic), but afterwards assumed the complexion and language of the countries in which the Jews happened to settle down. Besides the above references which lead us to these conclusions, we refer also to the two Midrashim published by JELLINEK in his *Betham-Midrash*, I. (Lpz. 1853), 1 sq.

It is of this Septuagint version that ATHANASIUS (*Test. Epist.*, p. 39, Oxford translation) spoke when he assigned the Book of Esther to the non-canonical books; and this also is, perhaps, the reason why, in some of the lists of the canonical books, Esther is not named, e. g., in those of Melito of Sardis, and Gregory Nazianzen (see WHITTAKER, *Disput. on H. Script.*, Parker Society, pp. 57-58; COSIN on the *Canon of Scripture*, pp. 49, 50), unless in these it is included under some other book, as Ruth or Esdras (LEE, *Dissert. on 2 Esdras*, p. 25). The fathers, who generally regarded the Septuagint as containing the sacred Scriptures of the Old Testament, mostly believed in the canonicity of the additions likewise. Even ORIGEN, though admitting that they are not in the Hebrew, defended their canonicity (*Ep. ad Abiram*, ed. West, p. 225), and the Council of Trent pronounced the whole book of Esther, with all its parts, to be canonical. These additions, however, were never included in the Hebrew canon, and the fact that JOSEPHUS quotes them only shows that

he believed them to be historically true, but not inspired. JEROME, who knew better than any other father what the ancient Jews included in their canon, most emphatically declares them to be spurious (*Prof. in Esth.*). SIXTUS SINENSIS, in spite of the Council of Trent, speaks of these additions in the same condemnatory manner.

See, in addition to the literature elsewhere cited in this connection, The Targum *Sheni* on Esther, in WALTON's *Polyglott*, Vol. IV.; EICHHORN, *Einleitung in d. Apost. Schriften d. A. T.* (Leipzig, 1795), p. 483; HOTTINGER, *Theaurus*, p. 494; SCHNURBER (ed.), *Varia Lectiones Estheris* (Tüb., 1783); HERZFELD, *Geschichte d. Volkes Israel* (Nordhausen, 1857, Vol. I., p. 363 sq.); KEIL, *Lehrb. der Historisch-Kritischen Einleit.* (ed. 1859), p. 105 sq.]

§ 5. LITERATURE.

Jewish expositors, next to the Targums, Midrashim and Rabboth, of which ZUNZ speaks (*Gottesdienstliche Vorträge d. Juden*, espec. p. 35, 61 and 170 sq.), have published commentaries, some of which embrace the whole of the hagiographa (comp. the literature on Ezra and Nehemiah), while others are only on the five Megilloth (Canticles, Ruth, Lamentations, Ecclesiastes and Esther).

To the latter belong *ביאור על חמש מגילות* (Elucidation) by ABDIAS SPHORI, an Italian physician, printed in Venice, 4to.; also *פירוש* or *exposition* of the five Megilloth by ELISA GALIKO, president of the Synagogue in Safed, publ. in Venice, in 1587, 4to.; also short explanations by JOSEPH TITZACK or TAITZACK, a Spaniard, who likewise commented on Daniel (Venice, 1608, 4to.). So also ISRAEL ARAMAH, a Spaniard, who commented on the Pentateuch and the Megilloth ([Constantinople, 1518, 4to.], Venice, 1573); MOSES ALMO-SHINUS (Venice, 1597, 4to.); R. ABRAHAM, of Heilbronn (under the title of *אהבת ציון*, *Amor Sionis*, Lublin, 1639), and others. As specially relating to Esther, we may mention the commentaries by R. ISAAK LEON, a Spaniard (Venice, 1565, 4to.; see BARTOLOCCI, in *Bibl. magna Rabb.*); by R. SALOMON BEN ZEMACH (*תפארת ישראל*); by R. ABRAHAM BEN ISAAK ZAHALON (Zabulon or Zebulon), which is a literal, allegorical and moral exposition (*שע. מלכים*, Venice, 1595, 4to.); by R. SAMUEL BEN JUDAH VALERIUS (*יד הכלד*, Venice, 1585, 4to.; by R. SALOMON LEVI ALCABAZ, R. LEO and others (in CARPZOV, *Introd.*, I., p. 375).

Few Christian theologians have treated of the book of Esther. The Church-fathers have left us no exposition or treatment of it at all. Of Roman Catholic authors and their works we may mention: DIONYS. CARTHUSIANI, *Enarrationes in libr. Hester, etc.* (Colonis, 1534, fol.); a German exposition of Esther by JOHN FERNS (Mayence, 1567); FRANCO FEUARDENTHII *Commentaria* (Paris, 1585, Colon., 1595); SERARII Comm. in *Tobiam, Judith, Esther et Maccabæos* (Mayence, 1610); OLIVIERII BONARTII *Comm. literalis et moralis* (Colon., 1647); and DIDACI CELADÆIS *Comm. cum duplici tractatu de convivio Ahasueri mystico, i. e., De Eucharistia et de Esther figurata i. e. beata Virgine* (Lugduni, 1648, fol.). The commentary of FEUARDENTIUS, which is written in easy and almost too flowing Latin, far surpasses all those before mentioned. All the others savor of an intolerably insipid allegorical identification of Esther with the *beata celestis Regina* (the Virgin Mary); whereas this of Feuardentius is marked by sober, sound and very practical exegesis, and is based on much general reading. Although he now and then includes the Lutherans among the Hamanites to be exterminated, still Feuardentius has very perceptibly and early taken pattern after the evangelical exegesis, and copied some of the work of BRENZ almost literally.

On the part of the Evangelical Church BRENZ treats of the book of Esther in [*Commentarii* (Tübing., 1575); in Engl. by Stockwood, Lond., 1584, 4to.; also in] *Operr.* II.; also VICT. STRIGEL, *Libri Esdræ, Nehemiæ, Esther et Ruth, ad Ebraicam veritatem recogniti et argumentis atque scholiis illustrati* (Lips., 1571, 1572, 8vo.). There follow: COUR. PELLICAN, *Comment. Bibl.* (Figuri, 1583, fol.); LUD. LAVATER, *Homilias* (Figuri, 1586); RUD. WALTHER (Gualtherus) *Homiliarum sylva* (Figuri, 158, 8vo.); FRANZ BURMANN, a German Commentary published at Frankford, 1695; BALTH. KERNER, *Ehren-Krone der demuthigen Esther* (Ulm, 1666); GOTTFRIED MEISNER, *Niedrigen aber nachmals erhohen Esther, mit biblisch-historischen Schmuck angethan* (Hamburg, 1687); COM. ADAMUS, *Observatt. theol. phil.* (Gron., 1710, on chap. ii.).

Among those of more modern date may be mentioned a work which has not been referred to in the literature on Ezra and Nehemiah; CRUSIUS, *De usu libri Estheræ ad praxin vitæ Christianæ* (Ultraj., 1775).

The question: Who is to be understood by the Ahasuerus of our book? [which will be fully discussed in the Exegetical Notes on ch. i. 1] has been treated by FRANC. WOKENIUS in his *Commentatio in l. Estheræ* (1730), and by ASTER in his *Diss. phil. de Estheræ cum Ahasuero conjugio* (Wittenberg, 1730), both of whom held that Astyages is meant, although JOS. SCALIGER had given the correct interpretation, as also JOH. WAUCKEL, in his *Dissert. de Assuero Estheræ marito*, which he directed specially against JOS. SCALIGER.

As introductory works we may notice: SCHULZE, *De fide historica l. Estheræ*, in the *Bibl. Hagana*, V., VI.; KELLE, *Vindiciæ Estheræ* (Frib., 1820); MICH. BAUMGARTEN, *De fide libri Estheræ Comm. hist. crit.* (Hal., 1839); J. A. NICKES, *De Estheræ libro et ad eum quæ pertinent vaticiniis et Psalmis libri tres* (Romæ, 1856); also the articles on Esther by ROEDIGER in Ersch and Gruber's *Encycl.*, by BAUMGARTEN in HERZOG's *Real-encycl.*, and by REUSS in SCHENKEL's *Bibel-Lexikon*.

[Additional Literature.—RABAN MAUREUS, *Commentaria* (in his *Opera*); BANOLAS, פירוש (Riva di Trento, 1560, 4to.); ASHKENAZI, יוכן לקח (Cremona, 1576, 4to., etc.); MELLAMMED, כאמר כררכי (Constantinople, 1585, 4to.); DRUSIUS, *Annotationes* (Leyden, 1586, 4to.); ALSHEICH, משאם כשה (Venice, 1601, 4to.); COOPER, *Notes* (London, 1609, 4to.); D'AQUINE, *Raschii Scholia* (Paris, 1622, 4to.); MOLDER, *Dispositiones* (Dantzic, 1625, 4to.); SANCTIUS, *Commentarii* (Lyden, 1628, fol.); COUZIO, *Commento* (Chieri, 1628, 4to.); DURAN, ספר כנולת (Venice, 1632, 4to.); CROMMIUS, *Theses* (Lovan, 1632, 4to.); MERKEL, כירא וכרא (Lublin, 1637, 4to.); MONTANUS, *Commentarius* (Madrid, 1648, fol.); TRAPP, *Commentary* (London, 1656, fol.); JACKSON, *Explanation* (London, 1658, 4to.); BARNES, *Paraphrasis poetica* (London, 1679, 8vo.); RAMBACH, *Notæ* (in his *Adnot. V. T.* II. 1043 sqq.); HEUMANN, *Estheræ auctoritas* (Gotting., 1736, 4to.); MEIR, משתה יין (Furth., 1737, 8vo.); NESTORIDES, *Annotazioni* (Venice, 1746, 4to.); AUCHER, *De auctoritate Estheræ* (Hannib., 1772, 4to.); VOS, *Oratio* (Ultraj., 1775, 4to.); ZINCK, *Commentarius* (Augsb., 1780, 4to.); DE ROSSI, *Varie Lectiones* (Rome, 1782, 8vo.); PERELES, גלות הכתרת (Prague, 1784, 4to.); WOLFFSOHN, אמתר (Berlin, 1788, 8vo.); SAMSON, *Discourses* (Edinburg, 1804, 12mo.); LOWE, אור הרש (Nouydwier, 1704, 4to.); SCHIRMER, *Observationes* (Vratiolav, 1820, 8vo.); CALMBERG, *Commentarius* (Hamburgh, 1837, 4to.); MCCRIE, *Lectures* (in his *Works*, 1838, 8vo.); MORGAN, *Esther typical* (London, 1855, 8vo.); CORDTHWAITE, *Lectures* (London, 1858, 12mo.); DAVIDSON, *Lectures* (Edinburgh, 1859, 8vo.); BERTHEAU, *Kommentar*. (in the *Kurzgefasstes exeget. Handbuch des A. T.*, Leipzig, 1862, 8vo.); OPPERT, *Commentaire d'après les inscriptions Perses* (Paris, 1864, 8vo.); WORDSWORTH, *Notes* (in his *Commentary on the Bible*, Lond., 1866, 8vo.); KEIL, *Biblical Commentary* (translated from the German of Keil and Delitzsch, *Commentary on the O. T.*, Edinburgh, 1873, 8vo.); TERRY, *Commentary* (in WHEDON's *Commentary on the Old Test.*, New York, 1873, 12mo.); RAWLINSON, *Commentary* (in the *Speaker's Commentary*, London and New York, 1873, 8vo.).

# THE BOOK OF ESTHER.

## PART FIRST.

### ORIGIN AND INCREASE OF DANGER TO THE JEWS.

CHAPS. I.—V.

#### INTRODUCTION :

**The Occasion of the History. The Feast of Ahasuerus and Vashti's Rejection.**

CHAP. I. 1-22.

I. *Ahasuerus assembles the princes of his empire around him, and prepares a great feast, in which he endeavours to show his power and glory.* Vers. 1-8.

1 Now [And] *it* came to pass [was] in *the* days of Ahasuerus [Achashverosh], (this is Ahasuerus which reigned [the one being king] from India [Hodu] even unto  
2 [and till] Ethiopia [Cush], *over* a hundred and seven and twenty provinces,) *That* in those days when [as] the king Ahasuerus sat on *the* throne of his kingdom, which  
3 *was* in Shushan the palace,<sup>1</sup> In *the* third year of his reign, he made a feast<sup>2</sup> unto all his princes and his servants; the power<sup>3</sup> of Persia [Paras] and Media [Madai], the  
4 nobles<sup>4</sup> and [*the*] princes of the provinces, *being* before him. When he showed *the* riches of his glorious [*the* glory of his] kingdom, and *the* honour of his excellent  
5 [*the* excellence of his] majesty, many days, *even* a hundred and fourscore days. And when these days *were* [*had*] expired, the king made a feast<sup>5</sup> unto all the people that *were* present [found] in Shushan the palace,<sup>1</sup> both unto great and [to great and  
6 even to] small, seven days, in *the* court of *the* garden of the king's palace; *Where* *were* white [linen], green [cotton], and blue [violet] *hangings*, fastened with cords of fine linen and purple to [on] silver rings and pillars of marble: *the* beds *were* of [*there were* beds of] gold and silver, upon a pavement of red [white] and blue  
7 [marble], and white [pearl], and black marble [colored stone]. And *they* gave *them* [*there was* a giving of] drink in vessels of gold, (*the* vessels being [and the vessels *were*] diverse one from another,) and royal wine in abundance, according to  
8 *the* state [hand] of the king. And the drinking *was* according to the law; none did compel: for so the king *had* appointed [ordained] to [upon] all the officers [every great one] of his house, that they should do [to do] according to every man's pleasure.

II. *Queen Vashti refuses to appear before the king, and he is very much incensed thereat.* Verses 9-12.

9 Also Vashti the queen made a feast<sup>9</sup> for [of] *the* women in the royal house which  
10 *belonged* to king Ahasuerus. On the seventh day, when [as] *the* heart of the king *was* merry [good] with [the] wine, he commanded [said to] Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains [eunuchs]

- 11 that served in *the* presence of Ahasuerus the king, To bring Vashti the queen before the king, with *the* crown royal [of royalty], to show the people [peoples] and  
 12 the princes her beauty: for she *was* fair to look on [good of appearance]. But [And] the queen Vashti refused to come at *the* king's commandment [word] [which was] by [*the* hand of] *his* [the] chamberlains [eunuchs]: therefore [and] *was* the king very wroth, and his anger burned [heat devoured] in him.

III. *In accordance with the counsel of his wise men the queen is rejected by a public decree of the king.*

Verses 18-22.

- 13 Then [And] the king said to the wise *men*, which knew [knowers of ] the times, (for so *was* the king's manner [word] toward [before] all that knew [knowers of ]  
 14 law and judgment: And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, *the* seven princes of Persia [Paras] and Media [Madai], which saw [seers of] *the* king's face, and which sat [the sitters] *the*  
 15 first in the kingdom); What shall we do [*is there* to do] unto [in *the* ease of] the queen Vashti according to law, because [upon *the* fact that] she hath not performed [done] *the* commandment of the king Ahasuerus by [*the* hand of] the chamberlains [eunuchs]? And Memucan answered [said] before the king and the princes, Vashti the queen hath not done wrong to [upon] the king only, but [for] *also* to [upon] all the princes, and to [upon] all the people [peoples] that *are* in all the  
 17 provinces of the king Ahasuerus. For *this* deed [word] of the queen shall come abroad [go forth] unto [upon] all [the] women, so that they shall [to cause *them* to] despise their husbands in their eyes, when it shall be reported [in their saying], The king Ahasuerus commanded [said] Vashti the queen to be brought [to bring] in  
 18 before him, but [and] she came not. *Likewise* shall *the* ladies [princesses] of Persia [Paras] and Media [Madai] say this day unto all the king's princes, which [who] have heard<sup>1</sup> of the deed [word] of the queen. Thus [And] *shall there arise*  
 19 too much [according to plenty] contempt and wrath. If *it* please [*be* good upon] the king, let *there* go [forth] a royal commandment [word] from [before] him, and let it be written among the laws of *the* Persians [Paras] and *the* Medes [Madai], that [and let] it be not altered [not pass], That Vashti come no more [not] before king Ahasuerus; and let the king give her royal estate [royalty] unto another [her  
 20 neighbor] that *is* better than she. And *when the* king's decree which he shall make shall be published [heard] throughout [in] all his empire [kingdom], (for *it is* great,) [and] all the wives [women] shall give to their husbands honour, both to  
 21 great and small. And the saying [word] pleased [*was* good in the eyes of] the  
 22 king and the princes; and the king did according to *the* word of Memucan: For [And] he sent letters into [unto] all *the* king's provinces, into [unto] every province according to *the* writing<sup>2</sup> thereof, and to [unto] every people after their language, that every man should bear rule [for every man to be prince] in his *own* house, and that *it should be* published [spoken] according to *the* language of every [his] people.

#### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 2. צִירָה, whence *βίσις*, denotes properly a *fortress*, hence the *capital*.—T<sub>a</sub>.]

<sup>2</sup> [Ver. 3. מִשְׁתֵּהוּ, a *drinking*, i. e., a *banquet*, in which the wine was the principal feature, as represented freely on the Assyrian monuments.—T<sub>a</sub>.]

<sup>3</sup> [Ver. 3. צִיָּה, military force.—T<sub>a</sub>.]

<sup>4</sup> [Ver. 3. פְּרָתִים, a Persian word Hebraized. As it is here in the "absolute form," it does not qualify "provinces" following, but stands as an official designation, probably of civil rank at court.—T<sub>a</sub>.]

<sup>5</sup> [Ver. 18. The English Version has unwarrantably transposed this clause ("which have heard," etc.), which belongs to "ladies," etc., above.—T<sub>a</sub>.]

<sup>6</sup> [Ver. 22. כְּתִיב here evidently signifies the *style of writing* peculiar to each province. Thus the cuneiform differs according to the several districts of the Persian empire.—T<sub>a</sub>.]

#### EXEGETICAL AND CRITICAL.

Vers. 1-8. *The King's Banquet*.—The point of departure in this history is formed by a feast at

which Ahasuerus was unexpectedly humbled and provoked to wrath, while purposing to show his great majesty.

Ver. 1. Now it came to pass, etc. The sentence begun here, in its chief fact really follows

ver. 8. There it is stated that Ahasuerus made a feast in the third year of his reign. The  $\text{ו}$  at the beginning has not the conjunctive sense that it has in Ezra i. 1, but stands more indefinite. A Hebrew would understand this as a matter of which much had already been related, and of which the following is only a continuation. Thus he would proceed often with a  $\text{ו}$  without attaching any definite meaning to it.  $\text{וְהָיָה}$  has come to be a conventional formula for a beginning, comp. Jonah i. 4; Ex. i. 1; Isa. liii. 2, et al. **Ahasuerus** (Ahashverosh) written in cuneiform letters (comp. Lassen, *Zeitschr. sur Kunde des M. L.* VI., p. 128 sqq.; Benfey, *Die pers. Keilschrift*, p. 68 sqq.) *Khasy-arsha*, whence *Cyaxares* (comp. Dan. ix. 1), or *Khasy-arsha*, whence *Xerxes* (comp. Ezra iv. 6), early interpreted by Herodotus (vi. 98, etc.), as meaning *ἀφῆος*, according to Spiegel (*Iranische Alterthumskunde*, II. p. 377), a mighty man, here does not mean, as in Dan. ix. 1, *Cyaxares I*, the father of Astyages, as Ferrand holds (*Réflexions sur la religion Chrétienne*, I., p. 159), and Des Vignoles (*Chronol.* II., p. 274), and Nickes (*De Esther libro*, I., p. 48-59) would have it, since they especially insist that, according to chap. ii. 5 sq., Mordecai belonged to the first period of the exile, and that our book nowhere indicates that a new people had again arisen in Jerusalem. Nor is the monarch referred to the same as *Astyages*, as is asserted in the works referred to in § 5; and still less *Artaxerxes*, as Josephus assumes out of regard to the Septuagint version; but he is certainly *Xerxes*, as has been well proved by Scaliger (*De emend. temp.*, ed. Geneva., p. 591 sqq.); also by Justi (in Eichhorn's *Repert.* XV., p. 388), and still more emphatically by Baumgarten (*De fide l. Esth.*, pp. 122-151, and in his treatises respecting Cyrus the Great, in the *Stud. u. Krit.*, 1853, p. 624 sqq.). On the different views in reference to Ahasuerus, see especially Feuardent on our book, and Pfeiffer, *Dubia vez.* p. 481 sqq. Against the identification with either Cyaxares or Astyages, are the following facts: (1) Shushan was already the capital of the empire, which it became through Cyrus (comp. Strabo, XV.); (2) the Persians are now the chief people (comp. the frequent collection of  $\text{יְהוּדִים וְכַנְעָנִים, a. g.}$ , in ch. i. 8); (3) the number seven indicates that of princes at the court of the king (comp. chap. i. 14); (4) many other specifically Persian peculiarities. Further, the empire at the time in question extended from India to Ethiopia, and stretched also to the coasts and isles of the Mediterranean sea (comp. chap. i. 1 and x. 1), as was the case since the time of Darius Hystaspis. The Jews, moreover, are here represented as scattered over all parts of the empire (comp. iii. 7, 8) and particularly numerous in the city of Shushan (comp. chap. ix. 12, etc.). On the contrary Artaxerxes is called in the Bible (in Ezra and Neh.) *Artachsharshita* or *Artachshasta*. For Xerxes, on the other hand, we may claim the identity of names (comp. Ezra ix. 6). In his favor is also the whimsical and tyrannical character manifested by the Ahasuerus of Esther (chap. i. and elsewhere). Besides, there is the remarkable circumstance that Vashti was rejected in the third year of Ahasuerus, although Esther was

not made queen till the seventh year of his reign, which in the case of Xerxes may be explained on the basis that between his third and seventh year he made war on Greece.\* The clause beginning with  $\text{וְהָיָה}$  (comp. Gen. ii. 11) and referring us back—this is Ahasuerus which reigned from India even unto Ethiopia, etc.—is no doubt intended to designate Ahasuerus more distinctly,† but at the same time to make known his greatness of dominion and power. Thus the danger that threatened the Jews, as well as the elevation of Esther and Mordecai, and of the Jews through these, is more powerfully brought out.  $\text{יְהוּדִים}$  stands for the original  $\text{יִנְדֻּיִם}$ , as *Hidku* in the cuneiform inscriptions of the Persians stands for *Hindhu* (in Zend and Syrian *Hendu*), and is therefore *India*, in the Sanscrit *Sindhu* which is really the river *Indus*, then the inhabitants along the Indus, and at last the land of the Indus (comp. Lassen, *Judische Alterthumskunde*, I., p. 2); so also in the Vedas *Sapta Sindhavas*, or “the seven streams,” really stand for India (comp. Rödiger in Gesen. *Thesaurus*, Append. p. 83). The *o* sound in  $\text{יְהוּדִים}$ , and the tone falling on the first syllable are quite remarkable, but perhaps only a provincialism. Herodotus testifies to the great extension of the Persian empire under

\* [We condense the following summary of the argument on the identity of the Ahasuerus of the book of Esther, from McClintock & Strong's *Cyclop. s. v.* Ahasuerus. “From the extent assigned to the Persian empire (Esth. I. 1), ‘from India even unto Ethiopia,’ it is proved that Darius Hystaspis is the earliest possible king to whom this history can apply, and it is hardly worth while to consider the claims of any after Artaxerxes Longimanus. But Ahasuerus cannot be identical with Darius, whose wives were the daughters of Cyrus and Otanes, and who in name and character equally differs from that foolish tyrant. Josephus (*Ant.* XI. 6, 1) makes him to be Artaxerxes Longimanus; but as his twelfth year (Esth. iii. 7) would fall in B. C. 454, or 144 years after the deportation by Nebuchadnezzar, in B. C. 598 (Jer. lii. 28), Mordecai, who was among those captives (Esth. ii. 6), could not possibly have survived to this time. Besides, in Ezra vii. 1-7, 11-26, Artaxerxes, in the seventh year of his reign, issues a decree very favorable to the Jews, and it is unlikely, therefore, that in the twelfth (Esth. iii. 7) Haman could speak to him of them as if he knew nothing about them, and persuade him to sentence them to an indiscriminate massacre. Nor is the disposition of Artaxerxes Longimanus, as given by Plutarch and Diodorus (XI. 71), at all like that of this weak Ahasuerus. It therefore seems necessary to identify him with Xerxes, whose regal state and affairs tally with all that is here said of Ahasuerus (the names being, as we have seen, identical); and this conclusion is fortified by the resemblance of character, and by certain chronological indications (see Rawlinson's *Hist. Evidences*, p. 150 sq.). As Xerxes scourged the sea, and put to death the engineers of his bridge because their work was injured by a storm, so Ahasuerus repudiated his queen, Vashti, because she would not violate the decorum of her sex, and ordered the massacre of the whole Jewish people to gratify the malice of Haman. In the third year of the reign of Xerxes was held an assembly to arrange the Grecian war (*Herod.* VII. 7 sq.); in the third year of Ahasuerus was held a great feast and assembly in Shushan the palace (Esth. I. 3). In the seventh year of his reign Xerxes returned defeated from Greece, and consoled himself by the pleasures of the harem (*Herod.* IX. 108); in the seventh year of his reign ‘fair young virgins were sought’ for Ahasuerus, and he replaced Vashti by marrying Esther. The tribute he ‘laid upon the land and upon the isles of the sea’ (Esth. x. 1) may well have been the result of the expenditure and ruin of the Grecian expedition.”—Ta.]

† (The principal purpose of this clause is to distinguish the Ahashverosh in question from all other Persian monarchs bearing that general or regal title, by adding the extent of his dominion. It thus becomes, as was evidently intended, an important chronological datum.—Ta.)



Xerxes, and in chap. xii. 9 he says that Mardoni-ans reported to Xerxes that the Saces and Assyrians, as well as the Indians and Ethiopians, had been conquered. See also vii. 97, 98, and viii. 65, 69, where the Ethiopians and Indians are enumerated as being under tribute. According to Arrian, Cyrus extended his conquests up to India, and the people of the Agvaka were by him made to pay tribute. Darius added still greater parts of northwestern India to the Persian empire (comp. Duncker, *Gesch. d. Altherthums*, 8d ed., II., page 468). The auxiliary sentence: **A hundred and seven and twenty provinces**, is merely to be regarded as an additional sentence in loose apposition, to indicate what provinces were included in the region just mentioned. If this sentence depended upon מְדִינֹתָיִם it should have לִפְנֵי [or בְּ] before it. According to Herod. III. 89 sqq., Darius Hyst. on account of the raising of taxes divided the empire into twenty ἀρχαί which were termed *carpartia*. A further division into lesser portions was not thereby excluded; with so many petty tribes and peoples this came as a matter of course. So there were contained in the fifth satrapy (comp. Herod. III. 91) a small Jewish people, a separate מְדִינָה, which really means a judicial or official circuit (comp. Ezra ii. 1). Our 127 provinces remind us of the 120 Satraps whom Darius the Mede placed over his empire (Dan. vi. 2).

**Ver. 2. In those days, when the king Ahasuerus sat, etc.**—Sitting is a posture common to judges and kings, but more particularly characteristic of the kings of Persia. The Persian kings are always painted as sitting on a throne under a lofty canopy. This is true of them even in the time of war, and in their journeys. Xerxes, indeed, was present in the battles sitting; thus it was at Thermopylæ according to Herodotus (VII. 102), and at Salamis according to Plutarch (*Themistocl.* 18). See also Baumgarten, *l. c.*, p. 85 sqq. **Which was in Shushan the palace.**—He had a royal establishment in several cities; but at the time here referred to it was in Shushan, which was his favorite winter and spring residence (comp. Neh. i. 1). Æschylus calls it the palace ornate with gold of the Cissians, and Strabo asserts that every Persian king built his own palace there. מְלָכֵהָ was in use in later language, and מְלָכֵהָ in earlier times.

**Ver. 3. In the third year of his reign he made a feast, etc.**—All his princes and servants, for whom this feast was made, are specified as follows: **The power of Persia and Media, the nobles and princes of the provinces (being) before him.**—These words form an explanatory sentence, and assert distinctly that all the princes and servants were really gathered around Xerxes. We are to understand by the "power," the representatives of the same, who probably consisted of the body-guard of the king, which formed the flower of the entire army-power. According to Herod. VII. 40 sqq., this was in itself sufficiently large, and consisted of two thousand picked horsemen, two thousand lancers, and ten thousand common foot-soldiers. The פְּרָסִים, who are mentioned also in chap.

vi. 9, and Dan. i. 8, were the *principes*, chief men (in Sanscrit we find it *parthama* = "first;" in the Behistun Inscription *fratama*, in Pehlevi *par-dom*), i. e., the magnates. ["It is a superlative from a root *fra*, equivalent to the Greek *πρῶ*, "before." — Rawlinson]. The princes of the provinces are the Pashas or governors of those one hundred and twenty-seven provinces. That מְדִינֹתָיִם is more correct than מְדִינֹתָיִם has been mentioned in the note on Ezra i. 1.

**Ver. 4. When he shewed the riches of his glorious kingdom, etc.**—Keil connects these words with the inserted explanatory sentence, "the power — before him," and thus he gets the sense, not that the feast itself, at which Xerxes showed his riches, lasted one hundred and eighty days, but that he prepared a feast for the army lasting seven days, after they had viewed his riches for one hundred and eighty days (ver. 5). But the connection of our verse with the main assertion in ver. 3: "He made a feast" is much closer; as may be seen in the fact that nearly all exegetes have declared themselves for this rendering. Something again different seems to be meant in the seven days' feast of ver. 5, which Xerxes had caused to be made, not for the army, but for all the people in Shushan the palace. The feast during a hundred and eighty days may have been only for the purpose of consultation, and the real feast may have followed in the seven days succeeding. Keil's objection, that then the mention of the preceding feast of a hundred and eighty days was purposeless, does not hold, since the fact that Xerxes could entertain his princes and servants so long, is a proof also to the reader of his great riches. That such magnificent, long and great feasts were very popular at the Persian court, is elsewhere stated (comp. Duncker, as above, p. 209 sqq.). Herod. vii. 8 informs us that after the re-subjection of Egypt, Xerxes called the magnates of his empire to Shushan, in order to consult with them in reference to the campaign against Greece; and in vii. 2, he further states that the preparations for this undertaking lasted four years. Hence the assumption is not unfounded that in these long assemblies it was specially designed in the third year to counsel together regarding the war with Greece. This is the more evident since in the inserted clause of ver. 8 the power of the Medes and Persians is prominently stated. If Xerxes ascended the throne in the year B. C. 486 then there were still three or four years until this happened. There were three years until the battle of Salamis (480) beginning with his first year of empire. Clericus asserts that these princes of the provinces could not possibly have remained away so long a time as a hundred and eighty days from their provinces and governmental activity. Hence he would have them entertained one after the other; a view which is without foundation. They doubtless had subordinate officers, who ranked high enough to take their places for one half year.\*

\* ["We are not obliged to suppose that all or any of the governors were present during the whole period of festivity. Rather we may conclude that the time was extended in order to allow of the different persons

Ver. 5 And when these days were expired, the king made a feast to all the people.—This does not, as Keil would have it, take up the third verse again, but forms the transition from the counseling to the purely festive entertainment to which the king invited (in addition to those already assembled to the army and great rulers, comp. ver. 11) all the people at Shushan the palace. מְלֹאֲתַי is not an abstract form with an infinitive signification, which would properly have to be punctuated thus מְלֹאֲתַי, as

are יְכֶנֶת (comp. Ewald, § 239 a), but the י stands in the wrong place in the originally defectively written מְלֹאֲתַי (comp. Lev. xii. 6), in order that it might be known as having been added later (comp. Joh. xx. 22).—To all these people who were invited, belonged also the lower classes of servants, and probably the common inhabitants likewise, as is evinced by the phrase both unto great and small—from the highest to the lowest. But these were only the male population, as is shown in ver. 9. In reference to מְלֹאֲתַי comp. the note on Ezra viii. 25. לְכֶנֶזֶל, with ל, as in 2 Chron. xv. 18; without it 1 Sam. xxx. 19.—In the court of the garden of the king's palace.—מְלֹאֲתַי for מְלֹאֲתַי occurs often in our book, but is found connected with מְלֹאֲתַי also in chap. vii. 7. The kingly palace or series of houses was situated, in Oriental manner, as is customary also to-day, in a large park (Xenoph. *Cyrop.* I. 8, 12, 14).

Ver. 6. The language describing the court of the garden where this entertainment took place, i. e., the tent-like, enclosed, and covered space of the park, specially prepared for this festive occasion, and likewise the entertainment itself in vers. 7, 8, must be understood as explained by the exclamations of wonder, white, green, and blue (hangings), etc., these latter being employed as coverings. מְלֹאֲתַי designates the white cloths as to color, not as to a certain quality of cloth; from מְלֹאֲתַי, to be white. מְלֹאֲתַי, occurring in the Sanscrit, Pers., Armen., and Arab., corresponds to the Greek κάπναος; designating cotton cloth; and, because of the two preceding and corresponding words, a splendid parti-colored fabric. מְלֹאֲתַי is the glistening blue-black hyacinth color, and here means any kind of cloth which had this particular hue. White and blue were, according to Curtius VI. 6, 4, the regal colors of Persia (comp. also Duncker, as above, pp. 891 and 961). These cloths were held fast (מְלֹאֲתַי) with cords to rings, and by these to the pillars.\* The last words: The beds (divans) were of gold and silver (lying) upon a pavement of red and blue, and white and black marble, etc., describe the seats for the guests.

making their appearance at the court successively." RAWLINSON.—Tr.]

\* [“Nothing could be more appropriate than this method at Susa and Persepolis, the spring residences of the Persian monarchs. . . . A massive roof, covering the whole expanse of columns, would be too cold and dismal; whereas curtains around the central group would serve to admit both light and warmth.” LORRUS.—Tr.]

Gold and silver here mean the cloths, which were woven with gold and silver threads. Hence they were *brocades* with which these divans were covered. But they lay upon רִצְפֹּת, Sept. ἐπὶ λιθοστρώματος, a tessellated (mosaic) flooring, which was formed of various kinds of stones. מְלֹאֲתַי, in Arab., a false stone, accords to the Sept., σμαραγδίνη, a stone of a green color, similar to the emerald (smaragd), is perhaps malachite or serpentine. מְלֹאֲתַי is white marble; מְלֹאֲתַי, in Arab. *darun* and *darratun*, pearl, is, according to the Sept., πινυνοῦ λίθος, a stone similar to pearl, perhaps mother of pearl. מְלֹאֲתַי (from שְׁחָר-כֹּחֶר, *dark*), is very likely black marble, with scutiform spots.\*

Ver. 7. And they gave (them) drink in vessels of gold.—This actually occurred, or was seen transpiring. מְלֹאֲתַי, Infin. Hiph., is a substantive here. The vessels being diverse one from another, i. e., very different drinking-vessels were in service. According to Xenoph. *Cyrop.* VIII. 8, 18, these constituted an essential part of Persian luxury. And royal wine, i. e., such as was drunk from the royal vaults, as especially costly, perhaps coming from Chalybon, which it was usual for Persian kings to drink (comp. Ez. xxvii. 18). In abundance, according to the state of the king.—מְלֹאֲתַי, according to the hand = power of the king, means that the great quantity did honor to the power of the king, or that it corresponded to the ability and riches of the king (comp. chap. ii. 18; 1 Kings x. 18; also Neh. ii. 8).

Ver. 8. And the drinking was—i. e., went on—according to the law (custom); none did compel, etc. מְלֹאֲתַי hardly means a law enacted for this special occasion; for this purpose the expression would be too general;—but as custom, especially Persian royal etiquette required. This means, not *moderately* (as Clericus,—moralizing was not here intended), but on the contrary that the guests in a courageous and vigorous carousing should show their appreciation of the liberal hospitality of the king, and at the same time evince their ability to do something in their drinking worthy of the royal table. The Greeks knew how to do justice to hospitality (see Baumgarten, p. 12 sq.). While מְלֹאֲתַי was held to be a special law made for this occasion, it was thought that its substance was contained in מְלֹאֲתַי, מְלֹאֲתַי being taken in the sense of urging. The meaning is that the drinking was not to occur, as was usually the case, in compliance with the wishes or encouragements of the court officers. In contrast with the customary excessive drinking, because of too frequent urging, this should remain free to all to remain sober. While the Septuagint, in a free rendering, has joined מְלֹאֲתַי with מְלֹאֲתַי (οὐ κατὰ προκείμενον νόμον), the Vulgate has it thus: “Nec erat, qui

\* [Herodotus mentions (IX. 80-82) the immense quantities of gold and silver vessels of various kinds—which we know from the monuments were of the most elegant style and costly ornamentation—together with couches and tables of the precious metals, besides various colored awnings (σπαρτράματα), which Xerxes carried with him on his expedition to Greece.—Tr.]

*nolentes cogere ad bibendum.*" But the true interpretation of the phrase evidently is as already indicated; every one having entire liberty to drink of the wine, without urging. The whole tone of the passage expresses abundance and luxuriance: yet we need not make "urging" out of *וַיִּצְוּ*, but rather "creating a real necessity, preparing difficulty, standing in the way in a preventive manner." In Dan. iv. 6, at least, it has this signification. It may possibly be an additional form for *וַיִּצְוּ* (Hitzig on Ex. xxiv. 17). At any rate it frequently stands in the Targums for the Heb. *וַיִּצְוּ*, *וַיִּצְוּ*, and *וַיִּצְוּ*. That no one should hinder another in drinking must have been self-evident and understood at a decently-conducted feast. But here it is stated: **For so the king had appointed to all the officers of his house;** here not our own, but Persian customs, give the key. Besides there is a negative hindrance in drinking, which obtains even among us, and which would seem to have been necessary in a company where high and low mingled together, namely that of not so frequently filling the cups. *וַיִּצְוּ* means, as it does in 1 Chron. ix. 22, *arranging* (ordering). With *וַיִּצְוּ* it is, first of all, *giving orders* in reference to or for some one. *וַיִּצְוּ* = the chief of the house, i. e., *court-officer*.

Vers. 9-12. *The Queen's Banquet, and her Refusal to appear in the Royal Presence.*—The festival of the king went hand in hand with that of the queen, which doubtless was intended to bring into view at the same time the royal majesty and magnificence. Usually the queen ate with her husband (see Herod. IX. 110), and even in greater feasts she was not under all circumstances excluded, as is proved by the reference to Lucian by Brissonius, *De regio Pers. princ.* I., c. 108. At this time she was compelled to remain away, since she also gave entertainment to the ladies. To permit the participation of women in all the feasts of the men would certainly not have been very desirable, since it was a mixed company.

Ver. 9. The name *Vashti*, *וַשְׁתִּי*, has probably a connection with the Old-Persian *vahista* ("the best"), or with the related *behisht* ("paradisiacus"); comp. Pott, *Ueber alt-pers. Eigennamen*, in the *Zeitschrift. d. D. M. G.*, 1859, p. 888. In modern Persian *Vashti* signifies a *beautiful woman*. *Vashti* gave the feast to the ladies in the king's palace, i. e., either in her own apartments, which also were in the royal residence, or in some other dwellings there which were placed at her disposal for this festive occasion.\*

Ver. 10. **On the seventh day, as the last of the feast, in which perhaps there was the greatest joviality. When the heart of the king was merry with wine, i. e., well dis-**

posed, happy (*וַיִּשְׂמַח*, as in 2 Sam. xiii. 18; Judg. xvi. 25; *וַיִּשְׂמַח* is the infin. constr. Kal, with an intransitive signification), would grant a still greater favor to his guests, and one too which he would not have been willing to grant in a more sober mood. He turned to the seven eunuchs that served before him, *וַיִּצְוּ*, together with *וַיִּצְוּ*, as in 1 Sam. ii. 18. Their names signify nothing for the present purpose; and there are no certain data for their interpretation.\* But our author names them because they were transmitted to him, and in order that the historical character of his narrative may be strengthened thereby. Certain it is, they were the medium between the king and the ladies. They were to transmit the commands of the former to the latter. Their number, *seven*, has close connection with that of the Amshaspands. This number was peculiarly sacred to the Persians, see ver. 14.

Ver. 11. They were to bring the queen in the regal crown, *וַיִּצְוּ*, *kidaris* or *kirapic*, i. e., in a high, pointed turban, and consequently bring her in her entire royal apparel, in order to show her beauty to the prince, as well as to the entire people, of whom at least there were representatives present. Xerxes was desirous of glory, not only because of his riches, but also because of his beautiful wife.†

Ver. 12. **But the queen Vashti refused to come.**—*וַיִּסְרֹף* here has reference to the word of the king, as in chap. iii. 15; viii. 14; 1 Ki. xiii. 1, 8. By (his) chamberlains, i. e., which was brought to her in a formal manner, and which therefore ought to have been obeyed all the more (comp. ver. 15). Persian etiquette gave to ladies, and especially to the queen, a certain reserve, and this under all circumstances. It was regarded as something unheard of if the queen appeared in public unveiled. But here, where there was no doubt of the fact that she should become the gasing-stock of a drunken company, that, so to speak, she should make a show of herself to the lascivious eyes of so many—according to the extremely literal view of the Targums, she was to appear naked—she had a right, indeed she was compelled to guard and keep in mind her dignity. There is no doubt that as the queen she was safe from such shameless proceedings as Herodotus (ver. 18) relates of Persian foreign ministers. But instead of being rejoiced at the modesty of his queen the king felt deeply humbled in the eyes of those to whom he would have shown himself in his highest glory. It is possible, and even probable, that a well-known self-assertion of Vashti had something to do in the matter. But this we need not necessarily assume in connection with his peculiar character in order to explain his wrath. Pride and self-exaltation perhaps so blinded him

\* ["If the Ahasuerus of Esther is rightly identified with Xerxes, Vashti should be Amestris, whom the Greeks regard as the only legitimate wife of that monarch, and who was certainly married to him before he ascended the throne. In that case the name may be explained either by corruption of Amestris, or as a title; and it may be supposed that the disgrace recorded was only temporary; Amestris in the latter part of Xerxes' reign recovering her former dignity." RAWLINSON.—Ta.]

\* ["These names, being those of eunuchs, are not unlikely to be of foreign origin. They have generally but little resemblance to known Persian names." RAWLINSON.—Ta.]

† ["It has been said that this is invariable, and indicates an ignorance of Persian customs on the part of the author. But even De Wette allows that such an act is not out of harmony with the character of Xerxes (*Exaltation*, § 193, a note 6); and it is evidently related as something strange and unusual. Otherwise the queen would not have refused to come." RAWLINSON.—Ta.]

that he did not dream of such a rebuff. Perhaps, too, she might have found some way, had she been wise, in which without compromising herself she might have rendered obedience. But however bad the fact, the unfavorable light does not fall on her, but upon the king. He appears so thoughtless that one is quite prepared to expect still other rash and inconsiderate acts from him.

Vers. 13-15. *The King's Inquiry.*—When the king said to the wise men, which knew the times.—To know the times means to judge the times as did the astrologers and magicians, according to the heavenly phenomena, and to give counsel corresponding thereto, (comp. Dan. ii. 27; v. 15; Isa. xlv. 25; xlvii. 13; Jer. l. 85). But it also means in a general sense to be learned; for according to the expressions following, these wise men were likewise those skilled in the law. For so, adds the author, (was) the king's manner toward all that knew law and judgment.—וְכִן הָיָה does not here mean *the word of the king*, for then we might expect, instead of וְכִן, a preposition expressive of direction; but it is *a matter of the king*, i. e., all that relates to the king, or what he undertakes.

Ver. 14. And the next to him or standing nearest to him,—thus the explanation becomes clear, were Carshena, Shethar, etc.—There is no doubt that all seven should be named as standing before the king, and not the first only.\* The sing. הָיָה has application to the second and third no less than to the first, and is, therefore, equal to a neuter plural. The sense, however, is clear. By these words, the wise were meant, the chief persons, who during and after consultation were to have a word before the king in this matter. The clause which saw the king's face, expresses their intimate relation to the king, and their great and high preference in an especially significant manner, since the approach to the king was very difficult. The seven princes that had conspired against the Pseudo-Smerdis had a perfect understanding that it should be permitted them to enter at any time into the presence of the king, who had been elected from their midst, and that, too, without previous announcement (see Herod. iii. 84). But that these princes themselves formed the court either before or after the event spoken of here, although mentioned "as the seven princes of the Medes and Persians," is not to be assumed. Those seven before mentioned did not, as did these, belong to the learned class, to the selected counsellors of the king, although they had intercourse with the king. These were the seven supreme counsellors (comp. Ezra vii. 14), who formed a complement to the seven Amshaspands.†

\* ["These names have a general Persian cast, though they are difficult of identification. They have probably suffered to some extent for corruption (i. e., transcription into Hebrew); and perhaps they were not even at first very close to the Persian originals. In *Marsena* we may perhaps recognize the famous *Mardonius*, and in *Admatha Xerxes'* uncle, *Artabanus*." RAWLINSON.—Tr.]

† ["According to Herodotus (III. 84), there were seven families of the first rank in Persia, from which alone the king would take his wives. Their chiefs were entitled to have free access to the king's person. The Behistun Inscription, which gives Darius six coadjutors

The number seven, which is retained by the Persians in ver. 5, and again in chap. ii. 9, was originally instituted because of the seven planets, or the weekly cycle, or finally with regard to the seven Amshaspands. Perhaps its being composed of the numbers three and four gave it significance.

רִשְׁוֹנָה, first —presiding, is, first of all, to preside, constituting the highest authority. The feminine רִשְׁוֹנָה is a substitute for the adverb (comp. Gen. xxxiii. 2; Num. ii. 9).

Ver. 15. First, here, the discourse of the king follows. They are asked: What shall we do unto the queen Vashti according to law? כִּן is expressly prefixed here, and that without the article; hence, *legally*. Because she hath not performed the commandment of the king Ahasuerus.—Thus the king expresses himself, instead of simply saying: *my word*; since this was just the matter that came into consideration, that it was the king's word. For the rest comp. ver. 12 and notes.

Vers. 16-20. *The Courtier's Reply.*—Memucan, although last mentioned among the seven, is spokesman, doubtless after the wise men had had a consultation. For מוֹסִיךְ is here the same as מְמוֹכֵךְ in ver. 14, as is shown by the Keri. The assumption is natural that the *Scriptio defectiva* was really employed, and that the *l* was added later by the Masoretes. This is evident, further, in ver. 5, where the full form is distinguished as having been added by them at the wrong place. Feuardant thinks that, according to a more general custom, the last of the seven responded first "lest he might seem to say aught in view of the favor and protection of the chiefs and elders, but on the contrary out of mere liberty, and the full determination of his own will and judgment." But Memucan seems to have spoken first not only here, but also above; hence he seems to have been chairman (spokesman). He judges the offense of the queen very strictly in order to justify a severe verdict. But he also correctly premises that the offenses of persons high in office, on account of the influence which their examples will have, are punishable in a very high degree. Vashti the queen hath not done wrong to the king only, etc.—

עָוָה with עָל occurs only here.\*

Ver. 17. For (this) deed of the queen shall come abroad to all women.—כָּל with עָל, usually with אֶל. They shall despise, properly, *make them to despise*, their husbands in their eyes.—Those that despise are of course the wives, as is clear from the connection with מְמוֹכֵכֶם. The masc. form of the suffix is substituted for the fem. form.

Ver. 18. (Likewise) shall the ladies of Persia and Media say this day unto all the king's princes. הַיּוֹם הַזֶּה is used in its

in his conspiracy, confirms the Greek writer." RAWLINSON.—Tr.]

\* ["It is not surprising that the judgment delivered by Memucan was one of condemnation, for it was rarely indeed that any Persian subject ventured to offer opposition to the mildest caprice or to the most extravagant whim of the monarch. (See Herodotus III. 34, 35)." RAWLINSON.—Tr.]

direct meaning. What the speaker means to say is, *as regards the rest of the lower women, who were referred to in ver. 17.* It may take a long time before the new law of the court shall have come to the knowledge of all, because some will hear of it later. But the princesses who live at the court and who have immediate news of Vashti's conduct, will relate what has been indicated in ver. 17. After *וְאֵלֶּיךָ* the same sentence is to be understood as follows: *וְאֵלֶּיךָ* in ver. 17; for the last words of the verse: **Thus (shall there arise) too much contempt and wrath, cannot be construed into the definition of an object in view, as Bertheau would have it, as if the stood before *וְאֵלֶּיךָ* only as an attachment to the long phrase, but these form a separate sentence. The predicate: *thus there shall arise, must be supplied. *וְאֵלֶּיךָ*, really for a sufficiency, is by *litotes, e. g., "more than enough."****

Ver. 19. This contains the verdict. — **If it please the king, let there go a royal commandment from him.**—*עַל* occurs often in our book as also in Neh. ii. 5. *דְּבַר מַלְכוּת*, a word of the kingdom or a king's word (comp. ver. 8), hence first of all a royal order. And let it be written among the laws of the Persians and the Medes, that it be not altered, i. e., let it have express legal authority, so that it must remain unaltered (comp. Dan. vi. 9).\* **That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.**—*מַלְכוּתָהּ* = *מַלְכוּתָהּ* (comp. ver. 2), royal state, royal government, here means royal highness, dignity, *רֵעָתָהּ*, her female companions. *טוֹב*, as to its connections, is especially referable to obedience. It may be that Vashti was hated as being a proud, assuming person. But the severity of the sentence against her is explainable also in this, that there remained no alternative to the judges either to declare her innocent, which, as respects Ahasuerus, they could not do, or to make her for ever harmless. Even if she had again obtained an influence with the king, they would have had to expect her wrath.

Ver. 20. We here notice the consequence of the decree of the king.—**And when the king's decree, which he shall make, shall be published—all the wives shall give to their husbands honour, etc.** The predicate *נִשְׁכַּע* is chosen, since it makes a presupposition for the *יִתְּנָה* which is expressed. It is first of all neuter: *when it shall be published (heard).* *נִתְּנָה*, as in Ezra iv. 17. *אֲשֶׁר יִצְוֶה* may mean: *which he shall execute, inasmuch as this decree would be sanctioned by the example of the king himself; otherwise: which he shall decree.* Memucan reminds him of the greatness of the empire, since

the success of the punishment and its importance is connected with it. *לְכָתוּב*, as in ver. 5.

Vers. 21, 22. *The Decree Issued.* The king accepts the proffered counsel and rejects Vashti; indeed he does even more. In order that her punishment may become as well-known as her offense, he sends letters into all the provinces;\* and in order that these may be intelligible, he writes according to the language of every province, and to every people in their own language.† **That every man should bear rule in his own house, and that it should be published according to the language of**

**every people.**—*לְהִיחַל* does not really indicate the substance of what was written—this consists of the rejection of Vashti and the reasons therefor—but only its aim. Yet this object, strange as it may have sounded, has nevertheless received sufficient prominence. Feuardent thinks that the edict may be explained on the ground that there was too much petticoat government in Persia. But there exists no proof of such an assertion. It is true, in chap. v. 10, that Haman drew his wife into the council of consultation, but his friends first. It may be asked, what is the sense and connection of the phrase, and (it) should be published according to the language of every people. Older commentators and also Keil find therein only a command, that a man in his own house should speak his own native language. Hence if he was possessed of one or more foreign wives, who spoke a different language, they should be compelled to learn his language and speak only in it. Thereby the man was to show his authority as master of his own house.‡ But if we apprehend this decree in such a general manner, it would not only have been a very peculiar, but also a separate edict, and it would apply in fact to the rejection of queen Vashti, neither in its object, nor yet in its communication. It might much better have read thus, "that the wives speak the language of their husbands' people." Hence Bertheau, according to Hitzig's advice, changed *כָּל־שִׂמְיָהּ עָלָיו* to *כָּל־שִׂמְיָהּ עָלָיו* (and every one) shall speak what to him is appropriate; but

\* ["The Persian system of posts is described with some minuteness both by Herodot. (VIII. 98) and Xenophon (*Cyrop.* VIII. 6). The incidental notices in this Book (see chaps. III. 12-15; VIII. 9-14) are in entire harmony with the accounts of the classical writers. Herodotus describes the system as in full operation under Xerxes." RAWLINSON.—Tr.]

† [The practice of the Persians, to address proclamations to the subject-nations in their own speech, and not merely in the language of the conqueror, is illustrated by the bilingual and trilingual inscriptions of the Achaemenian monarchs, from Cyrus to Artaxerxes Ochus, each inscription being of the nature of a proclamation." RAWLINSON.—Tr.]

‡ ["This decree has been called 'absurd' and 'quite unnecessary in Persia' (Davidson). If the criticism were allowed, it would be sufficient to observe that many absurd things were done by Xerxes (see Herod. VII. 35; IX. 108-111). But it may be questioned whether the decree was unnecessary. The undue influence of women in domestic, and even in public affairs, is a feature of the ancient Persian monarchy. Herodotus tells us that Alesia 'completely ruled' Darius (VII. 3). Xerxes himself was, in his later years, shamefully subject to Amestris (ib. IX., 111). The example of the court would naturally infect the people. The decree, therefore, would seem to have been not so much an idle and superfluous act as an ineffectual protest against a real and growing evil." RAWLINSON.—Tr.]

\* ["The theoretical inviolability of the laws of the Persians is often touched on by the Greek writers. Practically the monarch, if he chose, could always dispense with the law. It was therefore quite within his power to restore Vashti to her queenly dignity, notwithstanding the present decree, if he so pleased." RAWLINSON.—Tr.]

this would introduce a thought foreign to the subject, and besides *וַיִּשְׁמַע* according to chap. iii. 8, should have *וַיִּשְׁמַע* before it. Perhaps the meaning is this: *that he speak, etc.*, in short, that he have the right to use his people's language in his own house, even though he have a foreign wife; moreover that it is obligatory upon his wife to so far learn the language of her husband that she may understand the orders he may give in it. This phrase receives further light from the consequence which would follow upon the usurpation of the wife, since she would then compel her husband to learn her own language.

#### DOCTRINAL AND ETHICAL.

On vers. 1-12. 1. Ever and anon the question arises, whether there is not upon earth somewhere, a condition of true satisfaction and unclouded happiness. One very much desires such a state of things, and one is tempted to believe it, especially when regard is had to the most beautiful dreams of the past, which had the appearance of bright promises. But this is not all. In spite of all assurances and experiences to the contrary, one is ever inclined to think that the world, and especially its lords, could give an affirmative answer to our question.

At the very beginning of our book there is unfolded to our eyes a picture full of riches and affluence, full of splendor and glory. Whatever is beautiful to look upon, whatever is enjoyable to the taste, whatever could rejoice the heart and elevate the soul, is here combined. A ruler, whose height of power leaves hardly anything to be desired, who has united under his sceptre the most powerful, the richest, and most celebrated nations, from India to Æthiopia, has called together the chief men of the various countries, and they are gathered around him in the beautifully situated and magnificently built city of the lilies, the most beautiful of all Persian residences (comp. Neh. i. 1), there to revel in luxury and enjoyment. He, it seems, is happy to be their ruler, and they are happy as his subjects. At the same time the women are also called to this festive enjoyment. The higher in station mingle on equal terms with those lower, and all celebrate and enjoy the occasion together. It seems as if every one must feel happy in his place. Yet the old adage asserts itself that the world, the rich, the high, the proud world possesses least of that which we here seek. It may be said, indeed, of this world alone, that it passes away with all its pleasures, and that its apparent wealth at last becomes sheer poverty. Ahasuerus, who is admired because of his greatness and lauded as happy by so many, is deeply humiliated; a woman dares to defy his command, and his joy is changed to anger and chagrin. Again, all the efforts that he makes to remove the object of his disappointment serve but to complete his misfortune. However widely and effectually his power may be felt, he is still only a man, and as such he has human needs. The empire cannot displace his house. All the wealth of earth cannot give him the joy that one person does, who submits herself entirely to him. Her he cannot gain by his measures, but rather she

becomes for ever lost to him by those very measures. Vashti, however, this second person at the highest point of worldly glory, now sees the crown of her exalted station and her happiness torn to pieces. For her the day of highest joy becomes the day of her misfortune. The subjects, who had to bear the cost of these feastings, must have groaned and sighed the most in advance, instead of rejoicing. Feardent: "David once called water blood, because it had been drawn at the manifest risk of life on the part of his chieftains, and he therefore held it wrong to drink of it. But . . . from another's hide, as the proverb goes, since shoe-strings are cut by chiefs."

1. There is but One, who—Himself ever blessed—can make all kings and nations truly happy with the great wealth of His treasury. He also will bring to pass that if those whose beauty ought to be His honor and joy—mankind, whose love would have given Him more pleasure than a man would find in the love of his wife—if these will not come to Him, will not honor nor rejoice Him, indeed if all but one family desire each to go their own way; yet has this its ground in His highest, in His most liberal greatness, by which He has found means from the very beginning to unfold more and more the wealth of His glorious kingdom, in contrast with such stubbornness, and especially to reveal to us the riches of His grace.

2. Ahasuerus, or Xerxes, who had received this great and powerful kingdom from Darius his father, and who now governed it in its fullest extent, possessed the greatest glory among the people of his own time and those succeeding, as being the greatest and most powerful king. And in the feast, which in our chapter he instituted, he made it his special business to maintain this distinction to its fullest extent. But it is this very feast that while it reveals his greatness, also reminds us of his weakness. Perhaps even then many of his friends felt that he did not quite deserve all the distinction that he claimed for himself. By reason of his thoughtlessness and folly—and this may not have been the first time when these were manifested, though he now revealed them in a more public manner before the eyes of his princes—he demanded of the queen what was against all custom and good breeding. This lapse in moral strength of which he was guilty—in that he lived more for sensual gratification than for the duties of his government—especially reveals the fact that, though never so mighty a king and ruler, yet in fact in himself he was nothing more than a poor slave.

3. While Ahasuerus was intent to show how far the limits of his empire extended, by calling to his court the governors of the most distant provinces, he found in close proximity, yea, in his very house, insubordination to his will. Though he knew how to punish it, yet he could not conquer it, nor turn it into obedience to his wishes.

There is, therefore, a power higher than that of man, were he even the mightiest ruler of earth. Though the latter may prescribe laws and issue commands, the former has long ago set in order His ordinances, indeed stamped them on the very face of nature so deeply, so ineffaceably

and unchangeably, that in contrast with human commands, they appear holy and irrefragable, and in case of a conflict bear away the palm of victory. To obey human laws may be a sacred duty; but to follow dutifully the eternally divine ordinances, is a holy and most glorious privilege, which no one must permit to be abrogated. To disobey human commands may be dangerous, may bring temporal disadvantage, but to despise God's laws is degrading, and will bring eternal ruin. If an earthly ruler with his laws come into conflict with divine ordinances, he will begin a war in which he will finally be destroyed. Feuardent: "Not even the heathens were unaware, under the instruction of Plutarch, that a man ought to govern his wife as the soul does the body, not as a master does a beast."

STARKE: "Great pleasure is often followed by equally great displeasure. Occasions of joyous feasting commonly end in sorrow (1 Macc. ix. 41). Wine disperses sorrow and rejoices the heart of man (Sir. xxxi. 32 sq.). In a drinking-company all kinds of useless counsels are generally brought forth (Wis. ii. 10). Men with men, women with women, thus it was among the heathen, and so should it also be among us Christians. How much that is unchaste would thereby be avoided, which is usually found in such gatherings (Sir. xix. 2). Although beauty is a gift of God, still one should not make a boast of it nor yet be proud (Prov. xxxi. 30). Pride occasions much sorrow, and often plunges others into destruction (Sir. iii. 80; Prov. xxix. 23; 1 Pet. v. 5)."

On vers. 13-22. 1. The wise men, on whom Ahasuerus depends to give a decision as to how Vashti should be treated, are both judges and masters of ceremonies. They are to execute law and justice, but they are also to see to it that court-etiquette be maintained. Instead of at once following out the suggestions of his wrath, and doing what he thinks best to be done, Ahasuerus subjects himself to an objective will-power, namely that of law and custom. This in itself is great and beautiful. This is the victory of culture over crudeness and passion. But in the manner in which this is done here, it amounts to nothing after all. We seem to feel in advance that nothing good will come of it. It sounds to us as if the advice of Memucan came from a court of judgment: where what was held to be light is changed into darkness, and what was deemed to be sweet is changed into bitterness. The queen's act, which was at the most but a trivial mistake, is now stamped as a dark crime, and this sentence is supported by them with learned reasons and wise references. There is guardianship of justice and of morals which is nothing more than hypocrisy, by means of which injustice and violence are made a cloak for the performance of abominable deeds. Hence we must seek to know, not what pleases man, but what pleases God. What is good and beautiful in itself is to be sought after. Feuardent: "All might have been explained in a milder sense,

and a reasonable excuse might have been offered. She was forbidden to enter that promiscuous assembly by the very modesty which is a woman's chief ornament."

2. However wisely the counsellors of Ahasuerus counsel together, yet all their wisdom in truth is nothing but folly; to such a degree as to cause us to smile, but yet pity. They would forestall the assumptions of the women, and would protect the respect due to men. They suppose that they firmly ground the honor of man, if they suppress the rights of woman. They do not perceive that if they compel woman to be subject to them, even to the sacrifice of her modesty, they will divest her of all humanity, and thereby make her truly and offensively bold and arrogant. Ahasuerus appears equally foolish. By not rendering a decision himself, but deferring to his court for judgment, he would protect himself from the reproach of cruelty and blind passion. But the real responsibility nevertheless falls upon him. Nor does he by any means guard himself against the great loss of a wife, of whom he has been so proud, and whose merits he will so soon be compelled to recognise. Now the question remains, Were other heathen princes or judges really any wiser? We know that it has ever pleased God to bring to shame the wisdom of the world; and we would not hazard much, were we to say that the folly of Ahasuerus and his counsellors would be found repeated more or less in all human measures and arrangements which have not proceeded from a fear of God, but have reference solely to human desire, inclination, and advantage. The divine law only is truly wise, and those who are led thereby are surely protected from loss. Though that law pronounces sentence of banishment against those who are rebellious, still it is just; and even those so banished, if they but come to themselves and look within, must recognise its justice. It only rejects these, to make room for all those who do turn within and strive to give place to grace.

STARKE: "Vers. 18-15. 'For the wrath of man worketh not the righteousness of God' (Jas. i. 20). Vers. 16-18. Thus it is ever in the world: as long as one is able to stand, others run to aid, knowing that their help is not needed. When, however, signs of falling are seen, all help to push him down. Ver. 19. True counsellors must set aside all respect for private interests, they must keep their eyes fixed upon public dangers. They must exert themselves to avert general misfortune, though thereby they even endanger their own welfare. Oh that all great lords would have respect to the laws of the great God, as they desire to have their laws respected! God's law is truly of such a nature and obligatory character upon us that it neither can nor should be changed. Vers. 20, 21. This is the manner of all great lords; when their honor is insulted, they are very severe, and promptly bring their laws into execution. But when God's honor is insulted, then they are easily quieted, and can readily and quickly change their purposes."

## FIRST SECTION.

## The Rise and Conflict of Opposite Elements.

## CHAPS. II., III.

## A.—ESTHER IS RAISED TO THE PLACE OF VASHTI, AND MORDECAI MAKES HIMSELF DESERVING OF THE FAVOR OF AHASUERUS.

## CHAP. II. 1-23.

I. *Esther's Elevation.* Vers. 1-18.

- 1 AFTER these things [words], when [as] *the* wrath of king Ahasuerus was appeased [subsided], he remembered Vashti, and what she had done, and what was  
 2 decreed against her. Then [And] said *the* king's servants [young men] that ministered unto him [his waiters], *Let there be* fair [good of appearance] young  
 3 virgins sought [let them seek] for the king: And let the king appoint officers in all *the* provinces of his kingdom, that they may [and let them] gather *together* all *the* fair young virgins [every young virgin good of appearance] unto Shushan the palace, to *the* house of the women, unto *the* custody [hand] of Hegai *the* king's chamberlain [eunuch], keeper of the women; and *let their things* for purification  
 4 be given *them* [*let there be* a giving their furbishments]: And let the maiden [young woman] which pleaseth [that seems good to] the king be queen instead of Vashti. And the thing pleased [seemed good to] the king, and he did so.
- 5 Now in Shushan the palace *there* was a certain [man] Jew, whose [and his] name *was* Mordecai, *the* son of Jair, *the* son of Shimei, *the* son of Kish, a Benjamite,  
 6 Who *had* been carried away [made captive] from Jerusalem with the captivity which *had* been carried away [made captive] with Jechoniah king of Judah, whom  
 7 Nebuchadnezzar *the* king of Babylon *had* carried away [made captive]. And he brought up [was supporting] Hadassah (*that is* Esther) his uncle's daughter; for she had neither father nor mother, and the maid [young woman] *was* fair [beautiful of figure] and beautiful [good of appearance];<sup>1</sup> whom [and her] Mordecai, when her father and mother were dead, took for his *own* [to him for a] daughter.
- 8 So [And] it came to pass [was], when *the* king's commandment [word] and his decree was heard, and when many maidens [young women] were gathered *together* unto Shushan the palace, to the custody [hand] of Hegai, that [and, *i. e.* then] Esther was brought [taken] *also* unto *the* king's house, to the custody [hand] of  
 9 Hegai, keeper of the women. And the maiden [young woman] pleased him [seemed good in his eyes], and she obtained kindness of [received favor before] him; and he speedily gave [hastened to give] her her *things* for purification [furbishments], with [and] such *things* as belonged to her [her portions], and seven maidens [young women], *which were* meet [seen, *i. e.* chosen] to be given [give] her, out of *the* king's house: and he preferred [changed] her and her maids [young  
 10 women] unto *the* best [good] *place* of *the* house of the women. Esther *had* not showed [told] her people nor [and] her kindred [lineage]: for Mordecai *had*  
 11 charged [enjoined upon] her that she should not show [tell] *it*. And Mordecai walked [*was* walking to and fro] every day [continually]<sup>2</sup> before *the* court of *the* women's house, to know how Esther did [the peace, *i. e.* welfare of Esther], and what should become of [be done with] her.
- 12 Now [And], when every [each] maid's turn was come [approached] to go in to [the] king Ahasuerus, after that she had been [at the end of her being] twelve months, according to *the* manner [law] of the women, (for so were *the* days of their purifications [furbishments] accomplished, to wit, six months with oil of myrrh,



- and six months with sweet odors [spices], and with *other things for the purifying* [furbishments] of the women.) Then [And] thus [in this time] came *every* maiden unto the king; whatsoever she desired [might say] was [would be] given her, to go with her out of *the* house of the women unto *the* king's house. In the evening she went, and on the morrow [in the morning] she returned *into the* second house of the women, to *the* custody [hand] of Shaashgaz *the* king's chamberlain [eunuch], which kept [keeping] the concubines: she came [would come] *in* unto the king no more, except the king delighted in her, and *that* she were called by name.
- 15 Now [And] when *the* turn of Esther, *the* daughter of Abihail *the* uncle of Mordecai, who had taken her for his [to him for a] daughter, was come [approached] to go *in* unto the king, she required [sought] nothing but what Hegai *the* king's chamberlain [eunuch], *the* keeper of [keeping] the women, appointed [might say]: and Esther obtained [was receiving] favor *in the* sight [eyes] of all *them* that looked upon [seeing] her. So [And] Esther was taken unto [the] king Ahasuerus *into* his house royal in the tenth month, which *is the* month Tebeth, in *the* seventh year of his reign. And the king loved Esther above all the women, and she obtained [received] grace [favor] and favor [mercy] in his sight [before him] more than all the virgins; so *that* [and] he set *the* royal crown upon her head, and made her queen instead of Vashti. Then [And] the king made a great feast [banquet] unto all his princes and his servants, *even* Esther's feast [banquet]; and he made a release [rest] to the provinces, and gave gifts [a contribution] according to the state [hand] of the king.

II. Mordecai makes himself deserving of the favor of Ahasuerus. Vers. 18-20.

- 19 And when *the* virgins were gathered *together* the second time, then Mordecai sat [was sitting] in *the* king's gate. Esther *had* not yet showed [was not telling] her kindred [lineage] nor [and] her people, as Mordecai *had* charged [enjoined upon] her: for Esther did the commandment [saying] of Mordecai, like as [what she was] when she was brought up [in her being supported] with him. In those days, while [and, i. e. when] Mordecai sat [was sitting] in *the* king's gate, two of *the* king's chamberlains, Bigthan and Teresh, of *those* which kept [keeping] the door [threshold] were wroth [was enraged], and sought to lay hand on the king Ahasuerus. And the thing [word] was known to Mordecai, who [and he] told it unto Esther the queen, and Esther certified [said to] the king *thereof* in Mordecai's name. And *when* inquisition was made of [they sought] the matter [word], [and] it was found out; therefore [and] they were both hanged on a tree: and it was written in *the* book of *the* Chronicles [words (i. e. deeds) of the days] before the king.

TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 7. Of the two expressions here used, the former refers to general *symmetry* of person, יָפֶת־צָאֵר, and the latter specially to *comeliness* of countenance, מְרִאָּת, כְּרָאָת. Esther had not only a fine form, but also a fine face.—Ta.]

<sup>2</sup> [Ver. 11. The expression here used is doubly emphatic, בְּכָל־יוֹם יוֹם, to show Mordecai's intense solicitude for his ward.—Ta.]

<sup>3</sup> [Ver. 14. The pronoun, being expressed, is here emphatic — *each* individual singly.—Ta.]

EXEGETICAL AND CRITICAL.

Vers. 1-4. *Plan for procuring a new Queen.*—The history which informs us how Ahasuerus caused virgins to be brought together from all the parts of his kingdom; how in consequence he loved Esther in the place of Vashti, begins properly here, at the point when the anger of the king against Vashti had allayed, and when he thought of what she had done, and what was determined respecting her. In view of ver. 16 we would be led to assume, since Esther was brought to the king's palace in the seventh year, and the

tenth month of the year, that now we stand in the fifth or even the sixth year of the reign of Ahasuerus. Hence there would be between ch. i. (comp. ver. 8) and chap. ii. a period of nearly three years. We may assume that it did not take longer than a half year to execute the order here given; and the preparation of the virgins described in ver. 12 did not continue more than a year. Meanwhile Ahasuerus was employed in Greece during the sixth year of his reign, but he returned in the seventh. In all probability we are still in the time of the Grecian war. We may also very naturally conclude that under the circumstances many years were not suffered to

pass before it was thought to find a substitute for Vashti. This resolution was formed soon after the rejection of Vashti, but its execution may have been delayed because of the newly undertaken Grecian war. The literal meaning of ver. 1 seems to be that Ahasuerus rued in his sober moments what had passed, that hence the fear might have arisen lest he would now direct his anger from Vashti and let it fall upon his counsellors.

שָׁכַב, to let down, to lie down, is here and in chap. vii. 10, spoken of the swellings of anger, in Gen. viii. 1, of movements of water, and is related to שָׁחַב, to be low or become low. גָּזַר is to decide, to conclude firmly, irrevocably, comp. גִּזְרָה, Dan. iv. 14.

Ver. 2. The youths\* that served before the king sought to avert the danger that threatened. Those here mentioned are his attendants (comp. Neh. iv. 10), who were employed about his person (comp. chap. vi. 3, 5). They advised that maidens, virgins, be brought to the king, and that these should be beautiful to look upon. בְּקָשָׁה, the 8d pers. plur., represents, as is usual in the Aram., the impersonal "one," as a passive expression. עֲרֹלוֹת, marriageable persons, is in itself too indefinite to be other than an appendage to בְּתוּלוֹת.†

Ver. 3. They also gave the plan of execution of this project: The king, through his appointed officers, or through specially authorized men, was to cause to be brought together from all the provinces of his kingdom the most beautiful virgins, and placed under the hand of Hege in the house of the women. This Hege was the chief eunuch of the king, the keeper of the women, under whose care and direction every young maiden taken into the harem was placed, and by him prepared for one whole year to go into the presence of the king (comp. ver. 12). הֵגֶה in vers. 8 and 15 called הִגָּה, was, as above stated, the chief overseer of the king's harem.‡ And let their things for purification be given (them).—נָתַן, the infin. absol., gives prominence to the act purely as such, since it presupposes the subject as being self-evident: "Let them be given" [rather, "Let there be a giving"]. תְּמַרְקָה (comp. vers. 9 and 12), from מָרַק, to rub, to cleanse, to make clean, is an abstract image, purification in the sense of cleansing; while מְוִקִּים in ver. 12 means rather [passively] be-

come cleansed, or pure. Evidently such a purification meant a cleansing and anointing with precious oils, ver. 4. Their purpose was that the one who should please the king might become queen in the room of Vashti. מֶלֶךְ here speaks of the queen, as it elsewhere does of the king. Ahasuerus approved of this proposition also (comp. chap. i. 21).

Vers. 5-7. Now our author can and must make a reference to Mordecai and Esther as the chief persons on the one side in the conflict that is to follow. Ver. 5. A certain Jew—remained about there—in Shushan the palace—whose name (was) Mordecai.—It is a characteristic of our author in his vivid mode of statement that, instead of continuing the connection, he makes use of וַיֵּלֶךְ, so taking a fresh start (comp. chap. i. 9, 10). Thus a new element, which comes into play in this history, receives greater prominence.

The name *Mordecai*, which in the later recensions is not written מֶרְדֵּכִי, but מֶרְדֵּכִי, has perhaps connection with the Persian *mordkai*, "little man" (mannikin). Its derivation from the name of the Chaldee God, *Merodach*, is, however, extremely improbable. Its import is equally as uncertain with that of most of the names mentioned in chap. i.\* The son of Jair, the son of Shimei, the son of Kish, a Benjamite.—According to most commentators, also Clericus and Rambach, Jair, Shimei and Kish were the nearest antecedents of Mordecai.† Still it is much more natural to hold with Josephus, who traces the genealogy of Esther to a royal house, that King Saul is meant (*Arch.* XI. 6); while both Targums hold both Shimei and Kish as being much earlier in the line, namely, identical with the men mentioned in the Books of Samuel, Shimei, the son of Gera, who cursed David (2 Sam. xvi. 5 sqq.; 1 Ki. ii. 8, 36 sqq.), and Kish, the father of Saul (1 Sam. ix. 1; 1 Chron. viii. 83). This agrees with the statement that the former Shimei, the same as the one here mentioned, should have been a son of Kish. In 1 Sam. xvi. 5 he is designated as being of the lineage of Saul. Further we discover that Mordecai, by this derivation, was a Benjamite, and that already by this genealogical descent he is placed in opposition to Haman as his enemy. This is most clearly shown by our author in designating

\* ["Mordecai has been probably identified with a certain *Matucas*, who, according to Ctesias, was the most powerful of the eunuchs during the latter part of the reign of Xerxes. . . . That Mordecai was a eunuch is implied by his adoption of a young female cousin, and also by the ready access which he had to the harem of Ahasuerus." RAWLINSON.—Ta.]

† [So also Rawlinson: "If the writer had intended to derive Mordecai from a royal stock, he would scarcely have omitted the name of Saul himself. Nor would he have designated Kish as a mere 'Benjamite.' The same writer adds that on the supposition 'that the list is simply the true line of Mordecai's descent from a certain Kish otherwise unknown, who was his grandfather,' and had been carried away by Nebuchadnezzar; then 'the four generations, Kish, Shimei, Jair, Mordecai, exactly fill up the space of 130 years from Jeconiah's captivity to the latter half of Xerxes' reign. . . . The age of Mordecai at the accession of Xerxes may have been about 30 or 40; that of Esther, his first cousin, about 20." Still these coincidences seem to be outweighed by the considerations advanced by our author.—Ta.]

\* [עַרְ], however, like *waîs* in Greek, and *boy* in English, often denotes merely a male domestic, with little regard to age.—Ta.]

† [Id here, however, denotes something additional to the charms of the candidates for the queenly state. All young females are not virgins, nor are all virgins young. These were to be both, and more besides, to be fair.—Ta.]

‡ ["The 'gynæceum' or 'harem' was always an essential part of an Oriental palace (comp. 1 Kings vii. 8). In the Persian palaces it was very extensive, since the Persian monarchs maintained, besides their legitimate wives, as many as 300 or 400 concubines (Parnen. ap. Athen. *Deipn.* XIII. p. 608 a). Hege, strictly speaking, seems to have been 'keeper of the virgins' only, since the concubines were under the care of Shaashgas (ver. 14)." RAWLINSON.—Ta.]

the latter as an Agagite (comp. ob. iii. 1). It is also well known that it was a custom of Biblical historians not to give the genealogy complete, but rather to form a connection more or less close with celebrated names of the older times (comp. e. g. Maseiah in Neh. xi. 5, the son of Shiloni; or Pethahiah, Neh. xi. 24, the son of Judah; or Shallum, 1 Chron. ix. 19, the son of Korah). The relative sentence in ver. 6: **Who had been carried away from Jerusalem with the captivity, which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away** cannot by any means be referred to the last named Kish, as is thought by older commentators, and also by Clericus and Baumgarten (I. c. p. 127), but only to Mordecai, to whom special reference is made as being a Benjamite. Not only the analogy of similar personal designations found in the Scriptures demands this, but especially the circumstance that this reference to Kish as a Benjamite would be purely arbitrary. Thus it gives the appearance as if Mordecai had himself belonged to the first period of the exile, and not his great grand-father, and as if the history of our book, instead of belonging to the period of Xerxes, really belonged to the period of a pre-existing king of Media (perhaps to that of Cyaxares, comp. chap. i. 1). For the assumption that Mordecai had lived from the beginning of the exile up to the time of Xerxes, and then, being perhaps 120–130 years old, had become prime minister, is quite improbable. So is also the statement that he was identical with the Mordecai mentioned in Ezra ii. 2; Neh. vii. 7, an exile returned to Jerusalem with Zerubbabel and Joshua, but afterwards coming back again to Chaldæa, or rather to Shushan (Rambach). The contrast with the youth of Esther renders it in that case well nigh impossible then that she should come into notice here. Still this natural consideration may be deceptive. Since all the other incidents point to the later time of Xerxes, we are justified, indeed compelled, to bear in mind that mode of speech which was then employed. This treats of things done by predecessors as having been witnessed by their progeny, who had a certain part in them; such an analogy is found in Gen. xlv. 8 sqq. Perhaps also the expression here indicates in advance that Mordecai had been carried away not only along with Jeconiah, but also together with the captives led away at the time of Jeconiah.\* One thing, however, is clear: that though a Benjamite, he belonged to the "captivity" of Judah, and not to that of Israel, to which Joachim Lange would assign him. But in this place reference is made to him, as is indicated in ver. 7, because of his relationship to Esther. **And he brought up Hadassah [that is, Esther] his uncle's daughter.**—יָחִידָא, a participle connected with an accus., means

a *guardian* (2 Ki. xi. 5; Num. xi. 12), but it may also mean one *who cares for*, or who is a foster-parent (Isa. xlix. 23). מִרְיָה, *myrtle*, usually masc. מִרְיָה, plur. מִרְיָהִים, may be compared with the Greek names for maidens, *Mupria*, *Muppiya*. The phrase, "that is, Esther," has joined with it also the other name by which she has become known. Without doubt she received this at the Persian court. אֶסְתֵּר is old Persian *stara* with \* prosth.; see the term for *star*, modern Persian *stareh*, Greek *astrop*. As the daughter of his uncle, his father's brother, hence also his cousin, it was very likely that she was somewhat younger than her foster-father, but not one hundred or more years younger, as would be the case if he had lived at the beginning of the exile. Her father's name, according to ver. 15, was Abihail.

In vers. 8–11 it follows how Esther, and through her Mordecai, were involved in the history of Ahasuerus. Ver. 8. **So it came to pass** (literally "when was heard," comp. chap. i. 20 and Neh. vi. 1), **when the king's commandment and his decree was heard**—i. e., the decree of the king as expressed in the publicly proclaimed law, so that all were obliged to give it obedience; among other maidens Esther was brought also into the king's house.—Perhaps quite a time was allowed to elapse before executing the decree, on account of the war with Greece, which had broken out meanwhile. It is quite certain, according to what follows, that Esther was not brought into the palace of the king Ahasuerus before the sixth year of his reign.

Ver. 9. Now since Esther appeared very beautiful in the eyes of Hegai, and found favor in his sight מִצָּחַק וְיָחִידָא (vers. 15, 17; chap. v. 2) occurs only in our book, commonly יָחִידָא, to obtain or bear away *grace* or favor—he speedily gave her her things for purification with such things as belonged to her (comp. ver. 8). מְנוּחָה are *portions*, not so much of oils for anointing as rather *good food* (comp. chap. ix. 19, 22). Perhaps those maidens that were selected by the king received during their time of purification an especially good diet (comp. Dan. i. 5). But they were prepared one after the other. Hegai expedited matters that Esther should be counted among the virgins of the harem as soon as possible. The accus.: *the things for her purification and such things as belonged to her*, does not depend upon

יָחִידָא, but upon לָחֵץ לָחֵץ; the object is placed before the infin. according to Aramaean usage. But the infin. is here added after the following object; and "the seven maidens selected" is repeated, lest the previous objective statement might seem too long. The seven maidens selected, i. e. from the king's service, were by law given to her as servants and to keep her company. רְאִיתָא means primarily *selected for a definite purpose* (comp. מִרְיָה, Dan. iii. 19); in the Talmud and Rabbins רְאִיתָא takes the meaning of *dignus, decens, conveniens*.\*—**And he preferred**

\* ["The relative clause, 'Who had been carried away' need not be so strictly understood as to assert that Mordecai himself was carried away; but the object being to give merely his origin and lineage, and not his history, it involves only the notion that he belonged to those Jews who were carried to Babylon by Nebuchadnezzar with Jeconiah, so that he, though born in captivity, was carried to Babylon in the persons of his forefathers." KEIL.—Tr.]

\* [It is implied that each concubine received seven maidens, but that by the favor of Hegai, Esther received picked maidens. RAWLINSON.—Tr.]

her and her maids unto the best (place) of the house of the women, i. e. an especially good and beautiful part of it, the state-rooms of the women's house. Thus she might in every respect live as belonged to the distinction awaiting her.

Ver. 10. Esther owed this fortune next to her fairness to the shrewdness of Mordecai. Because of his advice **Esther had not showed her people nor her kindred**, as being one of the captive and despised Jews, else she would soon have been set back. Mordecai showed his love and shrewdness also in this, that even now he kept up his relationship to her. **And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.**—This was to find out whether she was really in preparation for the king. It appears that he could still approach her without hindrance, whereas in chap. iv. it is stated, that when he put on clothes of mourning, he was no more permitted either to stand in the gate of the king, or to pass up and down before the house of the women. Perhaps the laws of the harem were in those days not so strict that, though he could not speak to Esther directly, still he could find out about her by her associate maidens. We have neither a right nor claim on the explanation of Jewish commentators that he was a Persian official high in rank, and therefore he had admittance to her (comp. ver. 19).\*

Vers. 12-18. Esther was preferred before all the other virgins. But in order to give prominence to the modesty and simplicity of Esther, our author tells us beforehand, in vers. 12-14, what would have been granted her in this decisive hour had she requested it. **Now when every maid's turn was come to go in to king Ahasuerus, etc.**—**תור**, really *order*, according to Ewald, § 146 d, probably connected with **תורת** (comp. 1 Chron. xvii. 17), here in our verse corresponds to "turn," "row" (ver. 15); comp. **תור**, *rows*, chains, Cantio. i. 11. So instead of saying: "When the turn of each maid came," we would say: "When it was the turn of each maid." **After that she had been twelve months, according to the manner of the women.**—One would be led to expect: "At the end of twelve months, after that," etc. But the author desires to give expression to the thought: "At the end of the purifications and necessary preparations." The "manner of the women" does not mean the *custom of the women* (Gen. xviii. 11; xxxi. 85, (Mericus), for it would not then be necessary to add "twelve months;" but it is the law prescribing those preparations which are more fully set forth in what follows. The term "women" instead of "maidens" must not seem strange to us at this place any more than **תַּמְרִינִי** at the end of the verse. **Six months with the**

oil of myrrh, etc., is more fully supplemented by: "They were purified" or prepared. The purifications of the women last mentioned are still other means which were employed by the women for this purpose. The clause following in ver. 13 should perhaps read: "At the coming of every maiden to the king all these things were given her," etc. For this is really the declaration upon which a fact is based, namely, that when Esther came, she required nothing more of Hegai than what he appointed, as is stated in ver. 15. The expression: "At her coming" is made with a previous clause of condition, and is attached by the conjunction "and" to the sentence gone before; and it is also connected in its participial form with the principal sentence, so that it is best introduced by the terms "and when" or "now when" (comp. Job i. 13, 16, 17 seq., and Ewald, § 341 d). Such participial sentences of condition as are found in ver. 14 correspond to the nominative absolute, somewhat like the genitive absolute of the Greeks. **Then thus came (every) maiden unto the king; whatsoever she desired was given her to go with her.**—

**וְכָל** may be understood to mean *from that time*, as does also the Sept., i. e., *illo, sc. tempore*; but it may also have reference to the condition, *hoc modo, sc. ornata* (comp. **וְכָל**, chap. iv. 16). The subject, "whatever" (all that), precedes for emphasis, and does not mean a companion (Rambach)—opposed to this is ver. 15—but all kinds of articles of decoration and of precious value with which she would decorate herself to appear before the king. The lot that befel most virgins in spite of all preparation and decoration is also on this account made note of by the author in ver. 14, in order to give due prominence to the good fortune that came to Esther in her simplicity and attractive demeanor by placing it in such contrast. **In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, etc.**—**וְשָׁשְׂגַז** is for **שָׁשְׂגַז**, as in Neh. iii. 80; another part of the harem which was occupied by the concubines. Shaashgaz, who had the special oversight over the concubines, may have been a subordinate officer. **She came in unto the king no more, except the king, etc.**—We find that **וְכָל** is in other good MSS. also written with the usual punctuation **וְכָל**.

Following ver. 15 we have Esther's conduct and success. **Now when the turn of Esther, the daughter of Abihail, the uncle of Mordecai, who had taken her for his daughter, was come, etc.** Thus fully is this account given, since now the decisive moment had come, in which she should come into such an important relation to her people. She required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed.—Not, perhaps, because of shrewdness, as if she depended on the fact that Hegai understood best the taste of the king; she did not design to please the king by means of ornamentation, and only put on what was deemed

\* ["Mordecai occupied, apparently, an humble place in the royal household. He was probably one of the porters or door-keepers at the main entrance of the palace (see ver. 21. and comp. ch. iii. 2; v. 13, etc.). This position separated him from his adopted daughter, and some effort was needed to keep up communication with her." RAWLINSON.—Tr.]

indispensable by Hegai.\* And Esther obtained favor in the sight of all them that looked upon her.—She was attractive, *sc.* in this momentous hour. וְהָיָה כִּי יִשָּׁאָהּ, like וְהָיָה כִּי יִשָּׁאָהּ, in ver. 9.—[Ver. 16. The month Tebeth.—“This word, which does not occur elsewhere in Scripture, is singularly like that of the corresponding Egyptian month, *Tobi* or *Tubai*. A name but slightly different is found in the Palmyrian inscriptions (Gesenius, *Thesaur.*, p. 543). Tebeth corresponded nearly to our January.”—RAWLINSON.]

Ver. 17. And the king loved Esther, and made her queen instead of Vashti: no doubt at the time of the first interview.

Ver. 18. In addition he also made a joyous marriage-feast, *viz.*: a great feast unto all his princes and his servants (even) Esther's feast.—Perhaps such a feast, named in honor of the queen, was a custom on these occasions, and its import is this: Esther's marriage with the king was thereby celebrated in due form. To this it may be added that Ahasuerus gave to the provinces a release, and gave gifts, according to the state of the king.—The verbal form of the Hiphil of וְהָיָה כִּי יִשָּׁאָהּ in Chaldee may mean a *release from taxes*: the Sept. has it more indefinitely as ἀπερως. But the Vulg. has it *reguias*, as if it meant only a day of rest, for which וְהָיָה כִּי יִשָּׁאָהּ may be more appropriate. וְהָיָה כִּי יִשָּׁאָהּ, according to Amos v. 11; Jer. xl. 5, is a gift of corn or articles of food. וְהָיָה כִּי יִשָּׁאָהּ, as in chap. i. 7.

Vers. 19–23. The author connects with the elevation of Esther a meritorious act of Mordecai, namely, the discovery of a conspiracy against the life of Ahasuerus. This fact, though not at once apparent as to its present bearing, became of very great importance in the history yet to be developed. And it could even now serve to confirm the hope, by means of Esther's elevation, that henceforth an especially good time was coming for Judaism in Persia. Mordecai, who had previously shown himself a very shrewd man, now also reveals himself as a righteous subject. It seems that he, even more than Esther, was to be celebrated. The introductory sentences in vers. 19 and 20 are very obscure. And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.—It may be asked what is meant by this second gathering of virgins. Clericus thinks “they seem on the first occasion to have been collected into the various provinces, and afterwards at Susa, before they were introduced into the royal *gynæceum*. The writer returns to what had happened before the marriage of Esther.” So likewise Grotius: “It is an *ἐπαυδοῦς* or retrogression; for reference is made to the incidents in chap. ii. 2.”

\* [“No doubt the virgins generally took the opportunity—one that would occur but once in their lives—to load themselves with precious ornaments of various kinds, necklaces, bracelets, ear-rings, anklets and the like. Esther allowed Hegai to dress her as he would.”—RAWLINSON. Thus, as ever, it proved that true piety is the highest ornament, even in a heathen's sight; and modesty is the brightest jewel of female beauty (1 Pet. iii. 3, 4).]—T.L.]

But the word וְהָיָה כִּי יִשָּׁאָהּ does not well correspond to this, nor the circumstance that, now, according to ver. 20 *sqq.*, Esther is already queen: so that Mordecai now no more takes his post at the inclosure of the house of the women, but in the gate of the king, and thus through him she is enabled to give information to Ahasuerus. Drusus and Bertheau assume that the writer speaks here of the gathering or transfer of those maids who had been with the king into the other part of the house of the women which was under the care of Shaashgaz. Thus we may explain the fact that Mordecai no longer walked up and down before the house of the women, but stopped in the gate of the king, and was at his post when the virgins were conducted from the house of the king back to the house of the women, where he might expect that Esther would pass, since as the beloved queen she frequently came to the king. But then we would not read of a gathering, especially one of virgins, וְהָיָה כִּי יִשָּׁאָהּ. Besides וְהָיָה כִּי יִשָּׁאָהּ does not well have a place in this explanation, and the idea that in the gate of the king one would be nearer to the women when returning from the king's palace is incorrect. The choice of the same expression וְהָיָה כִּי יִשָּׁאָהּ, which was employed in verses 3 and 8 with reference to the first collection of women, as well as then וְהָיָה כִּי יִשָּׁאָהּ, leads to the sense, as is recognised by Corn. & Lapide, as also by more modern expositors, Keil included, that after the elevation of Esther a still further collection of virgins was made, perhaps of such as came from distant provinces, and who arrived later. We must keep in mind that the selection of Esther did not prohibit Ahasuerus from loving other virgins also and crowning them queens, even though she had the preference before all the others. Solomon had seven hundred queens and three hundred concubines. The latter were only *secundariæ uxores* (concubines). Then it may further be asked, What purpose was served by the mention of the second gathering in this connection? Keil's assumption that thereby the period of the history following is designated, is insufficient, especially since it does not well serve as a designation of a period of time. The words immediately following make it probable that it was intended thereby to express how Mordecai could before this remain the more readily and oftener at his post in the gate of the king without attracting attention, or even without regard being paid to him. It may be assumed that at that time people did often come to the gate of the king except when the virgins had arrived, and in order to see them, while at other times they remained away. Usually, however, it was the seat for the officials, whether high or low in position (comp. chap. iii. 2, 3, and Dan. ii. 49; also Xenophon's *Cyrop.* VIII., 1, 6; Herodot. II., 120). We find nothing leading us to suppose that Mordecai was already an officer of the court, and as such had a place in the gate. If such had been the case it would have been mentioned, since, as an explanation to sitting in the king's gate, it was essential to the matter in hand. But, in chap. iii. 2, we again find him sitting in the king's gate, and that too, day after day. This may be accounted for. We may assume that, in conse-

quence of the event stated of him in this place, he had in a certain sense obtained the right to stand among the servants of the king who had their position there. A confirmation of this view may be found in ver. 20, the object of which, without this connection, will remain obscure. **Esther had not (yet) shewed her kindred nor her people, etc.** If we look at what follows, where the door-keepers did not pay much regard to him, the sense seems to be: Mordecai did not remain there as the foster-father of Esther, for as such he would have been a distinguished personage, and one to be feared, but simply as an unimportant stranger. The reference is clearly to ver. 10. The author, in the repetition of this remark, and as is also clearly shown by the use of the participle, desires to indicate that Esther, as from the first so now also, maintained a strict secrecy, even after having become queen. Besides, the position of the word מְלִכָּה is notable. כֹּלֶלֶת, in distinction from עַץ, signifies the family connection or relationship, *kindred*. This is here placed first, because the relation of Esther to Mordecai is under consideration. The strong emphasis laid on the fact that Mordecai had so instructed her, that she only carried out his wishes, as when she was under his care, seems to oppose the opinion that she did it from other reasons, as that she was ashamed of her descent, and hence kept silence. מְלִכָּה here means "like as when;" comp. Job

x. 19, where it signifies "as if." אֲמֵנָה, *education*, care, has the *raphe* over the ה, so that the ending may not be taken for a suffix.

Vers. 21-23. In these days when Mordecai sat in the gate of the king, Bigthan and Teresh,\* two of the king's chamberlains, of those which kept the door (Sept. ἀρχισυναγώγαι), or watchmen of the palace (comp. 2 Kings xii, 10), were wroth, became angry (רָצַח), and sought to lay hand on the king.† Contrary to ver. 20 the Sept. adds: *Because Mordecai had become distinguished*. But the matter became known to Mordecai in some way, according to Josephus through the Jewish slave of one of the conspirators; in truth, perhaps, because the lower officers, who had become party to the conspiracy, did not exercise sufficient discretion. Mordecai, through Esther, gave the king notice thereof.

Ver. 23. The matter was investigated, and it was so found, i. e., established, and they were both hanged on a tree, i. e., they were hung on a stake, or impaled; a customary mode of crucifixion (comp. chaps. v. 14; vi. 4; vii. 9, 10; Ezra vi. 11; and Herodot. III., 125).‡ These events were recorded in the book of the history of the reign, i. e., in the chronicles of the em-

pire (comp. chaps. vi. 1; x. 2; Ezra iv. 15), and that before the king, which may mean, either in his presence, so that he might be assured of their correct insertion, or that the chronicles of the empire were deposited before him, in his palace (comp. chap. vi. 1). It was a Persian custom to insert the names of those into the chronicles of the empire, who had deserved well of the king, as is confirmed by Herodot. VIII., 85. He also relates that Xerxes, on his campaign against Greece, had historians in his train, who were required to record the deeds of the Persians in a book.\*

#### DOCTRINAL AND ETHICAL.

It is of the every-day life of a purely worldly, of a heathen court, that the author of our chapter treats. This moves in the high places of this world, and yet it is a very low life. Ahasuerus begins to feel the loss which he has brought on himself by the rejection of his wife, and his courtiers advise him to procure for his lust another, most liberal indulgence. He lends an ear to their suggestion, and orders what might be expected to follow as a matter of course. Nothing seems more improbable in these events than a divine control and government; and we would hardly be led to expect the thoughts and guidance of God under such circumstances. Yet we are soon made aware that we are standing right in the midst of divine providence. Independent as the world may appear in its outward life, still the Lord knows how to make even the lowest impulses and movements—indeed even the sin present in them—serviceable to His purposes. While on the one side Ahasuerus desires nothing but to find the most beautiful of virgins, God on the other side places Esther in the right position, and through her brings help and protection to His people in the face of the dangers that threaten them on the part of the world. He permits His people to become involved in the low life of the world, nay, He has humbled them to such an extent that even their virgins must be brought to Shushan at the king's command. But in thus revealing the full depth of their degradation He also begins again to elevate them. Besides, it is remarkable, how the life of human love, even in its sunken state, can illustrate the work of divine Love. For just as Ahasuerus caused virgins to be brought together from all peoples and tribes, in order to select the most beautiful for himself, so God has in a certain sense tested all the peoples of mankind to see if He could find one that would be peculiarly His own. And then, in preference to all others, however many there might be, and however many excellencies they might have in certain directions, He would select the one least noticed as His bride and spouse.

On vers. 1-7. The author permits us here to take a hasty but deep insight into the domestic life of a powerful and wealthy heathen ruler, who lives in the world merely to live, and on the other hand he gives us a view into the every-day life of a seemingly poor Jew, who is also despised in the common lot of his people, but who nevertheless incontestably stands under the blessing

\* ("Bigthan (the Bigtha of ch. i. 10) is probably the Old-Persian *Bagadana*, i. e., God-given. *Teresh* is by some derived from *tars*, 'to fear'; but it is more like a foreign than a Persian name." RAWLINSON.—Tr.)

† ("Conspiracies inside the palace were ordinary occurrences in Persia. Xerxes was ultimately murdered by Artabanus, the captain of the guard, and Aspasmitras, a chamberlain and eunuch (Ctesias, *Pers.*, § 29; Diod. Sic. XI., 49, § 1). A similar fate befell Artaxerxes Ochus." RAWLINSON.—Tr.)

‡ [Especially of rebels and traitors in Persia (see Herod. III., 153; IV., 43; and the Behistun Inscription, *passim*).] RAWLINSON.—Tr.]

\* ["These royal chronicles were distinctly mentioned by Ctesias, who said that he drew his Persian history from them (Diod. Sic. II., 32)."] RAWLINSON.—Tr.]

of his fathers. Ahasuerus, amid all his wealth and splendor, feels an oppressive want. He remembers his wife whom he has rejected, and especially regrets the wrong which he has done her. Without doubt the feeling gains a place in him that the loss of a personal being whom he could call peculiarly his own, was a loss which could not be made good by any other possession, however precious. And the wrong which he thinks he had experienced from her, is, like all the wrongs of men of the world of which they accuse each other, rather of a doubtful kind. It may be a question whether it could not have been excused, or even taken in a good sense. In truth it was only because of his despotic and mistaken view of common rights, which even the wife has, that caused him to reject her. He had trampled under foot her feminine feelings. Nevertheless she was now for ever lost to him. He was not prudent, not cautious enough. He must even confess to himself that though he had consulted his counsellors, he still had acted in a passionate manner, and given too free a rein to his wrath. Though surrounded by affluence, he is yet discontented, more especially with himself; he is filled with vexation and conflict, though no one has dared to oppose him. Of course there are not wanting those who recommend to him means and ways for shaking off this oppressive feeling. One thing, however, is evident: he cannot attain to a true satisfaction in the manner which *they* recommend to him as regards the points in question. This can only be brought about by true love. But love, as is beautifully shown and carried out in Canticles, cannot be commanded nor yet purchased; it can only be won, and can only be brought into life and sustained by true love's labor. The view into the domestic life of Ahasuerus is, therefore, a view of the brilliant, but hopeless misery of heathendom, which only deceives the sensual fool with reference to its true nature, but which convinces those more circumspect of the poverty of those living without God in the world.

How different a picture is presented to us in the domestic life of Mordecai! Mordecai is a lowly descendant of a formerly distinguished, indeed royal family. He belongs to the scattered foreigners fallen under contempt, who were carried away captives from Jerusalem. He is in a strange land. He has, it appears, neither father nor mother, neither wife nor child. Even his relatives, his uncle and his aunt, are dead. But the latter left an orphan; he is to her a father, she to him a daughter, indeed a precious treasure. Doubtless he is aware how great a trust was left to him in her and with her, how God is justly called the Father of orphans, and that He especially blesses those who pity and minister to them. He knows his duty toward her, and its fulfilment brings to him satisfaction, makes him happy. God has blessed her with beauty, but what is more, He has bestowed on her an obedient, humble, and unassuming spirit, as is afterward fully shown by her conduct in the royal house of the women, and as had doubtless been often manifested before. She loves her people, and surely also its customs, laws, and religion. Thus she is to him indeed a Hadassah, a *myrtle* in the true sense of the word, an unpromising

and yet promising bud. Indeed to him she has developed into a lovely flower of hope; and though it happen that she is taken into the royal house of the women, she will still be to him a lovely flower, whose presence he seeks, whose prosperity lies at his heart day by day, whose development will cause him to rejoice. Again she will more and more become to him a brilliant *star*, an Esther (*aster*), in whose light he views his own and his people's future. In this manner his life is not poor, though he appear insignificant and obscure, though it be filled with painful reminiscences and great perplexities which he must combat daily in his heathen surroundings. On the contrary he is rich in light and hope; and even if he had realized the latter in a less degree than he eventually did, still his existence would not have been in vain.

On vers. 8-11. That which gave Esther distinction above all the other virgins, who were at the same time selected with her, and whereby she obtained first the favor of the keeper of the harem, and then the love of Ahasuerus, was certainly not merely greater personal beauty. This would hardly have made such a favorable impression upon the eunuch. But it was rather a certain graciousness of being and carriage, which could only be present where the spiritual element does not occupy a lower plane than the physical, as was the fact with most Persian poorly-trained maidens, but rather where the spiritual element elevates and transfigures the mere bodily element. This grace had its ground partly in her fortune, but also for a great part in the spiritual nature of Judaism through the blessing of an adoration of the true, exalted, and spiritual God. It was therefore not without reason that the then existing Jews thought themselves recognised and honored in the preference of Esther, which, no doubt, they did to its full extent. They all more or less participated in her spiritual advantages, or at least all could or should have participated in them. This, however, affords little ground for beholding in the victory she won an indication of the triumph which Judaism, then so oppressed and despised, should obtain over proud heathendom at large. Nevertheless in the before insignificant but lovely Hadassah, who is now the powerful Esther, we see a symbol of the weaker but better element in Israel perfecting itself as the powerful community of the Spirit in the Christian church, which will yet conquer the world.

LUTHER: "Whatever heart is thus minded, will bear ornamentation without danger to itself; for it bears and yet does not bear, dances and yet dances not, lives well and yet not well. These are the heavenly souls, the sacred brides of Christ; but they are scarce. For it is difficult not to have a lust for great ornamentation and display." STOLBERG: "Undazzled by splendor and royalty, the tender virgin rejected all these things. With noble simplicity she took the ornaments, neither selecting nor demanding anything, which the chief chamberlain brought to her. Even after she became queen above all the wives of the king, her heart still clung not only with gratitude, but with childlike obedience, to her pious uncle and foster-father, as in the time when he trained her as a little girl."

On vers. 12-18. In the small compass of what has here been said respecting heathen virgins on the one hand and Esther on the other, we find a beautiful picture of the world and of the kingdom of God—the opposite tendencies as also destinies, by which these conceptions are designated. Doubtless the heathen maids decorated themselves with all possible precious things, for the evening for which they had so long prepared themselves by their purifications and anointings, in order to make the best possible impression upon Ahasuerus, upon whose favor or disfavor their whole future happiness of life depended. But by all this tinsel they gained nothing more than to look beautiful in their own eyes, and that for a moment which flew away so soon, and in which they were allowed to harbor hope. The majority were only permitted to see the king, and thereafter for ever to bury their hopes. For them there remained the sad lot of the concubines; they must bid farewell to the joys which they might have had in another sphere of life, without obtaining any compensation for that loss in their strict seclusion. The elevated feeling that they had fulfilled their life-work must for ever be denied them. They had missed their life-purpose; life became to them more and more a uniform dark monotony. In like manner the children of this world act and deceive themselves. Although they are firmly intent on enjoying the pleasures of life, although they direct all their endeavors to this one object, and prepare and decorate themselves in their way at their very best, still they enjoy it but for a single fleeting moment. Esther, on the other hand, was distinguished by her lack of desire or claim to shine in external decoration. She only put on, what so to speak, was forced upon her. But she was thereafter beautiful not only in her own eyes, but in the eyes of all that beheld her.

Thus also her fortune was not a speedy disappointment; she really obtained, not what she had desired, but what she had never hoped nor expected. She really obtained a favorable intercourse with the king; she became his choice, his wife, she became queen. All these things plainly indicate that she possessed in an unusual degree God's favor and friendship, which still accompanied her. The children of God enjoy a still higher happiness. They who reckon it to be a great favor to serve God in all simplicity, yea to be even door-keepers in His sanctuary, are made His chosen and loved ones, if in other respects they have properly decorated themselves for Him. He adopts them as His children, and cares for them according to what is needful for them, even with temporal blessings; for the meek shall inherit the earth. He also elevates them to kings and priests, and adorns them with the crown of life, for He brings them to the inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for them (comp. 1 Pet. iii. 8; i. 7).

On vers. 17, 18. It is quite possible that Ahasuerus did not clearly know why Esther was preferred before her heathen virgin competitors, and what he was pleased with in her, why he crowned her as his queen. Still we can readily discover in his demeanor an indication that heathenism is always desirous, even when it has tasted to the

full all that it can procure for its own enjoyment, to obtain something different and higher. Certain it is that these higher needs, which could be satisfied with nothing low, and which exhibited a higher receptivity, should arrive at this point. It was meet also that the heathen should see the fact fulfilled, that they themselves, their heathen kings and princes must pay homage to the people of the Lord, as to a queen who above all is worthy to be placed upon the throne, and to impart to the world her laws and ordinances (comp. Isa. xlix. 23; lxii. 4 sqq.). When this shall be entirely fulfilled, then the marriage-feast which Ahasuerus made in honor of queen Esther, with the edict proclaiming a temporary freedom from taxation of the people, and the relief from their oppressive yoke granted at the same time, shall correspond to the entire life of mankind.

On vers. 19-23. 1. Esther was silent in regard to her Jewish descent and religion, and this was permissible so long as she was not asked to reveal it, so long also as the weal of her people did not require a different course. This she could the more readily do, inasmuch as the Old Testament religion, by reason of its limitation, did not impose the duty of a missionary confession. Even the Christian can keep his faith out of sight so long as its confession will not benefit, but would rather do injury, and so long as the duty of veracity is not violated. At all events the martyr's crown, if it is not hastily seized, but rather borne with dignity, is far more glorious than a royal crown. Yet true faith will manifest its world-conquering power, and be encouraging to its devotees only when it is openly confessed, though its confessors stand at the martyr's stake, or die by the claws of wild beasts.

2. Nothing justifies us in assuming that Mordcai reported those conspirators because of selfish reasons, or in order to gain distinction and merit, or because Ahasuerus as the husband of Esther was nearly related to himself. Besides being an indication, it may be an expression of shrewdness, of his sense of duty. Although the Jew as such did not have a very warm feeling of attachment to the Persian king, still, in so far as he lived according to the divine Word, he sought to perform his obligations also toward the heathen governmental authority (comp. Jer. xxix. 7). Thereby he also becomes a practical illustration of the fact that the piety which is nurtured by God's Word is also of benefit to the heathen state and to heathen rulers. The governments of modern times, which treat religion not only with toleration but also with indifference, should remember that godly fear, as it is useful for all things, is also the most substantial bulwark for the continuance of the state.

BREX: "We have here a daughter bereft of the protection of man by the death of her parents, but God elevated her to great distinction, so that all men gave her honor. Why was she carried into exile, but that she should reign? why bereft of parents, unless that she might become the favorite of God and man?"

FEUARDENT: On vers. 8, 9. "From this it may be concluded, as later is actually affirmed by Paul, that God hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things which



are mighty; and the base things of the world, and things which are despised, and things which are not, to bring to naught things that are: that no flesh should glory in His presence. For what is weaker than a little girl, or what more lowly and contemptible than an exiled orphan, born among a people of all other nations the most ignored and hated? What, on the other hand, in the estimation of the flesh and this world, is more wise and prudent, more glorious and powerful than Ahasuerus, Vashti, Haman and the other Persian and Median satraps? Yet by the means of a single person, Esther, they are confounded, superseded, ejected. By her office, I said, but by the help of God, although by the authority and arrangement of judges, of whom Esther was only the organ; lest the flesh should have aught whereof to glory, but that all the praise of the church preserved in the Persian realms should be referred to God. He was able, as in former days, so to have rallied under a brave Samson or Gideon His entire people scattered hither and thither, and to have fortified them with arms and strength, as to destroy by mutual slaughter all His foes when the great battle was joined; but in that case men would have arrogated something to themselves, and perhaps have said: Our own right hand, and not God, has done all this."—On ver. 15: "Let then both men and women learn by this case so to direct all their aims and desires as to please God alone by the ornament of a good conscience and by the forms of minds well adjusted; but to despise the adventitious bodily ornaments of this world as vain in His sight, and by this piety gain the surer rewards of heaven. For this

alone is the true beauty, which is precious in God's view, and which causes us to be approved by the King of kings, and joined to Him in spiritual matrimony. . . . Surprising that even the heathen saw and taught this. For Crates says: 'That is ornament which adorns. But that adorns which makes a woman more adjusted and more modest. For this end neither gold nor gems nor purple avails, but whatever has the import of gravity, modesty, and chastity.'"

STARKE: On ver. 1. "Whatever has been undertaken in anger against God's command can well be changed (1 Sam. xxv. 34, 35)."—On ver. 2. "To heap sin on sin is the master work of art of all ungodly persons (2 Sam. xv. 1; xvi. 22; Isa. xxx. 1; Jer. ix. 8)."—On vers. 3, 4. "The advice of courtiers is most generally directed towards the object to which they think their lords are chiefly inclined, and they speak to their wishes (2 Sam. xv. 4; xvi. 21). 'Carnal ears love to hear nothing better than what will please their lustful hearts' (2 Sam. xvi. 22)."—On vers. 5-7. "When orphans fear God, He will also care for them (Ps. xxvii. 10). In a pious and virtuous maiden beauty of person is a great gift of God (Prov. xi. 2). We should not neglect the orphans of blood relatives. God is the Father of orphans (Ps. lxxviii. 6), and He knows how to open the hearts of pious people who will faithfully care for them (Ps. x. 14)."—On vers. 8, 9. "What care and cost is required for the decoration of the soul, when it would prepare as an acceptable bride for Jesus (Ps. xiv. 14)."—On vers. 16, 17. "God will raise the miserable one from the dust, so that He may seat him next to princes (Ps. cxlii. 7, 8)."

## B.—HAMAN ATTAINS TO POWER AND DISTINCTION. HE DETERMINES UPON THE DESTRUCTION OF THE JEWS.

### CHAP. III. 1-15.

#### 1. Haman's elevation. His resolve with reference to the Jews. Vers. 1-7.

- 1 AFTER these things [words] did [the] king Ahasuerus promote [elevated] Haman the son of Hammedatha the Agagite, and advanced [make great] him, and set
- 2 [put] his seat above all the princes that *were* with him. And all the king's servants, that *were* in the king's gate, bowed [were bending] and revered [bowing themselves to] Haman: for the king had so commanded concerning [enjoined for] him: but [and] Mordecai bowed not [would not bend] nor did *him* reverence [and]
- 3 would not bow himself<sup>1</sup>. Then [And] the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest THOU<sup>2</sup> the king's commandment?
- 4 Now [And] it came to pass [was], when they spake daily unto him, and he hearkened not unto them, that [and] they told [it to] Haman, to see whether Mordecai's
- 5 matters [words] would stand: for he had told them that he *was* a Jew. And *when* Haman saw that Mordecai bowed not, nor did him reverence, then [and] *was* Haman full of wrath.<sup>3</sup> And he thought scorn [despised in his eyes] to lay hands [hand] on Mordecai alone; for they *had* showed [told] him the people of Mordecai; wherefore [and] Haman sought to destroy all the Jews that *were* throughout [in]

7 the whole kingdom of Ahasuerus, *even the people of Mordecai*. In the first month, (that is the month Nisan,) in the twelfth year of king Ahasuerus, they cast<sup>4</sup> Pur, that is, the lot, before Haman, from day to day, and from month to month, to the twelfth month, that is the month Adar.

2. With the permission of Ahasuerus Haman issues the decrees to exterminate the Jews. Vers. 8-15.

8 And Haman said unto king Ahasuerus, *There is<sup>1</sup> a certain [one] people scattered abroad and dispersed among the people [peoples] in all the provinces of thy kingdom; and their laws are diverse from all [every] people, neither keep they<sup>2</sup> the king's laws, therefore [and] it is not for the king's profit [fit for the king] to suffer*  
 9 *them [let them rest]. If it please the king, let it be written that they may be destroyed [to cause them to perish]; and I will pay ten thousand talents of silver to the hands of those that have the charge [the doers] of the business [work], to bring*  
 10 *it into the king's treasuries. And the king took his ring [signet] from [off] his hand, and gave it unto Haman the son of Hammedatha [the Medatha] the Agagite, the Jews' enemy. And the king said unto Haman, The silver is given to thee, the people also [and the people], to do with them [it] as it seemeth good to thee [in thy eyes]. Then [And] were the king's scribes called on the thirteenth day of the first month [in the first month in the thirteenth day in it], and there was written according to all that Haman had commanded, unto the king's lieutenants [satraps], and to the governors [pashas] that were over every [each] province, and to the rulers [princes] of every [each] people of every [each] province,<sup>3</sup> according to the writing thereof, and to every [each] people after their [its] language; in the name of [the] king Ahasuerus was it written, and sealed with the king's ring [signet].*  
 13 *And the letters [books] were sent by posts [the hand of the runners] into all the king's provinces, to destroy, to kill [smite], and to cause to perish all Jews, both young and old [from lad even to old man], little children<sup>4</sup> and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to*  
 14 *take the spoil of them for a prey. The copy of the writing, for a commandment [law] to be given in every province,<sup>5</sup> was published unto all people [the peoples], that they should be [to be] ready against [for] that day. The posts [runners] went out, being hastened by the king's commandment [word]; and the decree [law] was given in Shushan the palace [citadel]. And the king and Haman sat down to drink; but the city Shushan was perplexed.*

# TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 2. The different degrees of deference are well expressed by these two terms, of which the first, נָשָׂא, denotes a simple inclination of the body as to an equal in courtesy, and the latter, שָׁרָפָה, a complete prostration in Oriental style of homage to a superior.—Tr.]

<sup>2</sup> [Ver. 3. The pronoun is emphatic, being expressed.—Tr.]

<sup>3</sup> [Ver. 5. מְלָכָה, a more intense feeling than the ordinary מֶלֶךְ.—Tr.]

<sup>4</sup> [Ver. 7. הַקָּטָן is impersonal, one caused to fall.—Tr.]

<sup>5</sup> [Ver. 8. הֵן the ה is epenthetic for euphony between the verbal noun שָׁרָפָה and its suffix י.—Tr.]

<sup>6</sup> [Ver. 8. The original is emphatic, "And there is none of them doing."—Tr.]

<sup>7</sup> [Ver. 12. The true construction is "In province by [lit. and] province was it written," etc.—Tr.]

<sup>8</sup> [Ver. 13. הַנָּעִם, a collective term for girls and boys.—Tr.]

<sup>9</sup> [Ver. 14. The original is emphatic, "In every province, and province, i. e., severally.—Tr.]

# EXEGETICAL AND CRITICAL.

Vers. 1-7. The author in very brief terms places the elevation of Haman, the Agagite, by the side of the exaltation of Esther, as shown in the previous chapter. Hence it is the more surprising that he adds what we would least expect upon the elevation of Esther, namely, that Haman, provoked by the apparent irreverence shown to him by Mordecai, resolves to destroy the Jews.

Ver. 1. After these things did king Ahasuerus—in ver. 7 we are in the twelfth year of the reign of Ahasuerus, five years after chap. ii. 10, but here somewhat sooner—promote Haman the son of Hammedatha.—וְיָרָא, usually used in bringing up children, here means to make him a great man—and set his seat above all the princes that (were) with him, i. e. above all those princes who were in his immediate presence, above his chief officers. He made him, so to speak, his Grand

Vizior. Haman from *humajun* = *magnus, augustus*, or according to Sanscrit *somán*, meaning a *worshipper of Somar*, was a son of Hammedatha, whose name is formed from *haomo, soma*, and signifies one given by the moon (Benfey, *Monatsnamen*, p. 199). Nowhere else do we find it Hammedatha, but rather *Madathas* (in Xenophon) or *Madathes* (in Curt. v. 3, 6). This form according to Pott (*Zeitschr. der D. M. G.*, 1859, p. 424) has the same signification; and probably the מ is placed at the beginning on the ground that it may readily have fallen away, and thus is regarded as the article and so pointed. It is quite possible that the author knew the meaning of these names, and found them significant in what follows. Haman would accordingly be noted as a representative of heathendom.\* The epithet מְאָרָא leads us to this conclusion. One thing is certain, that this designation with Jewish interpreters, as Josephus and the Targums, had in it a reminder of the Amalekitish king Agag in Saul's time (1 Sam. xv. 8, 38). But we have evidence more nearly at hand, since Esther and Mordecai in chap. ii. are traced back to a family that had to do with the Agag just mentioned. Haman may not have been an actual descendant of the Amalekitish king, nor yet have been known as such. But possibly our author desired to designate him as a spiritual offshoot of that race.† Agag was a king, and hence also a representative of that people which had kept aloof from Israel from motives of bitterest enmity, and at decisive times had placed itself in the way in a very hateful manner (comp. Ex. xvii. 8 sqq. and my Comment. on Deut. xxv. 17), and against whom the Lord also declared an eternal war (Ex. xviii. 15; Num. xxiv. 20). As an Amalekite, he formed, as is fully shown in the Targums, a link for Haman with the equally rejected and hateful rival people, the Edomites. Again, the author would seem to indicate that the flame of conflict, which soon broke out between Haman and Mordecai, inasmuch as it was originally war between heathendom and Judaism, had burned from ancient ages; and when Mordecai so vigorously withstood his opponent, causing his fall and destruction, he thereby only paid off a debt which had remained due from the time of Saul upon the family of Kish, since Saul had neglected to manifest the proper zeal by destroying the banished king (Agag). In the second Targum (on chap. iv. 13) Mordecai gives expression of this view to Esther, namely, that

if Saul had obeyed and destroyed Agag, Haman would not have arisen and opposed the Jews. The author doubtless placed Haman in relation to Agag in particular, and not to the Amalekites in general, since he was a leader and prince, and not a common man of the people. The Arabs and even later Jews applied such genealogical distinctions to Greeks and Romans (comp. e. g. Abulfeda, *Historia Anteislamica*). In the Old Testament the word מֶלֶךְ in Ps. vii. 1 offers only a doubtful analogy; but on the other hand in Judg. xviii. 30 the change of *Mosheh* into *Menashsheh* is a parallel case wherein the faithless Levite Jonathan comes into a spiritual connection with the godless king Manasseh.

Ver. 2. All the servants of the king, who had their posts in the gate of the king, i. e., all royal court-officers, were obliged to bow the knee before Haman and to prostrate themselves; for the king had so commanded concerning him (לְפָנָיו, as with מֶלֶךְ and similar verbs, comp. e. g. Gen. xx. 13). It was a custom among the Persians to bow before the king, full prostrate, and kiss the ground (Herodot. iii. 86; vii. 136; viii. 118; Xenophon, *Cyrop.* v. 8, 18; viii. 8, 14), so also before the high officials and other distinguished men (Herodot. iii. 134). Mordecai, however, refused to do reverence to Haman. He did this not from stubbornness or personal enmity. It is clear from ver. 4 that it was because of his character as a Jew alone; otherwise that fact would not have been mentioned in this connection. Again the Jews could not have thought such ceremony under all circumstances unfitting or non-permissible, as did the Athenians, perhaps, who regarded its observance (before Darius) by Timagoras, as a crime worthy of death; or as did the Spartans (Herod. viii. 126), and later still the Macedonians, who would not fall down before Alexander the Great according to Persian custom. This mode of obeisance was established and sanctified for the Jews by the manifold examples of the fathers (comp. e. g. Gen. xxiii. 12; xlii. 6; xlviii. 12; 2 Sam. xiv. 4; xviii. 28; 1 Kings i. 16). Even the Alexandrine translators and the authors of the Targums, as also the majority of modern interpreters, agree that bowing the knee and prostration upon the face has here a religious significance. Persians regarded their king as a Divinity, and paid him divine honors, as is abundantly attested by classical authors. In Æschylus, *Pers.*, 644 sqq., it is said: "Darius was called their Divine Counsellor, he was full of divine wisdom, so well did he, Persia's Shushan-born god, lead the army." Curtius says (viii. 5, 11): "The Persians not only out of devotion, but also from motives of policy, revered their kings as gods, for majesty is the safeguard of the empire." Comp. also Plutarch *Themist.* 27. In Haman as the chief officer it was doubtless intended to manifest a reflection of the divine dignity of the king, which should have reverence paid to it. Mordecai, it is held, thought that bowing the knee before Haman would be idolatry, and contrary to the commandment: "Thou shalt not make unto thee any graven image or any likeness." But this law in itself would hardly have restrained him

\* ["The name *Haman* is probably the same which is found in the classical writers under the form of *Omanes*, and which in ancient Persian would have been *Umana* or *Umanish*, an exact equivalent of the Greek *Eumenes*. *Hammedatha* is perhaps the same as *Madata* or *Mahadata* ('Madates' of Q. Curtius), an old Persian name signifying "given by (or to) the moon." Rawlinson.—Ta.]

† ["It is certainly difficult to assign any other meaning to the word; but on the other hand it seems unlikely that Agag's children, if he had any, would have been spared at the time of the great destruction of Amalek, without some distinct notice being taken of it. Haman, moreover, by his own name, and the names of his sons (ch. ix. 7-9), and of his father, would seem to have been a genuine Persian." Rawlinson.—We may therefore conclude that the epithet "Agagite" is here used symbolically of a *heathen enemy* of the Jews.—Ta.]

therefrom. Against this speaks, not only ver. 4. which does not make a reference to the word of his God, nor yet to his monotheism, but only to his general character as a Jew; this, however, might be explained from the very slight indication in the style of our author. But the greatest difficulty in the way of this view is the circumstance that from such a conviction in regard to the act of bowing the knee, he must also refuse its performance even before Ahasuerus. In that case a later more intimate relation could not have subsisted between them. Moreover the facts seem against this view, since such Jews as Ezra, and especially Nehemiah, pious and loyal to the Law, found no difficulty at all observing the usual customs in their relations with the Persian kings of their time. It must certainly have been in his mind that to him Haman was an Agagite and Amalekite, *i. e.* a man placed under the curse and bann of God. He regarded bowing the knee before him as idolatry, if at all such, for the reason that a distinction only belonging to the representative of God would here be shown to one cast out and banished by God. Brenz says correctly: "The apocryphal statement (in the Sept. version) that Mordecai is said to affirm, that he would adore none but God, although a pious remark, is nevertheless not appropriate to this place. . . . Mordecai had in view certain passages (Exod. xvii. 15 and 1 Sam. xv.), from which he understood that the whole race of Amalek and all the posterity of Agag the king of the Amalekites, to which Haman belonged, were accursed and condemned by God. Therefore Mordecai, stirred by the Holy Spirit, confesses with magnanimous candor that he is a Jew, and is unwilling to bless by his veneration one whom God had cursed." In this view of the case Feuardent and Rambach substantially concur. If, on the contrary, we hold that Haman was not really an Agagite, and that the Jews regarded him as such only because of his disposition, then, of course, we must suppose that it was Mordecai's arbitrary will which regarded Haman as one rejected by God. Haman's inimical disposition against the Jews would not in itself have given a valid ground to the enmity of Mordecai. On the contrary it would still have been his duty to honor him because of his office. But this objection rests upon a stand-point such as we cannot assign either to Mordecai nor yet to the author of our book. It would have been different had it only had reference to a common personal enmity of Haman against Mordecai. But as the enemy of the Jews, who hates and persecutes them *in toto* because of their laws and religion, every one thought it proper to count him among those transgressors for whose extermination nearly all the Psalmists had prayed, over whom they had already seen the curse of God suspended, before whom one was not to manifest reverence, but rather abhorrence. It is well to bear in mind that Haman is not an enemy of the Jews, such as were so many heathen kings and rulers before him, but that in him the hate specially against the Jewish law was perfected, whereas other heathen magnates had usually manifested great indifference towards it. Mordecai had certainly abundant opportunity to

become informed as to the kind of enmity thus exhibited. The author has not given this point great prominence because in his usual manner he thought he had done enough if he designated him as the Agagite. If this assumption be correct, then the import of our book is somewhat more general than is usually held; it does not in that case signify that the people of God can as such refuse to pay homage to men in certain definite ways and modes, but rather that to certain persons, as those who are rejected of God, *all* honorable distinctions may be denied. But it at all events amounts to this, that God's people may not lessen the reverence due to Him by doing reverence to others; for homage shown to those rejected of God would be against the honor of God, would be idolatry. In so far as Haman is an enemy of the Jews, who will not allow the observance of their law and religion, the final question would after all be whether the people of God, together with its law and religion, can be suppressed by heathendom, or whether it will have the victory. Comp. also Seiler on this chapter.

Vers. 3 and 4. The other officers daily questioned Mordecai because of his refusal, and finally reported him to Haman to see whether Mordecai's matters would stand (would withstand, succeed): for he had told them that he was a Jew.—By "his words," we can only understand an assertion that, as a Jew, he was prevented from participating in the ceremony of doing homage to Haman.

Vers. 5 and 6. Haman, when he had convinced himself of the conduct of Mordecai, regarded it lightly, and did not deem it sufficient to punish him alone; for the people to whom Mordecai belonged, had been told him, hence Haman knew that he belonged to the despised people of the Jews. But he rather strove to destroy all the Jews in the whole realm of Ahasuerus as being of the same mind with Mordecai.\*

Ver. 7. Haman reasoned that for such a difficult and great undertaking he must select an especially appropriate day, and for this purpose he caused lots to be cast day after day throughout the whole year, and stopped at every day to see whether it was the one most proper for the undertaking. It was in the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, when this was done. Since he found a suitable day only in the twelfth month, namely, the thirteenth day of the month, according to ver. 13, it is clear that he manifested much persistency and endurance. Possibly, what in itself is not of great moment, namely, the time in which he examined every single day, is here given, in order to give due prominence to the greatness of his zeal. Possibly another reason may have obtained in this designation of time.

\* ["In the West such an idea as this would never have occurred to a revengeful man; but in the East it is different. The massacres of a people, a race, a class, have at all times been among the incidents of history, and would naturally present themselves to the mind of a statesman. The Magophonia, or a great massacre of the Magi at the accession of Darius Hytaspis, was an event not fifty years old in the twelfth year of Xerxes, and was commemorated annually. A massacre of the Scythians had occurred about a century previously." Rawlinson.—*Tr.*]

If the day of extermination was determined on already in the month of Nisan, and proclaimed on the thirteenth of that month (comp. ver. 12) then it is clear that the Jews were for a whole year harassed in their mind regarding their fate in view of the edict which was now no longer a secret to them. Especially, if those living in and around Shushan had already heard on the 14th or 15th Nisan what was determined relative to them, then the most sacred joy which came to them in the Paschal festival was turned into utter sorrow. That it was the Paschal month in which their destruction was determined on, is by our author not so clearly expressed, since he seems to omit what might be understood as self-evident, but deserves consideration here. It seemed as if the old Paschal celebration, which indicated the ancient redemption out of the slavery from the world, was now to be abolished; as if Israel was now again to be handed over into the despotism and cruelty of foreign rulers. Instead of partaking of a feast it was enjoined on Mordecai, Esther and her friends to fast, as is shown in the old Targums (comp. chap. iv. 1, 16). But the more the ancient deliverance from Egypt seemed to be divested of its import, the more the new deliverance from Persia must have risen in significance; the more doubtful the joy of the Paschal-feast became, the more was the rejoicing of the feast of Purim enhanced. The feast of Purim as the second celebration of deliverance was hence co-ordinate with the Paschal festival as being the first deliverance, but in such a manner that the former became a vital support to the latter.

We do not regard Haman as the subject (Bertheau) to be supplied with *הַפִּיל פִּיר*, as is generally assumed according to ver. 6, but an indefinite "he," some one, i. e., "they." The author seems to presume that casting of lots in such cases as the one in hand was not infrequent, and that some one had the office of casting the lots, so that the subject of *הַפִּיל* may be implied as impersonal. If Haman himself had been the subject, then the words *לִפְנֵי הֶכֶן* following *הָאָם* would be remarkable, instead of which one would expect to find it *לִפְנֵי*. Bertheau connects this sentence with the explanatory phrase *הָאָם הָגִדְרָל*, as if the use of the foreign word *פִּיר* by the Jews did not mean every lot, but only that cast before Haman. But then the author would have expressed it more easily and shorter: This is the lot of Haman and not the lot before Haman. That *פִּיר* in the Old-Persian signified *lot* may not be doubted. Even in Modern-Persian it is *behr* and *behre*, "appointment," fate, *portio*, *pars*; so that a ground meaning, such as "lot," is not improbable (comp. Zenker, *Türkisch-arab.-pers. Handwörterbuch*, p. 229). It lies still more natural to compare it with, *para* or *pars* = "piece," *morceau*, *pîce*, originally perhaps also *portio* (ib. p. 162).\*

\* ["*Par* is supposed to be an Old-Persian word etymologically connected with the Latin *pars*, and signifying "part" or "lot." In modern Persian *par* has that meaning. The recovered fragments of the old language

cient times was very common (comp. Van Dale, *Orac. ethn.* c. 14; Potter's *Archæol.* I. 780) and is especially mentioned of the Persians (comp. Herod. III. 128). The opinion, so closely connected with Astrology, that one day was favorable and another unfavorable for a certain undertaking, is met with also among other ancient peoples, and very extensively among the Persians. Indeed it obtains in those regions even to-day (comp. Rosenmüller, *Morgenland*, III., p. 302).\*

The words: from day to day, and from month to month, are not to be understood as if the casting of lots had been continued from one day to another, etc., and thus repeated over and over, but, as is clear from ver. 18, the meaning is that, in the first month every day of the year one after the other was brought into question.† It is noticeable that, in addition to the words: "from month to month," the number of the chosen month is added, *the twelfth*. One would expect such a sentence as this to follow: "And the month was chosen, and then the number." At least after the phrase, "from month to month," it would have been added "up to the twelfth month." Hence Bertheau concludes that the Sept. has given the words here: "And the lot fell upon the fourteenth day of the month, which is Adar," because they found them in the text, and that the eye of the copyist slipped all between the first *לְחֹדֶשׁ* to the second, after which latter follow the designation of the day and its number. But since the Sept. also adds: "In order to destroy the people of Mordecai in one day," it is plain that it supplemented our verse with the thirteenth verse; and since it was not the fourteenth day, but the thirteenth (according to ver. 18; chap. ix. 18, 19) that was designated, it is clear that the Sept. assumed to make changes arbitrarily. Probably the author in his customary short style spoke just as we read it. The use of the cardinal number instead of the ordinal made such a contraction possible; and the statement as to which *day* had been decided by the lot, might readily be wanting here.

Vers. 8-11. In order to gain the king also over to his own murderous plan, and to obtain of him a legal edict, Haman said to the king: There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom.‡—*שָׁנָן* has the *Nus* inserted before the suffix as in I Sam. xiv. 39; xlii. 28; Deut. xxix. 14 (Ewald's *Lehrb.*, p. 262 c). *אֶחָד* is a numeral. He means: "Only one of the many peoples has dared to disobey the

have not, however, yielded any similar root." RAWLINSON.—Ta.]

\* ["The practice of casting lots to obtain a lucky day continues still in the East, and is probably extremely ancient. Assyrian calendars note lucky and unlucky days as early as the eighth century B. C. Lots were in use both among the Oriental and the classical nations from a remote antiquity." RAWLINSON.—Ta.]

† ["A lot seems to have been cast, or a throw of some kind made, for each day of the month and each month of the year. The day and month which obtained the best throws were then selected." RAWLINSON.—Ta.]

‡ ["Although a part of the Jewish nation had returned to Jerusalem with Zerubbabel, the greater portion was still despised among the provinces, in Babylonia, Mesopotamia, and elsewhere (see Ezra vii. 6; viii. 17; Neh. i. 1, 2, etc.)." RAWLINSON.—Ta.]

laws of the king." This *one*, however, is so generally scattered and dispersed among the others that the evil example is of no small moment. It seems as if Haman here gave expression to a presentiment, whose fulfilment is declared by Seneca when he (*De superst.* 8, p. 427) says: "Such power have the customs of this detestable people already gained that they are introduced into all lands; they the conquered have given laws to their conquerors." Their laws (are) diverse from all (other) people, especially from the laws of this realm (comp. in ver. 1, "above all the princes").\* Therefore it (is) not for the king's profit to suffer them.—לֹא־לְמַעַן, as in ch. iii. 8; v. 13, while in chap. vii. 4 it has a somewhat different sense. לֹא־לְמַעַן, to leave them in peace.

Ver. 9. If it please the king let it be written = let it be commanded by a public announcement, which is as irrevocable as a formal edict of the empire (comp. chap. i. 19), that they may be destroyed. And I will pay ten thousand talents of silver to the hands of those that have the charge of the business.—Such a great sum (according to the Mo-saic Shekel twenty-five million, and according to the common shekel, twelve and a half million *taliers*; vide Zöckler on 1 Chron. xxii. 14) does he hope to bring in by the confiscation of the property of the Jews.† "Those that have charge of the business," in 2 Kings xii. 11, designated builders (masons, etc.); but here and in chap. ix. 8 are meant the officers of the treasury ["the collectors of the revenue." Rawlinson].

Ver. 10. The proposal of Haman seems to have pleased the king so much that he gave him his seal ring, and thus empowered him not only to cause the before-mentioned public proclamation to be made, but also to issue other suitable decrees, and by imprinting the royal signet to give them the authority of irrevocable commands (comp. chap. viii. 8, 9). In private relations the present of a ring was the token of the most intimate friendship. Princes, however, thereby designated the one who held it as their empowered representative, (comp. chap. viii. 2; Gen. xli. 42; 1 Mac. vi. 15; Curt., X. 5, 4; Aristoph., *Eq.* 947; Schulz, *Leitungen*, etc., iv. 218 sq.; Tournefort, *R.*, II. 383).‡ Sometimes successors to the crown were also thus appointed (comp. Josephus, *Ant.* XX. 2, 3). The significant designation of Haman as "the son of Hammedatha

the Agagite, the Jews' enemy," points out how eventful this bestowal of authority upon Haman became to the Jews.

Ver. 11. The prospect of the great treasure thus to be acquired must have had considerable weight with Ahasuerus, who needed much money. Still it must not assume the appearance as if covetousness had anything to do with it. Hence he left the money to be gained to Haman, for thus he would also be the more sure of him in possible and coming events. The silver (is) (let it be) given to thee, the people also, to do with them as it seemeth good to thee.

—The participle נָתַן is a short mode of expression appropriate to the king. The sense is: "It is," or: "Let it be given." So also לֵיכֻלֵּהוּ, "let it be," or: "It must be done."\*

Vers. 12-15. Haman at once caused the necessary proclamations to be prepared, and had them sent into all the provinces of the kingdom. Ver. 12. [Then were the king's scribes called. —The 'scribes' of Xerxes are mentioned more than once by Herodotus (vii. 103; viii. 90). They appear to have been in constant attendance on the monarch, ready to indite his edicts, or to note down any occurrences which he desired to have recorded."—Rawlinson]. In the very same month in which he had the lot cast, and on the thirteenth day of the same (י"ג, in י"ד, the said month). Perhaps it appeared that the thirteenth day of the first month was favorably indicated together with the thirteenth of the twelfth month.† And there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that (were) over every province, and to the rulers of every people of every province.—אֶחָדָם וְאֶחָדָם and כָּהֵן are here, as in Ezra viii. 86, placed together, the satraps of the larger provinces and the rulers among the separate peoples of the provinces. The שָׂרִים are the native so-called born *princes* of the different peoples. Before the following כְּרִינָה, and likewise before עַד further on, it should really be repeated: to the satraps, etc. The sense is: "For the governors of each province according to their mode of writing (style), and to those of every people according to its language." In the addition: "In the name of king Ahasuerus was it written, and sealed with the king's ring," the perfect tense only is fitting, and not the participle. And though נָתַן may have a *Kamets*, to give it greater distinctiveness, still this is not true of נָתַן, though so given in several editions.

\* ["Compare the charges made against the Jews by Reh-um and Shimshal (Ezra iv. 13-16)." RAWLINSON. Tr.]

† ["According to Herodotus (III. 95), the regular revenue of the Persian king consisted of 14,560 silver talents, so that if the same talent is intended, Haman's offer would have exceeded two-thirds of a year's revenue (or two and a half millions sterling). With respect to the ability of Persian subjects to make presents to this amount, it is enough to quote the offer of Pythius (Herod. vii. 28) to present this same monarch with four millions of gold darics, or about four and a half millions of our money, and the further statement of the same writer (Herod. i. 192), that a certain satrap of Babylon had a revenue of nearly two bushels of silver daily." RAWLINSON.—Tr.]

‡ ["The signets of Persian monarchs were sometimes rings, sometimes cylinders, the latter probably suspended by a string round the wrist. The expression here used might apply to either kind of signet." RAWLINSON.—Tr.]

\* ["Some understand this to mean that Xerxes refused the silver which Haman had offered to him; but the passage is better explained as a grant to him of all the property of such Jews as should be executed. In the East confiscation follows necessarily upon public execution, the goods of criminals ecclethating to the crown, which does with them as it chooses (comp. ver. 13 *ad fin.*, and chap. viii. 1, and 11 *ad fin.*). RAWLINSON.—Tr.]

† ["Haman had apparently (comp. ver. 7 with ver. 13) obtained by his use of the lot the 13th day of Adar as the lucky day for destroying the Jews. This may have caused him to fix on the 13th of another month for the commencement of his enterprise." RAWLINSON.—Tr.]

**Ver. 13. And the letters were sent by posts, etc.**—שְׁלָחוֹת, infin. abs. Niph., instead of the finite verb in vivid description (comp. chap. vi. 9; ix. 6, 12). Letters, without the article, for the thought is: "Letters whose contents are that . . . should be destroyed." By the *runners*, by whom they were sent, are meant the posts, the *angari* or pressmen, who were posted on the main roads of the empire at definite distances from each other, from four to seven parangs, and who rapidly expedited the royal (mail) letters or commands (comp. Herodot. V. 14; VIII. 98; Brisson, *De reg. Pers. princ.* I. c. 238 sq.). **To destroy, to kill, and to cause to perish, all Jews, etc.**—The crowding of verbs impresses the murderous import. **And to take the spoil of them**—i. e., to thus obtain their property as spoils. Haman, of course, did not desire to come short in that which fell to him; but by giving the people the privilege of plundering, he desired to awaken their zeal the more. Thus they would either give him a share of the spoils, or else he hoped to obtain the sum before mentioned by the help of his servants or his coadjutors.\*

**Ver. 14. The copy (contents) of the writing, etc.**—The statements respecting the contents in ver. 13 are too indefinite. It was not yet ordered that the officers only should fall upon the Jews, but that the people themselves should do this. This is expressly made to appear here. With reference to פְּתָשָׁן, see Ezra iv. 11. The substance does not there follow verbatim, but is indicated by the infinitive. **For a commandment to be given in every province.**—But the decree itself reads: **Let it be published unto all people that they should be ready against that day.**—What was to be published is also indicated, but briefly. Thus in the style of expression the details are noted as is common in edicts, with abbreviation of points referred to. Since הִיא is feminine, as is seen, for example, in vers. 8, 15, we cannot render: "That they should publicly proclaim the edict—make it manifest to all." Still less are we to understand it, as does Keil: "A copy of the writing of the substance that a law be given, and be declared to all peoples." Instead of נָלַךְ this verb would then have to be in the perfect tense, and נָלַךְ does not mean, as Keil interprets, *open* or *unsealed* in its transmission; neither does it mean *opened, revealed*, made known. נָלַךְ is rather in the optative, the same as is נָלַךְ in ver. 11 (so also Bertheau).

\* ["By the issue of the decree at this time ('the first month') the Jews throughout the empire had from nine to eleven months' warning of the peril which threatened them. So long a notice is thought to be 'incredible' (Davidson), and the question is asked, 'Why did they not then quit the kingdom?' In reply we may say—(1) that many of them may have quitted the kingdom; and (2) that those who remained may have believed, with Mordecai (chap. iv. 14), that enlargement and deliverance would arise from some quarter or other. As to its being improbable that Haman should give such long notice, we may remark that Haman only wished to be quit of Mordecai, and that the flight of the Jews would have served his purpose quite as well as their massacre." RAWLINSON.—Ta.]

**Ver. 15. The posts went out, being hastened, etc.**—הָרַחֵץ, *went speedily*, in haste; in 2 Chron. xxvi. 20 is the Niph. הָרַחֵץ. The additional clause: **and the decree was given in Shushan the palace** means to assert from whence they went out. But the remark: **And the king and Haman sat down to drink; but the city of Shushan was perplexed** reveals the terrible contrast between the gluttony of these men and the distress into which they plunged the land. It also indicates by what means Haman sought to draw the king away from the business of government. נִבְלָה primarily does not mean that it was *distressed* by terror or sorrow, but that it was *perplexed*, did not know what to think of such a terrible command (comp. Joel i. 18); in an external sense נִבְלָה means to have erred (Ex. xiv. 3).\*

#### DOCTRINAL AND ETHICAL.

On vers. 1-7. 1. Mordecai's meritorious act, though recorded, had not yet been rewarded. One would naturally think that at this period he would obtain the deserved honor. But instead it is expected of him on his part to do honor to a man such as Haman, who was the sworn enemy of his people and a bitter opponent of the Jewish law; who finally, as an Agagite, was under the curse of God. Esther, who no doubt was true to Judaism, although she had not yet openly professed it, was seated on the throne as the chosen queen. And now one would be led to expect—certainly the Jews hoped—that she would bring the people relief from oppression, and restore for them liberty which would secure them from injuries such as they had hitherto experienced, or at least had been threatened with. Instead of this, Haman, empowered with full authority, resolves to wholly exterminate the people; indeed he is in haste, although this exterminating process was to begin only after eleven months, to make the people acquainted with their fate long before the event comes to pass. Now it happens that Haman thereby utterly ruins their holiest joy, and the season of Paschal rejoicing is converted into a time of distress and grief. It seems by such notice as if the people could no more place any reliance in their God as their Saviour; as if their Lord, who had at one time chosen them as His peculiar people, and who, if He would, could even now deliver them from the distress of exile, was no more to be the source of their joy. But, however unexpectedly these turns in their affairs may seem to some, and however the question might be raised, which is so often mooted, why it must thus transpire, seemingly against all hope; still that which came to pass was not so very surprising, but quite natural. One would very naturally expect of a prince

\* ["The remark that 'Shushan was perplexed' has been attributed to 'Jewish conceit,' but without reason. Susa was now the capital of Persia, and the main residence of the Persians of high rank. These, being attached to the religion of Zoroaster, would naturally sympathise with the Jews, and be disturbed at their threatened destruction. Nay, even apart from this bond of union, the decree was sufficiently strange and ominous to 'perplex' thoughtful citizens." RAWLINSON.—Ta.]

who, like Ahasuerus, did not live to perform his duties, but to indulge in sensual gratification,—who sought, not the welfare of his subjects, but their wealth, would leave the power and government in the hands of men who knew how to flatter his weaknesses and to gratify his desires.

But above all, we cannot but notice the sharp contrast between the heathen state, as such, and the people of God. It looks very much like a merely casual human command, when Ahasuerus decreed that every one should bow the knee to such a man as Haman, and as if this single instance called forth a conflict. But in reality there is expressed the unconditional subordination which the state, especially the heathen one, must insist upon in reference to its laws and regulations. So long as the latter have proceeded not from the Spirit of God, but from the unregenerate heathen heart, so long will they contain demands to which the people of God cannot subject themselves. So long as the State is not entirely irreligious, it will be even inclined to operate within the religious domain, and thus the conflict takes its rise immediately between it and the people of God. We may also expect that the state will avail itself of such instruments to carry out its orders as of themselves are little disposed to be friendly to God's people; instruments who, because of that people's peculiarities, look upon them as a disturbing element, and are little disposed to exercise forbearance and toleration towards them. The people of God, on the other hand, have their obligation to obey all authorities under whose dominion they may be placed, even to the extent that they must endure condemnation to death, and suffer execution (Rom. xiii. 1 sqq.). But they are equally obligated to give honor to God and not to man. They can only give honor to man in so far as God has so ordered it. They must refuse honor to those who are opposed to God, at the risk of provoking the most powerful and dangerous men of authority in the government. There is in short a great contrast between those who know nothing higher than the law of the state and state religion and those who look above and beyond these to the true and living God, and who supremely reverence His law. This contrast in later times gave rise to the wars of the Maccabees, and still later, though differently in form, to the war against the Romans; and it was this, too, which more especially brought on the persecutions of the Christians. In short, it is the contrast which in the history of mankind has asserted its power even at the cost of conflict for life or death. It is so irreconcilable and so powerful that it could not and can not be removed by any compromise whatever, but only unconditional subjection on the one part—namely, of the kingdom of the world—and by victory on the other—namely, of the kingdom of God. This contrast has always revived anew where the powers of the world have thrown off from themselves the bands of the Lord and His anointed.

**BERLENBURG BIBLE:** "That believers obey not the laws of the king has always been the chief complaint among the anti-Christian rabble, of which Haman furnishes a copy. The children of God, in their eyes, must ever be insurrectionists, disturbers of the peace, persons subject to

no law or order, and by whom the public weal is endangered." Thus we have expressed the view in which Christ and His apostles were regarded (Luke xxiii. 2, 5). But this is the greatest of all falsehoods."

2. It is not only offended ambition that incites Haman against Mordecai; it is also hate against Judaism. It offends him that it has privileges and laws so different from those of the other peoples in the empire (comp. ver. 8). Hence he is not content to lay hands on Mordecai alone, but he resolves also to exterminate all Jews. As his offended ambition strengthens his hate against Judaism, his hate receives fresh occasion from the offence to his ambitious designs on the part of Mordecai. The contrast between him and Mordecai has therefore a more general and deeper reason. Even Mordecai's religion is endangered thereby. Haman demands the bowing of the knee, because according to the Persian notion, Deity is thereby honored in him. This is to him a religious rite. This is especially clear from the fact that he does not himself arbitrarily determine the day in which he will carry out his designs respecting the Jews, but he is rather dependent on the voice of Deity, as it is revealed to him by means of the casting of the lot. Nevertheless he gives religion a subordinate position in his thoughts, tendencies, desires and purposes,—so that the former really becomes merely a means to the latter. It is just the opposite with Mordecai. Had it lain in his power to determine, he would doubtless cheerfully have obeyed the king's order to bow the knee before Haman. He no doubt comprehended the greatness of the danger that threatened him in case of refusal. He would perhaps the more easily have given in, since no doubt a voice often whispered in his ear that it might be very questionable whether or not he should view Haman as an Agagite, as one rejected of God. But the facts were too plain, and God's Word required Mordecai to abominate instead of honoring Haman. This he must perform not only when it was most agreeable to his disposition, but also in the most opposite case. Viewed in this light Haman and Mordecai clearly indicate to us that the emphatic difference between heathen and Jew is true piety. The former serves when the worship of deity is only worship of self; in the lower plane it is only worship of nature and of the flesh; in the higher grades it has its basis in worship of human ideals. True piety, however, is a surrender to another will, to the will of the Holy God. Hence the former perfectly corresponds to the selfish manner of men, as they live at present, because of sin; the other opposes this in sharp contrast. But while the first is a flatterer, who, if any man will give heed, will deceive, the latter is a trusty friend who will lead upon a right way and toward salvation.

**BREX:** "Satan, as Christ says, is a liar and a murderer. Hence he is ever busy in persecuting the church with his lying and murderous designs. You have heard before his lie: 'The people are using new laws and ceremonies, and they despise the edicts of the king.' Now hear his murderous words: 'If it pleases thee, decree that this people be destroyed.'" **FEUJARD:** "The sorrowful condition of the Jews becomes



very apparent and plain as here revealed; likewise the just judgment of God is here fulfilled. He says: 'They would not obey God in their own land, where they enjoyed such great freedom, but now they groan under the severe service that presses upon them, and they are brought into the risk of life itself. They refused to assemble in the sanctuaries of Jerusalem under their own kings, they ran after the golden calves, the sacred groves, and idols and superstitions of the heathen. Now they are placed and scattered under the most tyrannical form of government. They neither can nor dare congregate to offer a service of praise to God.' STARKER: "A man resigned to the will of God will disregard the laws of men, whenever these stand opposed to the will and laws of God, however much he may suffer thereby (Acts v. 19; Dan. vi. 10 sq.). Although we should hold in honor those whom the higher authorities command to be honored, still such homage must not conflict with that due to God. When men disobey the laws of man and violate them, it is very soon taken notice of (Dan. vi. 11-13); but if they violate the law of God, then no one seems to observe the fact. We should not make man our idol, nor make flesh our arm (Jer. xvii. 5). Immoderate ambition generally breaks out into cruelty. The anger of great men is fierce (Prov. xvi. 14); hence one should have a care not to arouse the same against one's self."

On ver. 24. The people of God, in the conflict with their enemies, may rely on the protection of God, if they are morally in the right. Thus also the enemies of such people will be their own destroyers by virtue of their machinations. Such is the tenor of this whole book. But a more difficult question arises here, whether Mordecai, in refusing to bow the knee to Haman, and thereby bringing on the conflict, was really in the right. This question is the more grave, inasmuch as Haman could not properly be termed either an Agagite or an Amalekite; and all turned upon a form of homage proper and permissible in itself. The question would be more simple if Haman, as opposed to Mordecai, had been only a *private individual*. That in that case the latter's conduct would have been right and proper, cannot be doubted. As the Lord sanctioned enmity against all that are like-minded to Amalek in the command: "Remember what Amalek did unto thee" (Deut. xxv. 17), David justifies himself before God in hating those that hate God, and is grieved at those who raise themselves against Him; indeed he hates them with perfect hatred (Ps. cxxxix. 21, 22). When he would recount the chief characteristics of a truly pious person in the church, he makes this trait prominent (Ps. xv. 4). This, according to Luther, means that the just man is no respecter of persons; nor does he care how holy, learned, or powerful one be. If virtue be reflected from any one, the just man will honor him, though he were even a beggar. But if virtue be *not* found in him, then he will be esteemed as bad, and as nothing; the righteous man will tell him of it, and censure him. He will tell him, "Thou dost despise the Word of God, thou dost slander thy neighbor; therefore I desire no connection with thee." The Christian must in like manner per-

form this duty. He must do it for the sake of mercy, if no other means will avail; or for the sake of truth, which pronounces evil to be evil, and censures it. He must hold up to reproof him who by a persistent immoral life brings disgrace upon the name of Jesus Christ, or even by his conduct manifests enmity against the same. This the Christian should do often, not only as respects the particular person, but also as respects his acts or disposition. In regard to this, Harless says very justly: "It were a gross error to think that the Christian should content himself with reproving simply the offence and its tendency, but that thereafter he could nevertheless maintain personal and external relations with such a person. On the contrary, the blessings of the Spirit of Christ given to His church, will materially depend upon the principle that in the *selection of personal companionship* the consciousness and *true unity* which should unite the church must be maintained by external separation. The Christian, in so far as it *depends on his own selection and is consistent with his calling*, should avoid the society of those whose disposition he has found to be reprobate. We cannot term it other than a lack of Christian consistency when such Christians call it Christian love to seek out society from all the world in an indiscriminate manner, and cultivate it, and that according to *one's own choice* (comp. 1 Cor. xv. 33, etc.)." (*Christliche Ethik*, § 47, p. 456, 7th ed.). But all this has reference primarily only to the relation of the common intercourse of neighbors. Haman was to Mordecai an *official magisterial* person. Besides, it was expressly commanded by the king that he should be thus honored by bowing the knee before him. Hence the command: "Honor thy father and mother," and also the other that, "one should not revile the gods, nor curse the ruler of thy people" (Ex. xxii. 27), demanded respect. Neither was the precept to be forgotten: "My son, fear thou the Lord and the king" (Prov. xxiv. 21). In the New Testament the two chief apostles exhort us to submission under authority: Paul in Rom. xiii. 1 sqq.; Peter in 1 Pet. ii. 13 sqq. Peter closes the paragraph cited with the words: "Fear God. Honor the king." If by the word *honor* we are to understand merely the rendering of obedience, as seems to be implied in verse 13, then it would not be doubtful as to its proper limits. The word of the apostle: "We ought to obey God rather than man" (Acts v. 29) is very conclusive and direct, and needs no further confirmation. The church-fathers of the first centuries, in treating of this point, strongly assert that we should honor the authorities *in*, and not as *opposed* to God. Comp. J. Gerhard, in *De magistratu politico*, § 474. Then when the stability of order within an organized community is attacked and overthrown in defiance of right,—and such was the situation in Persia when Haman in an inimical manner attacked the Jews, who up to this time had had the undisputed right to live according to their law and faith; when he became to them an Agagite and an Amalekite,—then *resistance*, and individual participation therein, is justified and commanded. This, of course, holds within the limits of the existing order of a

people and of the individual calling. Stahl (*Die Partheien in Staat u. Kirche*, p. 288), as also Harless (*Christl. Ethik*, § 54), is very clear on this point that, "the doctrine of the blamableness of any active resistance, and the unconditioned obligation of passive obedience is opposed to the Christian's sacred maintenance of right. So also is the assumption false that obedience must be rendered to authority because it is authority, even though it deny and disregard all right and law in the enforcement of its own claims to authority—an authority which it has not received for its own sake, but because of the right whose guardian and executor it is its calling to be" (Harless, as above, p. 541). Hoffmann (*Schriftbeweise*, II., 2, p. 409) speaks from the same conviction: "It is certainly not morally permissible that one people rise against the righteous order in the existing government of another people, or of a foreign ruler. But it is a moral duty that it should not submit to be despoiled by a foreign power of that element, which, in God's order, is essential to its existence and to its substantial peculiarity." Experience has ever proved that resistance grounded upon a good conscience, and supported by so high and noble an enthusiasm, is indeed countenanced by God in so decided a manner, that no force, however great, can accomplish anything against it. It is worthy of notice that the command to honor the king and secular authority demands more than obedience, it embraces also regard and homage. Hence arises the question, whether or not we ought to meet certain persons with esteem and homage, to whom we must refuse obedience, indeed against whom—in contrast with Mordecai—we are compelled to offer resistance. There are doubtless many cases where these conditions obtain. Such a case would especially occur where the authorities think that right is on their side. When they proceed from a different view or conviction with reference to the case, they are by no means to be disregarded. The admonition in 1 Peter ii. 18 is in place here: "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward." Now if the authorities, as says Harless, really assume to disregard and deny right and law, in its claim of jurisdiction, which it can only have as the guardian and executor of justice, then practically it ceases to be authority. If it sanction oppression and pillage; if it touch the existing right, religion, and conscience, then it becomes a chief enemy of those who will not submit to the spoiling of these possessions—for so did Haman, nor otherwise could he justly be called an Agagite.

Hence homage can only be denied to the magisterial office where the bearer of the name is regarded as unworthy of the position he occupies. An external homage, in connection with which one must manifest hostility, would then become hypocrisy, and the more so since instead of giving the honor due from a sincere heart, we can only despise and execrate. To refuse it is only to act honestly, though it often requires courage. This is the more necessary since the opposition is grounded upon and confined to what is permitted according to right and calling. As was the case with Mordecai, we should take an early oppor-

tunity to manifest our determination to refuse homage to authority, since its false ways cannot be too severely condemned.

On vers. 8-15. 1. So long as Israel possessed a political independence the chief support of its religion had been the State. The State had jurisdiction over its own laws and those of religion. Now, however, the State takes an opposite stand to its religion. The complaint of Haman was, that this people had different laws from those of the other peoples of the kingdom, and hence did not obey those of the king (which was correct as regarded the laws that were opposed to its own). For this reason also, Ahasuerus permitted the decree for the extermination of Israel. The State, even at this period, could not avoid demanding decided submission; and where it encountered insuperable obstinacy it adopted extreme measures, even banishment and extermination. But it would have been better had it been tolerant to the last degree. All the means of might were at its command, by which to carry out its will. All the offices and organizations which the State had established for the weal of its subjects, as is indicated in vers. 12 and 15, could have been employed in their subjection. One might feel inclined to ask whether, in view of all these things, there remained any hope for Mordecai; whether his opposition did not, at the very beginning, promise to be futile. Doubtless his hope was in Him for whose honor he was jealous; namely, in the living God. That Being now desires to make manifest for all ages by a striking example, that He can sustain His people, not only without the aid of any civil power, but also in opposition to a foreign State. Indeed He can preserve it even amid the heathen, in spite of all distracting elements. Hence the church need not fear, be the relation of the State what it may. The Lord knows how to make even the most unfavorable circumstances serviceable and useful to the church.

2. If now we inquire upon what natural basis Mordecai could establish his hope, then we observe that truth was on his side. That which is rejected of God, instead of being honored, is to be abhorred. Hence for him who believed in the true God, no doubt existed but that this truth would eventually obtain a more general recognition. But in order to this, a still longer development was needed. Heathendom must first become conscious of itself, i. e., of its own weakness and impotence, which were a part of its existence in spite of all external power; then only can it learn to know the true God. For the present, it was the weakness and failing, which attached to the leaders of heathenism, that offered resting-places for the helping hand of God. Whether these were already well known to Mordecai is doubtful; but to our eyes they are already manifest in this chapter. Haman would not venture to come before Ahasuerus and exhibit his wounded vanity and spirit of revenge; and Ahasuerus does not desire to reveal the fact that he is anxious to possess the money of the Jews. However, with the former vanity, and with the latter an inordinate desire for money, plays the chief part. They would have it appear as if their acts were done under the impulse of right and duty. They would kill off the people

of God with proper decency. They dissemble; but they thereby gain only a self-condemnation of their own evil motives. An official who is guilty of dissembling, is in danger of being unmasked; and a prince who is so weak as to be led by a motive of which he must needs be ashamed, especially in such a grave and extraordinary occurrence, easily exposes also other weaknesses. Hence it would not be difficult for others likewise to gain the ascendancy over him, who could easily dissuade him from a purpose, even after the same had become an irrevocable edict. The remark at the close of the chapter is also very significant and characteristic. A prince and an officer who at the time when the inhabitants of their chief city are in the greatest consternation, when above all an entire people is thrown into mortal fear of their life, can sit down to eat and drink, manifest either an inhumanity, which would easily arouse a general revolt, or an evil conscience which already foretells the failure of their plans. If we ask respecting the natural foundations upon which the expectation of an eventual victory of Christianity is based, in the face of all the assaults and dangers to which it is exposed, then the power of truth, as it breaks its way and compels universal recognition, would emphatically answer the question, and be the main point of reliance. The experience of centuries teaches one fact definitely and variously, that there is salvation in no other, and that no other name is given to men whereby they may be saved, than the name of Jesus Christ. But the weaknesses of those who deem themselves strong will ever be a matter of observation. Christians should be better informed than they often are, of the impotency and nothingness of those in opposition to them. They have a clear right to the question: What can men do to us? Even their opponents must acknowledge, if they are not too much blinded, that in those nations among which the pure faith reigns supreme, there is a different type of fidelity, conscientiousness, devotion, and readiness to make sacrifices

than among those who have been dried up by the sun of false enlightenment. The course of events will soon compel them to see their mistake.

BARNES: "This is plainly what Christ afterwards said to His little church; that is, His disciples: 'Verily, verily I say unto you, ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.' For as in the passion of Christ the chief priests triumphed, and the soldiers mocked, but Christ hung on the cross and was afflicted with exceeding misery, so the joy of the wicked will be at its highest over the sorrow of the godly. . . . But that is most true which we read: 'The triumphing of the wicked (is) short, and the joy of the hypocrite (but) for a moment. Though his excellency mount up to the heavens and his head reach unto the clouds; (yet) he shall perish for ever like his own dung: they which have seen him shall say, Where (is) he?'" FREDERANT: "Observe now how active everything is in this matter, and how all conspires for the extermination of the people of God. The terrible sentence is defined and described in as many languages and modes as there are peoples in the empire. . . . But while the godly are in great distress, as they anticipate the fatal day of the cruel execution, the king and Haman indulge in drunkenness and lust and joy. So perisheth the righteous, and no man layeth it to heart (Isa. lvii. 1). So the servants of God are oppressed by the agents of the Devil. So cruelty triumphs. . . . But it is well. There is a God in the heavens." STARKER: "When wicked men cannot otherwise persecute the pious, then his religion and laws must furnish them with a cause and a covering for their evil intentions (Acts xvi. 21, 22). In important matters it is not good to render a hasty judgment, it is better to reflect (Isa. xxviii. 7). God permits the wicked to have success beyond their own expectation at times, but afterward destruction will come all the more unexpectedly. (Ps. xxxvii. 35, 36; Job x. 45.')

## SECOND SECTION.

### The Conflict of Opposites.

#### CHAPTERS IV. V.

#### A.—MORDECAI, GREATLY SORROWING WITH HIS PEOPLE, URGES ESTHER TO PLEAD FOR MERCY WITH THE KING.

##### CHAPTER IV. 1-17.

##### 1. Communication between Mordecai and Esther. Vers. 1-5.

- 1 WHEN [And] Mordecai perceived [knew] all that was done, [and, i. e. then] Mordecai rent his clothes, and put on sackcloth with [and] ashes, and went out *into*
- 2 the midst of the city, and cried *with a loud* [great] and a bitter cry; And came even before the king's gate: for none *might* [there was none to] enter [go] into the

3 king's gate clothed *with* [in clothing of] sackcloth. And in every province,<sup>1</sup> whithersoever [*the place that*] the king's commandment [word] and his decree [law] came [*was approaching*], *there was* great mourning among [for] the Jews, and fasting, and weeping, and wailing [smiting *the breast*]: and many lay in sack-cloth  
4 and ashes [sack-cloth and ashes was strown for the many]. So [And] Esther's maids and her chamberlains [eunuchs] came and told *it* her. Then [And] was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to  
5 take away his sackcloth from [upon] him: but [and] he received *it* not. Then [And] called Esther for [to] Hatach, *one* of the king's chamberlains [eunuchs], whom he *had* appointed to attend upon [stationed before] her, and gave him a commandment [enjoined him] to [upon, *i. e.* concerning] Mordecai, to know what it *was*, and why it *was*.

II. *Mordecai commissions Esther to present his petition; but she raises a point of difficulty.* Vers. 6-11.

6 So [And] Hatach went forth to Mordecai unto *the* street of the city, which *was*  
7 before the king's gate: and Mordecai told him *of* all that *had* happened unto him, and *of* the sum [designation] of the money [silver] that Haman *had* promised [said] to pay to [upon] the king's treasures for [in consideration of] the Jews, to  
8 destroy [cause them to perish]: Also [And] he gave him *the* copy of the writing of the decree [law] that was given at Shushan to destroy them, to show *it* unto Esther, and to declare [tell] *it* unto her, and to charge [enjoin upon] her that she should go [to go] *in* unto the king, to make supplication unto him, and to make  
9 request before him for [upon] her people. And Hatach came and told Esther *the*  
10 words of Mordecai; Again [And] Esther spake [said] unto Hatach, and gave him  
11 commandment [enjoined him] unto Mordecai; All the king's servants, and the people of the king's provinces, *do* know [*are* knowing], that whosoever, *whether* man [every man] or [and] woman, shall [who shall] come unto the king *into* the inner court, who is not [shall not be] called, *there is* one law of his to put *him* to death, except *such* to whom the king shall hold out the golden sceptre, that [and] he may live; but I<sup>2</sup> have not been called to come *in* unto the king these [this] thirty days.

III. *Mordecai presents his request still more urgently, and Esther promises to execute it.* Vers. 12-17.

12, 13 And they told to Mordecai Esther's words. Then [And] Mordecai commanded [said] to answer Esther, Think not with thyself [in thy spirit] that thou shalt  
14 escape *in* [to deliver] the king's house more than all the Jews. For [But] if thou altogether holdest thy peace at this time, *then* shall *there* enlargement and deliverance arise to the Jews from another place; but [and] thou and thy father's house shall be destroyed [utterly perish]; and who knoweth whether thou art come [hast  
15 approached] to the kingdom *for such a time as this*? Then [And] Esther bade *them*  
16 [said to] return Mordecai *this answer*; Go, gather *together* all the Jews *that are* present [found] in Shusan, and fast ye for [upon] me, and neither eat [eat not] nor drink [and drink not] three days, night or [and] day: I also and my maidens will fast likewise; and so will I go *in* unto the king, which *is* not according to the law;  
17 and if [whereas] I perish [have perished], I perish [have perished]. So [And] Mordecai went his way [passed] and did according to all that Esther *had* commanded [enjoined upon] him.

TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 1. *pyt*, a later or Aramaean form for *pyc*, seems to be intensive of *קרא*, including the simple *call* for help, *שׁוּע*, and the *shriek* from pain or danger, *קִינָה*. and denotes an earnest and vociferous demonstration.—*Tr.*]

<sup>2</sup> [Ver. 3. See Note 7 in preceding section.—*Tr.*]

<sup>3</sup> [Ver. 11. The pronoun, being expressed in the original, is emphatic.—*Tr.*]

EXEGETICAL AND CRITICAL.

The author manifestly desires to show in this chapter how very difficult it was for Mordecai to

make even the one effort to save his people from destruction. But he was faithful and persistent; taking step after step until the object was attained. He here entered a conflict which was forced upon him, and which he was unable to avert. But

thereby he ran the greatest danger both for himself and for Esther, whom he required to assist him. Three separate endeavors are recorded by our author as made on the part of Mordecai in order to involve Esther in this conflict. The first was preparatory, being designed simply to establish a connection with her; of the second the only result was the objections raised by Esther; and in the third she expressed her willingness and her resignation to a possible fate.

Vers. 1-5. Here is described the *first step*. The first thing Mordecai did was to take a leading part in the general sorrow of the Jews. Thereby he attracted the attention of Esther, and induced her not only to send him other garments than those of mourning, but also to send a confidential messenger through whom he could communicate with her. Ver. 1. **When Mordecai perceived all that was done.**—As is told us in ver. 7. Mordecai was even informed as to the sum of money which Haman expected to obtain by destroying the Jews. Possibly some of Haman's intimate friends heard of it and spoke of it in the king's gate where Mordecai could hear it. **Mordecai rent his clothes, and put on sackcloth with ashes, i. e., a garment of hair cloth, and with the same also put on ashes, by strewing ashes over his person and clothing** (comp. Dan. ix. 3; Job ii. 12).<sup>\*</sup> **And went out into the midst of the city.**—He did not conceal the fact that he was in deep distress, and cried with a loud and bitter cry; literally, occurs in Gen. xxvii. 34 with reference to Esau.

Ver. 2. **And came even before the king's gate, i. e., up to the free place that was before the entrance to the royal palace** (comp. ver. 6),—further he could not come, no more could he come into the gate of the palace as before—for none (might) enter into the king's gate clothed with sackcloth.—סוּא לְבָשׁוֹת, comp. Ewald, § 321 c.

Ver. 3. Many other Jews also mourned. The sorrow was general. Despite the elevation of Esther her people now had everywhere only distress and grief, instead of honor and joy. It seems as if the author would here describe how the Jews were treated contrary to what one would naturally expect after the elevation of Esther. He would here, doubtless, also give prominence to the remarkable mode which Mordecai adopted to secure the attention of Esther. Further in ver. 8 he would show us how pressing was the need of every possible endeavor for their preservation. **And in every province, whithersoever the king's commandment and his decree came, etc.**—מְקוֹמָם is the Accusative of place found in *stat. constr.* before אָשַׁר, as in ch. viii. 17; Eccl. xi. 3; comp. Lev. iv. 24 בְּמָקוֹם אָשַׁר. **And many lay in sackcloth and ashes.**—While all gave vent to their distress and tears, many manifested their sorrow by putting on sackcloth and sitting in ashes (comp. Isa. lviii. 5).

Ver. 4. The first object that Mordecai gained by

his public grief was that he drew the attention of Esther's women-servants and eunuchs, i. e., such as were assigned her for her exclusive service (comp. chap. ii. 9), and they gave notice to the queen. Though they had not as yet discovered the nationality of Esther, still they became aware of Esther's relation to Mordecai, who on his part was very diligent in his inquiries concerning her. Hence they delayed not to inform the queen of all that they know of him. Following the Kethib we should read מְבִיאוֹתָהּ. As this prolonged form of the word does not usually occur after a *Vav. cons.*, the Keri has the form מְבִיאוֹתָהּ. The object of מְבִיאוֹתָהּ is found in what follows: the present appearance of Mordecai in mourning garments was not the cause (comp. ver. 5); but this was enough to give her considerable anxiety.

וְהָיָה לָהּ, a passive intensive from חָל, *they were seized as with pains of delivery*. She sent clothes to her guardian, that he might put them on, doubtless, that thereby he might again stand in the gate of the king, and so relate to her the cause of his grief. But he refused them, not only because he would wear no other than garments of mourning, but because he desired a private opportunity to communicate with her.

Ver. 5. Mordecai accomplished his object, and Hatach the eunuch was sent to him to obtain particulars. הָיָה לָהּ לְפָנֶיהָ, the king had appointed Hatach to serve Esther; hence he belonged to her eunuchs (ver. 4). מְבִיאוֹתָהּ עָלָיו, *she commissioned him with respect to or* עָלָיו, substantially similar to מָלָה, "she sent him to," (comp. ver. 10).

Vers. 6-11. Here we have the *second step*. In the face of the greatness of the danger that threatened the Jews it was hardly to be expected but that Mordecai should make a request of Esther whose fulfilment would be very serious in its consequences.—Vers. 6 and 7. When Hatach had proceeded to the open place before the palace, he found Mordecai, who in the hope that Esther would do something more, had remained there longer or more frequently resorted thither. Then Mordecai informed him of all that had occurred and that now threatened the Jews, and mentioned also the sum of money that Haman promised to place in the king's treasury, in return for the extermination of the Jews. This he did, no doubt, to show what low and despicable motives were at play in the matter; and thus he very naturally hoped to excite the greater indignation and wrath in Esther. She must not be left to think that Haman had found the Jews guilty of real transgressions when he obtained the consent of the king. That the king had remitted the money to Haman, is not referred to here because not pertinent. פָּרַשָׁה derived from פָּרַשׁ *to cut off*, separate, then to define correctly (comp. Lev. xxiv. 12), the exact statement of a thing, i. e., here, of the amount, sum of money to be given. **For the Jews, to destroy them,** means when the Jews would be surrendered to him with permission to destroy them. The Kethib form of הָיָה לָהּ is less frequently used for דָּוָהָם, which is found in chap. viii. 1, 7, 13; ix. 15, 18.

<sup>\*</sup> ["To rend one's clothes in grief was as much a Persian as a Jewish practice (see Herod. viii. 99; Eschylus, Pers. 540-1, 1039, etc.)." Rawlinson.—Ta.]

Ver. 8. Also he gave him the copy of the writing of the decree that was given at Shushan (comp. chap. iii. 15), to destroy them, i. e., which ordered them to be destroyed. **כְּפִלְתָּ** could here have the meaning of "copy;" but the rendering "contents" of the writing of the decree is preferable, (comp. Ezra iv. 11). Possibly Mordecai had briefly noted down the substance of the decree. To show (it) unto Esther, and to declare (it) unto her, and to charge her that she should go in unto the king to make supplication unto him.—**וְלִהְיוֹת**, contrary to the accents, is by Bertheau and Keil connected with what follows, as if it were the same in sense with **לְהוֹת** עליה. But it rather belongs to what precedes according to its import. Hatach was to show the writing to Esther and give her the substance of the information it conveyed. It is quite possible that Esther could read it herself; Mordecai sent the copy for the purpose of enabling Hatach to give the proper meaning of its contents. The infinitives with **ל** are here best translated by "in order that." To declare (explain) it unto her, and to charge her to go in unto the king, to make supplication unto him

... for her people.—**כְּפִלְתָּ** with **עַל** here, as in chap. vii. 7, means: to *treat*, supplicate for something diligently (comp. Ezra viii. 28). She should petition relief for her people.

Vers. 9-11. Mordecai elicited only the answer: All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman shall come

unto the king, etc.—**כִּי אִם אֶשֶׁר** is prefixed as a *Nom. absol.* The predicate with **אִם** follows as an *anacoluthon*: "one is his law," i. e., one law extends to all. **אִם** is the law having reference in his case. Its substance reads briefly:

**הַמֵּת**, to kill, i. e., him. One was not even allowed to enter the inner court-yard, much less the king's palace. That the king resided in the inner court before the royal house (Bertheau and Keil), would not follow from chap. v. 1. Every one was to be killed, except him toward whom the king extended the golden sceptre. **לְבָרָךְ**, ex-

cept, as for example, Ex. xii. 23; Josh. xvii. 5. **הַשֵּׁט**, from **שָׁט**, found only in this book (in chap. v. 2 and viii. 4), in the Aramaic tongue signifies "to reach out towards, to extend," and is connected with **שָׁט**, שָׁט. In the time of Deioces the Mede, approach to the king was already very difficult (Herod. I. 9); and among the Persians, with very few exceptions (Herod. III. 118), no one was permitted to approach the king without a notice (comp. chap. i. 14; and Herod. III. 140; also C. Nep. *Conon*, c. 8). According to our verse the sense of the law is not that no one should approach unannounced, but that no one should approach unless called. But the sense of both is the same. If one must give due notice of approach, one must first be also accepted; but to be accepted is to be called. As regards that

law any one was free to give notice of his approach (comp. Herodot. III. 140), and hence arises the question, why Esther kept this privilege out of sight. Josephus says (*Antiq.* XI. 6, 8) that the husband of Esther (according to him Artaxerxes) forbade his people, by a special law, to approach him while he sat upon the throne. But he would manifestly give greater weight to our explanation. If we desire to find the correct answer we must not overlook the remark of Esther, that she had not been called to the king for now thirty days.\* Possibly she apprehended that the king had become somewhat indifferent to her, and that, if she were to announce herself without being called by him, she would be refused admittance to his presence. This would have made the venture still more dangerous. According to chap. iii. 7, nearly five years had passed since their marriage. Hence she had possibly been somewhat forgotten. It could hardly appear otherwise in her eyes than that it was best to approach the king unannounced and place reliance on the fact that her appearance should kindle his love anew.†

Vers. 12-17. *The third step.* In order to move Esther to a compliance with his request, despite her hesitation, Mordecai had it reported to her (ver. 13): **Think not with thyself that thou shalt escape in the king's house, more than all the Jews.**—To be saved does not here mean, *if I only am saved, the others do not concern me*, as if Mordecai would warn her of a selfish and indifferent feeling toward her people. But the sense is: "Do not think that thou shalt escape, or that thou art better off." This is clear from ver. 14: **For if thou altogether holdest thy peace, not making intercession with the king, at this time, (then) shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed, i. e., be not better off, but worse.** That the entire Jewish people cannot be thus destroyed is a matter self-evident to Mordecai. This is an incontestable truth, under all circumstances, which in his mind is made sure by the divine promises. And although neither God nor God's assurances are here mentioned, still, as is justly remarked by Brenz: "We have this noble and clearly heroic faith of Mordecai, which sees the future deliverance, even amidst the most immediate and imminent danger." Those Jews only can and must be destroyed, in his opinion, who, when it concerns the preservation of the people, do not perform their duty. It is very improbable that he should think that Haman has not power sufficient to cause the destruction of the Jewish nation as a whole, but merely of that detested Mordecai

\* ["According to Herodotus (III. 60), the wives of a Persian king, whether primary or secondary, shared his bed in rotation. As their number sometimes exceeded three hundred, the turn of a particular wife might not come for nearly a year."] RAWLINSON.—[Fr.]

† [As to the golden sceptre Rawlinson observes: "A modern critic asks: 'Is it likely that a Persian king would always have a golden sceptre by him to stretch out towards intruders on his privacy?' It seems enough to reply that in all the numerous representations of Persian kings at Persepolis, there is not one in which the monarch does not hold a long tapering staff (which is probably the 'sceptre' of Esther) in his right hand." —[Fr.]

and his family, hence also Esther, must die (Bertheau,—otherwise he would not have said: "thou and thy father's house," but "thy father's house and thou, ye shall perish." He here makes reference rather to a divine punishment that shall come upon Esther first, but on her account also upon her father's house.  $\text{וְיָמֻתוּ} = \text{וְיָמֻתָּהּ}$  (Ex. viii. 11) means relief from pressure because of want of air.  $\text{עָכָר}$  in later language may have been given the meaning of  $\text{דִּקָּה}$ , so that it should mean *to arise*, to go forth, to be (1 Chron. xx. 4). But it may also signify: *deliverance will be established* (Bertheau), or *stand ready*. The "other place" is not *God* as immediate for help, but *another agent of God*, in contrast with Esther. Mordecai means: God will find other instruments whom He will employ, if thou wilt not serve Him. The last sentence of ver. 14 is, by most interpreters, declared to mean: "And who knows but that thou hast been elevated to be queen for just such an emergency as this, where there is danger, which thou shouldst assist in averting, so that thou canst easily help. But if thou wilt not help, thou wilt not escape an especially severe sentence." But to take  $\text{דָּא}$  in the sense of  $\text{מִלְּהָא}$ , is to say the least, venturesome, and cannot be justified by the fact that  $\text{כִּי יֵדָע}$  is sometimes, (but without  $\text{דָּא}$ ) used in the sense of *perhaps* (2 Sam. xii. 22; Joel ii. 14; Jonah iii. 9). Again it does not correspond to the sense of "if," "whether;" and we may say with Bertheau: "Who knows, when thou hast approached the royal throne (beseechingly), what then shall happen, whether the king will not receive you graciously;" or again, as Keil says: "Who knows but that thou hast attained to royalty for just such a time as this (as was no doubt true), what shall then be done by thee?" Mordecai would perhaps say, by way of adding to the before-expressed threat, "Thou shalt be destroyed, if thou art silent; and who knows whether thou shalt really be courageous enough to speak for us, and thereby manifest to us that, for just such a time as this thou wast elevated to royal dignity?" A doubt such as this would evidently be the most powerful incentive to her to do what was requested of her.

Ver. 15. In fact this resolve was reached by her. She made request that Mordecai, together with the Jews in Shushan, should fast three days and nights in her behalf. Doubtless she thus expected to secure the help and protection of God for that eventful hour and step, and therefore she declared, with great resignation, that she would venture to fulfil their request. This fast could only mean that great misery impended over their heads, that with a contrite spirit God's hand was seen in this event, and that prayer was made to God for help (comp. 1 Kings xxi. 27-29; Joel i. 14; Jonah iii. 5). That Esther still does not make mention of God, no more than did Mordecai before this, when he asserted his faith in the indestructibility of the Jewish nation, may easily be explained, as has been observed in the Introduction, § 8, by remarking that it pertains to the style of the author. To the expression: *fast ye for me*, Esther adds: *and neither eat*

*nor drink three days, night nor day*, in order to mark the severity of the fast. A strict fast of three days would indeed have been a severe task, and Esther would thereby have done injury to her appearance (J. D. Michaelis). But these *three days* seem, as in Jonah ii. 1, not to be clearly understood; hence the sense would be, from this day until the third day. For the fast must have begun on the same day that Esther's answer came to Mordecai. The "third day" mentioned in chap. v. 1 must mean the third day from that in which the decision of Esther was made. This decision was the main fact from which time was reckoned. Of course we cannot expect that Mordecai should that very day have induced all the Jews in Shushan to fast. Still it matters not so much that *not all*, if only *many*, fasted.—*And so will I go in unto the king, which is not, etc.*— $\text{בְּכֵן}$ , i. e. *under such circumstances*, or *under such conditions*.  $\text{אֲשֶׁר לֹא בָרָת}$  may simply mean: "which is not legally allowed," although *not, etc.*  $\text{אֲשֶׁר}$  may be taken in a neuter sense, although  $\text{אֲשֶׁר לֹא}$  reminds us of the Aramaic  $\text{לֹא מִלְּהָא}$ , and hence it can easily be taken in the sense of "without" (comp. Ewald, § 322 c). The last words: *And if I perish, I perish*, are an expression of willing submission to the fate that may threaten her in the performance of her duty (comp. Gen. xliii. 14). Esther had great cause to prepare for her own destruction. She not only proposed to go to the king without being called, but also to request something of him, which, according to Persian custom, it was impossible to grant. She would by her petition recall the edict and thereby seem to disregard the royal majesty. She would and indeed must reveal herself as a daughter of this detested Jewish people thus given over to destruction. Last of all, she must thereby place herself in open opposition to that all-powerful favorite, Haman.

Ver. 17. Mordecai went forth to fulfil the wish of Esther. The verb  $\text{עָכָר}$  has induced the Targums and older interpreters, as J. D. Michaelis, to advance the opinion that he had violated, "passed over," namely, the law, which ordered the Paschal feast to be celebrated in a joyous manner (from chap. iii. 12 it might follow that we are still in the time of the Passover); but the word has the meaning of: *going away*, *going further*. It has its explanation as contrasting with what Mordecai had done before, since, so long as Esther's answer was not satisfactory, he remained standing there.

#### DOCTRINAL AND ETHICAL.

Ver. 1 sqq. 1. Mordecai rends his clothing, and puts on sack-cloth and ashes. He enters the city thus, and raises a great and bitter lamentation. So also the Church of God, in its development as regards the history of humanity, should again and ever anew put on the habiliments of mourning. "The world shall rejoice: and ye shall be sorrowful." The then existing nation of Jews could not manifest its loyalty to

the law without coming into conflict with heathendom. Nor can the Church bring to development its inherent spiritual powers without challenging all the Hamans and their opposition in the world. Even this present period is an instance in proof. Following upon the great progress of the things of the kingdom of God since the time of wars for freedom, we must naturally expect reactions, such as have been manifest in the sphere of science and other relations. Indeed, we must constantly look for increasing opposition on the part of the world. But when the Church shall have most fully developed the gifts of grace granted to it, then conflict and sorrow will have reached its highest point at the end of days. The real cause of sorrow on the part of the true members of God's Church will not be, as was the case with Mordecai, their own distress, but that of the world. It will consist in the fact that the world is still devoid of the blessed society of the true God; that the kingdom of God is still rejected and even persecuted. What joy it would give, if, instead of enmity, recognition and submission, and, instead of disdain, a participation in the gifts and grace of our Lord were to become the universal experience!

2. The more difficult the position of the Church as in contrast with the world, the more favorable is her position for bringing to view her glory. Her glory is that of her Head. If even in the Old Testament times, and in the "dispersion" itself, there existed a Mordecai, who for love of the people manifested his firmness and strength in the hour of tribulation; and if there was found an Esther, who, when called upon, willingly came forward to bring about the salvation of her countrymen; how much more in New Testament times and in the modern Church will there arise individuals, who, in following the Lord, especially in evil days, will manifest a watch-care for others and a self-sacrificing spirit for them; who will show forth patience and meekness, as well as energy, fidelity and tenacity, a spirit of giving and an ability to make sacrifices; and withal will carry in their hearts joy and peace as the seal of their kinship with God. All these graces may be so many illuminating rays of the glorious life of their Lord and Saviour Jesus Christ, who more and more attains in them a full stature. May all seize the special opportunity, recognize the particular duty, and know when to perform it, which the times of distress of the Church place in their hand, of showing forth the power that dwells in them by their life and work!

8. Mordecai took an especially great part in the universal grief that overcame the Jews when the edict of their annihilation was issued and promulgated. It was not his personal danger that alarmed him, but, as may be expected of such a faithful follower of Judaism, it was the calamity threatening the whole Jewish people. While, however, thought and feeling were centred upon the event, he was free from despair. With him it was a settled conviction that the people of God, as a whole, could not be destroyed, and that deliverance must come from some source. Instead of giving way to despondency, he turned his distress into a power that urged

him to still greater endeavors. There was no more a fear of appearing as a Jew, nor did he hesitate because his loud lamentation would attract general attention, and thereby expose him to the derision and disdain of many. However reluctant he might have been to expose his beloved Esther, whose welfare had ever been a matter of great concern to him, to extreme danger, still he persisted with the greatest determination that she should run the whole risk, and only rested when she gave her assent. It is barely possible that he attributed some blame to himself because of his firmness against Haman, or thought that on that account he more than any other was under obligation to remove the threatened danger. The sole moving impulse was doubtless his love for his people. But this should not be less in any true member of the Church. It should rather, in proportion as there are more members in the body of Christ, be the stronger than it was in him. Would that no one among us were behind him as regards energy, self-denial and a willingness to make sacrifices! There are doubtless many who are able to endure all this in their own person. But—if no lighter consideration—the thought that their relatives, yea, even wife and children, may suffer on account of their confession, hews them down. Would, if necessary, that we too may stand equal to Mordecai in willingness to surrender our dearest kin!

Ver. 6 sqq. Mordecai manifests a remarkable tenacity as opposed to Esther. He keeps his position at the gate of the king until she sends him not only her maids with garments, but also Hatach to transmit his message. He departs not thence until she has resolved to stand before Ahasuerus as a Jew pleading for the Jews. Under other circumstances he might have been thought to be tiresome by his persistency and demands; but his relation to her now justified it. When he had been accustomed to inquire concerning her health and well-being, to give her counsel, to care for her, he had shown no less persistency; and his demand that now she should reveal her Jewish descent, and as such should venture all, was equally in keeping with his character. So long as no danger threatened he counseled her to keep silence respecting her Jewish parentage; but now he had himself taken the lead in an open confession of the fact. Although it had before been difficult for him to approach Esther as the queen, or request any favor at her hand, now he hesitated no longer to implore her help, not so much for himself, as for the whole people. There was no motive for him to be selfish, or to conduct himself in a heartless or severe manner towards her. Hence there was no question but that his undertaking would succeed, that Esther would be willing to comply with his request. It is eminently desirable that those who, like him, must move and induce others to make sacrifices of self and possessions in the service of the kingdom of God, should stand on a level with him in this respect.

BREXZ: "At first the lazy (*i. e.* Jews) do not snore. For the Holy Spirit exhorts us in all adversities to confide in the Lord; He does not exhort us to be indolent, indifferent and sleepy.



For our confidence in the Lord is a powerful and efficacious means of stimulating in His service all strength and limbs. . . . Further, the Jews, though in the greatest peril, do not utter virulent words against the king, nor do they fly to arms. . . . Mordecai and the other Jews rend their garments, put on sack-cloth, strew ashes upon their heads, wail, weep and fast. These manifestations signify not that the Jews in Persia were turbulent, but that they take refuge in God; since help could not be discovered upon earth, they seek it from heaven. . . . 'The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.' . . . By this example we too are taught that when afflictions are sent upon us, we should reflect that God then sets before us the fat oxen and calves which we may offer to Him. In this way we offer to God in our prayers the afflictions which we sustain, and call upon the name of the Lord that He may help us. . . . Behold, however, the reverse of this order of things. The palaces of princes are divinely instituted to be the places of refuge for the miserable. On the contrary in the palaces of Persia nothing is regarded as more odious and abominable than men with the signs of affliction. . . . Heaven is ever open to the cries of mourners, and God is never unapproachable to those calling on His name by faith."

STARKE: "Temporal fortunes and successes are never so great as not to be subject to sorrow, terror and fear (Sir. xl. 8). God permits His Church to be plunged into sorrow at times; He leads her even into hell; but He also takes her out again (1 Sam. ii. 16). Though the Lord elevate us to high honors, we should never be ashamed of our poor relatives (Gen. xlvii. 2), but rather relieve their needs (1 Sam. xxii. 8). We should never reject proper and suitable means to escape a danger, but promptly use them (2 Cor. xi. 32, 33)."

Ver. 13 *eqq.* Mordecai manifests a precious sense of trust, saying: "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place." But he who would save his soul will lose it. The risk which Mordecai called upon Esther to assume, that she should come to the king uninvited, and manifest herself as a daughter of the people thus devoted to destruction, was indeed great and important. Moreover, the hope that Xerxes would recall his edict, thus, according to Persian ideas, endangering the respect due his royal majesty, and likewise abandoning his favorite minister, was very uncertain of fulfilment. But Esther had been elevated to a high position. Mordecai, who in a doubting manner sends her word: "Who knoweth whether thou art come to the kingdom for such a time as this?" doubtless did it from a conviction that she must now prove herself worthy of such distinction, if she would retain it. He also conveys the idea that the higher her position the greater her responsibility, and consequently, in case of failure because of carelessness or fearfulness, the more intense her guilt. In these convictions of Mordecai are contained the most earnest exhortations even for us. This is especially true since we are all

called to be joint heirs of Jesus Christ to the throne of the heavenly kingdom. In the deportment of Esther a no less reminder to duty is contained. It appears quite natural that Esther should order a fast not only to be observed by Mordecai and the rest of the Jews, but she also imposed on herself this fast of three days' duration. Had she had a little more of the common discretion of her sex, she would have feared the effects of the fast upon her appearance. Hence she would have adopted quite a different plan or preparation previous to her entrance into the king's presence. Here also she reveals the same attractive feature of mind and manner as when she was first presented to the king. Instead of placing reliance upon what she should externally put on or adorn herself with, we find her trust placed upon something higher. She well knows that she will only succeed if the great and exalted Lord be for her, who, notwithstanding His glorious majesty, yet dwells among the most lowly of men. It is in just such times as these, when we are raised to the greatest endeavors and self-sacrifices, that we must not expect to accomplish these things by our own power, but only through Him who in our weakness is our strength. Otherwise, despite our best intentions and most successful beginnings, we shall soon grow discouraged and fail. Our own weakness is but too often made manifest to our eyes. It is only when we consider and remember that the hand of the Lord is in it all that we will be saved from a lack of courage.

BREX: "As it is the most pleasing worship to God to support the Church with all our strength, so He execrates no one more than him who withholds from the Church when in danger that help which he is able to render. . . . If the cry of a single poor man is so availing that although unheard by man, it finds an avenging ear in God, what must be the influence of the cry of the whole Church in her affliction imploring assistance from Him who it hopes is able to help? . . . This teaches us that God confers power upon princes, riches upon the rich, wisdom upon the wise, and other gifts upon others, not that they may abuse them for their own pleasure, but that they may assist the Church of God, and protect it in whatever way they can. For the Church on earth is so great in the eyes of God, that He requires of all men whatever may serve her. 'The people,' He says, 'and the king that will not serve thee shall perish, and the nations shall dwell in a solitary place.'"

STARKE: "Our flesh is always timid when it has to encounter a hazard (Exod. iv. 13). My Christ in His divine majesty stands at the entrance into the faith, and sounds the free invitation to each and all, 'ever frequent, ever dear, ever happy' (Sirach xxv. 20, 21). One should succor his neighbor in peril and need (Prov. xxiv. 11; Ps. lxxxii. 8), and especially the brethren in the faith (Gal. vi. 10), even at the peril of one's own life (1 John iii. 16). We are born for good not to ourselves, but to others; and thus God oftentimes shows us that through us He aids our own, our country and the community (Gen. xlv. 5). Faith is the victory that

overcomes the world (1 John v. 8). We may use ordinary prayer for important blessings (James v. 14; Gen. xxiv. 7; xliii. 14). Life can never be spent better than when it is the aim to lose it (Matt. xvi. 25; Acts xx. 24; xxi. 18)."

**B.—ESTHER IS GRACIOUSLY RECEIVED BY THE KING; BUT HAMAN, HIGHLY DISTINGUISHED BY THE QUEEN, RESOLVES, BECAUSE OF THE REFUSAL OF MORDECAI TO BOW THE KNEE BEFORE HIM, TO HAVE HIM HUNG.**

CHAPTER V. 1-14.

I. *Esther finds favor with the King, and invites both him and Haman two separate times to a banquet prepared by herself.* Vers. 1-8.

1 Now [And] it came to pass [was] on the third day that [and] Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat [was sitting] upon his royal throne in the royal house, over against the gate [opening] of the house. And it was so, when [as] the king saw Esther the queen standing in the court, that she obtained [received] favor in his sight [eyes]: and the king held out to Esther the golden sceptre that was in his hand. So [And] Esther drew near, and touched the top of the sceptre. Then [And] said the king unto her, What wilt thou [is to thee], queen Esther? and what is thy request? [ask, and] it shall be even given thee to the half of the kingdom. And Esther answered [said], If it seem good unto [upon] the king, let the king and Haman come this [to-] day unto the banquet that I have prepared [made] for him. Then [And] the king said, Cause Haman to make haste, that he may do [to do] as Esther hath said [the word of Esther]. So [And] the king and Haman came to the banquet that Esther had prepared [made]. And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even [ask, and] to the half of the kingdom it shall be performed [done]. Then [And] answered Esther, and said, My petition and my request is; If I have found favor in the sight [eyes] of the king, and if it please [seem good upon] the king to grant [give] my petition, and to perform [do] my request, let the king and Haman come to the banquet that I shall prepare [will make] for them, and I will do to-morrow as the king hath said [according to the mind of the king].

II. *Haman, encouraged by the remarkable distinction extended to him, at once resolves upon the immediate destruction of Mordecai.* Vers. 9-14.

9 Then [And] went Haman forth [on] that day joyful and with a glad [good] heart: but [and] when [as] Haman saw Mordecai in the king's gate that [and] he stood [rose] not up, nor moved [or trembled] for [on account of] him, [and, i. e. then] he [Haman] was full of indignation against Mordecai. Nevertheless [And], Haman refrained [restrained] himself: and when he came home [to his house], [and] he sent and called for [brought] his friends [lovers], and Zeresh his wife. 11 And Haman told [recounted to] them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him [made him great], and how [that] he had advanced [raised] him above the princes and [the] servants of the king. [And] Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared [made] but myself; and to-morrow am I invited [called] unto her also with the king. Yet all this availeth me nothing, so long as [in all the time that] I see [am seeing] Mordecai the Jew sitting at [in] the king's gate. Then [And] said Zeresh his wife and all his friends [lovers] unto him, Let a gallows be made [Let them make a

tree] of fifty cubits high [in height], and to-morrow [in the morning] speak [say] thou unto the king that [and] Mordecai may be hanged [they will hang Mordecai] thereon: then [and] go thou in merrily [joyful] with the king unto the banquet. And the thing [word] pleased [was good before] Haman; and he caused the gal-lows to be made [made the tree].

## TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 12. The pronoun, being expressed, is emphatic.—*Tr.*]

<sup>2</sup> [Ver. 12. The position of *וְהָיָה* before *לְמָחָר* gives the latter emphasis; this was a fresh token of favor.—*Tr.*]

## EXEGETICAL AND CRITICAL.

Vers. 1-8. Mordecai's opposition against Haman receives fresh support by the movements of Esther. But they have as a first result that Haman on his part also determines the utmost extreme against Mordecai. Hence the conflict against Mordecai is here also the chief feature, as was that of Mordecai against Haman in the previous chapter. Esther risks an unannounced entrance to the king—so it seems—only that she might together with him invite Haman to the banquet in order to distinguish the latter before all other officers. Thereby the arrogance of Haman is extraordinarily strengthened.

Ver. 1. On the third day, viz., after her interview with Mordecai (comp. chap. iv. 14 sqq.), Esther put on (her) royal (apparel).—If we will not with Bertheau on chap. vi. 8 and viii. 15 sanction the rejection of *לְבוּשׁ* before *בְּלִבְשָׁתָּהּ*, then we must accept the fact that *בְּלִבְשָׁתָּהּ* in itself signifies royal dignity (comp. chap. i. 19), but also means royal apparel; or that it was usual in poetic language to say *לְבוּשׁ חֹדֶר וְחֹדֶר* (comp. civ. 1; Job xl. 10), as also *לְבוּשׁ בְּלִבְשָׁתָּהּ*. An accusative of limitation, "according to the king's manner," is highly improbable here. Esther posted herself—so here *בְּעֵקֶד*, according to 1 Kings xx. 38; 1 Sam. xvii. 51; not: stood, remained standing,—in the inner court in such a position that the king, who sat upon his throne in the king's house, could see her. He sat *בְּתוֹךְ הַבַּיִת הַפְּנִימִי*, not: before, but opposite, over against the door of the house. Since *בְּתוֹךְ* may easily be rendered "before" in the sense of "opposite," it is well so to translate it. Perhaps the king had selected this position in order the more easily to see what transpired in the court of the house. Perhaps also the throne was situated not far from the farthest wall, and nearer to the door.\*

Ver. 2. As his eyes fell on Esther she found grace in his sight, see chap. ii. 9. As he extended the golden sceptre to her she touched its point, possibly, as is indicated by the Vulg., kissing it.

Ver. 3. [What wilt thou? "Rather, 'What ails thee?'"—Rawlinson.] He promised her:

\* ["This is the usual situation of the throne in the 'throne-room' of an Oriental palace. The monarch, from his raised position, can see into the court through the doorway opposite him, which is kept open."—Rawlinson.—*Tr.*]

it shall be given thee to the half of the kingdom, viz., she might make bold request, and it should be granted her what she desired; similarly as in the case of Herod in Mark vi. 28.\* Feuardent: "Observe, I pray you, the promise, so thoughtless, rash, and imprudent (a common fault among kings), which, without consideration, is here repeated for the third time (comp. chap. vi. and vii. 2). So excessive and prodigal are princes as regards women, good-for-nothing, gluttons, sycophants, traitors, and such like." But here it is in point to notice the greatness of that object which is capable of calling forth true love, and for it nothing is too great.

Ver. 4. The first and simplest thing that Esther dared to request was to invite Haman and the king to dine with her. *אִם שִׁבְעָל*, as in chap. i. 19. She would doubtless first convince herself whether the impression which she made on the king was deep enough to encourage her to express such a great request as she intended to present.† She desired Haman to be present, in order, as Calov remarks, that "she might charge him by name in the presence of the king with the decree surreptitiously obtained against her people, and to his very face cut off every possibility of cavil;" perhaps also in order to make his confusion the more complete.

Ver. 5. The king ordered Haman to be quickly called, and with him accepted the invitation of Esther. *בְּהֵרֵץ*, hastened, i. e., to cause to make haste, comp. 1 Kings xxii. 9; 2 Chron. xviii. 8. *לְעֵשׂוֹת*, as an infin., may have Haman as its subject: "that he may do as Esther hath said." This also would explain the phrase, in order that one do, i. e., the words of Esther.

Ver. 6. At the banquet of wine (comp. chap. vii. 2),—thus is indicated the more advanced stage of the banquet, where drinking was the chief thing, and where, in consequence, the most cheerful feeling prevailed (Bertheau), the king repeated his question and reasserted his promise.‡ *וַתֵּשֶׁב* (chap. vii. 2; ix. 12), "and it

\* ["According to Herodotus (IX. 109), Xerxes, on another occasion, when pleased with one of his wives, offered to grant her any request whatever, without limitation."—Rawlinson.—*Tr.*]

† ["Esther seems to have been afraid to make her real request of Xerxes too abruptly, and to have wished to impress him favorably before doing so. She concluded that the king would understand that she had a real petition in the background, and would recur to it, as in fact he did (ver. 6, and chap. vii. 2)."—Rawlinson.—*Tr.*]

‡ ["After the meats were removed, it was customary in Persia to continue the banquet for a considerable time with fruits and wine (Herod. I. 133). During this

shall be granted thee," is the shortened form of the imperf., the so-called jussive future, instead of יִשְׁמַע.

Vers. 7, 8. Still Esther hesitates with her principal request. It is true she begins: **My petition and my request (is)**; as if she would now express herself, but she breaks off as if courage failed her, or as if she reflected upon it; and she leaves it there, simply again inviting the king and Haman to another banquet, at which she obligates herself to make her petition known. She doubtless was not yet sure of the success of her undertaking.\*

Vers. 9-14. Haman, completely puffed up because of the distinction shown him on the part of the queen, felt all the more bitterly the apparent stubbornness of Mordecai, which still continued, and resolved, aided by the counsel of his friends and wife, on the following day to request his execution from the king.

Ver. 9. On the same day he again met Mordecai in the gate of the king. It must needs be that on this very day Mordecai must provoke his anger to the highest degree, and thereby unconsciously assist in precipitating the inimical orders of Haman. The whole plan of the book is thus brought out in its correspondence to the conception and development of the present treatment. Mordecai could now again stand in the gate of the king. The garments of mourning which had prevented him from this, were doubtless laid aside when he assuredly knew that Esther would take the step promised to him, i. e., go to the king. Fasting no doubt also ceased at the same time. In consequence he was doubtless more than ever drawn to that position where he might first hope to hear of the success of Esther. To the expression: **But when Haman saw Mordecai in the king's gate**, there is added the statement, **that he stood not up, nor moved for him**.—Such sentences of condition may be inserted without a copula (comp. Ewald,

§ 346). The וְ before מִן־הַמֶּלֶךְ, therefore, instead of being a copula, is a correlative to the following וְ before יָצָא; so that we have an ap-  
position, "neither"—"nor." Still it is more common and natural to accept a connection by means of וְ, "and" (comp. Gen. xviii. 11; xiv. 21; Joshua vi. 1). וְ and יָצָא are not participles—for then their subject would be made prominent—but they are third pers. *præf.* But יָצָא with וְ does not mean: *neither did he even move from before him* (Vulg. and most interpreters), but according to Dan. v. 19; vi. 27: *he trembled not*, was not terrified before him, as he should have done had he violated the law of the king (chap. iii. 2).

Ver. 10. Haman controlled himself, but only to consult soon after with his friends and wife, i. e., those who he knew would sympathize with him,

part of the feast the king renewed his offer."—RAWLINSON.—Ta.]

\* ["Esther still cannot bring herself to make the request on which so much depends, and craves another day's respite. She will soften the king's heart by a second banquet, and then she will submit her petition to him. There is something extremely natural in this hesitation."—RAWLINSON.—Ta.]

and who would restrain him from too great rashness in determining upon radical measures against Mordecai.\*

Ver. 11. The author, with great art of statement, gives Haman an opportunity to recount all that would make him great and happy, but yet so as to make him admit that there is one thing missing for the completion of his happiness, and this is indispensable, namely, the destruction of Mordecai. The higher the fortune and honor in which he rejoiced, the greater would be the fall, so soon to be realized; and the more impressive must be his history upon those who read it. Next to the glories of his riches he makes mention of the multitude of his children (sons). According to chap. ix. 7-10 there were ten of them. Bertheau thinks these do not belong here, and he would change the reading. But Haman was obliged to mention them in honor of his wife. What indeed would his riches have been to him had he possessed it for himself only, or if he had not hoped to cause his sons to inherit after him, in whom, so to speak, he continued to live on? Not only among Persians, but also among Israelites, the happiness of parents depended largely upon the multitude of children; especially of sons. Likewise also the esteem in which they were held, particularly with the king, who sent presents annually to parents having the greatest number of children (comp. Herod. I. 186). Then also he recounted all wherein the king had promoted him, etc. אֲשֶׁר is here the second accus., depending on וְ, and one of definition or of instrument.

Ver. 12. As the highest point of his distinction, and the very latest, he mentions the circumstance that, above all others, he alone was invited to the banquet of the queen to be given the day following. This is the most direct proof that the author regarded these invitations as the very highest point of distinction. And he lays great stress thereon in order the more powerfully to show the overwhelming disaster that befel Haman, and also to prepare the reader for the climax of the story. אֲנִי, also, moreover, indicates in advance that what follows is a new ascending period. אֲנִי קָרָאָהּ means *she has invited me* (see Ewald, § 295 c).

Ver. 13. Yet all this—thus he himself must make prominent his folly and insatiableness, and at the same time pronounce his own sentence—**avaleth me nothing**, is not satisfactory to me, so long as I see Mordecai the Jew sitting at the king's gate.—בְּכָל־עֵת אֲשֶׁר may mean: *at all times*, every time, when I; so that the sense is that the feeling of dissatisfaction comes to the surface each time. But it may also mean: *during the whole time* when I, i. e., so long as I (comp. Job xxvii. 8, according to Schlottmann and the older interpreters). The fact that such a Jew may defy him unpunished seems to be a counter-proof against his dignity and power.

Ver. 14. Then said Zeresh his wife and all his friends.—Zeresh being first, and also

\* ["The name Zeresh is probably connected with the zered zara, 'gold.' Compare the Greek *Chrysis*." RAWLINSON.—Ta.]

the singular form of the verb, indicates that she led the counsel. Even kings as well as their chief officers doubtless often allowed themselves to be directed by their wives. Let a gallows be made, *i. e.*, erected, of fifty cubits high.—The third person plural here, as also in what follows, again points to an indefinite "one," "let one," "let them." The height of the gallows should intensify the disgrace of hanging, but should also serve to make manifest the dreadful punishment, and to terrify as many as possible from being discourteous to Haman. Feuardant well says: "But why make it so high (*i. e.* the tree, gallows)? In order that his disgrace might be plainly observable to the eyes of all, and the more striking. Wherefore should he be in such haste about it? Lest there should be danger in delay or procrastination. For what reason have it erected before his own house? So that he and all his family going in and out, seeing Mordecai hanging, might mock and feast their cruel eyes and minds with so miserable and foul a spectacle." *Speak thou unto the king that Mordecai be hanged thereon, i. e.*,

speak, that they hang. *וְהָאֵלֶּה* as in chap. ii. 23. These advisers take it for granted that the king will give his consent.\* Hence the gallows should be already prepared in order that the execution may come off that very morning. Then, of course, his joy can be unclouded for his noon meal.†

#### DOCTRINAL AND ETHICAL.

Vers. 1-8. 1. The destiny of God's people depended not only on the humors of this Persian king in general, but also upon the impression which a woman might make upon that monarch. This must appear as very peculiar and highly significant. Women have often exerted a decisive influence upon the destinies of nations. But here it seems as if this was not quite consonant with the dignity of the people of God, as they were still worthy of being called. It seems as if such a state of things could only be true of a degenerate cause. At present we have the view of Esther standing before the king, not as a wife before her husband, but as a petitioner before a sovereign, imploring protection, and anxiously waiting whether he would graciously reach out his sceptre to her. This truly represents the condition of dependence and lowliness of the Church of the Diaspora. In contrast with it Ahasuerus represents the dignity of the worldly power bearing rule over the people of God. For all this, however, every one feels that true dignity does not dwell with the former; he would

else not have been taken captive by the charms of a woman, nor have made such unlimited promises, as he expressed. But true worth dwells with Esther, who, impelled by love for her people, risks even her life. Judgment concerning him would be vastly different if his liberality were to remind us that divine love above is prepared to give the better (godly) people all that is needed for its salvation and welfare. At any rate Esther here very well represents the better people. There are found in her beautiful countenance traces of the deep grief which fills her heart. She has become weakened by the fasting which she has imposed upon herself. She is pale in consequence of fear, which she cannot suppress. Hence her appearance is all the more noble and winsome to us. And if in Ahasuerus we regard the power which must be overcome, and in her the possibility of Israel's power, then it can no more be doubtful, how great will be the victory of Israel.

BREX: "This is truly heroic magnanimity, by which Esther declares as great a faith towards God, as love towards His church. Her trust in Him is such that she incurs the peril of her life in obedience to His call. For though all the circumstances of the case threaten her destruction, still she hangs by faith upon the divine promises. For whom God calls and leads into danger, to him He has also promised preservation and deliverance in those dangers. To Abraham He said: 'Get thee out of thy country and thy father's house.' This was a call to face danger. But He also added the promise: 'I will make of thee a great nation.' It is love alone that exposes itself in behalf of the church of God, and would rather risk its own life than leave the Church of God in danger. We may at the same time observe the modesty of Esther. Though elevated to regal majesty she does not disregard nor despise her relatives, even when most unfortunate and outcast; but condescends even to run the hazard of her life for them. How very far are some men, who have obtained a dignity beyond others, from exhibiting this modesty!"

2. We may recognize the picture of a soul praying to God in the image of Esther standing with humble and imploring attitude before Ahasuerus. Sacred poetry, especially, has made use of single features or expressions of this history in this regard. So Dressler in his beautiful hymn: "My Jesus to whom seraphim," *etc.*, causes the pious supplicant to say: "Reach thy sceptre to my soul, which like an Esther bows to thee, and shows herself thy bride to thee. *Speak*: 'Yea, thou art she whom I have chosen.'" The representative signification of the persons in this history have, as it were, brought with them their own recognition. The Christian may certainly employ them in this sense. So STARKS when he says: "If a heathen king can willingly grant such grace, how much more willing is the most faithful Lord to receive all poor destitute sinners coming to Him in faith, and in the good time to come to place them upon His throne." Ahasuerus paid no regard to the fact that Esther had violated his commandment, but received her very graciously, although his irrevocable edict stood in the way of granting her petition. The father heart of God, although we violate all His laws,

\* ["A gallows, in the ordinary sense, is scarcely intended, since hanging was not a Persian punishment. The intention, no doubt, was to crucify or impale Mordecai; and the pole or cross was to be seventy-five feet high, to make the punishment more conspicuous. On the use of impalement among the Persians, see the note on chap. ii. 23." RAWLINSON.—*Tr.*]

† ["As Ahasuerus had already consented to a general massacre of the Jews within a few months, it seemed probable that he would readily allow the immediate execution of one of them. Requests for leave to put persons to death were often made to Persian kings by their near relatives (Herod. IX. 110; Plutarch, *Artax.* 14, 15, 17, 23, *etc.*), but only rarely by others." RAWLINSON.—*Tr.*]

and though His unchangeable holiness be against the sinner, still yearns toward us in its great love and grace. But just as Esther came boldly and yet modestly, so we also must combine with true humility a true and elevated courage, a disheartened repentance together with confiding faith.

BREX: "Consider a moment the happy issue that these events take, which are undertaken with faith and pious prayer. . . . How did Esther extort this from so great a king? Certainly not by outcries, nor by contempt, nor by disdain, nor by quarrels, nor by contention, nor by dishonest means; for by these practices women are wont to get blows and wounds rather than power and control; but by piety toward God, by reverence toward her husband, by modesty and all other reputable virtues. For so by serving and being obedient women rule, which is their only legitimate mode of governing."

STARKE: "The king's heart is in the hand of the Lord, as the rivers of water; He turneth it whithersoever He will (Prov. xxi. 1). My God reach Thy sceptre also to Thy bride now humbling herself before Thee.—To promise much is the universal custom of great men, but those keeping promises are few in number, (1 Mac. xi. 53). It is far easier to obtain favors by an humble and modest behaviour than by sullenness and a boasting manner (Gen. xxiii. 7 sq.)."

Vers. 9-14. 1. Our book is distinguished by showing us the greatest and most surprising changes of fortune of opposite character in a very small compass. Esther and Mordecai, after having the most pleasing prospects held out to them, are plunged in the greatest distress: indeed they are seized with the terrors of death, and fast in sackcloth and ashes. Then again they are lifted up to the highest pinnacle of human fortune. Haman, on the contrary, the most powerful favorite of Ahasuerus, can even think of exterminating a whole people in order to satisfy his desire for revenge. The king not only agrees to all that he undertakes, but the queen also distinguishes him before all other officers in the most flattering manner. This he himself regards as the very summit of his fortune and honor; and then his fall is so sudden and great, that he finds his end on the very accursed tree which but shortly before he caused to be erected for his mortal enemy. In this way our book strikingly illustrates the double truth, that, whomsoever the Lord would raise especially high, He often humbles very low; and, on the other hand, he whom He would suddenly overthrow, is often raised to great heights. In other words, it shows us in what wonderful ways the Lord leads His own children, as well as godless sinners. But it also gives a very definite reason why the one receives such exalted station and the other such great degradation. We must not therefore think of God in an anthropopathic, i. e., unholy manner, nor must we speak of "a freak of fortune." The process of humbling brings forth quite a different result in the pious person than does elevation in an ungodly one. The humiliation of Mordecai causes him to enter upon most severe and long-continued exertion, instead of remaining in a state of inactivity and reserve. He begins to exert himself in a most persistent manner to do

all in his power for the deliverance of his people, without regard to his own personal cost or comfort. He even puts at stake the welfare of his beloved Esther, for the good of all the people. He prevails upon Esther, and she is willing to endeavor to save her people, even at the risk of her own life. By means of their humiliation they both were elevated to a grand height of purpose, which they had not before known. But the matter chiefly interesting is, that they submit to this humbling process. This is shown by their fast. They become conscious that in them are many things that provoke the displeasure of God, and thus they are purified by means of their sorrows. There was doubtless not wanting in them the proverbial Jewish stiff-neckedness; and this had first to be broken, before they became fitted for the good days coming, especially in manifesting humility, gratitude, and condescension towards others. Haman, on the contrary, as soon as he came from the banquet with Esther, gathers his friends and wife, boasting of his glorious riches, and the multitude of his sons, and his exalted dignity and honor, not in order to bring a thank-offering to his God, but only to impress upon them, to what recognition and distinctions of honor he can lay claim. The first and great mistake of the wicked is that all which they have accomplished and gained becomes a source of self-exaltation; the result is, that instead of finding their success more than great enough, they still find fault, indeed regard it as worthless, as nothing, so long as they have not yet attained the one thing, which now appears to them as chief. The effect is not that they reflect and become conscious of their internal want, but they accuse those circumstances that bring the want. Hence their third and most desperate mistake is, that they conceive the resolution, or are moved thereto by others, that, whatever be in their way, let it cost what it may, be it even an outrageous deed, they will remove it, so only they reach the longed-for object. If the antecedent humiliation is the proper beginning for the elevation of the pious, then the preceding elevation is already a beginning of divine judgment for the wicked. The words: "When thou dost humble me, thou dost make me great" (Ps. xviii. 36), which in the original reads: "Thy gentleness (condescension) hath made me great," has its truth well expressed in Luther's translation; and in so far he correctly interprets the text, since God condescends or humbles Himself only to those that are humbled. But the other: "Surely thou didst set them in slippery places" (namely the wicked), must mean that by simply permitting the success of their plans and their prosperity, the Lord places the feet of the wicked on ground which will turn to water under their feet (comp. Job xx. 16).

BREX: "Remark in Haman the stupendous and wonderful judgment of God. For the impious Haman is most exultant and fearless as regards the preservation and augmentation of his dignity and power; and he is most certain also of the destruction of Mordecai, whom he prosecutes with hatred. But behold now the end of the thing. The impious and secure Haman shall perish with sudden destruction; while the pious and afflicted Mordecai is unexpectedly

raised to the highest dignity. . . . Let us therefore cast away all impious security, and fear God; so that, walking according to the calling of God, you may be preserved though the sky fall and the earth be moved."

ESUARDENT (from Rupert, *De victoria verbi*, VIII., 18): "'In order that he may give over a huge wild beast, as a fierce bear, to destruction, he first draws him to his food; so that he may no sooner hear the report, than feel the pang; no sooner see the pit, than fall into it. The cautious hunter well knows that it is more convenient to overpower the entrapped beast, than to overtake it by a doubtful chase with the dogs when frightened and running through the woods. These things are evidently to be regarded as not merely a part of the prudence of Esther, but much more of Divine Providence, which directed the prudence of the queen.—Surely Haman errs in that boasting, since he neither recognises God as the author and bestower of so many good things, nor gives Him thanks without contumely and the mark of a most ungrateful mind. . . . What could be more effeminate and miserable than such a spirit? Does he not seem like another Tantalus, catching at the streams that flee his lips? . . . So they who have not peace toward God and love toward their neighbor, cannot even have them toward themselves. 'Peace to those who are near and to those that are afar off,' says the Lord; 'but the wicked are like the troubled sea, that cannot rest, whose waves cast up mire and dirt' (Isa. lvii. 20). . . . Observe finally how false and vain is the confidence of impious and cruel men, who seek and hope to oppress and utterly destroy the servants of God. It is themselves that perish by the just judgment of God, and they are often caught by the very snares they lay for others; while God rescues His servants, and magnificently vindicates them. Goliath and Holofernes are slain with their own sword, and the saints triumph with their heads. The Babylonian satraps seemed to themselves secure, when the flames and the lions were about to devour Daniel and his companions; but the latter were gloriously preserved, and the former ignominiously perished by their own artifices and instruments. Pharaoh boasted, 'I will overtake (the

Hebrews), I will divide the spoil' (Exod. xv. 9); but he immediately became food for the fisher, and a prey for the servants of the Lord. 'The Lord knoweth the thoughts of man, that they are foolishness.' 'He that sitteth in the heavens shall laugh at them.' These are the effects of that judgment of which the Holy Spirit speaks by the prophets: 'Evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth' (Ps. xxxvii. 9). Let us therefore cast away impious security, contempt of God, and inhumanity towards others; but let us walk in the love and fear of the Lord, that at length we may come to His heavenly kingdom."

2. The previous chapter has shown of what exertions and self-denial Mordecai and Esther were capable in their conflict with Haman, since the salvation of their people was at stake; the present chapter shows us the extent of the evil mind of Haman, since he was only concerned for himself. It was not enough for him to have procured an edict commanding the universal destruction of the Jews. It seemed too long a time before this should be accomplished. Neither in his eyes should Mordecai perish in the manner of the rest of the Jews. He made it a point not only to destroy Mordecai, but to expose him to public shame. So instead of abiding by the lot, the voice of his divinity, which had imposed patience on him, he took counsel with his wife and friends. Thus he reached a point in his madness of impatience and insecurity which in itself is the best proof that such a one is not far from self-destruction.

STARKE: "An envious man cannot peacefully enjoy the benefits which God gives him. Go not after thine lusts, but refrain thyself from thine appetites (Sir. xviii. 30).—It is very grievous of wives to urge their husbands to do wickedly (1 Kings xxi. 7; Sir. xxviii. 15, 16).—He who digs a pit for others will fall in himself (Sir. xxv. 11, 20).—We must not of ourselves revenge ourselves on our enemy, but first bring him before the proper tribunal (Rom. xii. 19).—When the wicked are busy to remove from their path what will mar their earthly joy, then, on the other hand, the godly should be diligent to remove that which will embitter their spiritual and heavenly joy."

## PART SECOND.

## THE DANGER REMOVED.

CHAPS. VI.—X.

## FIRST SECTION.

The Fall of Haman.

CHAPS. VI. VII.

**A.—HAMAN, EXPECTING THE HIGHEST HONOR, IS BROUGHT LOW. HE MUST GIVE THE HIGHEST HONOR TO MORDECAI.**

CHAPTER VI. 1-14.

*I. Ahasuerus is reminded of Mordecai's former meritorious act and desires to know what reward has been given him. Vers. 1-5.*

1 ON that night could not the king sleep [*the sleep of the king fled*]; and he commanded [said] to bring *the* book of records [memorials] of *the* Chronicles [words of  
2 the days]: and they were read<sup>1</sup> before the king. And it was found written, that Mordecai *had* told of [upon] Bigthana and Teresh, two of the king's chamberlains [eunuchs], *the* keepers of the door [threshold], who sought to lay hand on the king  
3 Ahasuerus. And the king said, What honour and dignity [greatness] hath been done to Mordecai for [upon] this? Then [And] said the king's servants [young men] that ministered unto him [his attendants], *There* is nothing [has not a word  
4 been] done for [with] him. And the king said, Who *is* in the court? (Now [And] Haman was [*had*] come *into* the outward court of the king's house, to speak [say] unto the king to hang Mordecai on the gallows [tree] that he had prepared for him).  
5 And the king's servants [young men] said unto him, Behold, Haman standeth [*is standing*] in the court. And the king said, Let him come *in*.

*II. Haman describes the mode of honoring a deserving man, and Ahasuerus commands him to bestow such on Mordecai. Vers. 6-11.*

6 So [And] Haman came *in*. And the king said unto him, What shall be done [*is there to do*] unto [in *the case of*] the man whom the king delighteth to honour [in whose honour the king delighteth]? (Now [And] Haman thought [said] in his  
7 heart, to whom would the king delight to do honour more than to myself?). And Haman answered [said to] the king, *For the* man whom the king delighteth to honour [in whose honour the king delighteth], Let the royal apparel be brought [let them bring, etc.] which the king *useth* to wear [*with which* the king has clothed  
8 *himself*], and the horse that the king rideth [has ridden] upon, and the crown-royal  
9 which is set upon his head: And let this [the] apparel and [the] horse be delivered to [given upon] the hand of one [a man] of the king's *most* noble princes,<sup>2</sup> that they may array [and let them apparel] the man *withal* whom the king delighteth to honour [in whose honour the king delighteth], and bring him on horseback [cause him to ride on the horses] through [in] *the* street [wide *place*] of the city, and proclaim [let them call] before him, Thus shall it be done to the man whom the king  
10 delighteth to honour [in whose honour the king delighteth]. Then [And] the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said



- [spoken], and do *even* so to Mordecai the Jew that sitteth [the *one* sitting] at [in] the king's gate: let nothing fail [not a word fall] of all that thou hast spoken.
- 11 Then [And] took Haman the apparel, and the horse, and arrayed [apparelled] Mordecai, and brought him on horseback [caused him to ride] through [in] the street [wide place] of the city, and proclaimed [called] before him, Thus shall it be done unto the man whom the king delighteth to honour [in whose honour the king delighteth].

III. *The vexation of Haman is only increased through the evil prophecy of his friends.* Vers. 12-14.

- 12 And Mordecai came again [returned] to the king's gate: but [and] Haman hasted [urged himself] to his house mourning, and having his head covered [veiled as to the head]. And Haman told [recounted to] Zeresh his wife and all his friends [lovers] every thing that had befallen him. Then [And] said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against [be able to] him, but [for thou]
- 14 shalt surely fall before him. And while they were yet talking with him [and, i. e., then] the king's chamberlains [eunuchs] came [approached], and hasted to bring Haman unto the banquet that Esther had prepared [made].

#### TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [The original is very explicit, מְרַאֲיִי וְיִדְיִי, "and these were in the act of being called over."—Ta.]

<sup>2</sup> ["The princes, the Parthemim," a term apparently of special distinction.—Ta.]

#### EXEGETICAL AND CRITICAL.

Vers. 1-5. As in the former chapter the danger for Mordecai rose to the highest point, and we may expect nothing more than that both opponents, if left to themselves, should destroy each other on the following morning, even before the careful Esther has as yet accomplished her mission, we now perceive how timely is the occurrence of an event in the intervening night, which not only prevents Esther's intercession for Mordecai from being too late, but also brings about the beginning of the downfall of Haman. The author ascribes this occurrence to the troubled sleep of Ahasuerus. Thus any who merely take a superficial view of things might ascribe it to chance. But to judge from what we have already seen, it is certainly not opposed to his view, that the second Targum in all things transpiring takes God into account, and represents things as if the angel of God's mercy were well informed of the lamentations of the daughters of Israel, and at God's command had disturbed the sleep of Ahasuerus.

Ver. 1. On that night could not the king sleep—but not because the issued edict against the Jews had caused him unrest. In consequence he commanded to bring the book of records of the Chronicles, in which, according to chap. ii. 28, Mordecai's deed was inscribed. He caused it to be read, not in order to find out whether the Jews had really deserved their extermination. This would have been worthy of a better king, but it is opposed by the facts in ver. 10 and chap. iii. 15, and also chap. vii. 5. His object was simply to entertain himself with the records of the past. Still it is remarkable that just that point, treating of Mordecai's act, should have been read. On any other than a providential view, one would be inclined to think that he had commanded first of

all to read those passages referring to the Jews.\* The use of the participle מְרַאֲיִי וְיִדְיִי signifies that the reading lasted for some time, perhaps extended through the night. Hence we may not be astonished that when the passage referred to came to be read, Haman already waited in the outer court.

Vers. 2, 3. The name *Bighthana* reads *Bigthana* in chap. ii. 21. The question of the king: what honour and dignity hath been done to Mordecai for this? means, What honor and reward has been assigned him? עָלָיו, because of this report. עָשָׂה with עָלָיו means: to apportion, to requite, (comp. 2 Sam. ii. 6; iii. 8 et al.).†

Ver. 4. The question: who is in the court? means, what officer is now present? The king desired to consult with him as to what distinction would be appropriate to Mordecai. It seems that those desiring to be admitted to the king's presence had to wait in the outer court. With reference to the king's intention to distinguish Mordecai, comp. Brisson *De reg. Pres. princ.* I., c. 185.

Ver. 5. Even though other officers were there already, still Haman stood first in choice.‡

\* ["There is reason to think that the Persian kings were, in most cases, unable to read. (Rawlinson's *Ancient Monarchies*, Vol. IV., p. 15). Hence documents, which they wanted to consult, were read to them."—RAWLINSON.—Ta.]

† ["It was a settled principle of the Persian government that 'Royal Benefactors' were to receive an adequate reward. The names of such persons were placed on a special roll (Herod. VIII. 5), and great care was taken that they should be properly recommended. (See Herod. III. 140; V. 11; VIII. 85; Thucyd. I. 138; Xenoph. *Hæc.* III. 1 and 6, etc.). It is a mistake, however, to suppose (Davidson) that they were always rewarded at once. Themistocles was inscribed on the list in B. C. 490, but did not obtain a reward till B. C. 465. Other 'benefactors' waited for months (Herod. V. 11), or perhaps years (ib. IX. 107) before they were recompensed. Sometimes a 'benefactor' seems to have received no reward at all (ib. III. 138)."—RAWLINSON.—Ta.]

‡ ["He was waiting in the outer court, till it should be

Doubtless he was the most acceptable to the king. **כִּי** is a short order: "Let him come in," namely into the house of the king.

Vers. 6-11. Convinced that he only could be the man whom the king delighted to honor, Haman at once designates the very highest honor, and is immediately commanded to award it to Mordecai. Our author very strikingly portrays how Haman, in the very moment in which he expected to receive the highest distinction for himself, was most effectually and painfully brought low; and that his opponent, whom he hoped to destroy, was elevated to the highest place of honor. Both of these things, too—and this adds an additional charm to the whole—were brought about by Haman himself, by his own expressed judgment, indeed by his own hand.

Ver. 6. When the king had asked the question, Haman thought within himself (**בְּלִבּוֹ**), to whom would the king delight to do honor more than to myself?—**יִתֵּר כִּפְּנֵי**—**יִתֵּר**, *going beyond me, more than myself.* **יִתֵּר** occurs in this form only in a later period (comp. Ecol. xii. 12, 9; also chap. ii. 15; vii. 11, 16).

Ver. 7. Haman was quickly prepared to give answer, and without any difficulty called up one distinction of honor after another. The sentence: **For the man whom the king delighteth to honor**, is placed in advance as being a theme brought up by the king and pleasant for his own ears to hear. We can replace it with the Nomin. Abs. in this way: As regards the man, *etc.* Thereafter he adds honor upon honor that should be bestowed on such a one, and seems hardly to know where to stop. But his aim is that the king should thereby designate this man to be thus honored as his second or other self, which in view of the divine dignity of the Persian kings, implied a great deal.

Ver. 8. **Let the royal apparel be brought which the king useth to wear.**—The constr.

of **לְבָשׁ** with **וְ** occurs only here and in the Arabic; in other places **לְבָשׁ** is followed by the accus., or by **עַל** with a distinct part of the body.

The garment is not to be one such as the king is accustomed to wear, but as the perfect tense fully shows, one which he has worn. Hence it is not to be a common apparel for a special occasion, or the so-called Median dress, which the king himself wore, as also those distinguished by him, especially his princes (comp. Herod. III. 84; VII. 116; Xenophon's *Cyrop.* VIII. 3, 1 as also Bähr's annotation on Herod. III. 84); but it was a costly garment, whose value was much enhanced by the fact that the king had worn it. It is not expressly related that, the king gave as a present his own garments as a mark of honor, at least not by the Grecian authors. Plutarch, however, relates (in his *Artax.* 24), that Tiribazus had asked of the king that he put off his royal apparel and present it to him (Tiribazus, and doubtless as a mark of honor): but that the king had presented him with it, yet forbade him

to wear it.\* It is therefore to be remarked that those things which were used by the king, and which he had directly touched, especially his garments, were through him sanctified. A courtier even called the table sacred, from which Darius Codomannus had eaten, and wept when he saw Alexander the Great place his feet upon it. The steed upon which the king had ridden wore a crown, and was thereby designated as royal and sacred. **נִתֵּן** can only be *tertia præter*. Niph., not *prima* Plur. Imperf. Kal, as in Judg. xvi. 5. **אֲשֶׁר בְּרִאשׁוֹ** does not have reference to the head of a man, as if one could with Le Clerc, Rambach and others translate: "that the royal crown was placed on his head" (to this is opposed the præter **נִתֵּן**), instead of which the Imperf. should have been chosen); but it rather means: upon the head of the horse. That the royal riding horse was thus crowned is also not expressly stated, still it is not improbable, since, according to Xenoph., *Cyrop.* I. 3, 8; viii. 3, 18, to him belonged a golden harness. Besides all this there is seen on Assyrian and Old Persian monuments, not so distinct on the latter, horses of the king, and perhaps also of princes, that wear an ornament on their heads terminating in three points, which can easily be taken for a crown.†

Ver. 9. **And let this apparel and horse be delivered to the hand of one of the king's most noble princes, etc.**—**נִתֵּן**, the infinitive, is the supplement of the optative **יִבָּא** (comp. chap. ii. 3). *Delivered to the hand of, i. e., given over to, given up to.* As regards **רְחוֹב הַפְּרָתִים**, comp. chap. i. 8. The place **רְחוֹב הַפְּרָתִים**, upon which the man to be honored should ride up and down, must, according to chap. iv. 6, have been before the king's gate and palace, and therefore a public thoroughfare. According to Gen. xli. 43, a similar honor was bestowed upon Joseph.

Vers. 10, 11. The king perfectly agreed to the proposition of Haman at once—and this must no doubt surprise the reader; he orders this designated honor to be shown to Mordecai. That Mordecai was a Jew and accustomed to sit in the king's gate could be well known to him from the records of the chronicle of the empire, or from the courtiers, who read the history to him, and who had doubtless also given him still

\* ["The honors here proposed have been thought 'excessive,' and certainly they are such as Persian monarchs rarely allowed to subjects. Each act would have been a capital offence if done without permission. Still there is nothing contrary to Oriental notions in their being done under sufferance." RAWLINSON.—Tr.]

† ["The meaning of this clause is doubtful. Either it may be translated, 'and on whose head a royal crown is set,' the reference being to the horse, which conceivably might bear an ornament like a crown on its crest; or, 'and that a royal crown be set upon his head,' the reference being to the man, and the suggestion being not to deprive the king of his own diadem, but to place on the head of the person about to be honored a crown similar in general character to the royal one. (Compare chap. i. 11). The grammatical construction is in favor of the former rendering; but we have in evidence that Persian horses even wore crowns on their heads."—RAWLINSON. We may add that the latter idea is too fantastic for even Oriental taste.—Tr.]

announced that the king was ready to grant audiences." RAWLINSON.—Tr.]

other information respecting Mordecai.\* It is very remarkable that the king did not here remember, or at least overlooked the fact that he had decreed the destruction of the Jews, and had even given them over to Haman; but this is not entirely inexplicable, as may be seen from his usual mode of doing things.—Let nothing fail of all that thou hast spoken, i. e., omit nothing of all these things (comp. Josh. xxi. 45; Judg. ii. 19).

Vers. 12-14. While Mordecai returns, loaded with honors, to his usual place of station, the gate of the king,† Haman, with covered head and sorrowful heart, hastens home to his friends and wife only to hear the discouraging prophecy that the unfortunate occurrence will be the beginning of his end. To cover the head was a sign of deep shame and distress (comp. 2 Sam. xv. 30; Jer. xiv. 4).‡ His friends are now called *wise men*, at least some of them, because they undertook to forecast his future. Perhaps there were among them some magicians, who, according to Cicero, *Divin.* l. 23, were a nation of wise and learned men. They very wisely concluded: **If Mordecai be of the seed of the Jews, then לא תוכל לו, thou shalt not prevail against him**; then shalt not thou be the conqueror, but he (comp. Gen. xxii. 26, נפול תפול), either thou wilt entirely, or at least surely fail. It may be asked, how did they arrive at such a conclusion? If they only attributed enmity on the part of Mordecai, then they needed only to recall the edict against the Jews and published by Haman. But they also attribute a superior power to him, because he is a Jew. Hence they must base themselves on something else. Most interpreters, among them also Bertheau and Keil, think that although these friends had before counselled Haman to have Mordecai, the unfortunate Jew, hung, yet now when he had become a highly honored person on the part of the king, and this too, as it were, through a miracle, the truth impresses itself upon them that the Jews must be under the especial divine protection. And indeed we find far more indicated here than a fear of the shrewdness and energy of the Jews. The fact that the Jews still existed in spite of all afflictions which they had endured must have impressed many with the conviction that there was a higher power assisting and caring for them. But these persons are more concerned now to appear very wise. Hence they act as if they had not known that Mordecai was a Jew, although Haman, in chap. v. 15, had expressly so stated.

\* ["There is nothing strange in the king's knowing the nationality and position of Mordecai. His nationality would probably have been noted in the book of the chronicles; and, when told that nothing had been done for him (ver. 3), the king would naturally have asked his position." RAWLINSON.—Tr.]

† ["It is quite consonant with Oriental notions that Mordecai, after receiving the extraordinary honors assigned him, should return to the palace and resume his former humble employment. Ahasuerus regarding him as sufficiently rewarded, and not yet intending to do any thing more for him." RAWLINSON.—Tr.]

‡ [It was also "through shame probably; not wishing any of his acquaintance to accost him." RAWLINSON.—Tr.]

Ver. 14. In order that the narrative may make a very strong impression, there must now follow blow upon blow in quick succession. Hardly had the prophecy been uttered before its fulfillment begins. Accordingly the eunuchs of the king arrive, who press Haman to come to the banquet of the king.

#### DOCTRINAL AND ETHICAL.

Ver. 1 sq. 1. Mordecai, according to chap. iv. 14, was convinced that if Esther would not undertake the rescue of her people, there would be found other means and ways. He had placed his trust less in her than in the general providence which watched over him. Now it is seen that though Esther had become willing to intercede, he was correct in his position. Even before Esther had ventured to express her request for her people, Mordecai himself was threatened with destruction; and before he could do anything to avert, or was even acquainted with his danger, it was already removed. It seems to have been a very insignificant means of which Providence availed itself for his protection. But it was one which, because it clearly lay above human co-operation, very definitely revealed the higher activity in his behalf: it was the sleeplessness of Ahasuerus. When the Lord is desirous of protecting or saving His people, something must serve Him of which men least thought before. Nothing is either too great or too small for Him.

BREXZ: "This is as it is written in the Psalm: 'He suffered no man to do them wrong; nay, He rebuked even kings for their sake.' For the pious are so great a care to God, that in order to preserve them He does not even spare kings, but brings upon them various calamities."

FEUARDENT: "Let every one bear in mind day and night that pious proposition of Augustine concerning the solicitude of God for His saints (*Conf.* iii. 11): "So day and night dost Thou watch for my safe-guard as if, forgetful of Thy whole creation in heaven and earth, Thou consideredst me alone, and hadst no care for others.""

Berl. Bible: "O Lord, it is good to trust in Thee in the expectation of Thy help! Thou dost continually watch over the souls left in Thy care. And though Thou dost even wait until things have come to extremities, in order to cause the greater exercise of faith, so that none may despair of Thy assistance, still at the right time Thou art ever ready to help.—What indeed is more natural than that a king cannot sleep, and that he should wish something read to him? It is this altogether natural, yet wonderful leading, which causes the hearts of those who experience it to rejoice! To all other hearts this is dark. This wise, divine Providence is still unknown to those who only live in and for themselves."

2. It does not appear that Ahasuerus had a restless night because he had grievous thoughts regarding the edict of destruction against the entire Jewish people. We find that he is far too careless, much too indifferent and superficial, for such a state of mind (comp. chap. iii. 15; vii. 5). Still we would have naturally expected

it, and it would have been well for him if it had been so. Had he been concerned about the great number of subjects that would thus be murdered, it would not have been necessary for him first to be reminded of the fact, through the reading of the history of his reign, that he had once been in danger of being murdered himself. He would have spontaneously remembered that only a Mordecai saved him from his fate of destruction. It would have been quite just that he, while robbing so many of their rest and sleep, whom he had destined to a doom of death, should be sleepless not one, but many nights. Would that every one whose eyes cannot find sleep at night might ask whether he had at any time or in any manner done wrong, which he should be in haste to set right; or whether he does not still owe thanks for some benefit received! Would that all those who must be awake at night were clearly conscious of the fact that there is Another who is also awake, and that He it is who imposes upon us this sleeplessness! Only when we look up to Him can we find true rest (comp. Ps. cxix. 55).

8. It was soon after the marriage of Ahasuerus with Esther that Mordecai discovered and reported the conspiracy. Hence it was now over five years that this meritorious deed had been recorded, but not yet rewarded. Instead of reward, he was threatened with destruction. Those who are diligent for the welfare of others must often give up the hope of receiving their well-merited reward, even at the present day. What is more sorrowful still is the fact that one is often inclined to impugn both their motives and their work, as if they had not designed it or exerted themselves to effect it. Mordecai's history may be very instructive and comforting to such. Ahasuerus too may here again as elsewhere remind us of a faithful watchman, who, however it may go with him, never sleeps nor slumbers. The works of the good are not only recorded on earth, where they are often and easily forgotten, but they are above all recorded in heaven. It is because God saves men by His grace that He will render unto all according to their work—to those not obedient to the truth, but obeying unrighteousness, displeasure and wrath; and to the others according to their patience in good works, glory and honor (Rom. ii. 7). The seed that they have scattered, if it was good, is indestructible, and cannot be lost; and when the time comes, God will bring it to maturity, so that it may bear abundant fruit either to the sowers or to others (comp. Gal. vi. 9).

BREX: "Although men are unmindful of benefits received, and, as Pindar says, old thanks sleep, still our Lord God is never forgetful." When God's time for reward has come, then even the zeal of enemies must assist Him, as we have seen in our history of Haman. However watchful and diligent our enemies may be in order to utterly destroy the pious, yet all their acts and labor form only the ground of the scene, which by the help of God is made to serve in perfecting the web of His leadings.—BREX: "This is the right hand of the Most High which brings it to pass that those good things occur to the pious which the wicked hope

for; and to the ungodly there come those evils which they have prepared for the godly." For the wicked are only the bearers of that power which is ever desirous of evil, and yet ever produces good.

FEUARDENT: "In Haman thou perceivest how blind and erring is the temper of every ambitious man. He admires and regards only himself; he fancies himself worthy of all honor and reverence, and thinks that all things are due to him. He despises all others as obscure, abject and vile. It is well, however, that there is a God in heaven who laughs to scorn, contemns, judges and hurls down the proud from their seats, but glorifies the humble: so that all may learn to be wise concerning themselves, and to be content with moderate fortune. . . . Let all the pious therefore take courage, nor ever fail or despair of divine help on account of the rage and greatest power or violence of tyrants. For Christ still lives; He reigns, and will forever reign; and He puts all His enemies under His feet."

STARKE: "Princes should have diligent care that none who have deserved well of the State or of themselves are left to go unrewarded (Gen. xli. 42; Dan. ii. 48). God knows our acts of kindness; and though we may regard them as lost or ignored, yet He can bring them to the light at the proper time to receive even a greater reward than if they had been immediately rewarded (Gen. xli. 12 sq., 39 sqq.)."

Ver. 6 sq. FEUARDENT: "Diligently weigh the change of the right hand of the Most High. Haman had come into the court in order that by authority of the king he might destroy Mordecai by an ignominious death. Him, however, he is compelled to exhibit and proclaim to all in royal magnificence. He had come for the purpose of raising him aloft fastened upon a very high cross with the utmost shame. But on the contrary he is compelled to adorn this very man with regal splendors, to set him on the king's horse, and to herald him publicly as the monarch's most dear and honored friend. He had come with the design of bringing a capital charge against him; and he has the task of decorating his head with the royal diadem."

It seems to us to be like a divine irony in the destiny of Haman that he is himself compelled to assign the highest distinction to his mortal enemy, and that the king instructs him to impart this honor with his own hands, thus making his downfall the more striking and lamentable. But in fact this same truth is plainly shown daily over the entire ungodly world. The world must ever concede honor and glory to those who have deserved well respecting the welfare of mankind; but it is by no means its heroes and divinities who can claim this merit, though they have been regarded as the men of glory from antiquity (Gen. xi. 4).\* What the latter have accomplished has been deception, wars and vain labors. It is those whom the world regards least of all fit for their work that have done most for it. And whose will be all that the world

\* According to Thiersch (*Ueber den christlichen Staat*, p. 209), Napoleon maintained that a prince who followed his conscience would be a good and noble governor, but not a great man.

has brought forth and fostered, and which it regards as great and beautiful? When the judgments of God shall have been consummated upon the world, lambs will pasture upon it as if upon *their own* pasture, and the waste places of the fat ones shall strangers eat (Isa. v. 17).

Vers. 12-14. 1. When Haman had bestowed the highest dignity on Mordecai, he hastened home, sad and with covered countenance. It is a bad sign that he knew nothing better to do in such an hour. Those are upon difficult paths who feel themselves humbled when they have been obliged to show deserved honor to others. Even in the estimation of the world it would have been far better if he had endeavored to change his enemy into a friend. And had he but reflected and correctly apprehended his present position, he would have recognized the warning voice of God, which endeavored in a firm, but yet kind tone to lead him in the way of his salvation. The final judgments of God are ever preceded by other heralds. They are indeed the announcement of the beginning of the revelations of the wrath of God; but they are also proofs of the long-suffering and love of God, which would, even in the eleventh hour lead to salvation. But it is a remarkable fact that when the worldly need their wisdom most, especially they who have usually been regarded as wise, just then they are utterly bereft of counsel; and hence their proud and stubborn hearts all at once become faint.

FEUARDENT: "In prosperity he is highly insolent and cruel; but in adversity he is so broken and dejected that he knows not which way to turn." But his counsellors are no better off than himself. FEUARDENT: "His friends do not console him, nor show him any plan for escaping his danger, which nevertheless was then the most needful help for Haman; but they throw him, just hesitating between hope and fear, into despair. 'Thou wilt surely fall in his sight,' say they. Had they admonished him indeed of his many and heinous sins toward God and His servants, of his duty of recognizing the inevitable judgment of God, of repentance, of

reconciliation; then perchance it may have turned out better with him."—When our author permits these advisers to give expression of the superiority of the people of God, their words are much more to the point and weighty, as FEUARDENT says: "The power and efficacy of truth is so great that even its enemies and all the ungodly bear testimony to it. So the magicians of Pharaoh are compelled to explain: 'This is the finger of God;' and the Egyptians cry: 'Let us flee before Israel, for the Lord fighteth for them' (Ex. viii. 19; xix. 25)."

2. What Haman fears, and what is hinted at by his advisers, is the great truth that the Lord had laid a stone in Zion, upon which those falling upon it shall be broken. But it is just those that have placed themselves upon this stone, who are secure against all assaults by the world. And what the world daily and clearly demonstrates is the fact that it is not enough to recognize or apprehend the truth; but it is necessary also to give the heart a proper position with respect to it. Happy are they who need not fear, but who can console their hearts when the Lord says: "I will bless them that bless thee, and curse them that curse thee;" "Touch not mine anointed, and do my prophets no harm" (Ps. cv. 15); "He who toucheth you, toucheth the apple of his eye" (Zech. ii. 8).

STARKE: "Self-conceit, obstinacy and selfishness are three shameful and harmful evils that have plunged many into ruin (1 Tim. vi. 9). Wordly persons seek their highest good in external pomp and appearance (Ps. xlix. 12).—Self-love appropriates all things to itself, and conceals nothing to its neighbor.—Men seek perishable honor; would that they strove diligently after the imperishable honor and glory of heaven!—The manner of wicked advisers is, when the haughty fare too well, to goad them on to vindictiveness; but if something unforeseen checks them, they drive them to despair.—God is the same always; He can bring it about that neither earth nor hell can prevail against us.—The wicked are nearest destruction when they deem themselves farthest from it (Ps. lxxiii. 7, 18, 19)."

## B.—ON THE VERY GALLOWS CAUSED TO BE ERECTED FOR MORDECAI, HAMAN, ACCUSED BY ESTHER, IS HIMSELF HUNG.

### CHAPTER VII. 1-10.

#### I. *Esther pleads for her People, and accuses Haman. Vers. 1-6.*

- 1 So [And] the king and Haman came to banquet [drink] with Esther the queen.
- 2 And the king said again [also] unto Esther, on the second day, at the banquet [feast] of wine, What is thy petition, queen Esther? [ask,] and it shall be granted [given to] thee: and what is thy request? and it shall be performed, *even to the*
- 3 half of the kingdom [ask to the half of the kingdom, and it shall be done]. Then

[And] Esther the queen answered and said, If I have found favor in thy sight [eyes], O king, and if it please [be good upon] the king, let my life [soul] be given 4 me at my petition, and my people at my request: For we are sold, I and my people, to be destroyed [for one to destroy], to be slain [to smite], and to perish [cause to perish]: but if [and provided] we had been sold for bondmen and bondwomen, I had held my tongue [hushed], although [for] the enemy [adversary] could not 5 countervail [is not equalling] the king's damage. Then [And] the king Ahasuerus answered [said],<sup>1</sup> and said unto Esther the queen, Who is he [is he this], and where is he [is this he],<sup>2</sup> that durst presume in his heart [whose heart has filled 6 him] to do so? And Esther said, *The* [a man]<sup>3</sup> adversary and enemy is this wicked Haman.<sup>4</sup> Then [And] Haman was afraid [terrified] before the king and the queen.

## II. *Ahasuerus, extremely enraged, causes the Death of Haman.* Vers. 7-10.

7 And the king, arising [arose] from the banquet of wine in his wrath, *went* into the palace-garden: and Haman stood up to make request for his life [soul] to [from] Esther the queen; for he saw that *there* was evil determined [finished] 8 against him by [from with] the king. Then [And] the king returned out of the palace-garden into the place of the banquet [feast] of wine; and Haman was fallen [falling] upon the bed whereon Esther was. Then said the king, Will he [Is it to] force the queen also before [with] me in the house? As the word went out of the 9 king's mouth, [and] they covered Haman's face. And Harbonah, one of the chamberlains [eunuchs], said before the king, Behold also, the gallows [tree] fifty cubits high,<sup>5</sup> which Haman *had* made for Mordecai, who had spoken [spoke] good for [upon] the king standeth in the house of Haman. Then [And] the king 10 said, Hang him thereon. So [And] they hanged Haman on the gallows [tree] that he *had* prepared for Mordecai. Then [And] *was* the king's wrath pacified [subsided].

## TEXTUAL AND GRAMMATICAL.

<sup>1</sup> [Ver. 5. The Chaldaizing influence upon the language is evident in this vague repetition of the verb אָמַר, which eventually led to its use in the sense of commanding.—Ta.]

<sup>2</sup> [Ver. 5. The pron. הֵנָּה here very nearly approaches a copula.—Ta.]

<sup>3</sup> [Ver. 6. הַזֶּה here is more than the ordinary apposition of class; it is almost a demonstrative like *iste*.—Ta.]

<sup>4</sup> [Ver. 6. The original is very intense: *Haman, this bad man*. Doubtless her finger pointed to him.—Ta.]

<sup>5</sup> [Ver. 9. The position of this clause in the original is more striking, being at the end of the sentence.—Ta.]

## EXEGETICAL AND CRITICAL.

Vers. 1-6. What here follows seems a thing to be expected as a matter of course, yet the manner of its occurrence, particularly the rapidity with which events succeed each other, as well as their magnitude and importance, imparts a certain charm to the narrative. Esther now steps unreservedly forward at the banquet that she has prepared and to which she has invited Haman (in chap. vi. 14), and boldly presents her accusation and request. The king is quite prepared to give a correct decision in the case.

Ver. 1. So the king and Haman came to banquet with Esther the queen.—לְשֹׂנוֹת stands for: *in order to participate in the feast*. The drinking after the feast, מִשְׁתֵּה הַיַּיִן (comp. chap. v. 6) was probably regarded as the chief matter at the time. But Esther petitioned (ver. 8): *let my life be given at my petition, and my people at my request*.—The 3 is the so-called 3 *pretii*, "about," "for." Her petition is seemingly the ransom which she pro-

fers: "my people" means in short: *for the life of my people*. She bases her petition in ver. 4 on the words: *For we are sold, I and my people, to be destroyed, etc.*—She has all the more occasion for the expression נִמְכְּרֵנוּ, since she and her people were left to the mercy of Haman for the sum of money he had promised the king if the Jews should be destroyed (chap.

iii. 9; iv. 7). לְהַשְׁמִיד and the following active infinitives are clearly substitutes for the passive form, precisely as in the royal order (chap. iii. 13).<sup>\*</sup> She also adds, however: *But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage, and she thereby indicates that it concerns not only her own, but also the king's interest.* אֵלַי, contracted from אֵלַיָּךְ, as in Eccl. vi. 6, also common in the Aramaic language,

<sup>\*</sup> ["Esther here quotes the exact words of the edict issued for the destruction of the Jews. Thus the king would not fail to understand her, and to learn for the first time that his favorite was a Jewess." RAWLINSON.—Ta.]

introduces an event in a hypothetical manner as being more desirable, and is followed by the perfect, if instead another event than the one anticipated has occurred. In the next sentence usually the perfect follows with 1 *consec.* Here, however, the 1 is absent because Esther does not desire to say what she would do, but what she would have done: "I had held my tongue, although," *etc.* The sentence:  $\text{הָיָה לִי שֶׁחֹשֶׁן}$ , means according to R. Sal. ben-Melech and Rambach: The enemy can by no means equal, compensate or make good by his money the loss which the king suffers by our destruction. Similar also are the views of Clericus and others, who suggest an intermediate thought enlarging the meaning, such as: "But I dare not be silent." Though even such an addition were in itself not doubtful, still  $\text{הָיָה לִי}$  in the Kal, with 3, does not mean *compensate* (to compensate), but to be equal to, or to be worth as much as some other thing (comp. Prov. iii. 15; viii. 11). The assumption of Gesenius, that the expression: "The enemy is not equal to the damage to the king," is only another form of sentence for: "The enemy cannot make good the damage to the king," is very improbable. Hence Bertheau and Keil interpret it: "The enemy is not worthy of the king's damage," *i. e.* is not of sufficient account that I should grieve or distract the king. They insist that  $\text{הָיָה לִי}$  does not only mean *pecuniary loss*, as is commonly assumed from Ezra iv. 13, 22, but according to the Targums means also *bodily harm* (comp. Targ. Ps. xxi. 7; Gen. xxvi. 11; 1 Chron. xvi. 22). Still the thought thus gained is not quite satisfactory. It would have mattered little, not whether Haman, but whether the Jews were worthy of the king's displeasure. Certain it is that Esther expressed herself in very brief words, and such as implied more. Perhaps we may enlarge their sense thus: I would have held my tongue; for the punishment of the enemy is not worthy of, is less important than the averting of the damage which the king will suffer, now that the Jews are ordered to be destroyed; but this he would not have suffered if they had been sold as slaves, and hence had realized a large sum. In this way the chief thought is made to be the loss which the king would sustain if a whole people were destroyed; and Esther's keeping out of sight her special concern about the destruction of the Jews, which would have been very shrewd in her under any circumstances, becomes particularly so in the present instance and before Ahasuerus. The ancient translators, it seems, were at a loss here, and hence offer us but little help.

Ver. 5 with its twice-repeated  $\text{אָמַר}$ : Then the king Ahasuerus answered, and said unto Esther the queen, by its solemn title: "The king to the queen," indicates the great importance of these words and of the moment. The king of the great empire here addressed her, who was a daughter of her people, but also the queen in this great realm. At the same time the twice-repeated: "he said," reveals the agitation of the king, to which also corresponds the double question: Who and where is he?  $\text{לֹא אֶשֶׁר מְלָא}$ : that durst presume in his

heart to do so.—We might expect it to read: "Who had filled his heart," *viz.* with the thought to do so. But it is the heart from which proceed the thoughts, and which determines the rest of the man to conclusive purposes (Isaiah xlv. 20; Eccl. viii. 11; Matt. xv. 19).\*

Ver. 6. Esther still hesitates to name Haman, but at last brings the predicate into prominence: **The adversary and enemy is this wicked Haman.**—She does not say: "The evil-disposed person," *viz.* of whom she is speaking, but without the article,  $\text{אֶת־הָאֹיֵב}$ , in order to make as strikingly prominent as possible the conception of the man so inimical. Haman trembled; for  $\text{נִבְּחַת}$  means more than that he was simply alarmed (comp. 1 Chron. xxi. 30; Dan. viii. 17, and  $\text{דָּבַחַת}$ , Ps. lxxviii. 17; Job vi. 4).

Vers. 7–10. Thereupon the king became at once terribly angry. Because of his agitation he went aside for a moment, but soon returned, and at once gave order for the execution of Haman. —Into the palace-garden (comp. chap. i. 5), which was the place to which he retired. This is strikingly expressed by  $\text{סָקַף}$ . He did this in order to recover from the first burst of anger, and to consider what was to be done with Haman. Haman remained standing to make request of his life to Esther. — $\text{עַל־נַפְשׁוֹ}$ , properly, "because of his life" ( $\text{נַפְשׁוֹ}$  with  $\text{עַל}$ , as in chap. iv. 8), since he saw that on the part of the king there was no more hope for him if Esther would not intercede for him; strictly: **that evil was determined against him by the king, fully determined** ( $\text{מִלְּפָנָיו}$  as in 1 Sam. xxv. 17; Ezra v. 13).

Ver. 8. Was fallen, *i. e.* had kneeled down ( $\text{סָפַף}$ ) as in Josh. vii. 10 and elsewhere) upon the bed whereon Esther was (sat), hence as a petitioner he fell at her feet.† The king, however, soon returned and said—since he could not control his anger, but now manifested it more terribly: **Will he force the queen also before me in the house?**—The infin.

$\text{לִכְבוֹשׁ}$  is here placed, as if he were understood as asking a question. But it may also be made stronger (comp. 1 Chron. xv. 2, *etc.*), *viz.* to trample under foot, to subjugate. If the question had only been whether the queen could be forced sexually, then Ahasuerus could not have asked such a question so lightly. It would only have been an expression of his highest displeasure and wrath. If Esther were honest and just, she must of necessity have exonerated Haman from such an evil design. The whole situation of things makes such a foul purpose highly improbable, indeed impossible. Or perhaps Ahasuerus was only asking whether, if one would attain anything from the queen, it was

\* ["Ahasuerus could not really have doubted; but he affects to doubt, that he may express his anger at the act, apart from all personal considerations."] RAWLINSON.—[*Tr.*]

† ["Like the Greeks and Romans, the Persians reclined at their meals on sofas or couches (Herod. ix. 80, 82; Xenoph. *Cyrop.* VIII. 8, 16, *etc.*)."] RAWLINSON.—[*Tr.*]

necessary to make request with such force.\* We can readily think that Esther sought to withdraw from Haman, but that he, as it were, forcibly detained her. The word of which it is now said: **As the word went out of the king's mouth, they covered Haman's face,** cannot mean the question that just preceded. Then it would be "*this word*;" but this is another word. We may consider that this word, possibly with a little addition, quite intelligible to the officers, was to them a command to take Haman out of his sight. The subject of **יִדְּן** is those whose duty it was to execute such commands, the servants of the king. The covering of the face was probably the beginning of the execution of the death-sentence (comp. Curtius vi. 8, 22: "They brought Phileas with covered head into the palace"). Even old interpreters, such as Brentius, Rinkel, Feuarent, remind us of the sentence in Cicero *pro C. Rabirio* IV. 13: "Lictor, bind his hands, veil his head, hang him on the hapless tree."†

Ver. 9. In order that it might appear very strikingly what our history here would teach—that he who dug a pit for others, especially for pious Jews, shall fall into it himself; or yet more definitely that inimical heathendom shall perish by its own devices, it must be so ordered that one of the officers shall bring it about to have Haman hung upon the same gallows which he had caused to be erected for Mordecai. And in order to show how much hated this enemy of the Jews was, one of the king's officers must point out this very tree of death. This person was Harbonah, doubtless the one mentioned in chap. i. 10, one of the eunuchs of the king, i. e. of the higher officers who waited on the king. The word **בֵּן** with which he begins: **Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, etc.,** may not imply that the other servants or even Harbonah himself had already brought accusations against Haman, and in addition would also reproach him with the erection of this gallows (Berteau, Keil); but from Harbonah's view, it points out the most appropriate means at hand offered by the prepared gallows for the fate of Haman. This is more significant against Haman. In giving prominence to the fact that Mordecai was the one who spoke well of the king by revealing the plot against the king's life (comp. chap. ii. 22; vi. 2), he intimates that it was more fit for Haman to grace the gallows than the one for whom it was originally erected.

#### DOCTRINAL AND ETHICAL.

Vers. 1-9. 1. How very carefully Esther brings her petition before the king, even though the king for the second time has accepted her invitation! She waits until the king himself inquires

into it anew, and until he has even obligated himself to her to the half of his kingdom; she so frames her speech that her more personal interest, which in the present instance would have been of paramount importance in the eyes of the king, is presented equally with, indeed in advance of, all others. She avoids at once opposing herself against Haman; and finally she seeks to take the king on his weak side by giving prominence to the fact that in the destruction of the Jews the king would sustain a great loss. It was to her still a question whether Ahasuerus would permit her to interfere in the business of government—indeed whether he would grant her a hearing while opposed to so powerful a rival. But she acted at last with fear and trembling—although she was assured of the best ally as being with her—not only Ahasuerus, but also God's love. Her petition, moreover, had the very best effect. Thus the Lord, who leads the hearts of men and of kings like streams of water, has His help prepared for us, when we in our little faith stand trembling; and often where we hardly dared hope or advance, He gives us the greatest success. All depends upon this, that our hesitation be not of unbelief, but that we have fears only from our own power, capability, or worthiness; and that we seek not so much to promote our own cause as rather God's, and ours through Him.

STARKE: "Trembling soul, if this heathen king is so trustworthy in his promises, then your heavenly King is far more faithful. The former promises only to give the half of his kingdom—but He to give you the whole kingdom (Luke xii. 32; xxii. 29). Truth may be crushed to the earth, but it dies not; it can be avoided or offended, yet it will finally come to light and triumph."

2. Haman, from the very outset, had moved toward the fulfilment of his wishes with the greatest assurance. Even after being inquired of by the king as to what should be done to the man whom the king would especially honor, he had answered with the greatest confidence. Doubtless he thought that, because of the friendship, or because of the weakness of the king, all things were for him permissible, and he hoped every thing for himself. Yet if he had but reflected, he must have acknowledged that this foundation was unsafe, and that it was easy for another to gain the favor of the king against himself. But this is the common curse of human self-confidence that it places us in a state of insecurity. He who has succeeded in gaining the favor of the great is very liable to think that now he will also easily govern the servants of his Lord.

3. Truly it is a distressing condition in which Haman finds himself at the table of Esther. Outwardly he receives the highest distinction and is made happy, but inwardly there already comes a painful presentiment of his downfall. He is indeed already bound by the cord that shall plunge him into destruction.

FEUARENT: "But in all this the first notable thing is how far apart stand the judgments of the Almighty and those of this world, since those whom the world esteems most happy and fortunate are truly most unhappy and unfortunate before God. . . . Men, indeed, seeing only what

\* "Of course the king did not believe his own words. But he meant to tax Haman with a further offence in not sufficiently respecting the person of the queen; and he thereby suggested to the attendants his instant execution." RAWLINSON.—*Tr.*

† ["The Macedonians and the Romans are known to have commonly muffled the heads of prisoners before executing them; but it is not mentioned elsewhere than here as a Persian custom." RAWLINSON.—*Tr.*]



appears, and judging according to the outward semblance, would have boldly pronounced no man more fortunate than Haman. But in fact and in God's view, who sees the heart, he was of all men the most miserable. For he was inflated with ambition, he was hot with envy, he was bursting with hate, and went to the banquet in the most disturbed state of mind. There rankled in the bottom of his heart the thought of that fresh honor which he had lately been forced to confer upon his enemy; and he was moreover goaded to desperation by what his friends had told him to his face—that he himself, having once begun to fall before the Jew, would forever be his inferior, and that Mordecai would increase in glory and honor.”

Haman, at the table of Esther, is but a picture of all wicked ones at the table of fortune. The change of circumstances now manifest, it is true, was unique, and seemed as if purposely selected for him.—FEUARDENT: “A little while ago all fell prostrate before Haman, but now he quails before a feeble woman. He who persecuted the Jews worse than a dog or a serpent, now becomes a suppliant to a Jewess. He who had procured a cruel slaughter for all the Hebrews is now anxious to save his own life. He who could not endure Mordecai now intercedes with his domestic.” The old reverse substantially recurs: “At the feast he who was unwilling to afford a crumb of bread to Lázarus, asked to be cooled by the finger of Lázarus dipped in water.” This change will be most striking when Christ shall lay all His enemies at His feet.

On ver. 8. 1. The only means left to Haman to be tried for his salvation evidently was that he should fall at the feet of Esther and implore her pardon. But it was just this which Ahasuerus, now returning from the garden, interpreted as a great crime, and so it filled the measure of his sin. When once the season of divine grace and forbearance allotted to sinners is closed, when punitive justice arises against them, then it seems as if they can undertake nothing but what will aggravate their case and hasten their own destruction. As Ahasuerus did in this case, so did all those who stood by the side of Haman and had given him their confidence. Now that he is so near his downfall, these are inclined to use every thing against the offender by which he might obtain deliverance. They know him too well to be ignorant of the tricks and deceptions of which he is capable. Petitions for pardon—and even repentance—is in such cases often thought to be only the repentance of Cain, affording no guarantee of genuine reform. Possibly these judges go too far in their sentence, but God's justice employs them as channels against the offenders.

FEUARDENT: “The king indeed is unjust in fixing this calumny upon Haman—but God is just who permits the righteous penalty to fall upon him for his lies and calumnies, inasmuch as he would have brought violence upon other virgins or matrons, and would have plunged the whole people of God into ruin. Accordingly it is written: “By what one sinneth, by that also shall he be punished;” and again: “With what measure ye mete, it shall be measured unto you again.”

2. The question raised by ancient interpreters whether it was not the duty of Esther to exonerate Haman from the accusation by the king, and to second his request for pardon, can only be satisfactorily answered by making the proper distinction between the views of such points in the Old and in the New Testaments. Upon New Testament grounds, the answer would undoubtedly be in the affirmative. It is no greater offence than one which the Christian, though he have suffered the most grievous insults and offensive acts, should be prepared to pardon, in a spirit free from hatred or revenge. Now whether the king, here acting in his judicial capacity, could entertain her request, would have been a different matter. Taking, however, the Old Testament view, the answer would most certainly be, No; and this the more, inasmuch as there was not yet a more satisfactory means of averting evil than the destructive judgments of God upon Haman, who, as an Agagite and an Amalekite, was regarded as representing the cause of evil in opposition to the cause of God and of His people (comp. Doct. hist. thoughts on Neh. iii. 36 sqq.). Further, in Esther's conduct is plainly shown the important fact that, when the season of grace is expired, Justice desires no interruption through petitions for mercy. This truth must be taken to heart, and we must not bewail its force. When Christians see the wicked perish, let them weep over their fate. But we must rejoice over the divine judgments upon iniquity. This serves to strengthen our faith in a holy, ever active God. Our own opposition to iniquity must be as unrelenting as was that of Esther against Haman.

STARKE: “It is barely credible that the king should have thought further upon this matter—have perceived the wonderful dealings of God. Neither can we believe that he was thereby led to know the true God. Esther, however, and Mordecai, together with many of the Jews, must have been gloriously strengthened in their faith. Jehovah's judgments are just (Rev. xix. 2). Let the Christian here notice the goodness and truthfulness of God (Rom. xi. 22), and let both be to him a warning voice!”

On vers. 9, 10. Bitter and sarcastic must it have struck upon the ears of Haman when Harbonah, one of the eunuchs, who up to this time had humbly shown him all desired honor, remarked, now that the doomed man was led away: “Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman.” Must it then be that this despicable creature should raise his foot against the dead lion? See how in this moment he turns toward the newly rising sun with praises in his mouth! Must this miserable slave also add to the already great misfortune of Haman—that he should be hung on just this gallows which he had intended for the Jews! Poor Haman! Didst thou not know that in such ways as were thine thou hadst no really true friend? Didst thou not perceive that a selfish spirit and hypocrisy formed thy body guard? Not know that those who externally bowed the knee to thee, inwardly gnashed their teeth against thee? True friendship and fellowship can only exist between those who are together united to God. Even then we may of

ten discover the overweening egotism which again loosens such bonds. Where this common bond is wanting, there separation must ensue; there, in fact, each goes his own way. If in such a case all the secret endeavors and aims could be exposed, we would discover a "war of all against all." It is frequently seen that apparent friends afterward become executioners, who, by their mockery, add to the misery of the culprit. In the future also it will be found that the enemies of the people of God will themselves destroy each other in order that judgment on them may be perfect. There is a universal just government of the world on the part of God. He who is capable of so shameful an act as not only to wish to destroy his enemy, but also to cover him with the greatest possible ignominy, must not be surprised if in his own well deserved misfortune great shame shall also accompany his

own end. Whoever digs a pit for others, will himself fall into it. This proverb verifies itself in its fullest sense. It has the ring of Satanic mockery when Harbonah says: "And the gallows also stand ready, and that, too, before Haman's own house." There are many people who hesitate not to utter it mockingly, and how good were it for all those who are in danger of entering the way of destruction, should they hear it said loud enough for them to hear, and should they repeat it to themselves: "Also the gallows stand ready without."

STARKE: "It must also so happen in the just judgment of God that since the highest minister of State had caused the highest gallows to be erected in accordance with his greatness of feeling and State position and honors, before which all bowed in adoration to the earth, he should himself be elevated above all other people that were hung."

## SECOND SECTION.

### The Deliverance of the Jews.

#### CHAPTERS VIII. IX.

#### A.—ESTHER AND MORDECAI PROCURE PERMISSION FOR THEIR PEOPLE TO STAND ON THEIR OWN DEFENCE.

##### CHAP. VIII. 1-17.

I. *Esther and Mordecai receive authority to order all things needful for the deliverance of the Jews.*  
Vers. 1-8.

- 1 On that day did the king Ahasuerus give *the* house of Haman, the Jews' enemy, unto Esther the queen: and Mordecai came before the king; for Esther had told
- 2 what he *was* unto her. And the king took [removed] off his ring [signet], which he had taken [caused to pass] from Haman, and gave it unto Mordecai. And Esther set Mordecai over *the* house of Haman. And Esther spake *yet* again [added and spoke] before the king, and fell *down* at [before] his feet, and besought him with tears [wept and supplicated to him] to put away [cause to pass] *the* mischief [evil] of Haman the Agagite, and his device that he *had* devised against the Jews.
- 4 Then [And] the king held out the golden sceptre toward [to] Esther. So [And]
- 5 Esther arose, and stood before the king, And said, If *it* please [*be* good upon] the king, and if I have found favor in his sight [before him], and the thing [word] *seem* right before the king, and I *be* pleasing [good] in his eyes, let it be written to reverse the letters [books] devised by [of the devising of] Haman *the* son of Hammedatha [the Medatha] the Agagite, which he wrote to destroy the Jews which
- 6 [who] *are* in all the king's provinces: For how can I *endure* to see [and (*i. e.*, when) I see (*i. e.*, look) on] the evil that shall come unto my people [my people shall find]? or [and] how can I *endure* to see [and (*i. e.*, when) I see (*i. e.*, look) on] the destruction of my kindred? Then [And] the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, I have given Esther *the* house of Haman, and him they have hanged upon the gallows [tree], because [upon that] he laid
- 8 [sent forth] his hand *upon* the Jews. Write ye also [And write YE] for [upon] the

Jews, as it liketh you [*is the good in your eyes*], in the king's name, and seal it with the king's ring [signet]: for *the* writing which is written in the king's name, and sealed with the king's ring [signet], may no man [*there is no one to*] reverse.

II. *Mordecai authorizes the Jews to make preparations for a common defence.* Vers. 9-14.

- 9 Then [And] were the king's scribes called at that time in the third month, that *is*, the month Sivan, on *the* three and twentieth [twenty] day thereof [in it]: and it was written, according to all that Mordecai commanded, unto the Jews, and to the lieutenants [satraps], and the deputies [pashas], and [*the*] rulers [princes] of the provinces which *are* from India [Hodu], [and] unto Ethiopia [Cush], a hundred [and] twenty and seven provinces, unto every province [province and (*i. e.*, by) province], according to the writing thereof, and unto every people [people and (*i. e.*, by) people] after [according to] their language [tongue], and to the Jews according to their writing, and according to their language [tongue]. And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring [signet]; and sent letters [books] by posts [*the hand of the runners*] on horseback [the horses], and riders on [of] mules [the steed], camels [the mules], and young dromedaries [sons of the mares]: Wherein [Which] the king granted [gave to] the Jews which [who] *were* in every city [and (*i. e.*, by) city] to gather [congregate] themselves *together*, and to stand for [upon] their life [soul], to destroy, to slay [smite], and to cause to perish, all [every] *the* power of *the* people and province that *would* assault them, both little ones and women, and to take [*he gave*] the spoil of them for a prey. Upon one day, in all *the* provinces of king Ahasuerus, *namely*, upon the thirtieth [thirteen] day of [to] *the* twelfth [twelve] month, which [that] *is the* month Adar. The copy of the writing, for a commandment [law] to be given in every province [and (*i. e.*, by) province] was published [revealed] unto all people [the peoples], and that the Jews should [*for the Jews to*] be ready against [to] that day to avenge themselves on [from] their enemies. So the posts [runners] that rode upon [riders of] mules and camels [the steed] went out, being hastened and pressed on by the king's commandment [word]. And the decree [law] was given at [in] Shushan the palace [citadel].

III. *Mordecai's honor and the joy of the Jews.* Vers. 15-17.

- 15 And Mordecai went out from the presence of [before] the king in royal apparel of blue [violet] and white [linen], and *with* a great crown of gold, and *with* a garment [robe] of fine linen [byssus] and purple: and the city of Shushan rejoiced [shouted] and was glad. The Jews had [To the Jews was] light, and gladness, and joy, and honour. And in every province and in every city [and (*i. e.*, by) city], whithersoever [which] the king's commandment [word] and his decree [law] came [*was* approaching], the Jews had [*was to the Jews*] joy [gladness] and gladness [joy], a feast and a good day. And many of [from] the people [peoples] of the land became Jews [Judaized themselves]; for *the* fear of the Jews fell upon them.

#### EXEGETICAL AND CRITICAL.

It seems almost self-evident after what occurred in chap. vii. that now, next to Esther, Mordecai should also come to great distinction. Whether, however, they would be able fully to reverse the fate that threatened the Jews, remained uncertain in view of the difficulty of the situation. Even after Mordecai had taken his own protective measures, up to the very hour when success was assured, uncertainty continued. In chap. viii. it is to be shown first what authority he received and what measures of policy he adopted.

Vers. 1-8. First, Mordecai's *authority*. On the very day in which Haman fell the king presented the queen with his house. Justly enough

the Targums understand by the term "*house*," also the *people* in it, and the entire possessions belonging thereto. It was usual for Persian kings to possess themselves of the property of those who had been punished with death (Josephus, *Antiq.* XI. 1, 8; 4, 6). Mordecai came before the king, *i. e.* he was made one of the officers who saw the face of the king (comp. chap. i. 10, 4; vii. 9). He owed his position, not merely to his merit, as having himself been of service to the king, and now meriting the title *benefactor of the king* (Herod. VIII. 86), but because of his relation to Esther (chap. ii. 7). Indeed the king took off his ring (ver. 2. *וְהָרַחֵק*, as in chap. iii. 10), his seal-ring, which he had taken from Haman, and gave it unto Mordecai.—*וְהָרַחֵק*, as in Jon. iii. 6;

he made him prime minister (Gen. xli. 42; 1 Macc. vi. 15; comp. chap. iii. 10).<sup>\*</sup> In addition Esther placed him over the house of Haman, i. e. left to him the honorable and lucrative management of the large estate thus reverting to her, in fact made him her governor of the house. Both henceforth enjoyed a brilliant position; but they were not misled thereby into evil. The remarks with reference to the present prosperity of Esther and Mordecai are evidently made with regard to what followed. They did not take their ease at the expense of the needed care over their people; these were not forgotten. On the contrary they believed it incumbent upon them to do all in their power to make their people happy and prosperous. The mourning of Esther was still great; it did not cease until full deliverance came to them.

Ver. 8. **And Esther spake yet again before the king, and fell down at his feet, and besought him with tears.**—She thus caused him to understand distinctly that she was by no means satisfied with what had been done. In so far as Esther had implored him in a general manner to cause to be put away, to neutralize, to annul (הִתְקַדֵּשׁ) the mischief of Haman (which he expected to inflict upon the Jews), and his device that he had devised against the Jews (comp. Jer. xviii. 11; Ezek. xxxviii. 10), the king showed his willingness to comply, and as in chap. iv. 11: v. 2, he again stretched forth the golden sceptre toward her, so that she could take courage to arise and stand before him. Still it was necessary to find out the ways and means how the thing should be begun.

Ver. 5. Esther suggested: **If it please the king** (comp. chap. i. 19; v. 4, 8; vii. 8); and further on feeling the doubtful character of her proposition, she added: **and the thing seem right, advisable to him.** כִּי־נִשְׁרָא = to succeed, to accomplish, and in this sense has reference to seed which has sprouted well (Eccl. xi. 6, in the Hiphil, Eccl. x. 10); it is a later word of which elsewhere we only find the noun בִּשְׂרִין (Eccl. ii. 21; iv. 4; v. 10). **Let it be written, or commanded by an edict, as in chap. iii. 9, to reverse the letters** (הִשְׁתַּחֲסִי, to cause to change from the state of being to non-existence) **devised by Haman.**—As is often the case, here the substance of a letter is indicated by an apposition, מִחֲשַׁבְתֵּי הָמָן (comp. chap. iii. 8 sq. and 12 sqq.). But in order the more certainly to carry through this doubtful proposal, she adds in ver. 6: **For how can I endure to see evil that shall come unto my people? or how can I endure to see the destruction of my kindred?**—With reference to the con-

nection of וְיִשְׁתַּחֲסִי, we may indicate that one of the verbs, instead of being in the Infinitive

(with ל) is subordinate to the other as a finite verb (with ו), comp. Ewald, § 285 c. Still וְיִשְׁתַּחֲסִי itself means: "I cannot endure it," or "I will not be able to stand it" (comp. Isai. i. 13), and the term וְיִשְׁתַּחֲסִי is equal to "when I shall have seen." וְיִשְׁתַּחֲסִי with ו indicates to look upon some one with interest, be it that of pleasure, as is usual, or of pain or sorrow, as is the case here; comp. in this relation Gen. xii. 1.

Vers. 7, 8. In order to indicate in advance that his good will abounds towards Esther and Mordecai, and that he would grant them all that the law would sanction in favor of the Jews, the king here reminds them of what he had so far done for Esther and Mordecai. Since, however, he could not directly annul his first decrees, but could simply make them powerless in effect, he commands them not to send new orders to the governors—in this manner a suspension or recall of the first edict could not be accomplished—but to send an edict to the Jews themselves, commanding them to prepare for their defence. The sentence: **For the writing which is written in the king's name, and sealed with the king's ring, may no man reverse,** may have the sense, and so it is generally held, that the simple recall of the first edicts was not possible. וְיִשְׁתַּחֲסִי may indicate a reflection upon וְיִשְׁתַּחֲסִי in Esther's petition in ver. 5.\*

But since these words so nearly correspond to what precedes: "Let it be written in the name of the king, and seal it with the king's ring," it is clearer and more natural to understand him to say: The new edict to the Jews will be just as authoritative and irreversible as was the former one to the governors. This must equally be obeyed with that. Of course the confirmation belongs still to the words of the king. The phraseology speaks only in an objective sense of the "king," because it refers to a general rule. The infin. absol. Niph. וְיִשְׁתַּחֲסִי is used instead of the perfect [by an ellipsis of the substantive verb].

Vers. 9-14. These contain the measures of Mordecai.† In the same manner as did Haman (chap. iii. 12-15) on the 18th of the first month, so Mordecai wrote to and "commanded the Jews and the rulers of the provinces," on the 23d of the third month, i. e. Sivan. This was fully two

\* ["The answer of Ahasuerus is a refusal, but one softened as much as possible. He first dwells on the proofs which he had just given of his friendly feeling towards the Jews (ver. 7). He then suggests that something may be done to help them without revoking the decree (ver. 8). Finally, he excuses himself by appealing to the well-known immutability of Persian law." RAWLINSON.—Tr.]

† ["The suggestion of Ahasuerus quickened the inventive powers of Esther and Mordecai. The scribes were at once summoned, and a decree issued, not revoking the former one, but allowing the Jews to stand on their defence, and to kill all who attacked them. It has been pronounced incredible that any king would thus have sanctioned civil war in all the great cities of his empire; but some even of the more sceptical critics allow that Xerxes might not improbably have done so (De Wette, *Einführung*, p. 198 a)."] RAWLINSON.—Tr.]

\* ["A pleasure-seeking Persian king, like Xerxes, was glad to be relieved of the toil of governing, and willingly committed to one favorite after another the task of issuing and signing with the royal signet the decrees by which the government was administered. That the official entrusted with these high powers might be a eunuch, appears from Diodorus (XVI. 50)."] RAWLINSON.—Tr.]

† [From the statement of ver. 4 that the king again held out to her the golden sceptre, "we must understand that Esther had once more intruded on Ahasuerus unsummoned." RAWLINSON.—Tr.]

months later, although Haman's fall must have occurred soon after the edict of extermination was published. No doubt Mordecai thought it expedient first to establish himself in his new position before taking such steps and proposing such measures. He wrote to the Jews, but so that the governors became acquainted with the nature of this order, and were obliged to forward it in their extensive provinces to every single Jewish community (comp. chap. i. 1).

The subject of **יִתְבָּר** in ver. 10 is the one transmitting or originating the writing, i. e. Mordecai. In order to speedily make known the edict so as to free the Jews from their anxiety, and avert the evil in time, he dispatched the messengers with the greatest speed. **רָצִי**, i. e. couriers, **בְּסוּסִים**, i. e. on horses, by posts on horseback, and riders on mules, and young dromedaries. — **שָׂרָב**, in distinction from **סוּב**, is the saddle-horse (dromedary), the race-horse (1 Kings v. 8), and is here used in a collective sense. **אֲחֻשֶׁת־רָצִי** (vers. 10–14) are not “asses,” according to the modern Persian *estār*, which in the Sanscrit = *avatara*, and hence may have been *acpatara* in old Persian; but they were princely, royal horses, hence belonging to the court, from *kshatra*, “royal,” king, according to Haug, in Ewald's *Bibl. Jahrb.* V., p. 154. **רָצִי** = the Syriac *ramco*, “herd,” particularly a herd of horses, with which we may also compare the word *ramakat*, “stud,” in the Arabic.

Ver. 11. Mordecai wrote that the king granted the Jews which were in every city to gather themselves together, and to stand for their life, i. e. to defend themselves (comp. Dan. xii. 1), to destroy, to slay, and to cause to perish all the power, which like an army would raise itself against them (**חַיָּל**), of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey.—This too was to take place on the day already designated in chap. iii. 18, viz. the thirteenth day of the twelfth month. The reduplication of the expression “to destroy,” etc., refers to chap. iii. 18. The same should be granted the Jews which, according to Haman's edict, was allowed the heathen. The Jews were permitted to apply the *jus talionis*. The case then stood that the governors and other authorities were by no means obligated to assist in the preparation for the destruction of the Jews, nor yet to obstruct or hinder the resistance which the Jews would offer to their assailants, as might seem to be implied in the first edict. For then the second edict, which was equally authoritative, would have been little respected; but they could leave the case to the people, whether they would attack the Jews and risk a conflict, and they need not afterward punish such Jews as had slain their enemies. But still more. It was permitted the Jews to assemble and prepare and arm for their common defence in advance, so that they might act as one man against all the assaults and reverses, which in case of their standing disunited would surely have befallen

them. **לְהִקְטֹל** (to collect), placed in advance here, was especially important (comp. its prominence in chap. ix. 2, 15, 16, 18). Without this the Jews would not have possessed more than the simple right of self-defence, which, under any circumstances, they would have availed themselves of. Besides, even in the Persian empire the larger portion of the inhabitants seem to have possessed humanity enough to feel the disreputableness of an attack upon the Jews for the purpose of rapine, and they were little inclined to participate therein. On ver. 18 comp. chap. iii. 14 b, and on ver. 14, chap. iii. 15.

Vers. 15–17. The effect of this new measure was to produce great and general joy, and to bring great honor to Mordecai. He went forth from the presence of the king in royal apparel of blue and white (comp. chap. i. 6), and with a great crown of gold,\* and with a garment of fine linen and purple† (**תְּכָנִיף** *ap. leg.*, in Aramaic **תְּכָנִיף**). He was thus adorned doubtless to show what honor had been shown him by the king, but more particularly to make it manifest how he had succeeded in the matter of the Jews, and at the same time to publish his joyous feelings thereat. Importance attaches here not to the royal garment, which had already been given him in chap. vi. 8 sq., but to the State robes of the first minister at court, which, it appears, Mordecai had not put on at the time of his elevation (vers. 1–2), but which he put on after his care for his people was removed. Then the city of Shushan, i. e., its inhabitants one and all, and not the Jews alone, of whom there is separate mention made in ver. 16, re-

joiced (**צָהַל** is not exactly to cry aloud, comp. Isa. xxiv. 14) and was glad.—Hence they had deprecated the massacre awaiting the Jews, and perhaps apprehended with fear the great disorders and dangers that would ensue. But the Jews, ver. 16—i. e., those living in Shushan—for the others are mentioned in ver. 17, had light and joy in contrast to the darkening of their future fate (**אִוִּירָה**, found in the fem. in Ps. xxxix. 12; in Isa. xxvi. 19, pl. **אִוִּירָה**), and gladness, and joy, and honor.

Ver. 17. So also the joy spread to those without, who were so exceedingly distressed through Haman's edict (chap. ix. 8). They indulged in feasts, and in a good, joyous day, i. e., a holiday (comp. chap. ix. 19, 22). But this was not all. Many of the people of the land became Jews (**מִתְיַהֲדִים**, derived from **יָהִי**, and found only here), because the fear of the Jews, and doubtless also of the mighty and powerful God of the Jews, ruling over their destiny, and not so much the fear of Mordecai and Esther, had fallen upon them (comp. Ex. xv. 16; Deut. xi. 25).‡

\* [“Not a crown like the king's (**כִּתְרָה**), but a mere golden band or coronet (**עֲטָרָה**).” RAWLINSON.—Ta.]

† [“The tunic or minor robe of the king was of purple, striped with white (Xenoph. *Cyrop.* VIII. 3, § 13; Plutarch, *Alex.* § 51; Q. Curt. III. 5).” RAWLINSON.—Ta.]

‡ [“Mordecai's power might by itself have caused some fear, but the chief alarm felt probably was lest the Jews, when the day came for revenging themselves, should account the large class of indifferent persons among their enemies. Persons of this class avoided the danger by becoming Jews.” RAWLINSON.—Ta.]

DOCTRINAL AND ETHICAL.

On ver. 1 sqq. 1. If in the present case the danger that threatened the Jews had not been so imminent and the disposition of both Esther and Mordecai so patriotic, then they might possibly have become proud in view of the wealth and high life and station that they now enjoyed, or they might have grown indifferent or reserved with respect to the distress of their countrymen. It is too frequent an occurrence that upstarts fear to lose caste by paying regard to former relations. Hence they are quick to forget and neglect their previous friends. There is no question that the attainment of honor and wealth will bring a blessing only when these become an incentive to good works, especially in promoting God's kingdom. There is connected with their enjoyment sufficient discontent, envy and misery, and also enough trouble and curses. In general, Christians who have come to power are more timid in taking care of their friends than worldly people are. Hence the latter can more safely count on the applause of the great mass of men. But the world will not thank the former for their timidity, and God will hold them to account.

FEUARDENT: "We are taught by Mordecai's example that even pious men sometimes come to the head of affairs, and are safely entrusted with the reins of government; and that God adorns with this glory on earth those whom He will afterwards crown in heaven likewise. They are promoted, however, not so much for their own sake as that they may aid and promote the church and people of God, and may free and console those in affliction."

STARKE: "We should have sympathy for oppressed brethren in the faith (1 Pet. iii. 8; Col. iii. 12; Gal. vi. 10). The innocence of the guiltless should be protected (Sir. iv. 9; 1 Sam. xx. 32). He who has no pity for the pious and innocent when they are in danger is not worthy of the name of a man, much less that of a Christian; for we are members of one body (1 Cor. xii. 12)."

2. Although Haman had been removed and Mordecai raised to his present station, yet the people still stood in jeopardy of their lives. Since the edict issued against them was irrevocable, their case was still critical. There were not many perhaps who deemed it possible that any means could be found to avert the threatened calamity. Mordecai himself may have long been in doubt regarding the way to be pursued out of the difficulty. And even after it suggested itself to him, it may have seemed improbable that it should lead to success. All depended on the question whether the assailants would not be too numerous for the Jews to overpower. This could not be previously ascertained. It may afford us light to know that he waited two months after his elevation before he issued the new edict. The period until then was one of dark foreboding to the Jews. But the pious Jews doubtless knew how to comfort themselves. "God often delays help, not because He will render none, but in order to exercise our faith, and to stimulate us the more to call upon Him. Then also the help granted will make the deliverance more sweet,

and transform a great distress into a great joy" (*Beri. Bible*).

Mordecai, for his part, doubtless held fast to the thought that one must not despair of the salvation of God's people, and that though the danger be ever so great, God is infinitely greater, and that it is man's duty to do all in his power for himself. With respect to Esther, it was something extraordinary that she, although by descent nothing but a poor Jewess, should propose to the great king of the Persians, the mighty and proud Ahasuerus, that he would revoke in one way or another an edict whose irrevocable character as a Persian dogma was fixed. Really this was a demand to divest himself of that higher divine glory (*dófa*) which the faith of the people had surrounded him with. It was to run the risk of unsettling the faith of the people in himself, and to expose himself to State disturbances. The difficulties surrounding him may even remind us of the problem that presented itself to Christ, when He, in the face of the sentence of condemnation upon the sinner on the part of justice, still made provision for grace. Esther might have feared that though her power over Ahasuerus had become great, still he might resent such boldness, and indignantly turn her away, refuse her request, and, if possible, become still more embittered against the Jews. Whatever considerations, however, may have arisen in her heart at the time, still she was doubtlessly incited by the predominant thought that the higher position one holds, the greater are the responsibilities connected therewith; that the more influence one wields, the greater must also be the courage to sustain it, so that one must not hesitate to strive after the highest aims and to tread the most difficult paths in the line of duty. But this correct view, this beautiful conviction, could not have been possible unless she had been first in possession of a pure love for her work. As is the case with men, so it was also with her, as a woman, that a true and correct conviction depended upon the state of her heart. If, in the following chapter, she manifests a sharp contrast with the heathen according to the Jewish Old Testament view, which threatened to cause her to err in the Christian view, and to bring vengeance and hate into play, yet, on the other hand, she reveals toward her people a love so strong, so self-sacrificing, and so bold, that it seems as if she had heard and apprehended the great question: "This I did for thee; what dost thou for me?" She here shows that mercy which is appropriate to him who recognizes how great the mercy was that met him.

3. It is a great and precious word which Esther utters in justification of her large and bold request: "How can I endure to see all the evil which will come upon my people, and how shall I bear to see the destruction of my friends?" She here openly expresses the fact that, though she is now greatly elevated, yet she is not able to sever the bond that unites her to her kindred. But, still more, she asserts that her life, though embellished with all the glory that Ahasuerus could bestow, has no value to her if she cannot also know that the lives of her kindred are safe from harm. All this was so well expressed by

her that her word is very appropriate in pointing for our comfort to that Prince who in reality makes this sentiment His own—who, though in the form of God, thought it not robbery to be equal with God, but laid aside His glory, and became obedient to death, even the death of the cross. But it is also appropriate as an exhortation for us, which should impel us in our circumstances to more and more approach her in this duty. It would be little credit to us should we prefer only those who are alike spiritually-minded with ourselves, and should we neglect or ignore those who are related to us according to the body, and should we look upon the perdition of so many souls with indifference.

On vers. 7-14. The great excitement which now took place in Shushan, beginning among the scribes of the king and spreading through all the one hundred and twenty-seven provinces of the great Persian empire, from India to Ethiopia, by means of the couriers who rode the best and fleetest horses of the king's stud, and which seized all satraps and governors, but particularly all Jewish communities, may, as a first effect, have provoked much inquiry respecting the meaning of the message, and then great astonishment at it. It is, however, hardly possible that any one already comprehended the significance of the event. What was visible was seemingly only a shell in which lay secreted a seed capable of infinite developments, a new universal law, or rather a new and glorious gospel which should henceforth rule over the world's history and expand to ever increasing authority. The Jews were to have the right to arm themselves against the day of attack on the part of the heathen. This implied that though externally dependent, still among and in themselves they should have freedom and the right to observe their laws and religion. This again prophetically indicates that the kingdoms of the world, although outwardly powerful, should inwardly lay themselves more and more open to the power of the kingdom of God. The Jews should now be empowered to take their defence against their enemies into their own hands. Thus it was implied that, in spite of the restricted sphere to which they were assigned, they still had a right to self-exertion. This mode of action upon attack only left them in an externally insufficient position for successful defence. Yet even in this was contained the prophecy that the people of God are permitted, in an inward and higher sense, themselves to do the best for victory over their enemies, and this the more since the means of the world's empires are here insufficient. Both the right to exist and to be active in the new sphere which they should enter, though as yet existing in embryo, was never sanctioned here. And if Judaism even to-

day expects to find in the book of Esther that which will afford it joy, then we must go still further and apprehend its deeper and more glorious import for Christianity and the Christian church.

On vers. 15-17. Mordecai, after having attained all his requests, went out from the king clothed in royal garments, adorned with a large golden crown upon his head. And in all the land and cities, wherever the new law was promulgated, joy and rejoicing arose among the Jews. A great festival day had come for them. We do not know in how far their joy was pure. If it only arose because they could now make the necessary preparations to defend themselves from the attacks of their assailants, then no one will begrudge them their joy. It was certainly a time of deliverance for them. It is just such times as these that have made great impressions not only upon the Jews, but likewise upon the heathen surrounding them. As in the case of the exodus of the Jews from Egypt (Ex. xii. 88; Num. x. 29), so also here many of the people of the land joined themselves to the Jews, indeed were converted to Judaism. Prophecies such as Isa. xiv. 1; xiv. 5 began to be in part realized. Periods of deliverance are chiefly periods of the extension of God's kingdom. Would that we might realize this in our times of trouble! Since the time of sorrow must of necessity have an end and make way for a time of deliverance, we may very properly rejoice in prospect of the future growth in the church, however threatening the outlook may be. It is on this account that our Lord exhorts us to raise the head when all these things are in process of fulfilment.

The points most important in our chapter are given in brief terms closely following each other. There is God's watchful and energetic care for His instruments for good. Esther and Mordecai are in advance established in their influential position, so that they may the more effectually execute His will. Then comes His care for His people, from whom He averts the threatening danger, and lastly the world is cared for.

BRENN: "What an example is here presented to us of the issue of the greatest dangers which may threaten God's people or church. But what is said of the safety of the universal church, the same holds true of every private individual who is a member of the church. 'I pray not for them alone,' says Christ, 'but for those who through their word shall believe in me.'"

STARKE: "It is a small thing for God to turn the seasons of sorrow of the pious into hours of joy (Ps. xxx. 12; John xvi. 20). God helps His people (Luke i. 52) and causes them to rejoice over their enemies (Ps. xcii. 12)."

**B.—THE JEWS DESTROY THEIR ENEMIES, AND AT MORDECAI'S REQUEST ESTABLISH THE FESTIVAL OF PURIM.**

CHAP. IX. 1–32.

*I. The common defence of the Jews is very successful. Vers. 1–15.*

1 Now [And] in the twelfth [twelve] month, that is the month Adar, on the thirteenth [thirteen] day of the same [in it], when [that] the king's commandment [word] and his decree [law] drew near to be put in the execution [done], in the day that the enemies of the Jews hoped to have power over [on] them, (though it [and] (*i. e.*, then) that] it was turned to the contrary that the Jews [themselves] had rule  
2 [should have power] over [on] them that hated them [their haters], the Jews gathered [congregated] themselves together in their cities, throughout [in] all the provinces of the king Ahasuerus, to lay [send forth] hand on such as sought their hurt [on the seekers of their evil]; and no man could withstand [stood in the face  
3 of] them; for the fear of them fell upon all people [the peoples]. And all the rulers [princes] of the provinces, and the lieutenants [satraps], and the deputies [pashas], and [the] officers of the king [doers of the work which was to the king],  
4 helped [were lifting] the Jews; because the fear of Mordecai fell upon them. For Mordecai was great in the king's house, and his fame [hearing] went [was going] out throughout [in] all the provinces; for this [the] man Mordecai waxed greater  
5 and greater [was going and great]. Thus [And] the Jews smote [on] all their enemies with the stroke [smiting] of the sword, and slaughter and destruction, and did what they would [according to their pleasure] unto those that hated them [on their  
6 haters]. And in Shushan the palace [citadel] the Jews slew and destroyed five  
7, 8 hundred men. And Parshandatha, and Dalphon, and Aspatha, and Poratha,  
9 and Adalia, and Aridatha, and Parmashta, and Arisai, and Aridai, and Vajezatha,  
10 the ten sons of Haman, the son of Hammedatha [the Medatha], the enemy of the  
11 Jews, slew they; but [and] on the spoil laid [sent forth] they not their hand. On that day the number of those that were slain [the slain ones] in Shushan the palace  
12 [citadel] was brought [came] before the king. And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace [citadel], and the ten sons of Haman; what have they done in the rest of the king's provinces? Now [And] what is thy petition? and it shall be granted [given to]  
13 thee; or [and] what is thy request further [again]? and it shall be done. Then [And] said Esther, If it please [be good upon] the king, let it be granted [given] to the Jews which [who] are in Shushan to do to-morrow also according unto this day's [to-day's] decree [law], and let Haman's ten sons be hanged [let them hang]  
14 upon the gallows [tree]. And the king commanded [said] it so to be done; and  
15 the decree [law] was given at Shushan; and they hanged Haman's ten sons. For [And] the Jews that were in Shushan gathered [congregated] themselves together on the fourteenth day also of the month Adar, and slew [smote] three hundred men [males] at Shushan; but [and] on the prey [booty] they laid not their hand.

*II. At the desire of Mordecai the Jews resolve to celebrate the 14th and 15th of the month Adar as Purim. Vers. 16–28.*

16 But [And] the other [remainder of the] Jews that were in the king's provinces gathered [congregated] themselves together, and stood [there was a standing] for [upon] their lives [soul], and had rest from their enemies, and slew [there was a smiting] of [in] their foes seventy and five thousand (but they laid not their hands  
17 [hand] on the prey [booty]). On the thirteenth day of the month Adar: and on



- the fourteenth day of the same [in it] rested they [there was a resting], and made 18 [there was a making] it a day of feasting [banquet] and gladness. But [And] the Jews that were at Shushan assembled [congregated] together on the thirteenth day thereof [in it], and on the fourteenth thereof [in it]; and on the fifteenth day of the same [in it] they rested [there was a resting]. and made [a making] it a day of 19 feasting [banquet] and gladness. Therefore the Jews of the villages [country places], that dwelt in the unwall'd towns [cities of the country places], made [were making] the fourteenth day of the month Adar a day of gladness and feasting [banquet], and 20 a good day, and of sending portions one [a man] to another [his neighbor]. And Mordecai wrote these things [words], and sent letters [books] unto all the Jews that were in all the provinces of the king Ahasuerus, both [the] nigh and [the] far, 21 to stablish this among [upon] them, that they should keep [to be making] the fourteenth day of the month Adar, and the fifteenth day of the same [in it] yearly, [in 22 every year and (i. e., by) year], as the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy [gladness], and from mourning into a good day; that they should make [to make] them days of feasting [banquet] and joy [gladness], and of sending portions one [a man] to 23 another [his neighbor], and gifts to the poor. And the Jews undertook [each received] to do as they had begun [what they had begun to do], and as [what] Mordecai had written unto them; because Haman the son of Hammedatha [the Me- 24 datha] the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur (that is, the lot) to consume [discomfit] them, and 25 to destroy them: but [and] when Esther [it] came before the king, he commanded [said] by [with the] letters [books], that his wicked [evil] device, which he devised against the Jews, should return upon his own head, and that he [him] 26 and his sons should be hanged [they should hang] on the gallows [tree]. Wherefore [Therefore] they called these days Purim, after [upon] the name of [upon] Pur: therefore for [upon] all the words of this letter, and of that which [and what] they had seen concerning this matter [upon thus], and which [what] had come 27 unto them. The Jews ordained [established], and took [each received] upon them, and upon their seed, and upon all such as joined [the ones joining] themselves unto [upon] them, so as [and] it should not fail [pass], that they would keep [to be making] these two days according to their writing, and according to their appointed 28 time, [in] every year [and (i. e., by) year]; and that these days should be [these days were] remembered and kept [made] throughout [in] every generation [and (i. e., by) generation], every family [family and (i. e., by) family], every province [province and (i. e., by) province], and every city [city and (i. e., by) city]; and that these days of Purim should not fail [pass] from among [the midst of] the Jews, nor the memorial [remembrance] of them perish [cease] from their seed.

III. At the request of Esther the Jews also resolve to commemorate the feast of Purim with fasting and mourning. Vers. 29-32.

- 29 Then [And] Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm [establish] this second letter of [the] Purim. 30 And he sent the letters [books] unto all the Jews, to the hundred twenty and seven 31 provinces of the kingdom of Ahasuerus, with words of peace and truth, to confirm [establish] these days of [the] Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined [established upon] them, and as they had decreed [established] for [upon] themselves [their soul], and for [upon] 32 their seed, the matters [words] of the fastings and their cry. And the decree [saying] of Esther confirmed [established] these matters [words] of [the] Purim; and it was written in the book.

# SUPPLEMENT.

## DISTINCTION AND POWER OF MORDECAI IN THE MIGHTY PERSIAN EMPIRE.

### CHAPTER X. 1-3.

- 1 AND the king Ahasuerus laid [put] a tribute upon the land, and *upon the isles of*
- 2 the sea. And all *the* acts [work] of his power [authority] and of his might, and *the* declaration [spreading] of *the* greatness of Mordecai, *whereunto* the king advanced him [whom the king made great], *are* they not written in [upon] *the* book of the Chronicles [words of the days] of the kings of Media [Madai] and Persia [Paras]? 3 For Mordecai the Jew *was* next [second] unto [the] king Ahasuerus, and great among [to] the Jews, and accepted of [to] *the* multitude of his brethren, seeking *the* wealth of [good to] his people, and speaking peace to all his seed.

### EXEGETICAL AND CRITICAL.

The author here gives us the last and most important part of the solution, the success which followed the measures of Mordecai for the deliverance of the Jews. Thus his history takes such a turn that the great Persian heathen empire, which at first rejoiced with feasting and hilarity, now suffers a great defeat. Moreover this occurs by the very Jewish nation which Haman and similar enemies hoped to destroy. The time of joyous feasting now came to the Jews and to those who had joined them. Mordecai's measure for the removal of the danger was quite sufficient. This was true first (vers. 1-5) in the Persian empire in general.

Ver. 1. Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when—אֲשֶׁר may here be taken as the accus. of time, in which, or where, the king's commandment and his decree drew near to be put into execution, i. e., in which the king's word and law should be carried out, in the day that the enemies of the Jews hoped to have power over them (though it was turned to the contrary so that the Jews had rule over them that hated them). The infin. absol. וַיִּהְיֶה הַיּוֹם may be made to depend, as a continuation of the preceding perfect upon אֲשֶׁר. Then הָיָה will stand as a neuter for the thing which their enemies hoped to accomplish on the thirteenth. וַיִּהְיֶה may also serve as a remark inserted as a casual intermediate expression, then הָיָה will probably refer back to הַיּוֹם, comp. ver. 22: "As the day was turned unto them (so) that," etc. As this remark does not anticipate, and in advance indicate the result afterward realized, but only speaks of change brought about by the issue of the second royal edict, שָׁלַט stands the second time for the "might" or "power" which now awaited the Jews ac-

ording to right and law, but had not yet been realized. וַיִּהְיֶה added to the subject, serves to make a sharp contrast between the Jews and their enemies, so that it may be translated *ipsi*, (themselves) comp. Ewald, § 314 a. In ver. 2 follows the mention of a fixed time: The Jews gathered themselves together in their cities, i. e., those in which they were more numerous, but yet dwelt mixed up with the heathen inhabitants. They gathered themselves, to lay hand on such as sought their hurt, i. e., according to chap. viii. 11, such as attacked them to destroy them. And no man could withstand them,—so וְאִישׁ מֵאִישׁ (comp. Josh. x. 8; xxi. 42; xxiii. 9), because fear of them, or their fear had fallen upon all the people (comp. chap. viii. 17).\*

Ver. 3. All the princes, the satraps, and governors, and also other persons of rank whom it is unnecessary here to name (comp. chap. iii. 9), assisted the Jews. כִּנְשָׁאִים, as in Ezek. i. 4.†

Ver. 4. These were especially influenced by the fear of Mordecai, who now became more and more powerful and authoritative, (comp. 1 Chron. xvii. 12, where we find instead of נָרַל the intrans. partic. נָרַל).

Ver. 5. Thus the Jews inflicted a great defeat

\* ["The Jews apparently did not remain wholly on the defensive. Their enemies were no doubt well known to them, and were prepared for the struggle which it was seen must come. Sometimes the one side, sometimes the other, would commence the attack." RAWLINSON.—Tr.]

† ["This is very important. It has been stated that according to the narrative of Esther the Jews were allowed to kill '75,000 Persians;' and this (supposed) feature of the narrative has been pronounced 'incredible.' The present verse shows that the real Persians, who formed the standing army which kept the empire in subjection, and were at the disposal of the various governors of the province, took the Jews' side. Their enemies were almost entirely to be found among the idolatrous people of the subject nations, for whose lives neither the Persians generally, nor their monarchs, cared greatly." RAWLINSON.—Tr.]

upon all their enemies with the sword, slaughter and destruction: they carried out the right of retaliation which had been accorded them in ch. viii. 11. הָרָבָה with 3 is to *smite*, to defeat some one (2 Sam. xxiii. 10; xiv. 17; Num. xxii. 6). מָכַת can only depend upon הָרָבָה; הָרָבָה and מָכַת both belong to מָכַת (comp. chap. ix. 5, where מָכַת הָרָבָה corresponds to הַשְׂמִיד).

Vers. 6-15. The defence of the Jews succeeded especially well in Shushan. Ver. 6. And in Shushan the palace the Jews slew and destroyed five hundred men.\* The infin. אָבְדָה as a supplement to the foregoing perfect expresses: "they slew and destroyed."

Ver. 7. The insertion of the names of the ten sons of Haman who were also destroyed, corresponds to the author's method of exactness, and his disposition to mention names, as is seen in chap. i. 14. Jewish rabbis have found these names indicative of representative importance, and have taken the individual traits to mean something prophetic. This peculiar mode of writing, corresponding so well to the style of later mystical modes of interpretation of later Jewish theology, may have been inherent in its spirit, or it may have been because they find the "minuscule" letter נ in the first, ש in the seventh, and י in the tenth name, and also the "majuscule" letter י in the tenth name.† According to statements made by Buxtorf (*Synag. Jud.*, p. 588) the mode of writing should be a sign that the ten sons were suspended in a perpendicular line, one over the other, or an omen that after their fall they should never more rise to glory. The Jews did not take the booty of their enemies as was permitted them to do in the edict of chap. viii. 11. This, however, was the order given to their enemies in the edict of Haman, chap. iii. 13, and the author here gives it prominent mention, in order to show that there was no intention on the part of the Jews, to gratify a low avaricious disposition, but only to defend themselves.

Vers. 11-15. After Ahasuerus had discovered the number of those who had perished in Shushan, he stated the same to Esther, adding:

\* ["By 'Shushan the palace' or 'the fort,' we are probably to understand the whole of the upper town, which occupied an area of above a hundred acres, and contained, no doubt, many residences besides the actual palace. It is not likely that the Jews would have ventured to shed blood within the palace precincts." RAWLINSON.—*Tr.*]

† ["Excepting Adalia, all these names are readily traceable to Old Persian roots. *Parshandatha* is 'given to Persia,' or 'to the Persians'; *Darphon*, which in Persian must have been *Darphon* or *Darpon*, is probably the Persian representative of the Sansc. *darpin*, 'arrogant'; *Aspatha* is from *aspa*, 'horse,' and would probably mean 'horseman'; *Poratha* is apparently from *paru*, 'much, great,' and *ratha*, 'a chariot,' and would mean 'having many chariots'; *Aridatha* is from the roots *ari* 'very, and *da*, 'to give,' and would mean 'liberal' (comp. Phrdates). *Parnashtha* is a little doubtful, but may be from *fra*, an intensive particle, and *mathista*, 'greatest' (comp. Lat. *præmagnus*). *Arisai* has the intensive *ari* prefixed to a root *sava*, which is perhaps 'to conquer' or 'to go'; and *Aridai* has the same intensive prefixed to the root *da*, 'to give.' Finally, *Vajezatha* comprises two elements, *vaya*, 'the wind,' and *zatha*, (comp. Zend. *zyat*), 'powerful'; and would mean 'strong as the wind' (comp. Chitratachma, 'strong as the leopard'; Tritanachmes, 'strong as Tritan, i. e., Feridem')." RAWLINSON.—*Tr.*]

What have they done in the rest of the king's provinces? i. e., how many must they not have destroyed there; this he said in order to prove to her that he had granted a great favor to the Jews, and hence that he was well-disposed toward them (comp. chap. viii. 7, 8). But to the same intent he also adds the promise following: Now what is thy petition? and it shall be granted thee.—Perhaps he recognized the fact that, if the Jews had to do with so many opponents, they could hardly have mastered them, and even now great danger threatened them on the part of those remaining, if they could not hunt down such in their hiding places (and there must have been many in so large a city) and destroy them utterly. מָוֶה, *maso*, or rather neuter, with reference to מָוֶה, while in chap. vii. 2 we

find the fem. מָוֶה in relation to שָׂמֵלֶךְ. The necessity of extending the privilege granted the Jews to the following day, must be evident, since Esther (chap. viii. 11) on her part, without consulting Mordecai, still further requested it. And let Haman's ten sons be hanged upon the gallows, i. e., crucify the dead bodies in order to increase the disgrace of their execution, but more in order to augment the fear of the Jews. This was the Hebrew and Persian custom (see Ezra vi. 11 [comp. Plutarch, *Artax.* 17]).

Ver. 14. The king acceded to Esther's request, and so another edict was issued. This contained principally or exclusively a renewed permission for the Jews. This must be publicly proclaimed. With respect to the sons of Haman a simple command was sufficient. The words, and they hanged Haman's ten sons, by no means indicates the substance or consequence of the law; opposed to this are the accents and the perfect

וְהָרָבָה. But since the publication of a law was the consequence of the king's acquiescence, so it was also with the hanging of Haman's sons.

Vers. 16-28. *The establishment of Purim.*—In vers. 16-19 we find the historical introduction to the new edict of Mordecai, in vers. 20-28 an index of contents, and in vers. 24-28, still further, a supplement, confirmatory of what preceded, and which seems to have been taken from some other writing.

The statement in ver. 16: But the other Jews—separate from those in Shushan, etc.—again connects with what preceded in vers. 1 and 2, in order first, to add the number of those whom they had slain, and next to give due mention to the day of their conflict as well as to the fact that the 14th was for them already a day of rest.\* The author adds after the phrase and stood for their lives (comp. chap. viii. 11): and had rest from their enemies.—וְיָמָם is instead of the more usual מָוֶה, Infin. Absol. as in Num. xi. 25. And though he is interested to publish the result for which the Jews stood, namely, that they slew 75,000 of their enemies, yet he is more busied with the main thought that, these outside Jews, in distinction from those in Shushan, had peace soon after their first defence. The perfect

\* [Shushan here is "probably the lower town, which lay east of the upper one and was of about the same size." RAWLINSON.—*Tr.*]

in vers. 16, 17, as also in ver. 18, is continued by subordinated infinitives (comp. Ewald, § 351 c). The statement that the outside Jews had rest already on the 14th of Adar, is here the main point. The other, in ver. 18, that the Jews in Shushan first had peace and joy on the fifteenth, is subordinate. This relation is best expressed by the word "while," by which ver. 19, with its על־כֵּן, may be joined to vers. 16 and 17: **Therefore the Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month Adar a day of gladness and feasting, etc.**—It does not matter much about the first season of joy, as stated in ver. 17, but it is important that this season had now become a custom of the people, and must have existed down to the time of our author. As evi-

dence of this we have the partic. עֹשִׂים, and also the particles על־כֵּן, which latter is generally employed in an explanation as to how a custom originated. It seems, therefore, that for a long time there existed a difference of time as respects the day of the feast of Purim. It appears that the Jews in the smaller villages had one day, and those residing in the larger cities, i. e., also in Jerusalem (according to some MSS. of the Septuagint version αὐτοὶ κατοικοῦντες ἐν ταῖς μητροπόλεσιν) had another. The writing of Mordecai, mentioned in the following verses, which ordered a uniform celebration, viz., of two days (on the 14th and 15th of Adar) soon restored uniformity. But its acceptance had as a first consequence that, only those chief communities in the larger cities (vers. 23, 27), obeyed the order, but the smaller bodies still retained the 14th Adar as the chief day of the feast. To assume a contradiction between vers. 23 and 27 (as does Bertheau) would be unwarranted even if the section beginning with ver. 20 be not an addition by our author, but by some later person. At the time of Josephus it seems that the season of celebration was uniform (comp. *Antiq.* VI, 13). According to the Mishna (*Megilla*, 1) this difference only exists that the book of Esther should be read on the 14th in the smaller towns, but on the 15th in the ancient walled cities of Palestine הַפְּרוּשִׁים, with the Kethib, is the plural of פָּרוּשׁ, *countryman*. The Keri is the same as Deut. iii. 5, and 1 Sam. vi. 18. There could have been another form from פָּרוּשׁ such as פָּרוּשׁ, as in קָטוּן beside קָטוּן.

מִשְׁלַח is the accus., dependent on עֹשִׂים: **And of sending portions one to another.**—According to ver. 22 (comp. Neh. viii. 10) one made presents in these feasts, similar to the sacrificial feasts, to those less wealthy, but also to others to whom one desired to signify a joyous mind.

Vers. 20–23. The writing which Mordecai sent to all the Jews, doubtless contained the substance of our book of Esther, חֻקֵּי הָאֱלֹהִים; i. e., it recounted the danger which had threatened the Jews, and the way in which they were preserved from destruction; for this was needful to state here, in order to give cause and color to the feast ordered by Mordecai. But this did not, therefore, need to include the whole book of Esther.

Ver. 21. Mordecai's purpose was: **To stablish this among them, that they should keep the, etc.**—דִּקְּ besides this place (verses 20–32) occurs only in Ruth iv. 7; Ezra xiii. 6;

Ps. cxix. 28, 106; and used with עַל it signifies to establish something as binding upon some one, so that it shall become a duty obligatory on him. עָשָׂה with יום here seems to mean (comp. ver. 27), to celebrate a day. The phrase לְהַזִּיז עִשְׂתִּים, following upon the long intervening sentences of ver. 21, is again taken up in ver. 22 by לְעִשְׂתֵּי יוֹם אִתָּם and still more enlarged. The result was (ver. 23) that what the Jews had begun to do (ver. 22) and what Mordecai wrote to them to do was by them established as a valid and permanent custom. קָבַל, to "accept" (ch.

ix. 4), here means, according to later linguistic usage, to recognize something as a valid tradition or law. The sing. form is explained by the fact that the verb precedes its subject, according to Gesen. § 114. [Rather it denotes a *distribution* or individual sense.—Tr.]

Vers. 24–28. Now in order both to give the name of the feast just mentioned as well as its duration through two days, our author again briefly repeats the substance of the historical basis in vers. 24 and 25. He also makes brief mention of the facts decisive of the name, and then refers us in ver. 26 to Mordecai's letter and the experiences of the Jews as forming its basis. In ver. 24 we find Haman's intention to destroy the Jews (comp. chap. iii. 1, 6 sqq.), and he then points to the feast of Pur or casting

of lots (chap. iii. 7). לְהָרֶם, "to destroy them," from an older word, הָרַם, which generally describes confusion and anguish such as comes from God (Ex. xiv. 24; Deut. ii. 15), but which here may have been selected as a play upon the name of Haman. As regards the edict so friendly to the Jews in ver. 25, comp. chap. viii. 8 sqq.—**But when (it) came before the king, etc.** The suffix of the word בָּנָאָה can have no reference to Esther; she is not mentioned in this connection (so opposed to the Targum, Syriac and most interpreters), but can only be taken as a neuter (as for example in Ezek. xxxiii. 33), (so Bertheau and Keil); and this the more in keeping with the intention of Haman, which is placed in its proper light.—**He commanded by letters that, etc.**—אָמַר עַם־הַכָּתוּב for: "to command by writing," occurs only in this place. It is also peculiar in this section that the command: **that his wicked device, which he devised against the Jews, should return upon his own head,** is given in direct speech, while usually in the

rest of the book the infin. with לְ is employed. Finally the author also mentions the execution of Haman and his sons, on which see chap. vii. 10 and ix. 6 sqq. In ver. 26 follows the declaration of the name of the day of the celebration, to which the author here designed to give prominence; but this is followed by the statement,

after **על-כֵּן**, that this should last two days. What is simply indicated by the particles **על-כֵּן** is further enlarged upon by **על-כֵּן-בְּכָרִי**. Therefore for all the words of this letter (of Mordecai in accordance with ver. 20), and (of all that) which they had seen concerning the matter **על-כֵּן-כֵּה**, concerning the so and thus), and which had come unto them; hence also because their own experience fully corroborated the substance of Mordecai's

letter. In ver. 27 follows after **על-כֵּן** the concluding sentence: The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them (*i. e.* all proselytes), so as it should not fail (but be unalterably established,

**יָעֲבֹד**, as in chap. i. 19), that they would keep these two days according to their writing, and according to their appointed time every year (year after year).—**עָשָׂה** following upon ver. 21 is easily comprehensible. Their writing and determination of time can only have come to them from Mordecai's. In ver. 28 there follows the further injunction: And that these days should be remembered and kept throughout every generation, *etc.* The partic. **נִזְכָּרִים**, *etc.*, depend upon **לְהַזְכִּיר** in the preceding verse. **סוּף כֵּן** = "to have an end," to cease.

Vers. 29–32. In order more firmly to establish the new law, and the confirmation of a new custom, which thus far had only been observed by Mordecai and Esther, that is, to connect a day of fasting and mourning with the days of the feast of Purim, a second letter was published. This time it was Queen Esther who composed the letter, hence the femin. **וַיִּכְתֹּב**. Mordecai is also mentioned; but possibly he was only added to give the letter authority and legality, as being the highest functionary in the realm, and to add the writings mentioned in ver. 80. It was especially Esther's concern that the fasts and wailings which had their origin with herself at the time of the decisive step should serve as a reminder of the great distress so happily overcome. According to chap. ii. 15 she was the daughter of Abihail, and on account of the solemnity of the occasion she is expressly designated as such. **אֶת-כָּל-חֲזָקָהּ**, "with all strength" (power). **חֲזָקָהּ** occurs only here, in chap. x. 2 and Dan. xi. 17, and would signify the great emphasis that Esther laid on the season of fasting and mourning no less than on the celebration of the joyous feast. The object of **לְכַמֵּן**, "to make valid as a law," this second letter of Purim (the first was that of Mordecai in ver. 20), is also the object of the preceding **וַיִּכְתֹּב**. By the word "this" the author designates the second letter, since he has in mind not to give its substance, but simply to indicate its existence.

Ver. 80 explains somewhat why Mordecai is also mentioned in ver. 29 along with Esther:

And he sent the letters unto all the Jews. The subject can here only be Mordecai himself. The **סְפָרִים**, however, which he sent were not copies of Esther's letter (Keil), but writings accompanying it. These may have had the object of further confirming and explaining the facts on account of which fasts and seasons of mourning should be instituted, and of giving a historic sketch of the fast and mourning of the Jews living in Shushan. The words: And he sent the letters unto all the Jews to the hundred twenty and seven provinces, are in apposition to the kingdom of Ahasuerus.—The contents of the writing are briefly designated as words of peace, *i. e.* as words that meant well, which aimed at the welfare of Israel by thus recommending a good custom for general observance, and which were based on truth.

Ver. 81. The aim of both Esther and Mordecai's letters was: to confirm these days of Purim in their times appointed.—This does not mean that it had reference only to certain periods or divisions of the days of Purim in which fasts and mourning should take place, and for which arrangements should be made (Bertheau and also Keil); for that would have been expressed otherwise and more definitely; but it gives the proper validity to the selected days of the feast of Purim, the 14th and 15th Adar. The main thing, however, is contained in the following: According as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.—Hence they would also establish the feast of Purim for themselves, so that they might join fasting and lamentation to the feast as Mordecai and Esther

had previously done. The suffix **עֲלֵיהֶם** may also refer to the above-mentioned days of Purim (not as to their definite time, Bertheau and Keil; for this is only mentioned incidentally); but since **עָל** with **קִים** always means to make a thing obligatory, it is naturally referred to Esther and Mordecai. It is true there follows the phrase **עַל-נַפְשָׁם**; but we may understand this in the sense of **עֲלֵיהֶם** when preceding **וַעֲלֵי-דָרְעָם**. There cannot well be any other subject intended by **קִים** than (against Keil) the above-mentioned Mordecai and Esther. **עַל-דָּרְעָם** is a *zeugmatic* mode of expression. It has practical reference to Mordecai's posterity since Esther, as regards her descendants, could not well hope to see them perpetuate Jewish customs.

Ver. 82 strengthens the foregoing greatly.—And the decree of Esther confirmed these matters of Purim, those, namely, that had reference to the fasts and mourning.—And it was written in the book, of course not in Esther's letter, nor in Mordecai's writing accompanying the decree, which would be designated by the plural **סְפָרִים**; but it was written in the book indicated in ver. 20, in which Mordecai wrote concerning these events, and which is not identical with our Esther-book, but may

have served as one of its sources.\* The day of fasting and mourning is not definitely fixed nor stated here; but it was probably the 13th of Adar, which Haman had set apart for the destruction of the Jews, and which the Jews celebrate as *צוֹמֵי אֶסְתֵּר*, *Esther's fast*, although in the period of the Talmud there is mention made of a three days' fast, which was observed after that of Purim.

Chap. x. Our book aims not only to present the deliverance, but also the elevation of Judaism in the time and midst of the great and powerful heathenism of the period of Ahasuerus. It would represent the latter in the person of Haman, the enemy to Judaism, and the former in the person of Mordecai. Hence at its close it speaks once more of Mordecai's greatness and honor.—And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.—The Kethib *אֶחָשֶׁרֶשׁ* is an orthographical mistake for *אֶחָשֶׁרֶשׁ*, "a levy," tribute (a tribute-service), here means a *tax* levied, and this for the reason that tribute-service belonged to products or moneys which were rendered to the king.† It may be asked why this remark occurs in our book, which, according to all that has gone before, does not belong to the history of Ahasuerus, but has to do with quite another matter. Keil thinks the author wished briefly to indicate at the close whence Ahasuerus derived the means to support such magnificent state as was described at the beginning of our book. But this inference would be superfluous, and would come somewhat late here. The only safe answer is given us by the manner in which the author, in ver. 2, connects the power of Ahasuerus with the greatness of Mordecai. The greater the power of Ahasuerus and his wealth, the more powerful the dignity of Ahasuerus. It is as if the author would tell us: Ahasuerus had power extending over the whole earth, and he caused its wealth to flow into his treasury, and hence made himself felt as the head and lord of the entire power of the earth. It is worth while in this connection to observe the comprehensive statement *עַל-הָאָרֶץ וְאֵי דָרִים*.

But this concentration of universal sway in himself did not avail for the suppression of an externally despicable Judaism; it rather served for the recognition and elevation of the latter, since, according to the Providence recognized in our book, Mordecai, the Jew, became the second ruler after Ahasuerus. Although it seemed as if the people of God had been stricken out of the list of people of the earth, still, in Mordecai, because of his relation to Ahasuerus, it became possessed of the wealth of the peoples of the earth.‡

\* ["As book elsewhere in Esther (*סֵפֶר*), in the sing.]

always means a particular book—"the book of the chronicles of the kings of Media and Persia (ch. ii. 23; vi. 1; q. 2), it seems best to give it the same sense here." RAWLINSON.—*Tr.*]

† ["Some fresh arrangement of the tribute is likely to have followed on the return of Xerxes from Greece. His exchequer would be exhausted, and steps would have to be taken to replenish it. The expression in the original does not necessarily imply the first imposition of a tribute." RAWLINSON.—*Tr.*]

‡ [Upon the expression *isles of the sea*, in this connection, Rawlinson remarks: "Cyprus, Aradus, the island

Ver. 2. The author does not designate either the wealth or the power of Ahasuerus or of Mordecai more minutely, but rather refers, for particulars on both to the archives of the empire of the Medes and Persians.\* It is enough for him to be able to refer to these, and it is especially honorable for Mordecai's cause, that even the archives of heathen kings must remember him. For *פְּרָשָׁה*, "clear statement," *summary*, comp. chap. ix. 7.

Ver. 8. Here the author must once more give prominence to the fact that Mordecai, the Jew, who for him stands as the representative of Judaism, stood next to king Ahasuerus, since therefrom it follows that the greatness of the one was also that of the other.

*שֵׁנִי*, "the second," here means the first minister (comp. 2 Chron. xxviii. 7), and hence indicates that Mordecai was great among the Jews, and favored among the multitude of his brethren; i. e., that he really occupied a representative position among them.† On *רָצָו* comp. Deut. xxxiii. 24. The expression *אֶחָדוֹ* is not to be taken in a limited sense, as if he would say less than: "all his brethren;" but may be explained, as Bertheau justly remarks, from the poetic elevation to which his speech rises at its close. The additional sentence also: *Seeking the wealth of his people, and speaking peace to all his seed*, is quite in place here, in so far as it indicates that what came to Mordecai also redounded to the good of his entire people. *וְרָצָו*, in parallelism with *עָלָם*, is the *family* to which he belongs, as in 2 Kings xi. 1; Is. lxi. 9, and not his *posterity*.

#### DOCTRINAL AND ETHICAL.

On ver. 1. The day in which the enemies of the Jews expected to see the realization of their hopes, became instead for the Jews a day of victory, and for their enemies a day of reverse and defeat. This, under existing circumstances, seemed to be a change which could only be brought about, as it were, by a miracle. It was indeed one of those Providences by means of which it has pleased God to reveal Himself from time to time in an especially remarkable manner. At all events, the prophets had foretold such occurrences as a matter surely to be expected. When the captivity of Israel shall have

of Tyre, Platea, etc., remained in the hands of the Persians after the victories of the Greeks, and may be the 'isles' here intended. Or Xerxes may have ignored the loss of the *Ægean Islands*, and have 'laid' his tribute upon them, though he might not be able to exact it."—*Tr.*]

\* ["In the latter years of Xerxes his 'power and might' were chiefly shown in the erection of magnificent buildings, more especially at Persepolis. He abstained from military expeditions." "Media takes precedence of Persia (contrary to chap. i. 3, 14, 18, etc.) because the kingdom of Media had preceded that of Persia, and in the 'Book of the Chronicles' its history came first." RAWLINSON.—*Tr.*]

† ["It has been objected that Artabanus, the captain of the guard, and not Mordecai, was Xerxes' chief favorite in his twelfth and thirteenth years. But this view rests upon the false chronology of Ctesias, who gives Xerxes 13 years only, instead of the 21 of Ptolemy, Mætho, and the generality of the Greek writers. Artabanus was favorite towards the close of Xerxes' reign, i. e., in his 20th and 21st years." RAWLINSON.—*Tr.*]

reached its culmination, when the people of God are on the point of expiring under the rod of their drivers, then, instead of really perishing, they should become captors for their captors and task-masters for their drivers (Is. xiv. 2). What is here shown in a small prelude, according to such prophecy, should attain a much larger circumference and a much greater glory. Our book itself, according to its deeper significance, points in a manner typical or prophetic to this great and glorious final history. As a matter of fact, this change of affairs was itself deeply grounded in the nature and circumstances of things. So certain as the God of Israel was the only true God, whose kingdom shall not be destroyed, but through all apparent reverses shall continually rise to new and greater victories, so likewise to His people—so long as it is the sole bearer of His sway, the grave, which threatens to swallow it up, shall ever be a place of revivification and resurrection. And to-day also His empire must continue; and that which thought to overcome its power must itself be overcome, and either be absorbed or consigned to destruction. All the days of persecution for God's kingdom are days indeed in which its enemies hope to overcome it, but it always turns out that such enemies are themselves conquered at last.

**BREXES:** "We have above such an example in Haman, who was himself hung on the crosses which he had prepared for Mordecai. So the Egyptians were themselves overwhelmed in the sea to which they had driven the Israelites in order to overwhelm them. So also Saul, who had driven David over to the Philistines, that they might destroy him, was himself destroyed by the Philistines."

On vers. 2-4. At the time of the deliverance from Egypt and the entrance into Canaan, the Lord showed abundantly that He was able to make His people a great nation despite the most powerful of their enemies. Now in its exile He again showed them that, as for Himself, He now no longer had need of them as a people, at least as a politically independent one. The great deeds that were then done were edifying and elevating in tendency; what He now did was momentous and instructive. It was plainly evident that He could accomplish His purpose aside from external means or political circumstances. It is still more manifest than it then was that it has pleased Him to be powerful in those who are weak, and great in those who have little influence. In those days he prepared as His instruments the chief persons and princes of His own people, who were in an especial manner filled with the Spirit. Now, however, he employs instead the satraps and governors of Persia, little as they were willing or fit for such work. Together with and among kings, such as Cyrus and Ahasuerus, they must also further God's purposes. There was a time when the Lord had caused fear and terror to fall upon the peoples before Israel, especially those who stood opposed in war, so that they fled from before them (comp. Deut. ii. 25). Now, however, the princes and governors, who had great fear, were obliged to protect the rights of the subjects of the king, and thus they protected Israel. This corresponded entirely to His greatness. Therein is shown His claim as the God

of all men. This is itself further evinced by the fact that, if His people will only become more spiritual, as is His wish, and partake of His nature, He will by no means leave them fatherless. But the more spiritual His kingdom, i. e., His people, will become, the more will He assist them to arrive at truth, justice, and security through the world while in it.

On vers. 5-11. 1. We now know a different and better mode of conquering enemies than by the sword and through bloodshed. We know that love only will gain the victory over hate. The people of God is strongest where it is given over to sacrifice and suffering. But we know further that this spiritual mode of combat and victory has become possible only since the time when we received spiritual strength and weapons. In the Old Testament time one could only speak of an external victory over opponents, but not of an internal one. Hence we find it explicable why Israel was compelled to fight such sanguinary battles and merciless wars of destruction. What is most striking in our history is the fact that the Jews, although living in circumstances in which they did not need to wield the sword, nevertheless seized the sword. Though they were no more a people in a political sense, and hence could not procure help for themselves, still they acted as a separate political community. The cause that made them wield the sword of destruction with much the greater pleasure and satisfaction was the fact that Esther stood at their head, and instead of bespeaking a shortening of the work of blood, she promoted it. It is observable also that after the destruction of so many enemies, instead of expressing pain that it needed so severe a conflict, she manifested only joy over their success. But we may nevertheless ask whether condemnation of the then Jews, whom one judges so severely often, as well as criticism of the author, who must have thought and felt as they did, does not proceed from a too rigid doctrinal stand-point, which is inclined to measure every thing by an arbitrary standard, without sufficient regard for circumstances. We would doubtless excuse the then expressions of vindictiveness, were it not for the principle that seems to be involved. For in a real war, in which the patriotic feeling has supreme control, and the weakening of an enemy is a duty of self-preservation, we find such feelings as are exhibited in Judaism and Esther very natural, to say the least. We also perceive the same sentiments often displayed by Israel in its earlier conflicts, without taking so serious an account of them. But the main objection really fails. For the carnage was not of their free will, but a matter of stern necessity. It resulted from the peculiar situation of the case; in fact it was so ordered by the government that the Jews should seize the sword. They were not only entitled, but actually necessitated in this case to return to their political independence. Hence the older interpreters very properly lay great stress upon the fact that the Jews did not venture this of themselves, but at the instance of higher authority. **STARKE** also says: "It is one thing to take revenge of one's self, another to do so on the order of authority; not the latter, but the former, is forbidden. The simple command of a government will justify such

an act only in so far as it is a guaranty against pure thirst for revenge. Every thing here depends upon the disposition of mind. But we would certainly misjudge the temper of the then Jews were we to assume that because the people were but a religious community, we are at liberty to apply a Christian standard to them. It would be unjust to deny them the privilege, which they as an independent people formerly enjoyed, of rejoicing in a victory over their enemies; and it would be little to the purpose, if instead of aiming at their conversion, we acquiesced in their destruction. Instead of justifying the complaint that, we do not pay sufficient regard to those Old Testament national conditions, we must also remember that Old Testament saints could not well avoid often taking a stand-point opposed to their enemies, just as we are still allowed to assume a position at variance with those in enmity against God. Besides, we are not to forget that, for those who will not join themselves to the kingdom or people of God, whatever its form or degree of development, this very hostility is a ground of condemnation. All things that cannot be employed for a good end will finally issue in destruction and extinction. This is still true, and will be true until the end of time. In the same manner even the angels in heaven could not have acted differently from Esther with regard to those enemies in the city of Shushan. We would be more just to Esther, to the Jews spoken of in our book, and to the book itself, if, in what was done in Shushan as well as in all Persia, we would see an anticipation of the judgments connected and parallel with the progress of the kingdom of God on earth, and especially of the final judgment. If the animus of the O. T. with respect to the destruction of enemies seems to us terribly vindictive, rather than mild, yet this may not only be excusable, but may even be a prophetic intimation. The fact, so prominently and emphatically expressed, in the present instance, that the Jews did not stretch out their hands after the goods (spoils) of their enemies, proves to us that they meant to conduct this contest as a measure of self-protection, or better as a holy war, the sole purpose of which was the removal of their enemies.

BREX: "This example, however, is set before us not that we should take it upon ourselves to avenge injuries, according to our own judgment, but that we may recognize the severity of the divine wrath against the impious persecutor of the people of God, and that in persecution we might most confidently expect deliverance through faith, and be obedient to the calls of God."

2. That the sons of Haman should also suffer was agreeable to Persian law, according to which, in many cases, the whole circle of relationship of a criminal must suffer death with him (comp. Amm. Marcell. xxiii. 6). Nor was this mode of proceeding contrary to the Mosaic code. The law that the children should not die for their fathers (more correctly: *at the same time*), Deut. xxiv. 16, was only applicable to those cases in which the children had no part in the crime of their parents (comp. 2 Kings xiv. 6; 2 Chron. xxv. 4). Doubtless the sons of Haman belonged to those who were inimical to the Jews and attacked them; indeed they may have been their

bitterest enemies. It is fair to suppose them in the same state of mind with their father, so that Isa. xiv. 21 came true in their case. Esther requested that, after they were executed, they should also be hung. That the Jews really executed this climax of punishment, may indicate the especially severe judgment that will overtake those who are the principal agents of Antichrist on earth; and this illustrates the truth that opposition against whatever is antagonistic to goodness and piety, must rise till it reaches its overwhelming acme. This is a principle valid even for Christians, that they must be in a hostile attitude to evil to the last degree.

BREX: "This is written in admonition of parents, in order that they may be incited to cultivate piety, lest along with themselves they may also drag their children down into destruction. Such severity of God is stated in the Decalogue: 'Visiting the iniquity of the fathers upon the children to the third and fourth generation of those that hate me' (comp. John. xviii. 17 sq.)."

On vers. 11-32. 1. In the first pages of our book Ahasuerus, together with the representatives of his empire, indeed heathendom itself, celebrated a great feast. Here, at the end, however, it is for the Jewish people to celebrate a feast. The way of the world begins with pleasure and mirth, but does not end so. The way of God's people leads through sorrow, but at its end is the great feast which is described by Zech. in chap. xiv., as a feast of tabernacles; since it will be celebrated in the tabernacles of undisturbed peace. This, according to Isa. xxv. 6 sqq., may also be the celebrating feast of salvation and consolation, in which God will wipe away all tears from all eyes. We here have to do with the celebration of a feast in time. This obviously differs greatly from the heathen festival. When in later centuries Purim was celebrated with heathenish abandon and luxury, when it seemed to the Jews that they regarded it as a duty to so intoxicate themselves so that they could not distinguish between the names of Mordecai and Haman, this became a striking proof to how low a level, even to heathenism, Judaism had sunk.

The festivals that the people of the Lord as such celebrate, have quite a different purpose from those of heathendom. Ahasuerus aimed to show the riches of his glorious kingdom. God's people desire first of all to praise God's grace. They would give thanks for the gifts bestowed upon them. They would secure and keep what they already have by rendering thanks and praise to God as its author. Theirs are feasts of gratitude. Hence these also have a different character from the others. The pious cannot manifest their spirit of gratitude to God for all His benefits without also proving this by benefaction to their brethren in the faith. The love of God has kindled love to their fellows in their hearts; this would prove itself in deeds of kindness and benevolence. They would confess their allegiance to God as to one mild and kindly; they would else deny Him were they not to give sway, on their part, to mildness and kindness. Their festivals, therefore, are seasons of refreshing, but especially so to the poorer brethren among them (comp. vers. 19, 22). At the same time



there is joined to their spirit of rejoicing one of great seriousness. They cannot enjoy their deliverance without also looking back upon the sorrow that preceded it. They can only appreciate the former by taking a full view of the latter. They do not forget that though salvation is theirs, still there are even yet abundant causes for sorrow and grief. The chief cause of this is the remains of sin in them. As the *Mazzoth* (unleavened) days are followed by the serious Paschal sacrifice, and as the joy of the feast of tabernacles is preceded by the repentance of the fast of the day of atonement, so also here the joyous feast of Purim is connected with a preparation of fasting and mourning (comp. ver. 31). In eternity also will this transition hold true.

STARKE: "It is the privilege of God's children to rejoice in the Lord (Deut. xii. 15; Phil. iv. 4). When God presents us with days of joy and blessing, we should also remember the poor, (Sir. xiv. 4; Ps. xxii. 27 seq.)."

2. In Deut. xiii. 1, it is commanded neither to add to nor to take from the law. If then the Jewish people nevertheless added another feast to those already existing then, doubtless they took into account the principle that what one is encouraged to do in view of a certain law is not so much an addition as an outflow of the same. At any rate the Jewish church already began in this manner to assume a freer position with respect to the Law. And this, if the interior impulse be true, not so much to the letter as rather to the spirit, would be still loyal; nor could it very easily transform the "writing," spoken of in vers. 21, 27, into an objectionable system of statute law.

STARKE: "We can well receive or retain good church ceremonies, if only they are not opposed to the Word of God, in view of our Christian freedom. Even the holidays ordered by the autho-

rities of one's country should be celebrated in a becoming manner (Zech. vii. 2-5)."

On chap. x. That next to the great power of Ahasuerus, having such extensive dominions, all subject to taxation, the greatness of the Jew Mordecai should have been handed down to the memory of all times in the books of record of remarkable events of the Medes and Persians, was a great honor to the Jews. To this day they rejoice over his elevation. But they may well look to it to see whether they may now claim him as their own. That which God especially honored and protected in Mordecai and the then Judaism, was their fidelity to Him and His law. And only where these are found will we find a church that may receive the book of Esther as a prophecy of its victory and continuance in spite of all oppressions on the part of the world.

BRENN: "The Jews, because they rejected Christ, the true seed of Abraham, are now no longer the people of God, no more His Church, but belong to Ishmael and Esau, who always have persecuted the true seed of Abraham. And since they persecute the true Israel, i. e., Christians with the same enmity with which Haman once persecuted them, it is clear that they are themselves the kindred and allies of Haman the Amalekite."

Only where we suffer like Mordecai may one take comfort, as is so convincingly expressed in our book in the thought that the crown is at the end of the cross.

FEUARDENT: "Mordecai, in order to vindicate the glory of God and his countrymen from the Hamanites, endured the hatred of many. He afflicted himself with fastings, prayers, sackcloth, cryings, and lamentations; he constantly spurned that impious man; and was at last adjudged to suffer on the ignominious cross. Now, however, by the singular favor of God he is crowned beyond all men (Ahasuerus alone excepted) with glory and honor even in this world."

THE END.









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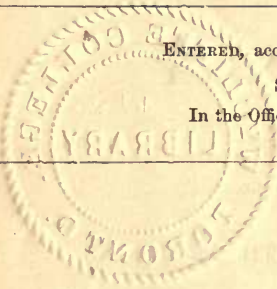
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**GENERAL INTRODUCTION**

**TO THE**

**POETICAL BOOKS OF THE OLD TESTAMENT.**

**By PHILIP SCHAFF.**



# GENERAL INTRODUCTION

TO THE

## POETICAL BOOKS OF THE OLD TESTAMENT.

	PAGE.
LITERATURE.....	vii
§ 1. ORIGIN OF POETRY.....	viii
§ 2. POETRY AND RELIGION.....	viii
§ 3. THE POETRY OF THE BIBLE.....	viii
§ 4. THE SPIRIT OF HEBREW POETRY.....	x
§ 5. POETIC MERIT.....	xii
§ 6. DIFFERENT KINDS OF HEBREW POETRY.....	xiv
§ 7. LYRIC POETRY.....	xv
§ 8. DIDACTIC POETRY.....	xxi
§ 9. PROPHETIC POETRY.....	xxvi
§ 10. DRAMATIC POETRY.....	xxviii
§ 11. POETIC DICTION.....	xxxii
§ 12. VERSIFICATION. PARALLELISM OF MEMBERS.....	xxxiii

## PREFACE BY THE GENERAL EDITOR.

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THIS volume embraces three distinct parts, as follows:

1. A General Introduction to the Poetical Books of the Old Testament, by the American Editor. It corresponds to a similar Introduction to the Prophetical Books. In its preparation I have chiefly consulted Lowth, Herder, and Ewald. I might have considerably enlarged it by introducing more specimens, and discussing minutely the difficult questions of Hebrew metre, rhyme, and versification generally, but the great extent of this volume suggested brevity.

2. A new Version of the Book of Job, with brief philological annotations, a preliminary essay, and a series of dissertations on the more difficult passages of the Book, by Prof. TAYLER LEWIS, who has made Job for years the object of special study. He discusses with rare ability and vigor its grand all-pervading Theism, its leading idea and aim, and finds in the humble and unconditional submission to the Divine will the final answer to Satan's question in the Prologue: "Will a man serve God for naught?" The theistic relation of man, made in the image of God, so strongly expressed in Job and Genesis, contains "the power of an endless life" (Heb. vii. 16), though a future state is not dogmatically expressed. The veiled Shemitic idea has more moral power than the Greek or Vedaic conceptions of another life, though the latter seem so much more definite and mythologically clear. The Rhythmical Version aims at fidelity and conciseness, smoothness of measure, and harmony with the Hebrew accentuation and divisions. The Exegetical Notes pay special attention to the broken, ejaculatory or soliloquizing style of Job's speeches, as distinguished from the less impassioned addresses of others; also to the passages on the great works of nature, and those questions in the latter part of Job which—according to Humboldt's dictum—have not as yet been answered by science. (See especially notes on chs. xxviii., xxxvi. to xxxix.) Of the twelve Excursuses on important sections, those on the famous passage ch. xix. 25 (pp. 173 sqq.), on the peculiar character of Job's speeches (175), and on the Angel Intercessor (pp. 208 sqq.) deserve special attention.

3. The Commentary of Prof. ZOECKLER, prepared for the Lange Series (Leipzig, 1872, pp. 321), translated by Dr. L. J. EVANS, Professor of Hebrew and Old Testament Literature in Lane Theological Seminary, Cincinnati. Prof. Evans has given a faithful and idiomatic version of the German work, and has added valuable references,

citations, and critical remarks, mostly in the exegetical part, where the general utility of the commentary seemed to require it. He has also, in the Introduction (pp. 252-262), ventured upon a new and ingenious suggestion in respect to the vexed question of the authorship, which deserves careful consideration. He ascribes it to king Hezekiah, and regards the beautiful ode after his recovery, which Isaiah has preserved (ch. xxxviii. 9-20), as the key-note rather than the echo of Job. To the same age, though not the same author, Ewald, Renan and Merx assign the composition. But the conjectures of a post-Mosaic and post-Solomonic authorship leave it an inexplicable mystery that a pious Israelite enjoying the blessings of the theocracy and the temple service, should, in such a long poem on the highest theme, have purposely ignored the sacred laws and institutions of his Church, and gone back to a simpler and more primitive religion. Ancient literature furnishes no example of such a complete reproduction of a bygone age. For, whoever was the author, he certainly represents a patriarchal state of society and a religion of the order of Melchizedek, the cotemporary of Abraham, the mysterious *ιερεὺς τοῦ θεοῦ τοῦ ὑψίστου, βασιλεὺς δικαιοσύνης, ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος*.

But I cannot enter into details. The object of the Preface is simply to introduce the reader to the contents of this volume. The remaining parts of the Old Testament division of this Commentary are considerably advanced, even in anticipation of the German work, which has not yet reached Isaiah, the last historical Books, and the post-exilic Prophets.

PHILIP SCHAFF.

NEW YORK, November 7, 1874.



# GENERAL INTRODUCTION

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PHILIP SCHAFF.

### LITERATURE.

#### I. SPECIAL WORKS.

\* **Robert Lowth** (son of William Lowth, who wrote a Commentary on the Prophets, born at Winchester, 1710, Prof. of Poetry, Oxford, since 1741, Bishop of London, since 1777, died 1787): *De Sacra Poesi Hebræorum Prælectiones Academicæ*, 1753; with copious notes by *John David Michaelis* (Prof. in Göttingen, d. 1791), Gött. 1770; another ed. with additional notes by *Rosenmüller*, Leipz. 1815; best Latin edition, with the additions of *Michaelis*, *Rosenmüller*, *Richter*, and *Weiss*, Oxon. 1828. English translation ("Lectures on the Sacred Poetry of the Hebrews, with the principal notes of Michaelis") by *G. Gregory*, 1787; re-edited with improvements by *Calvin E. Stowe*, Andover, 1829. Comp. also Lowth's preliminary dissertation in his translation of *Isaiah* (13th ed., Lond., 1842). Lowth's work is the first earnest attempt at a learned and critical discussion of Hebrew Poetry.

\* **J. Gottfried Herder** (an almost universal genius and scholar, poet, historian, philosopher and theologian, born 1744 at Mohrungen in East Prussia, died as court chaplain at Weimar, 1803): *Geist der Hebräischen Poesie*, Dessau, 1782; 3d ed. by *Justi*, Leipz., 1825. Full of enthusiasm for the purity and sublimity of Hebrew poetry. English translation by President *James Marsh*, Burlington, Vt., 1833, 2 vols. Comp. also the first twelve *Letters of Herder on the Study of Theology*.

**L. T. Kosegarten**: *Ueber den Dichtergeist der heil. Schriftsteller und Jesu Chr.*, Greifsw., 1794.

**A. Gügler**: *Die heil. Kunst der Hebräer*. Landshtut, 1814.

**J. L. Saalschütz**: *Von der Form der hebräischen Poesie*. Königsberg, 1825.

**M. Nicolas**: *Forme de la poesie hébraïque*, 1833.

**J. G. Wenrich**: *Commentatio de poseos Hebraicæ atque Arabicæ origine, indole mutuoque consensu atque discrimine*. Lips. 1843 (276 pp.).

**J. G. Sommer**: *Vom Reime in der hebr. Volks-poesie*, in his *Bibl. Abhandlungen*, Bonn, 1846, pp. 85-92.

**H. Hupfeld**: *Rhythm and Accentuation in Hebrew Poetry*, transl. by Prof. Charles M. Mead in the Andover '*Bibliotheca Sacra*' for 1867.

\* **Isaac Taylor** (Independent, a learned layman, d. 1805): *The Spirit of the Hebrew Poetry*, repub., New York, 1862 (with a biographical introduction by Dr. Wm. Adams).

**Ernst Meier**: *Geschichte der poetischen National-Literatur der Hebräer*, Leipz., 1856. The same: *Die Form der Hebräischen Poesie*, Tübingen, 1853.

Older essays on Hebrew poetry and music by Lowth (see above), Ebert, Gomar, Schramm, Fleury, Dannhauer, Pfeiffer, Leyser, Le Clerc, Hare, and others may be found in the XXXIst and XXXIId vols. of *Ugolini's Thesaurus*.

#### II. ARTICLES IN CYCLOPÆDIAS.

**G. B. Winer**: *Poesie hebräische* in his *Bibl.-Realwörterbuch*, Vol. II., 264-268 (3d ed., 1849).

**Ed. Reuss**: *Hebräische Poesie*, in Herzog's *Real-Encyclopædie*, Vol. V., 598-608.

**W. A. Wright**: *Hebrew Poetry*, in Smith's *Dictionary of the Bible*, (enlarged Am. ed.), Vol. III., pp. 2549-2561.

**Diestel**: *Dichtkunst der Hebräer*, in Schenkel's *Bibellæxicon*, I., 607-615.

#### III. COMMENTARIES AND ISAGOGICAL WORKS.

\* **H. Ewald**: *Die Dichter des Alten Bundes*, in 3 Parts, Göttingen, 1854-'67; 2d ed., 1865 sqq., Vol. I., pp. 300. Full of genius and independent research.

**E. Meier**: *Die poet. Bücher des A. T.*, Stuttgart, 1864.

**J. G. Vaihinger**: *Die dichterischen Schriften des A. B.* Stuttg., 1856-'58.

**R. Weber**: *Die poet. Bücher des A. B.* Stuttg., 1853-'60.

**Taylor Lewis**: *Metrical Version of Koheleth*, with an introduction (in an Appendix to his translation of *Lange on Koheleth*), New York, 1870.

The relevant sections in the Critical Introductions to the Old Testament by *De Wette*, *Haebernick*, *Keil*, *Bleek*, *Horne*, etc.

## § 1. ORIGIN OF POETRY.

Poetry and music—the highest and most spiritual of the fine arts—are older than the human race; they hail from heaven and from a pre-historic age. The old legend traces the origin of music to the angels, and Raphael paints St. Cecilia, the patroness of church music, as faintly echoing the higher and sweeter chorus from the celestial world. The same applies to poetry, for music presupposes poetry and derives from it its inspiration. Christianity was sung into life by the anthem of the heavenly hosts, who existed before the hexaëmeron or certainly before man, and who are the agents of God in the realm of nature as well as in all great epochs of revelation. The same angels raised their anthems of glory and peace at the completion of the first creation by the hand of the Almighty. Then

“The morning stars sang together,  
And all the sons of God shouted for joy.”\*

As poetry and music began in heaven, so they will end in heaven, and constitute a rich fountain of joy to angels and sanctified men.

## § 2. POETRY AND RELIGION.

Poetry and music came from the same God as religion itself, and are intended for the same holy end. They are the handmaids of religion, and the wings of devotion. Nothing can be more preposterous than to assume or establish an antagonism between them. The abuse can never set aside the right use. The best gifts of God are liable to the worst abuse. Some have the false notion that poetry is necessarily fictitious and antagonistic to truth. But poetry is the fittest expression of truth, its Sabbath dress, the silver picture of the golden apple, the ideal embodied in and shining through the real. “Let those,” says Lowth,† “who affect to despise the Muses, cease to attempt, for the vices of a few, who may abuse the best of things, to bring into disrepute a most laudable talent. Let them cease to speak of that art as light and trifling in itself, to accuse it as profane or impious; that art which has been conceded to man by the favor of his Creator, and for the most sacred purposes; that art, consecrated by the authority of God Himself, and by His example in His most august ministrations.” Dean Stanley says:‡ “There has always been in certain minds a repugnance to poetry, as inconsistent with the gravity of religious feeling. It has been sometimes thought that to speak of a book of the Bible as poetical, is a disparagement of it. It has been in many Churches thought that the more scholastic, dry, and prosaic the forms in which religious doctrine is thrown, the more faithfully is its substance represented. Of all human compositions, the most removed from poetry are the Decrees and Articles of Faith, in which the belief of Christendom has often been enshrined as in a sanctuary.§ To such sentiments the towering greatness of David, the acknowledged preëminence of the Psalter are constant rebukes. David, beyond king, soldier, or prophet, was the sweet singer of Israel. Had Raphael painted a picture of Hebrew as of European Poetry, David would have sate aloft at the summit of the Hebrew Parnassus, the Homer of Jewish song.”

## § 3. THE POETRY OF THE BIBLE.

More than one-third of the Old Testament is poetry.

This fact is concealed, and much of the beauty of the Bible lost to many readers by the uniform printing of poetry and prose in our popular Bibles. The current versicular division is purely mechanical, and does not at all correspond to the metrical structure or the laws of Hebrew versification.

The poetry of the Old Testament is contained in the *Poetical Books*, which in the Jewish

\* Job xxxviii. 7.

† *Lectures on H. P.*, Stowe's ed., p. 28.

‡ *History of the Jewish Church*. II. 164, Am. ed.

§ This disparaging remark about creeds is too sweeping and inapplicable to the oldest and best, the Apostles' and Nicene creeds, which sound like liturgical poems through all ages of Christendom, together with the *Te Deum* and *Gloria in Excelsis* of the same age.



canon are included among the *Hagiographa* or *Holy Writings*, namely, Job, the Psalms, the Proverbs, Ecclesiastes, and the Song of Solomon. Besides these the Lamentations of Jeremiah, and most of the Prophets are likewise poetic in sentiment and form; and a number of lyric songs, odes, and prophecies, are scattered through the historical books.

The poetic sections of the New Testament are the *Magnificat* of the blessed Virgin, the *Benedictus* of Zachariah, the *Gloria in Excelsis*, the *Nunc dimittis* of Simeon, the Parables of our Lord, the Anthems of the Apocalypse, and several poetic quotations in the Epistles, *e.g.*, 1 Tim. iii. 16.

Sometimes the prose of the Bible is equal to the best poetry, and blends truth and beauty in perfect harmony. It approaches also, in touching the highest themes, the rhythmical form of Hebrew poetry, and may be arranged according to the parallelism of members.\* Moses was a poet as well as a historian, and every prophet or seer is a poet, though not every poet a prophet. The same is true of the prose of the New Testament. We need only refer to the Beatitudes and the whole Sermon on the Mount, the Parables of our Lord, the Prologue of St. John, the seraphic description of love by St. Paul in the thirteenth chapter of second Corinthians, and his triumphant paean at the close of the eighth chapter of Romans, which, in the opinion of Erasmus, surpasses the eloquence of Cicero.†

In this wider sense the Bible begins and ends with poetry. The retrospective vision of the first creation, and the prospective vision of the new heavens and the new earth are presented in language which rises to the summit of poetic beauty and power. There can be nothing more pregnant and sublime in thought, and at the same time more terse and classical in expression than the sentence of the Creator:

"Let there be light! And there was light."

Is there a loftier and more inspiring conception of man than that with which the Bible introduces him into the world, as the very image and likeness of the infinite God? And the idea of a paradise of innocence, love and peace at the threshold of history is poetry as well as reality, casting its sunshine over the gloom of the fall, and opening the prospect of a future paradise regained. Then, passing from the first chapters of Genesis to the last of the Apocalypse, how tender and affecting is St. John's description of the new Jerusalem—the inspiring theme of all the hymns of heavenly home-sickness from "*Ad perennis vitæ fontem*" to "Jerusalem the golden," which have cheered so many weary pilgrims on their journey through the desert of life.

Hebrew poetry has always been an essential part of Jewish and Christian worship. The Psalter was the first, and for many centuries the only hymn-book of the Church. It is the most fruitful source of Christian hymnody. Many of the finest English and German hymns are free reproductions of Hebrew psalms; the 23d Psalm alone has furnished the keynote to a large number of Christian hymns, and the 46th Psalm to Luther's master-piece: "*Ein' feste Burg ist unser Gott*."

As among other nations, so among the Jews, poetry was the oldest form of composition. It precedes prose, as youth precedes manhood, and as feeling and imagination are active before sober reflection and logical reasoning.

Poetry and music were closely connected, and accompanied domestic and social life in seasons of joy and sorrow. They cheered the wedding, the harvest, and other feasts (Jos. ix. 3; Jud. xxi. 19; Amos vi. 5; Ps. iv. 8). They celebrated victory after a battle, as the song of Moses, Ex. xv., and the song of Deborah, Judg. v.; they greeted the victor on his return, 1 Sam. xviii. 8. The shepherd sung while watching his flock, the hunter in the pursuit of his prey. Maidens deplored the death of Jephthah's daughter in songs (Judg. xi. 40), and David the death of Saul and Jonathan (2 Sam. i. 18), and afterwards Abner (2 Sam. iii. 33). Love was the theme of a nobler inspiration than among the sensual Greeks, and the Song

\* Isaac Taylor says (l. c. p. 68): "Biblical utterances of the first truths in theology possess the grandeur of the loftiest poetry, as well as a rhythmical or artificial structure."

† "*Quid unquam Cicero dixit grandiloquentius?*" The heathen rhetorician, Longinus, placed Paul among the greatest orators.

of Songs celebrates the Hebrew ideal of pure bridal love, as reflecting the love of Jehovah to His people, and prefiguring the union of Christ with His Church.

#### § 4. THE SPIRIT OF HEBREW POETRY.

In a wider sense all true poetry is inspired. The civilized nations of antiquity, particularly the Greeks, regarded it as a divine gift, and poets as prophets and intimate friends of the gods; and all the ceremonies, oracles and mysteries of their religion were clothed in poetic dress. There is, however, a two-fold inspiration, a Divine, and a Satanic; and the poetry which administers to pride and sensual passion, idolizes the creature, ridicules virtue, and makes vice attractive, is the product of the evil spirit.

The poetry of the Hebrews is in the highest and best sense the poetry of inspiration and revelation. It is inspired by the genius of the true religion, and hence rises far above the religious poetry of the Hindoos, Parsees and Greeks, as the religion of revelation is above the religion of nature, and the God of the Bible above the idols of the heathen. It is the poetry of truth and holiness. It never administers to trifling vanities and lower passions; it is the chaste and spotless priestess at the altar. It reveals the mysteries of the divine will to man, and offers up man's prayers and thanks to his Maker. It is consecrated to the glory of Jehovah and the moral perfection of man.

The most obvious feature of Bible poetry is its intense Theism. The question of the existence of God is never raised, and an atheist—if there be one—is simply set down as a fool (Ps. xiv.). The Hebrew poet lives and moves in the idea of a living God, as a self-revealing, personal, almighty, holy, omniscient, all-pervading and merciful Being, and overflows with his adoration and praise. He sees and hears God in the works of creation, and in the events of history. Jehovah is to him the Maker and Preserver of all things. He shines in the firmament, He rides on the thunder-storm, He clothes the lilies, He feeds the ravens and young lions, and the cattle on a thousand hills, He gives rain and fruitful seasons. He is the God of Abraham, Isaac and Jacob, of Moses, David and the prophets, He dwells with Israel, He is their ever-present help and shield, their comfort and joy, He is just and holy in His judgments, good, merciful and true in all His dealings, He overrules even the wrath of man for His own glory and the good of His people.

To this all-prevailing Theism corresponds the anthropology. Man is always represented under his most important moral and religious relations, in the state of innocence, in the terrible slavery of sin, or in the process of redemption and restoration to more than his original glory and dominion over the creation. Hebrew poetry reflects in fresh and life-like colors the working of God's law and promise on the heart of the pious, and every state of his experience, the deep emotions of repentance and grief, faith and trust, gratitude and praise, hope and aspiration, love and peace.

Another characteristic of Bible poetry is the childlike simplicity and naturalness with which it sets forth and brings home to the heart the sublimest ideas to readers of every grade of culture, who have a lively organ for religious truth.\* The scenery and style are thoroughly oriental and Hebrew, and yet they can be translated into every language without losing by the process—which cannot be said of any other poetry. Greek and Roman poetry have more art and variety, more elegance and finish, but no such popularity, catholicity and adaptability. The universal heart of humanity beats in the Hebrew poet. It is true, his experience falls far short of that of the Christian. Yet nearly every phase of Old Testament piety strikes a corresponding chord in the soul of the Christian; and such are the depths of the divine Spirit who guided the genius of the sacred singers that their words convey far more than they themselves were conscious of, and reach prophetically forward into the most distant future.†

\* "Not less in relation to the most highly-cultured minds than to the most rude—not less to minds disciplined in abstract thought, than to such as are unused to generalization of any kind—the Hebrew Scriptures, in the metaphorical style, and their poetic diction, are the fittest medium for conveying, what is their purpose to convey, concerning the Divine Nature, and concerning the spiritual life, and concerning the correspondence of man—the finite, with God—the Infinite." This idea is well carried out in the work of Isaac Taylor, see p. 50.

† The higher order of secular poetry furnishes an analogy. Shakespeare was not aware of the deep and far-reaching



All this applies more particularly to the Psalter, the holy of holies in Hebrew poetry. David, "the singer of Israel," was placed by Providence in the different situations of shepherd, courtier, outlaw, warrior, conqueror, king, that he might the more vividly set forth Jehovah as the Good Shepherd, the ever-present Helper, the mighty Conqueror, the just and merciful Sovereign. He was open to all the emotions of friendship and love, generosity and mercy; he enjoyed the highest joys and honors; he suffered poverty, persecution and exile, the loss of the dearest friend, treason and rebellion from his own son. Even his changing moods and passions, his sins and crimes, which with their swift and fearful punishments form a domestic tragedy of rare terror and pathos, were overruled and turned into lessons of humility, comfort and gratitude. All this rich spiritual biography from his early youth to his old age, together with God's merciful dealings with him, are written in his hymns, though with reference to his inward states of mind rather than his outward condition, so that readers of very different situation or position in life might yet be able to sympathize with the feelings and emotions expressed. His hymns give us a deeper glance into his inmost heart and his secret communion with God than the narrative of his life in the historical books. They are remarkable for simplicity, freshness, vivacity, warmth, depth and vigor of feeling, childlike tenderness and heroic faith, and the all-pervading fear and love of God. "In all his works," says the author of Ecclesiasticus (xl. 8-12), he praised the Holy One most high with words of glory; with his whole heart he sang songs, and loved Him that made him. He set singers also before the altar, that by their voices they might make sweet melody and daily sing praises in their songs. He beautified their feasts and set in order the solemn times until the end, that they might praise His holy name, and that the temple might sound from morning. The Lord took away his sins and exalted his horn forever; He gave him a covenant of kings and the throne of glory in Israel.\*

This inseparable union with religion, with truth and holiness, gives to Hebrew poetry such an enduring charm and undying power for good in all ages and countries.† It brings us into the immediate presence of the great Jehovah, it raises us above the miseries of earth, it dispels the clouds of darkness, it inspires, ennobles, purifies and imparts peace and joy, it gives us a foretaste of heaven itself.

In this respect the poetry of the Bible is as far above classic poetry as the Bible itself is above all other books. Homer and Virgil dwindle into utter insignificance as compared with David and Asaph, if we look to the moral effect upon the heart and the life of their readers. The classic poets reach only a small and cultured class; but the singers of the Bible come home to men of every grade of education, every race and color, every condition of life, and every creed and sect. The Psalter is, as Luther calls it, "a manual of all the saints," where

meaning of his own productions. Goethe said that the deepest element in poetry is "the unconscious" (*das Unbewusste*), and that his master-piece, the tragedy of Faust, proceeded from the dark and hidden depths of his being.

\* Comp. Ewald's admirable portrait of David as a poet, in the first volume of *Die Dichter des A. B.*, p. 25. Prof. Perowne in his *Commentary on the Psalms*, vol. I., pp. 8, 9 third ed. (1873), gives this truthful description of him: "As David's life shines in his poetry, so also does his character. That character was no common one. It was strong with all the strength of man, tender with all the tenderness of woman. Naturally brave, his courage was heightened and confirmed by that faith in God which never, in the worst extremity, forsook him. Naturally warm-hearted, his affections struck their roots deep into the innermost centre of his being. In his love for his parents, for whom he provided in his own extreme peril—in his love for his wife Michal—for his friend Jonathan, whom he loved as his own soul—for his darling Absalom, whose death almost broke his heart—even for the infant whose loss he dreaded—we see the same man, the same depth and truth, the same tenderness of personal affection. On the other hand, when stung by a sense of wrong or injustice, his sense of which was peculiarly keen, he could flash out into strong words and strong deeds. He could hate with the same fervor that he loved. Evil men and evil things, all that was at war with goodness and with God—for these he found no abhorrence too deep, scarcely any imprecations too strong. Yet he was, withal, placable and ready to forgive. He could exercise a prudent self-control, if he was occasionally impetuous. His true courtesy, his chivalrous generosity to his foes, his rare delicacy, his rare self-denial, are all traits which present themselves most forcibly as we read his history. He is the truest of heroes in the genuine elevation of his character, no less than in the extraordinary incidents of his life. Such a man cannot wear a mask in his writings. Depth, tenderness, fervor, mark all his poems."

† Winer, too, derives from the religious character of Hebrew poetry its "sublime flight and never-dying beauty." Angus says: "The peculiar excellence of the Hebrew poetry is to be ascribed to the employment of it in the noblest service, that of religion. It presents the loftiest and most precious truths, expressed in the most appropriate language." Ewald remarks that "Hebrew poetry is the interpreter of the sublimest religious ideas for all times, and herein lies its most important and imperishable value."



each one finds the most truthful description of his own situation, especially in seasons of affliction. It has retained its hold upon the veneration and affections of pious Jews and Christians for these three thousand years, and is even now and will ever be more extensively used as a guide of private devotion and public worship than any other book. "When Christian Martyrs, and Scottish Covenanters in dens and caves of the earth, when French exiles and English fugitives in their hiding-places during the panic of revolution or of mutiny, received a special comfort from the Psalms, it was because they found themselves literally side by side with the author in the cavern of Adullam, or on the cliffs of Engedi, or beyond the Jordan, escaping from Saul or from Absalom, from the Philistines or from the Assyrians. When Burleigh or Locke seemed to find an echo in the Psalms to their own calm philosophy, it was because they were listening to the strains which had proceeded from the mouth or charmed the ear of the sagacious king or the thoughtful statesman of Judah. It has often been observed that the older we grow, the more interest the Psalms possess for us as individuals; and it may at most be said that by these multiplied associations, the older the human race grows, the more interest do they possess for mankind."\*

#### § 5. POETIC MERIT.

In its religious character, as just described, lies the crowning excellence of the poetry of the Bible. The spiritual ideas are the main thing, and they rise in richness, purity, sublimity and universal importance immeasurably beyond the literature of all other nations of antiquity.

But as to the artistic and æsthetic form, it is altogether subordinate to the contents, and held in subserviency to the lofty aim. Moses, Solomon, David, Isaiah, and the author of Job, possessed evidently the highest gifts of poetry, but they restrained them, lest human genius should outshine the Divine grace, or the silver pitcher be estimated above the golden apple. The poetry of the Bible, like the whole Bible, wears the garb of humility and condescends to men of low degree, in order to raise them up. It gives no encouragement to the idolatry of genius, and glorifies God alone. "Not unto us, O Lord, not unto us, but unto Thy name give glory," (Ps cxv. 1.)

Hence an irreligious or immoral man is apt to be repelled by the Bible; he feels himself in an uncongenial atmosphere, and is made uneasy and uncomfortable by the rebukes of sin and the praise of a holy God. He will not have this book rule over him or disturb him in his worldly modes of thought and habits of life.

Others are unable to divest themselves of early prejudices for classical models; they esteem external polish more highly than ideas, and can enjoy no poetry which is not cast in the Greek mould, and moves on in the regular flow of uniform metre and stanza. And yet these are no more essential to true poetry than the music of rhyme, which was unknown to Homer, Pindar, Sophocles, Virgil and Horace, and was even despised by Milton as "the invention of a barbarous age to set off wretched matter and lame metre, as the jingling sound of like endings trivial to all judicious ears and of no true musical delight." This is indeed going to the opposite extreme; for although rhyme and even metre are by no means necessary, especially in the epos and drama, they yet belong to the *perfection* of some forms of *lyric* poetry, which is the twin sister of music.

If we study the Bible poetry on its own ground, and with unclouded eyes, we may find in it forms of beauty as high and enduring as in that of any nation ancient or modern. Even its artless simplicity and naturalness are sometimes the highest triumph of art. Simplicity always enters into good taste. Those poems and songs which are the outgushing of the heart, without any show of artificial labor, are the most popular, and never lose their hold on the heart. We feel that we could have made them ourselves, and yet only a high order of genius could produce them.

Where is there a nobler ode of liberty, of national deliverance and independence, than the Song of Moses on the overthrow of Pharaoh in the Red Sea (Ex. xv.)? Where a grander

\* Stanley: *Hist. of the Jewish Church*, II. 167.



panorama of creation than in the one hundred and fourth Psalm? Where a more charming and lovely pastoral than the twenty-third Psalm? Where such a high view of the dignity and destiny of man as in the eighth Psalm? Where a profounder sense of sin and divine forgiveness than in the thirty-second and fifty-first Psalms? Where such a truthful and overpowering description of the vanity of human life and the never-changing character of the holy and just, yet merciful God, as in the ninetyeth Psalm, which has been styled "the most sublime of human compositions, the deepest in feeling, loftiest in theologic conception, the most magnificent in its imagery?" Where have the infinite greatness and goodness of God, His holiness, righteousness, long-suffering and mercy, the wonders of His government, and the feeling of dependence on Him, of joy and peace in Him, of gratitude for His blessings, of praise of His glory, found truer and fitter embodiment than in the Psalter and the Prophets? Where will you find such sweet, tender, delicate and exquisite expression of pure innocent love as in the Song of Songs, which sounds like the singing of birds in sunny May from the flowery fields and the tree of life in Paradise? Isaiah is one of the greatest of poets as well as of prophets, of an elevation, a richness, a compass, a power and comfort that are unequalled. No human genius ever soared so high as this evangelist of the old dispensation. Jeremiah, the prophet of sorrow and affliction, has furnished the richest supply of the language of holy grief in seasons of public calamity and distress from the destruction of Jerusalem down to the latest siege of Paris; and few works have done this work more effectively than his *Lamentations*. And what shall we say of the Book of Job, the Shakspeare in the Bible? Where are such bold and vivid descriptions of the wonders of nature, of the behemoth and leviathan, and of the war-horse "who paweth in the valley and rejoiceth in his strength, who swalloweth the ground with fierceness and rage, who saith among the trumpets Ha, ha! and smelleth the battle afar off, the thunder of the captains and the shout of war?" What can be finer than Job's picture of wisdom, whose price is far above rubies? And what a wealth of comfort is in that wonderful passage, which inspired the sublimest solo in the sublimest musical composition, those words graven in the rock forever, where this holy outsider, this patriarchal sage and saint of the order of Melchisedec, expresses his faith and hope that his Redeemer liveth and will stand the last on the grave, and that he shall see Him with his own eyes on the morning of resurrection.

The times for the depreciation of Bible poetry have passed. Many of the greatest scholars and poets, some of whom by no means in sympathy with its religious ideas, have done it full justice. I quote a few of them who represent different stand-points and nationalities.

Henry Stephens, the greatest philologist of the sixteenth century, thought that there was nothing more poetic (*ποιητικώτερον*), nothing more musical (*μουσικώτερον*), nothing more thrilling (*γοργώτερον*), nothing more full of lofty inspiration (*διδραμβικώτερον*) than the Psalms of David.

John Milton, notwithstanding his severe classic taste, judges: "There are no songs comparable to the songs of Zion, no orations equal to those of the Prophets, and no politics like those which the Scriptures teach." And as to the Psalms, he says: "Not in their divine arguments alone, but in the very critical art of composition, the Psalms may be easily made to appear over all the kinds of lyric poesy incomparable."

Sir William Jones: "I have regularly and attentively read the Holy Scriptures, and am of the opinion that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more important history and finer strains both of poetry and eloquence, than could be collected from all other books."

Sir D. K. Sandford: "In lyric flow and fire, in crushing force and majesty, the poetry of the ancient Scriptures is the most superb that ever burnt within the breast of man."

John von Müller, the German Tacitus: "There is nothing in Greece, nothing in Rome, nothing in all the West, like David, who selected the God of Israel to sing Him in higher strains than ever praised the gods of the Gentiles."

Herder, who was at home in the literature of all ages and countries, is full of enthusiastic admiration for the pure and sublime beauties of Hebrew poetry, as may be seen on almost every page of his celebrated work on the subject. He regards it as "the oldest, sim-

plest, sublimest" of all poetry, and in the form of a dialogue between Alciphron and Eutyphron, after the Platonic fashion, he triumphantly vindicates its merits against all objections, and illustrates it with admirable translations of choice passages.

Goethe pronounced the book of Ruth "the loveliest thing in the shape of an epic or idyl which has come down to us."

Alexander von Humboldt, in his "Cosmos," (where the name of God scarcely occurs, except in an extract from the heathen Aristotle), praises the Hebrew description of nature as unrivalled, especially the 104th Psalm, as "presenting in itself a picture of the whole world." "Nature," he says, "is to the Hebrew poet not a self-dependent object, but a work of creation and order, the living expression of the omnipresence of the Divinity in the visible world."

Thomas Carlyle calls the book of Job, "apart from all theories about it, one of the grandest things ever written by man. A noble book! All men's book! Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody, as of the heart of manhood; so soft and great as the summer midnight; as the world with its seas and stars. There is nothing written, I think, of equal literary merit."

Isaac Taylor: "The Hebrew writers as poets were masters of all the means and the resources, the powers and the stores, of the loftiest poetry, but subservient to a far loftier purpose than that which ever animates human genius."

Henry Ewald calls the old Hebrew poetry "unique in its kind and in many respects unsurpassed, because as to its contents it is the interpreter of those sublime religious thoughts which lived in Israel, and are found nowhere else in antiquity in such purity, vigor and durability, and as to its form it has a wonderful simplicity and naivete flowing from that sublimity of thought."

Dean Stanley: "The Psalms are beyond question poetical from first to last, and he will be a bold man who shall say that a book is less inspired, or less true, or less orthodox, or less Divine, because it is like the Psalms. The Prophet, in order to take root in the common life of the people, must become a Psalmist."

J. J. Stewart Perowne: "The very excellence of the Psalms is their universality. They spring from the deep fountains of the human heart, and God, in His providence, and by His Spirit, has so ordered it, that they should be for His Church an everlasting heritage. Hence they express the sorrows, the joys, the aspirations, the struggles, the victories, not of one man, but of all. And if we ask, How comes this to pass? the answer is not far to seek. One object is ever before the eyes and the heart of the Psalmist. All enemies, all distresses, all persecutions, all sins, are seen in the light of God. It is to Him that the cry goes up; it is to Him that the heart is laid bare; it is to Him that the thanksgiving is uttered. This it is which makes them so true, so precious, so universal. No surer proof of their inspiration can be given than this, that they are 'not of an age but for all time,' that the ripest Christian can use them in the fulness of his Christian manhood, though the words are the words of one who lived centuries before the coming of Christ in the flesh."

## § 6. DIFFERENT KINDS OF HEBREW POETRY.

Hebrew poetry may be divided into *lyric*, *didactic*, *prophetic*, and *dramatic*. The first two are the prevailing forms. The third may be regarded as a branch of didactic poetry, or perhaps better, as a substitute for epic poetry. The fourth is not to be confounded with the Greek drama, and is in close connection either with the lyric or didactic. Hence many writers admit only these two.\*

The absence of epic poetry in its proper sense is due to the fact that the revealed religion excludes mythology and hero-worship, which control this kind of poetry, and that it substitutes for them monotheism, which is inconsistent with any kind of falsehood and idolatry. The real hero, so to speak, of the history of revelation is Jehovah Himself, the only true

\* So Perowne (*The Book of Psalms*, Vol. I., p. 1, third ed.): "The poetry of the Hebrews is mainly of two kinds, lyrical and didactic. They have no epic, and no drama. Dramatic elements are to be found in many of their odes, and the Book of Job and the Song of Songs have sometimes been called Divine dramas; but dramatic poetry, in the proper sense of that term, was altogether unknown to the Israelites."



and living God, to whom all glory is due. And so He appears in the prophetic writings. He is the one object of worship, praise and thanksgiving, but not the object of a narrative poem. He is the one sovereign actor, who in heaven originates and controls all events on earth, but not one among other actors, co-operating or conflicting with finite beings. Epic poetry reproduces historic facts at the expense of truth, and exalts its hero above merit. The Bible poetry never violates truth.

There are, however, epic elements in several lyric poems which celebrate certain great events in Jewish history, as the Song of Moses, Exod. xv., and the Song of Deborah, Judg. v.; although even here the lyric element preponderates, and the subjectivity of the poet is not lost in the objective event as in the genuine epos. The Book of Ruth has been called an epic by Göthe. The Prologue and Epilogue of Job are epic, and have a truly narrative and objective character; but they are only the framework of the poem itself, which is essentially didactic in dramatic form. In the apocryphal books the epic element appears in the book of Tobith and the book of Judith, which stand between narrative and fiction, and correspond to what we call romance or novel.

§ 7. LYRIC POETRY.

Lyric poetry, or the poetry of feeling, is the oldest and predominant form of poetry among the Hebrew as all other Semitic nations. It is the easiest, the most natural, and the best adapted for devotion both private and public. It is closely connected with song, its twin sister. It wells up from the human heart, and gives utterance to its many strong and tender emotions of love and friendship, of joy and gladness, of grief and sorrow, of hope and desire, of gratitude and praise. Ewald happily describes it as "the daughter of the moment, of swift, rising, powerful feelings, of deep stirrings and fiery emotions of the soul."\*

Among the Greeks the epos appears first; but the older lyric effusions may have been lost. Among the Hindoos they are preserved in the Vedas. Lyric poetry is found among all nations which have a poetic literature; but epic poetry, at least in its fuller development, is not so general, and hence cannot be the primitive form.

Lyric poetry contains the fruitful germ of all other kinds of poetry. When the poetic feeling is kindled by a great event in history, it expresses itself more or less epically, as in the battle and victory hymns of Moses and Deborah. When the poet desires to teach a great truth or practical lesson, he becomes didactic. When he exhibits his emotions in the form of action and real life, he approaches the drama. In like manner the lyric poetry may give rise to mixed forms which appear in the later stages of literature.†

The oldest specimen of lyric poetry is the song of Lamech to his two wives (Gen. iv. 23). It has already the measured arrangement, alliteration and musical correspondence of Hebrew parallelism. It is a proud, fierce, defiant "sword-song," commemorating in broken, fragmentary utterances the invention of weapons of brass and iron by his son *Tubal Cain* (i. e., lance-maker), and threatening vengeance:

Adah and Zillah! hear my voice,  
Ye wives of Lamech, listen to my speech:

\* Dichter des A. B. I., p. 17: "Die lyrische Dichtung oder das Lied ist überall die nächste Art von Dichtung, welche bei irgend einem Volke entsteht. Sie ist es ihrem Wesen nach: denn sie ist die Tochter des Augenblicks, schnell emporkommender gewaltiger Empfindungen, tiefer Rührungen und feuriger Bewegungen des Gemüthes, von welchen der Dichter so ganz hingerissen ist, dass er in sich wie verloren nichts als sie so gewaltig wie sie in ihm leben, aussprechen will. Sie ist es ebenso der Zeit nach: das kurze Lied ist der beständige, unverwüthliche Theil von Poesie, der erste und letzte Erguss dichterischer Stimmung, wie eine unsiegbare Quelle, welche zu jeder Zeit sich wieder frisch ergießen kann. Sie ist also auch bei allen Völkern nothwendig die älteste, die welche zuerst eine dichterische Gestaltung und Kunst gründet und allen übrigen Arten von Dichtung die Wege bahnt." On p. 91 Ewald says: "Und so bleibt das Lied in seinem ganzen reinen und vollen Wesen wie der Anfang so das Ende aller Dichtung."

† Ewald, l. c., p. 19: "Der besondere Zweck, welchen der Dichter verfolgen mag, kann im Allgemeinen nur ein dreifacher sein: er will entweder mit seinen geflügelten Worten wie mit einer Lehre andre treffen, oder er will erzählend beschreiben, oder endlich er will das volle Leben selbst ebenso lebendig wiedergehen: und so werden LEHRDICHUNG, SAGENDICHUNG (Epos) und LEBENS- DICHUNG (Drama) die drei Arten höherer Dichtung sein, welche sich überall wie von selbst ausbilden wollen. Erst wenn sie sich vollkommen aus gebildet haben, entstehen auch wohl neue ZWITTERARTEN, indem das Lied als die Urart aller Dichtung seine eigenthümliche Weise mit einer derselben neu verschmilzt und diese stets nächste und allgegenwärtigste Urdichtung sich so in neuer Schöpfung mannichfach verjüngt."

For I have slain\* a man for wounding me,  
 Even a young man for hurting me.  
 Lo! Cain shall be avenged seven-fold,  
 But Lamech seventy and seven-fold.†

Here we have the origin of *secular* poetry and music (for the other son of Lamech, *Jubal*, i. e., *Harper*, invented musical instruments), in connection with the progressive material civilization of the descendants of Cain.

The other poetic remains of the ante-Mosaic age are the Prediction of Noah concerning his three sons (Gen. ix. 25-27), and the death-chant of Jacob (Gen. xlix. 1-27); but these belong rather to prophetic poetry.

In the Mosaic age we meet first with the song of deliverance which Moses sang with the children of Israel unto the Lord after the overthrow of Pharaoh's hosts in the Red Sea (Ex. xv. 1-19). It is the oldest specimen of a patriotic ode (from *οἰδεύω*, to sing), and may be called the national anthem, or the *Te Deum* of the Hebrews. It sounds through all the thanksgiving hymns of Israel, and is associated by the Apocalyptic Seer with the final triumph of the Church, when the saints shall sing "the song of Moses, and the song of the Lamb" (Rev. xv. 3). Its style is archaic, simple and grand. It is arranged for antiphonal singing, chorus answering to chorus, and voice to voice; the maidens playing upon the timbrels. It is full of alliterations and rhymes which cannot be rendered, and hence it necessarily loses in any translation.‡

I will sing unto Jehovah,  
 For He hath triumphed gloriously:  
 The horse and his rider  
 Hath He thrown into the sea.

Jehovah is my strength and song,  
 And He is become my salvation.  
 This is my God, and I will praise Him; §  
 My father's God, and I will exalt Him.

Jehovah is a man of war;  
 Jehovah is His name.  
 Pharaoh's chariots and his hosts  
 Hath He cast into the sea:

\* The perfect, *I have slain* (יָרַח, Sept. ἀνέκρεiva, Vulg. occidi), is probably used in the spirit of arrogant boasting, to express the future with all the certainty of an accomplished fact. Chrysostom, Theodoret, Jerome, Jarchi and others set Lamech down as a murderer (of Cain), who here confesses his deed to ease his conscience; but Aben-Ezra, Calvin, Herder, Ewald, Delitzsch, take the verb as a threat: "I will slay any man who wounds me."

† The law of blood for blood is strongly expressed also in the tragic poetry of Greece, especially in the *Eumenides* of Æschylus, also the *Chæphoræ*, 398 (quoted by Prof. T. Lewis, *Com. on Gen. in loc.*):

"There is a law that blood once poured on earth  
 By murderous hands demands that other blood  
 Be shed in retribution. From the elain  
 Erynny calls aloud for vengeance still,  
 Till death in justice meet be paid for death."

‡ Herder says of this poem, of which he gives a free German translation: "*Der Durchgang durchs Meer hat das älteste und klingendste Siegeslied hervorgebracht, das wir in dieser Sprache haben. Es ist Chorgesang: eine einzelne Stimme mälte vielleicht die Thaten selbst, die der Chor aufsing und gleichsam verhallte. Sein Bau ist einfach, voll Assonanzen und Reime, die ich in unserer Sprache ohne Wortzwang nicht zu geben wüßte; denn die ebräische Sprache ist wegen ihres einförmigen Baues solcher klingenden Assonanzen voll Leichte, lange, aber wenige Worte verschoben in der Luft, und meistens endigt ein dunkler, einsylliger Schall, der vielleicht den Bardit des Chors machte.*" Dr. Lange thus happily characterizes this ode (*Comm. on Ex.*): "*Wie der Durchgang durch das Rother Meer als eine fundamentale Thatsache des typischen Reiches Gottes seine Beziehung durch die ganze Heilige Schrift ausbreitet, wie er sich rückwärts auf die Sündfluth bezieht, weiter vorwärts auf die chrisdliche Taufe, und schliesslich auf das Endgericht, so gehen auch die Reflexe von diesem Liede Moses durch die ganze Heilige Schrift. Rückwärts ist es vorbereitet durch die poetischen Laute der Genesis und durch den Segen Jakobs, vorwärts geht es durch kleine epische Laute über auf das Abschiedslied des Moses und seinen Segen 5 Mos. 32, 33. Zwei grossartige Seitenstücke, welche folgen, das Siegeslied der Debora und das Rettungsglied des David 2 Sam. 22 (Ps. 18), leiten dann die Psalmen-poësie ein, in welcher vielfach der Grundton unseres Liedes wieder mit anklingt, Ps. 71, 78, 105, 106, 114. Noch einmal ist am Schlusse des N. T. von dem Liede Moses die Rede; es tönt fort als das typische Triumphlied des Volkes Gottes bis in die andre Welt hinein, Offenb. 15, 3.*"

§ The E. V.: 'I will prepare Him an habitation' (sanctuary), would anticipate the building of the tabernacle, but is not justified by the Hebrew.



And his chosen captains  
Are sunk in the Red Sea.  
The depths cover them.  
They went down to the bottom like a stone.

Thy right hand, O Jehovah, glorious in power,  
Thy right hand, O Jehovah, dasheth in pieces the enemy.  
And in the greatness of Thy majesty  
Thou overturnest them that rise up against thee:  
Thou sendest forth Thy wrath,  
It con-nemeth them like stubble.  
And with the blast of Thy nostrils the waters were piled up.  
The floods stood upright as an heap.  
The depths were congealed in the heart of the sea.

The enemy said, I will pursue, I will overtake,  
I will divide the spoil,  
My soul shall be satisfied upon them;  
I will draw my sword,  
My hand shall destroy them.

Thou didst blow with Thy wind,  
The sea covered them:  
They sank as lead in the mighty waters.

Who is like unto Thee, O Jehovah, among the gods?  
Who is like Thee, glorious in holiness,  
Fearful in praises, doing wonders?  
Thou stretchedst out Thy right hand,  
The earth swallowed them.

Thou in Thy mercy hast led the people  
Which Thou hast redeemed.  
Thou hast guided them in thy strength  
To thy holy habitation.

The peoples have heard, they tremble :\*  
Pangs have taken hold on the inhabitants of Philistia.  
Then were the chiefs of Edom dismayed.  
The mighty men of Moab, trembling taketh hold upon them,  
All the inhabitants of Canaan are melted away;  
Terror and dread fall upon them.  
By the greatness of Thine arm they are as still as a stone;  
Till Thy people pass over, O Jehovah,  
Till the people pass over,  
Which Thou hast purchased.

Thou shalt bring them in,  
And plant them in the mountain of Thine inheritance.  
The place, O Jehovah, which Thou hast made for Thee to dwell in,  
The sanctuary, O Jehovah, which Thou hast established.  
Jehovah shall reign for ever and ever.

Here the song ends, and what follows (ver. 19) is probably a brief recapitulation to fix the event in the memory:

For the horses of Pharaoh went in with his chariots  
And with his horsemen into the sea,  
And Jehovah brought again the waters of the sea upon them;  
But the children of Israel walked on dry land  
In the midst of the sea.

Moses wrote also that sublime farewell-song which celebrates Jehovah's merciful dealings with Israel (Deut. xxxii.), the parting blessing of the twelve tribes (Deut. xxxiii.), and the ninetyeth Psalm, called "A Prayer of Moses, the man of God," which sums up the spiritual experience of his long pilgrimage in the wilderness, and which proves its undying force at every death-bed and funeral service.

\* The poet now, after giving thanks for the past, looks to the future and describes the certain consequences of this mighty deliverance, which struck terror into the hearts of all enemies of Israel, and must end in the conquest of Canaan, as promised by God.

In the book of Joshua (x. 12, 13) there is a poetic quotation from "the Book of the Upright," which was probably a collection of patriotic songs :

"Sun, stand still upon Gibeon,  
And thou, moon, upon the valley of Ajalon!"  
And the sun stood still, and the moon stayed her course,  
Until the nation were avenged of their enemies.

The song of Deborah (Judges v.), from the heroic period of the Judges, eight centuries before Pindar, is a stirring battle-song full of fire and dithyrambic swing, and breathing the spirit of an age of disorder and tumult, when might was right.\*

Another but very different specimen of female poetry is Hannah's hymn of joy and gratitude when she dedicated her son Samuel, the last of the Judges, to the service of Jehovah (1 Sam. ii. 1-10). It furnished the key-note to the *Magnificat* of the Virgin Mary after the miraculous conception.

The reign of David was the golden age of lyric poetry. He was himself the prince of singers in Israel. His religious poetry is incorporated in the Psalter. Of his secular poetry the author of the Books of Samuel has preserved us two specimens, a brief stanza on the death of Abner, and his lament for the death of Saul and Jonathan (2 Sam. i. 19-27). The latter is a most pathetic and touching elegy full of the strength and tenderness of the love of friendship. His generosity in lamenting the death of his persecutor who stood in his way to the throne, enhances the beauty and effect of the elegy.

Thy Glory, O Israel,† is slain upon thy heights.  
(CHORUS) How are the heroes fallen!

Tell it not in Gath,  
Publish it not in the streets of Askelon;  
Lest the daughters of the Philistines rejoice,  
Lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa, no dew nor rains  
Come upon you, and ye fields of offerings,‡  
For there the shield of the hero is polluted,§  
The shield of Saul not anointed with oil.]

From the blood of the slain, from the fat of the heroes,  
The bow of Jonathan turned not back,  
And the sword of Saul  
Returned not empty.

\* An admirable German translation is given by Herder, and another by Prof. Cassel, in his *Com. on Judges*, translated by Prof. Steenstra.

† Or: "The Glory (the Beauty) of Israel." Ewald, Bunsen, Keil, take ישראל, as vocative, "O Israel;" the E. V. ("the beauty of Israel"), De Wette, Erdmann (*Die Zierde Israels*), and others, as genitive. צִכְרִי means *splendor, glory* (Isa. iv. 2; xlii. 19; xxiv. 16, and is often used of the land of Israel, and of Mount Zion, which is called "the mountain of holy beauty," חֹר צִכְרִי קֹדֶשׁ, Dan. xi. 45); also a *gazelle*, from the beauty of its form (1 Kings v. 3; Isa. xlii. 14). The gazelles were so much admired by the Hebrews and Arabs that they even swore by them (Cant. ii. 7; iii. 5). Herder (*Israel's Reh*), and Ewald (*Der Steinbock, Israel*—to avoid the feminine *die Gazelle*) take it in the latter sense, and refer it to Jonathan alone. Ewald conjectures that Jonathan was familiarly known among the soldiers of Israel as the *Gazelle* on account of his beauty and swiftness. Jonathan was, of course, much nearer to the heart of the poet, but in this national song David had to identify him with Saul, so that both are included in the Glory of Israel.

‡ שְׂרֵי הַרְנוֹכוֹת, Sept. ἀγροὶ ἀπαρχῶν, Vulg. *Æque sint agri primitiarum*, fertile fields from which the first fruits are gathered. The E. V. renders with Jerome: "nor (let there be) fields of offerings." On the different interpretations and conjectures see Erdmann in Lange's *Com.* It is a poetical malediction or imprecation of such complete barrenness that not even enough may grow on that bloody field for an offering of first-fruits.

§ By blood and dust. A great indignity to a soldier. Homer says that the helmet of Patroclus was rolled under the horses' feet, and soiled with blood and dust (Il. xvi. 794). The E. V., following the Vulgate (*abjectus*), translates עָלַה עֵלֶי עָלַה cast away.

] But with blood. The E. V., following again the Vulgate (*quasi non esset*), supplies "as though he had not been anointed," i. e., as if he had not been a king (1 Sam. x. 1). So also Herder: "Königes Schild, als wär er nimmer mit Oel geheiligt." But the more natural interpretation is: "the shield of Saul was not anointed with oil," as was usual in preparation for battle, and after it had been polluted by blood or corrupted by rust (Isa. xxi. 5). The unanointed shield here is an emblem of utter defeat and helplessness.



Saul and Jonathan, lovely and pleasant in their lives,  
And in their death they are not divided.  
They were swifter than eagles,  
They were stronger than lions.

Ye daughters of Israel, weep over Saul,  
Who clothed you in purple with delight,  
Who put ornaments of gold  
Upon your apparel.\*

(CHORUS) *How are the heroes fallen in the midst of the battle!  
O Jonathan, slain upon thy heights!*

I am distressed for thee, my brother Jonathan,  
Very pleasant hast thou been unto me:  
Thy love to me was wonderful,  
Passing the love of women.†

(CHORUS) *How are the heroes fallen,‡  
And the weapons of war § perished.*

Lyric poetry flourished during the reigns of David and Solomon, then declined with the decline of the nation, and revived for a short period with the restoration of the temple and the theocracy, when the harps were taken from the willows to accompany again the songs of Zion. It is altogether improbable that the Psalter contains hymns of the Maccabæan age, as Hitzig conjectures. The canon was closed long before (B. C. 450).||

The *Magnificat* of the Virgin Mary, the *Benedictus* of Zacharias, and the *Nunc dimittis* of Simeon are the golden sunset of Hebrew psalmody, and the dawn of Christian hymnody.

The various kinds of lyric poetry are designated by the following names, which occur in the titles of the Psalms:¶

*Shîr* (Sept. *ψῆς*), song for the voice alone.

*Mizmôr* (Sept. *ψαλμός*), psalm, song of praise, with instrumental accompaniment (*μέλος*).

*Maschîl* (*συνέσεως, εἰς σύνεσιν*), a skilfully constructed ode, a reflective, contemplative, didactic song.

*Michtham* (*στηλογραφία, or εἰς στηλογραφίαν*, lit., song of inscription), a golden poem, or a song of mysterious, deep import. (Delitzsch: catch-word poem).

*Shiggaion*, an excited, irregular, dithyrambic ode.

*Thehillah*, a hymn of praise. The plural *thehillim* is the Hebrew title of the Psalter.

*Thephillah*, a prayer in song. (Pss. xvii., lxxxvi., xc., cxlii., Hab. iii.).

*Shîr jedidoth*, song of loves, erotic poem (Ps. xlv.).

*Shîr hamma'aloth* (Sept. *ψῆς τῶν ἀνάβαθμῶν*, Vulg. *canticum graduum*, E. V. "song of degrees'), most probably a song of the goings up, i. e., pilgrim song for the journeys to the yearly festivals of Jerusalem.

\* Lowth: "This passage is most exquisite composition. The women of Israel are most happily introduced, and the subject of the encomium is most admirably adapted to the female characters."

† The sweet, tender, devoted, enduring love with which women love. A picture of the ideal of friendship sanctified by the consecration of their hearts to Jehovah. The Vulgate inserts here the clause: *Sicut mater unicum amat filium suum, ita ego te amabam*, which has no foundation either in the Hebrew or the Septuagint.

‡ The repetition of this lament, probably by the chorus, is entirely in keeping with the nature of an elegy, which likes to dwell upon the grief, and finds relief by its repeated utterances.

§ *כִּלְיֵי הַמִּלְחָמָה* are the heroes themselves, as the living weapons of war. So Ewald and Erdmann (*die Rüstzeuge des Streits*). Comp. Isa. xlii. 5; Acts ix. 15, where St. Paul is called "a chosen vessel" (*σκεῦος*). It is less lively and poetic to understand it literally of the material of war, as the Vulgate does (*arma bellica*), and Herder who renders:

*Ach, wie fielen die Helden und ihre Waffen des Krieges  
Liegen zerschlagen umher.*

¶ Hengstenberg, Hävernick, Kell, among the orthodox divines, Gesenius, Ewald, Thenius, Dillmann, among the liberal critics, deny the possibility of Maccabæan Psalms. Ewald says (Preface to third ed. of his *Com. on the Ps.*) against Hitzig: "Nothing can be more false and perverse than to suppose that there can be Maccabæan poems in the Psalter." Delitzsch (*Com. über den Psalter*, new ed. 1867, p. 9) admits the possibility, but denies the existence of such late Psalms.

¶ For particulars on the names and musical titles in the inscriptions of the Psalms, some of which are very obscure and variously interpreted, we must refer to the commentaries of Ewald, Hitzig, Delitzsch, Moll (in Lange), and Perowne.



*Kinah* (ᾠδὴς), a lament, dirge, elegy.\* Here belong the laments of David for Saul and Jonathan, 2 Sam. i. 19-27, for Abner (2 Sam. iii. 33, 34), and for Absalom (2 Sam. xviii. 33), the psalms of mourning over the disasters of Judah, Ps. xlix., lx., lxxiii., cxxxvii., and the Lamentations of Jeremiah.

The PSALTER is the great depository of the religious lyric poetry of the Jewish Church, and the inexhaustible fountain of devotion for all ages. The titles are not original, but contain the ancient Jewish traditions more or less valuable concerning the authorship, historical occasion, musical character, liturgical use of the Psalms. Seventy-three poems are ascribed to David (דָּוִד); † twelve to Asaph (אַסָּף), one of David's musicians (Ps. l., lxxiii.-lxxxiii.); eleven or twelve to the sons of Korah, a family of priests and singers of the age of David (Pss. xlii.-xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii.); one to Heman the Ezrahite (lxxxviii.); ‡ one to Ethan the Ezrahite (lxxxix.); two to Solomon (lxxii., cxvii.); one to Moses (xc.); while fifty are anonymous and hence called *Orphan* Psalms in the Talmud. The Septuagint assigns some of them to Jeremiah (cxxxvii.), Haggai and Zechariah (cxlvi., cxlvii.).

The PSALTER is divided into five books, and the close of each is indicated by a doxology and a double *Amen*. In this division several considerations seem to have been combined—authorship and chronology, liturgical use, the distinction of the divine names (Elohistic and Jehovistic Psalms), perhaps also the five-fold division of the Torah (the Psalter being, as Delitzsch says, the subjective response or echo from the heart of Israel to the law of God). We have an analogy in Christian hymn- and tune-books, which combine the order of subjects and the order of the ecclesiastical year, modifying both by considerations of convenience, and often adding one or more appendixes. The five books represent the gradual growth of the collection till its completion after the exile, about the time of Ezra. The collection of first book, consisting chiefly of Psalms of David, may be traced to Solomon, who would naturally provide for the preservation of his father's poetry, or, at all events, to King Hezekiah, who "commanded the Levites to sing praise unto the Lord with the words of David and of Asaph, the Seer" (2 Chron. xxi. 30; Prov. xxxv. 1).

If we regard chiefly the contents, we may divide the Psalms into Psalms of praise and adoration, Psalms of thanksgiving, Psalms of faith and hope under affliction, § penitential Psalms, didactic Psalms, historic Psalms, Pilgrim Songs (cxi.-cxxxvi.), prophetic or Messianic Psalms. But we cannot enter here into details, and refer to the full and able Introduction of MOLL'S Commentary in this series.

Before we leave lyric poetry, we must say a few words on the LAMENTATIONS (קִינִיּוֹת, ᾠδῶν, *elegiæ*) of Jeremiah—the most extensive elegy in the Bible. They are a funeral dirge of the theocracy and the holy city after its destruction by Nebuchadnezzar and the Chaldees, and give most pathetic utterance to the most intense grief. The first lines strike the key-note. Jerusalem is personified and bewailed as a solitary widow:

(ALEPH)

How sitteth solitary  
The city once full of people!  
She has become as a widow!  
She that was great among the nations,  
A princess over the provinces,  
Has become subject to tribute.

\* From ἐὲ λέγειν, to cry woe, woe! Comp. the German, *Klaglied*, *Trauerlied*, *Todtenlied*, *Grablied*.

† Thirty-seven in the first Book, Ps. iii.-xli., 18 in the second, 1 in the third, 2 in the fourth, 15 in the fifth Book. The Septuagint ascribes to David 85 Psalms (including xcix. and civ., which are probably his). The N. T. quotes as his also the anonymous Pss. ii. and xcv. (Acts iv. 25, 26; Hebr. iv. 7), and Ps. ii. certainly has the impress of his style and age (as Ewald admits). But some of the Psalms ascribed to him, either in the Hebrew or Greek Bible, betray by their Chaldaisms a later age. Hengstenberg and Alexander mostly follow the Jewish tradition; Delitzsch (*Commentar über die Psalmen*, p. 7) thinks that at least fifty may be defended as Davidic; while Hupfeld, Ewald, and especially Hitzig, considerably reduce the number. Ewald regards Ps. iii., iv., vii., viii., xi., xv., xviii., xix., xxiv., xxix., xxxii., cl., as undoubtedly Davidic; Ps. ii., xxiii., xxvii., lxii., lxiv., cx., cxxxviii., as coming very near to David.

‡ This Psalm is called *shir mimor* and *maschil*, and is ascribed both to the sons of Korah and to Heman the Ezrahite, of the age of Solomon (1 Kings v. 11). The older commentators generally regard the former as the singers of the *shir*, the latter as the author of the *maschil*. Hupfeld thinks that the title combines two conflicting traditions.

§ What the Germans would call *Kreuz- und Trost-Psalmen*.

(BETH)

She weepeth bitterly in the night,  
And her tears are upon her cheeks:  
She hath no comforter  
From among all her lovers:  
All her friends have turned traitors to her,  
They have become her enemies.

\* \* \* \* \*

(LAMED)

Is it nothing to you, all ye that pass by?  
Behold and see,  
If there be any sorrow like unto my sorrow,  
Which is inflicted on me,  
Wherewith Jehovah hath afflicted me  
In the day of His fierce anger.

The ruin and desolation, the carnage and famine, the pollution of the temple, the desecration of the Sabbath, the massacre of the priests, the dragging of the chiefs into exile, and all the horrors and miseries of a long siege, contrasted with the remembrance of former glories and glad festivities, and intensified by the awful sense of Divine wrath, are drawn with life-like colors and form a picture of overwhelming calamity and sadness. "Every letter is written with a tear, every word is the sob of a broken heart!" Yet Jeremiah does not forget that the covenant of Jehovah with His people still stands. In the stormy sunset of the theocracy he beheld the dawn of a brighter day, and a new covenant written, not on tables of stone, but on the heart. The utterance of his grief, like the shedding of tears, was also a relief, and left his mind in a calmer and serener frame. Beginning with wailing and weeping, he ends with a question of hope, and with the prayer:

Turn us, O Jehovah, and we shall turn;  
Renew our days of old!

These Lamentations have done their work very effectually, and are doing it still. They have soothed the weary years of the Babylonian Exile, and after the return they have kept up the lively remembrance of the deepest humiliation and the judgments of a righteous God. On the ninth day of the month of Ab (July) they are read year after year with fasting and weeping by that remarkable people who are still wandering in exile over the face of the earth, finding a grave in many lands, a home in none. Among Christians the poem is best appreciated in times of private affliction and public calamity; a companion in mourning, it serves also as a book of comfort and consolation.

The poetic structure of the Lamentations is the most artificial in the Bible. The first four chapters are alphabetically arranged, like the 119th and six other Psalms, and Proverbs xxxi. 10-31. Every stanza begins with a letter of the Hebrew alphabet in regular order; all the stanzas are nearly of the same length; each stanza has three nearly balanced clauses or members which together constitute one meaning; chaps. i., ii. and iv. contain twenty-two stanzas each, according to the number of Hebrew letters; the third chapter has three alphabetic series, making sixty-six stanzas in all. Dante chose the terza rima for his vision of hell, purgatory, and paradise; Petrarca the complicated sonnet for the tender and passionate language of love. The author of Lamentations may have chosen this structure as a discipline and check upon the intensity of his sorrow—perhaps also as a help to the memory. Poems of this kind, once learnt, are not easily forgotten.\*

## § 8. DIDACTIC POETRY.

Didactic poetry is the combined product of imagination and reflection. It seeks to instruct as well as to please. It is not simply the outpouring of subjective feeling which carries in it its own end and reward, but aims at an object beyond itself. It is the connecting

\* "In the scatterings and wanderings of families," says Isaac Taylor (p. 375), "and in lonely journeyings, in deserts and cities, where no synagogue-service could be enjoyed, the metrical Scriptures—infixed as they were in the memory, by the very means of these artificial devices of versets and of alphabetic order, and of alliteration—became food to the soul. Thus was the religious constancy of the people and its brave endurance of injury and insult sustained and animated."



link between pure poetry and philosophy. It supplies among the Shemitic nations the place of ethics, with this difference, that it omits the reasoning and argumentative process, and gives only the results of observation and reflection in a pleasing, mostly proverbial, sententious style, which sticks to the memory. It is laid down in the Proverbs and Ecclesiastes. Many Psalms also are didactic (i., xix., xxxvii., cxix., *etc.*), and the Book of Job is a didactic drama (see below).

The palmy period of didactic or gnostic poetry is the peaceful and brilliant reign of Solomon, which lasted forty years (B. C. 1015-975). He was a favorite child of nature and grace. He occupies the same relation to the Proverbs as David to the Psalter, being the chief author and model for imitation. He was the philosopher, as David was the singer, of Israel. The fame of his wisdom was so great that no less than three thousand proverbs were ascribed to him. "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom" (1 Kings iv. 29-34). According to a rabbinical tradition, Aristotle derived his philosophy from the Solomonian writings which Alexander the Great sent him from Jerusalem.\*

The usual word for a didactic poem is *māshāl* (מָשָׁל, *παροιμία, παραβολή*), a likeness, similitude, comparison; then, in a wider sense, a short, sharp, pithy maxim, sententious saying, gnome, proverb couched in figurative, striking, pointed language. A proverb contains *multum in parvo*, and condenses the result of long observation and experience in a few words which strike the nail on the head and are easily remembered. It is the philosophy for the people, the wisdom of the street. The Orientals, especially the Arabs, are very fond of this kind of teaching. It suited their wants and limits of knowledge much better than an elaborate system of philosophy. And even now a witty or pithy proverb has more practical effect upon the common people than whole sermons and tracts.†

THE PROVERBS of the Bible are far superior to any collection of the kind, such as the sayings of the Seven Wise Men of Greece, the Aurea Carmina attributed to Pythagoras, the Remains of the Poetæ Gnomici, the collections of Arabic proverbs. They bear the stamp of divine inspiration. They abound in polished and sparkling gems. They contain the practical wisdom (chokma) of Israel, and have furnished the richest contributions to the dictionary of proverbs among Christian nations. They trace wisdom to its true source, the fear of Jehovah (chap. i. 7). Nothing can be finer than the description of Wisdom in the eighth chapter, where she is personified as the eternal companion and delight of God, and commended beyond all earthly treasures:

Wisdom is better than rubies,  
And no precious things compare with her.

I, wisdom, dwell with prudence,  
And find out knowledge of wise counsels.

The fear of Jehovah is to hate evil;  
Pride, haughtiness, and an evil way,  
And a perverse mouth, do I hate.

Counsel is mine, and reflection;  
I am understanding; I have strength.

\* Comp. on the wisdom of Solomon, Ewald's *Geschichte des Volkes Israel*, Vol. III. pp. 374 sqq.; and Stanley's *Lectures on the History of the Jewish Church*, Vol. II. pp. 252 sqq. Ewald exclaims with reference to the visit of the Queen of Sheba (p. 379): "O glückliche Zeit wo mächtige Fürsten mitten in ihren von heiliger Gottesruhe unfriedigten Ländern so zu einander wallfahrten, so in Weisheit und was noch mehr ist, im regen Suchen derselben vortrefflichen können!"

† Cicero says: "Gravissime sunt ad beate vivendum breviter enunciata sententiae."

By me kings reign,  
And princes decree justice.  
By me princes rule,  
And nobles, all the judges of the earth.

I love them that love me;  
And they that seek me early shall find me.  
Riches and honor are with me.  
Yea, enduring riches and righteousness.  
My fruit is better than gold, yea, than refined gold;  
And my increase than choice silver.

I walk in the way of righteousness,  
In the midst of the path of rectitude;  
To make, ensure abundance to those that love me,  
And to fill their storehouse.

\* \* \* \* \*

Blessed is the man that heareth me,  
Watching daily at my gates,  
Waiting at the posts of my doors!  
For whosoever findeth me findeth life;  
And shall obtain favor from Jehovah.

The description of the model Hebrew woman in her domestic and social relations (chap. xxxi. 10-31, in the acrostic form) has no parallel for truthfulness and beauty in all ancient literature, and forms the appropriate close of this book of practical wisdom; for from the family of which woman is the presiding genius, springs private and public virtue and national prosperity.

"The Book of Proverbs," says a distinguished modern writer, "is not on a level with the Prophets or the Psalms. It approaches human things and things divine from quite another side. It has even something of a worldly, prudential look, unlike the rest of the Bible. But this is the very reason why its recognition as a Sacred Book is so useful. It is the philosophy of practical life. It is the sign to us that the Bible does not despise common sense and discretion. It impresses upon us, in the most forcible manner, the value of intelligence and prudence, and of a good education. The whole strength of the Hebrew language, and of the sacred authority of the book is thrown upon these homely truths. It deals, too, in that refined, discriminating, careful view of the finer shades of human character, so often overlooked by theologians, but so necessary to any true estimate of human life. 'The heart knoweth its own bitterness, and the stranger does not intermeddle with its joy.' How much is there, in that single sentence, of consolation, of love, of forethought! And, above all, it insists, over and over again, upon the doctrine that goodness is '*wisdom*,' and that wickedness and vice are '*folly*.' There may be many other views of virtue and vice, of holiness and sin, better and higher than this. But there will always be some in the world who will need to remember that a good man is not only religious and just, but wise; and that a bad man is not only wicked and sinful, but a miserable, contemptible fool!"\*

The poetic structure of the Proverbs is that of Hebrew parallelism in its various forms. They consist of single, double, triple, or more couplets; the members corresponding to each other in sense and diction, either synonymously or antithetically. Delitzsch calls them two-liners, four-liners, six-liners, eight-liners.† The first section, x.-xxii. 16, contains exclusively two-liners. Besides these there are a few three-liners, five-liners and seven-liners, where the odd line is either a repetition or a reason for the idea expressed in the first lines. A few specimens will make this clear.

\* Stanley, Vol. II., p. 269. A different view is presented and elaborately defended in the commentary of Rev. John Miller, of Princeton (New York, 1872), who maintains that the Proverbs, being an inspired book, can have no secular, but must have throughout a spiritual, meaning. He charges King James' version with making the book "hopelessly secular in many places" (p. 12).

† Zuckeaieler, Vierzeiler, Sechzeiler, Achzeiler. Commentary on Proverbs, Leipz., 1873, pp. 8 sqq.



## 1. Single synonymous couplets:

- CHAP. III. 1. My son, forget not my law;  
And let thy heart keep my commandments.
12. Whom Jehovah loveth He correcteth:  
Even as a father the son in whom he delighteth.
13. Blessed the man who finds wisdom:  
And the man who obtains understanding.
- XI. 25. The liberal soul shall be made fat:  
And he that watereth shall himself be watered.
- [XVI. 32. He that is slow to anger is better than the mighty:  
And he that ruleth his own spirit than he who taketh a city.

## 2. Single antithetic couplets:

- CHAP. X. 1. A wise son maketh a glad father:  
But a foolish son is the grief of his mother.
12. Hatred stirreth up strifes:  
But love covereth all sins.
16. The wages of the righteous is life:  
The gain of the wicked is sin.
- XIII. 9. The light of the righteous shall be joyous:  
But the lamp of the wicked shall go out.
25. He that spareth his rod hates his son:  
But he that loveth him giveth him timely chastisement.
- XVIII. 17. He that is first in his own cause seemeth right:  
But his neighbor cometh and searcheth him.

## 3. Single couplets which merely express a comparison:

- CHAP. XXVII. 8. As a bird that wandereth from her nest,  
So is a man that wandereth from his place.
15. A continual dropping in a very rainy day,  
And a contentious woman are alike.
19. As in water face answereth to face,  
So the heart of man to man.

## 4. Single couplets where the second member completes the idea of the first or assigns a reason or a qualification:

- CHAP. XVI. 24. Pleasant words are as a honey-comb,  
Sweet to the soul and health to the bones.
31. The hoary head is a crown of glory,  
If it be found in the way of righteousness.

## 5. Three-liners:

- CHAP. III. 3. Let not mercy and truth forsake thee:  
Bind them about thy neck;  
(Synonymous) Write them upon the table of thine heart.
- XXVIII. 10. Whoso causeth the righteous to go astray in an evil way:  
He shall fall himself into his own pit,  
(Antithetic) But the upright shall inherit good things.
- XXVII. 10. Thine own friend, and thy father's friend forsake not:  
Neither go into thy brother's in the day of thy calamity;  
(Reason) For better is a neighbor near than a brother afar off.

6. Double couplets or four-liners: xxiii. 15 sq.; xxiv. 3 sq., 28 sq.; xxx. 5 sq., 17 sq.; xxii. 22 sq., 24 sq.; xxv. 4 sq. These are all synonymous, or synthetic, or corroboratory, but there seems to be no example of an antithetic four-liner.

7. Five-liners; the last three usually explaining and confirming the idea of the first two lines: xxiii. 4 sq.; xxv. 6 sq.; xxx. 32 sq.

8. Triple couplets or six-liners, which spin out an idea with more or less repetition or confirmations and illustrations: xxiii. 1-3, 12-14, 19-21; xxiv. 11 sq.; xxx. 29-31.

9. Seven-liners: xxiii. 6-8. The only specimen in the Proverbs.

10. Quadruple couplets or eight-liners: xxiii. 22-25.

But these four, six, and eight-liners, so-called, may be easily resolved into two, three, or four single couplets. Take, *e. g.*, chap. xxiii. 12-14, which Delitzsch quotes as a six-liner, and we have there simply three couplets which carry out and unfold one idea, or expand the *masnal* sentence into a *masnal* poem:

Apply thy heart to instruction:  
And thine ears to the words of knowledge.  
Withhold not correction from the child:  
For if thou beatest him with a rod, he shall not die.  
Thou shalt beat him with the rod,  
And shalt deliver his soul from hell.

ECCLESIASTES or KOHELETH is a philosophic poem, not in broken, disconnected maxims of wisdom, like the Proverbs, but in a series of soliloquies of a soul perplexed and bewildered by doubt, yet holding fast to fundamental truth, and looking from the vanities beneath the sun to the eternal realities above the sun. It is a most remarkable specimen of Hebrew scepticism subdued and moderated by Hebrew faith in God and His holy commandments, in the immortality of the soul, the judgment to come, the paramount value of true piety. It corresponds to the old age of Solomon, as the Song of Songs reflects the flowery spring of his youth, and the Proverbs the ripe wisdom of his manhood.\* Whether written by the great monarch or not (which question is fully discussed on both sides in this Commentary), it personates him (i. 12) and gives the last sad results of his experience after a long life of unrivalled wisdom and unrivalled folly, namely, the overwhelming impression of the vanity of all things earthly, with the concluding lesson of the fear of God, which checks the tendency to despair, and is the star of hope in the darkness of midnight. The key-note is struck in the opening lines, repeated at the close (xii. 3):

O vanity of vanities! Koheleth saith;  
O vanity of vanities! all—vanity!

This is the negative side. But the leading positive idea and aim is expressed in the concluding words:

Fear God and keep His commandments,  
For this is all of man.

Some regard Koheleth as an ethical treatise in prose, with regular logical divisions. But it is full of poetic inspiration, and in part at least also poetic in form, with enough of rhythmical parallelism to awaken an emotional interest in these sad soliloquies and questionings of the poet. Prof. Tayler Lewis (in his additions to Zöckler's Commentary) has translated the poetic portions in Iambic measure, with occasional use of the Choriambus. We transcribe two specimens from chap. vii. and chap. xi.:

Better the honored name than precious oil;  
Better the day of death than that of being born.

\* This comparison was made by Rabbi Jonathan on the assumption of the Solomonic authorship of the three works.



Better to visit sorrow's house than seek the banquet hall;  
 Since that (reveals) the end of every man,  
 And he who lives should lay it well to heart.

Better is grief than mirth;

For in the sadness of the face the heart becometh fair.  
 The wise man's heart is in the house of mourning.

The fool's heart in the house of mirth.

Better to heed the chiding of the wise

Than hear the song of fools.

For like the sound of thorns beneath the pot,

So is the railing laughter of the fool.

This, too, is vanity.

\* \* \* \* \*

Rejoice, O youth, in childhood; let thy heart

Still cheer thee in the day when thou art strong.

Go on in every way thy will shall choose,

And after every form thine eyes behold;

But know that for all this thy God will thee to judgment bring.

O, then, turn sorrow from thy soul, keep evil from thy flesh;

For childhood and the morn of life, they, too, are vanity.

Remember thy Creator, then, in the days when thou art young;

Before the evil days are come, before the years draw nigh;

When thou shalt say—delight in them is gone.

To didactic poetry belong also the FABLE and the PARABLE. Both are allegories in the style of history; both are conscious fictions for the purpose of instruction, and differ from the MYTH, which is the unconscious product of the religious imagination. But the fable rests on admitted impossibilities and introduces irrational creatures to teach maxims of secular prudence and lower, selfish morality; while the parable takes its illustrations from real life, human or animal, with its natural characteristics, and has a much higher moral and religious aim. It is, therefore, far better adapted, as a medium of instruction, to the true religion. "The fable seizes on that which man has in common with the creatures below him; the parable rests on the truth that man is made in the image of God." The former is only fitted for the instruction of youth, which does not raise the question of veracity; the latter is suited to all ages.

There are no fables in the New Testament, and only two in the Old, *viz.*, the fable of Jotham: the trees choosing their king, Judges ix. 8-15, and the fable of Jehoshaphat: the cedars of Lebanon and the thistle, 2 Kings xiv. 9, and 2 Chr. xxv. 18. The riddle (parable) of Ezekiel xvii. 1-10 introduces two eagles as representatives of human characters, but without ascribing to them human attributes.

The parable occurs 2 Sam. xii. 1 (the poor man's ewe lamb), Isa. v. 1 (the vineyard yielding wild grapes), also 1 Kings xx. 39; xxii. 19. It was cultivated by Hillel, Shammai and other Jewish rabbis, and appears frequently in the Gemara and Midrash. It is found in its perfection in the Gospels. The parables of our Lord illustrate the various aspects of the kingdom of heaven (as those in the Synoptical Gospels), or the personal relation of Christ to His disciples (as the parable of the good shepherd, and that of the vine and the branches, in the Gospel of John). They conceal and reveal the profoundest ideas in the simplest and most lucid language. They are at once pure truth and pure poetry. Every trait is intrinsically possible and borrowed from nature and human life, and yet the composition of the whole is the product of the imagination. The art of illustrative teaching in parables never rose so high before or since, nor can it ever rise higher.\*

## §9. PROPHETIC POETRY.

This is peculiar to the Bible and to the religion of revelation. Heathen nations had their divinations and oracles, but no divinely inspired prophecy. Man may have forebodings

\* Ewald (p. 54) says of the parables of Christ: "Was hier aus der Menschenwelt erzählt wird, ist vollkommen wahr, d. i. den menschlichen Verhältnissen vollkommen entsprechend, sodass keiner der es hört an seinem Dasein zweifeln kann, und ist dennoch nur Bild, nur Lehre, und nicht anders gemeint. Aber mit der höchsten Wahrheit der Schilderung dieses menschlichen Lebens verbindet sich hier ihre höchste Einfalt, Lieblichkeit und Vollendung, um ihr den unwiderstehlichsten Zauber zu geben."

of the future, and may conjecture what may come to pass under certain conditions; but God only knows the future, and he to whom He chooses to reveal it.

Prophecy is closely allied to poetry. The prophet sees the future as a picture with the spiritual eye enlightened by the Divine mind, and describes it mostly in more or less poetic form. Prophetic poetry combines a didactic and an epic element.\* It rouses the conscience, enforces the law of God, and holds up the history of the future, the approaching judgments and mercies of God for instruction, reproof, comfort and encouragement. Prophecy is too elevated to descend to ordinary prose, and yet too practical to bind itself to strict rules. Ezekiel and Daniel, like St. John in the Apocalypse, use prose, but a prose that has all the effect of poetry. The other prophets employ prose in the narrative and introductory sections, but a rhythmical flow of diction in the prophecies proper, with divisions of clauses and stanzas, and rise often to the highest majesty and power. The sublime prayer of Habakkuk (ch. iii.) is a lyric poem and might as well have a place in the Psalter.

The greatest poet among the prophets is Isaiah. He gathers up all the past prophecies to send them enriched into the future, and combines the deepest prophetic inspiration with the sublimest and sweetest poetry.†

The earliest specimens of prophetic poetry are the prediction of Noah, Gen. ix. 25-27, the blessing of Jacob, Gen. xlix., the prophecies of Balaam, Numb. xxiv., and the farewell blessing of the twelve tribes by Moses, Deut. xxxiii. The golden age of prophetic poetry began with the decline of lyric poetry, and continued till the extinction of prophecy, warning the people of the approaching judgments of Jehovah, and comforting them in the midst of their calamities with His promise of a brighter future when the Messiah shall come to redeem His people and to bless all the nations of the earth.

We select one of the oldest specimens, a part of the remarkable prophecy of Balaam concerning Israel, which has a melodious lyrical flow (Num. xxiv. 4-10, 17-19):

He saith who heareth the words of God,  
Who seeth the vision of the A mighty,  
Falling down, and having his eyes opened:

How goodly are thy tents, O Jacob,  
Thy tabernacles, O Israel!  
As the valleys are they spread forth,  
As gardens by the river side,  
As lign aloes which the Lord hath planted,  
As cedar trees beside the waters.

He shall flow with water from his buckets,  
And his seed shall be in many waters,  
And his king shall be higher than Agag,  
And his kingdom shall be exalted.  
God bringeth him forth out of Egypt;  
He hath as it were the strength of a buffalo:  
He shall eat up the nations his enemies,  
And shall break their bones in pieces,  
And smite them through with his arrows.

He couched, he lay down as a lion,  
And as a lioness; who shall stir him up?  
Blessed is he that blesseth thee,  
And cursed is he that curseth thee.

\* \* \* \* \*

\* Ewald treats prophecy as a part of didactic poetry. "Ein reiner Dichter," he says (p. 51), "im ursprünglichsten Sinne des Wortes ist der Prophet nicht: was er ausspricht, soll von vorne an bestimmend, vorschreibend, belehrend auf Andere wirken. Aber sein Wort will von der Begeisterung Flügeln getragen von oben herab treffen, und muss so von vorn an erhaben in gleicher Höhe sich bis zum Ende halten. . . . So drängt sich denn dem Propheten die längst gegebene Dichterweise unwillkürlich auf, ähnlich hebt und senkt sich bei ihm der Strom der Rede, nur der Gesang fällt vor der ungewöhnlichen Höhe und dem Ernste seiner Worte leicht von selbst weg."

† Comp. the eloquent description of Isaiah by Ewald in his *Die Propheten des Alten Bundes*, Stuttgart, 1840, vol. I., p. 166.



There shall come forth a Star out of Jacob,  
 And a Sceptre shall rise out of Israel  
 And shall smite through the corners of Moab,  
 And break down all the sons of tumult.  
 And Edom shall be a possession,  
 And Seir shall be a possession, his enemies;  
 While Israel doeth valiantly.  
 And out of Jacob shall he have dominion,  
 And shall destroy the remnant from the city.

The nearest approach which the prophecy of the Old Testament several hundred years before Christ made to the very heart of the gospel salvation, is in the fifty-third chapter of Isaiah :

Who hath believed our report?  
 And to whom is the arm of the Lord revealed?  
 For He shall grow up before Him as a tender plant,  
 And as a root out of a dry ground:  
 He hath no form nor comeliness; and when we shall see Him,  
*There is no beauty that we should desire Him.*  
 He is despised and rejected by men;  
 A Man of sorrows, and acquainted with grief:  
 And we hid as it were our faces from Him,  
 He was despised and we esteemed Him not.

Surely He hath borne our griefs,  
 And carried our sorrows:  
 Yet we did esteem Him stricken,  
 Smitten of God and afflicted.  
 But He was wounded for our transgressions,  
 He was bruised for our iniquities.  
 The chastisement of our peace was upon Him;  
 And with His stripes we are healed.  
 All we like sheep have gone astray;  
 We have turned every one to his own way;  
 And the Lord hath laid on Him the iniquity of us all.

He was oppressed, and He was afflicted,  
 Yet He opened not His mouth:  
 He is brought as a Lamb to the slaughter,  
 And as a sheep before her shearers is dumb,  
 So He opened not His mouth.  
 He was taken from prison and from judgment:  
 And who shall declare His generation?  
 For He was cut off out of the land of the living:  
 For the transgression of my people was He stricken.  
 And He made His grave with the wicked,  
 And with the rich in His death;  
 Because He had done no violence,  
 Neither was any deceit in His mouth:  
 Yet it pleased the Lord to bruise Him;  
 He hath put Him to grief.

When Thou shalt make His soul an offering for sin,  
 He shall see His seed, He shall prolong His days,  
 And the pleasure of the Lord shall prosper in His hand.  
 He shall see the travail of His soul, and be satisfied.  
 By His knowledge shall my righteous servant justify many;  
 For He shall bear their iniquities.  
 Therefore will I divide Him, a portion with the great,  
 And He shall divide the spoil with the strong;  
 Because He hath poured out His soul unto death:  
 And He was numbered with the transgressors;  
 And He bore the sin of many,  
 And made intercession for the transgressors.

## § 10. DRAMATIC POETRY.

If we start with the Greek conception of the drama, there is none in the Bible. But if we take the word in a wider sense, and apply it to lengthy poetic compositions, unfolding an

action and introducing a number of speakers or actors, we have two dramas in the Old Testament. The Song of Solomon is a lyric drama or melo-drama; the Book of Job, a didactic drama.

The best judges of different ages and churches, as Gregory of Nazianzen, Bossuet, Lowth, Ewald, Renan, Stanley, recognize the dramatic element in these two poems, and some have even gone so far as to suppose that both, or at least the Canticles, were really intended for the stage.\* But there is not the slightest trace of a theatre in the history of Israel before the age of Herod, who introduced foreign customs; as there is none at the present day in the Holy Land, and scarcely among the Mohammedan Arabs, unless we regard the single reciters of romances (always men or boys) with their changing voice and gestures as dramatic actors. The modern attempts to introduce theatres in Beirut and Algeria have signally failed.

1. The CANTICLES presents the Hebrew ideal of pure bridal and conjugal love in a series of monologues and dialogues by different persons: a lover, king Solomon (Shelomoh, the Peaceful), a maiden named Shulamith, and a chorus of virgins, daughters of Jerusalem. There are no breaks or titles to indicate the change of scene or speakers, and they can be recognized only from the sense and the change of gender and number in the personal pronoun. The English version is much obscured by a neglect of the distinction of feminine and masculine pronouns in the Hebrew.

The poem is full of the fragrance of spring, the beauty of flowers, and the loveliness of love. How sweet and charming is Solomon's description of spring, ch. ii. 10-14, which a German poet calls "a kiss of heaven to earth."

Rise up, my love, my fair one, and go forth !  
For, lo, the winter is past,  
The rain is over, is gone.  
The flowers appear on the earth,  
The time for the singing of birds is come,  
And the voice of the turtle is heard in our land.  
The fig-tree spices its green figs,  
And the vines with tender blossoms give fragrance.  
Arise, my love, my fair one, and go forth !  
My dove, in the clefts of the rock,  
In the recess of the cliffs,  
Let me see thy countenance,  
Let me hear thy voice;  
For thy voice is sweet,  
And thy countenance is comely.

The Song of Solomon canonizes the love of nature, and the love of sex, as the Book of Esther (where the name of God never occurs) canonizes patriotism or the love of country. It gives a place in the Book of God to the noblest and strongest passion which the Creator has planted in man, before the fall, and which reflects His own infinite love to His creatures, and the love of Christ to His Church. *Procul abeste profani!* The very depth of perversion to which the passion of love can be degraded, only reveals the height of its origin and destiny. Love in its primal purity is a "blaze" or "lightning flash from Jehovah" (Shalhebeth-Jah, ch. viii. 6), and stronger than death, and as it proceeds from God so it returns to Him; for "God is love; and he that dwelleth in love, dwelleth in God, and God in him" (1 John iv. 16).†

\* Ewald (*Die Dichter des A. B.*, I. 72 sqq.) asserts very positively, but without proof, that dramas were enacted on the great festivals, and at the courts of David and Solomon. He calls the Canticles "the purest model of a comedy (*Lustspiel*)"; Job, "a genuine tragedy (*Trauerspiel*)."<sup>†</sup> He admits, however, that in no case could God (who is one of the actors in Job) have been introduced on a Jewish stage, like the gods in the Greek dramas. Renan (*Le Cantique des Cantiques*) denies the existence of public theatres among the Hebrews, owing to the absence of a complicated mythology which stimulated the development of the drama among the Hindoos and Greeks, but maintains that the Song of Songs, being a dramatic poem, must have been represented in private families at marriage feasts.

† That most pure and godly German hymnist Tersteegen, in his sweet hymn: "*Ich bete an die Macht der Liebe*," traces all true love to Christ as the fountain-head, in these beautiful lines:

*Ehr' sei dem hohen Jesusnamen,  
In dem der Liebe Quell entspringt,  
Von dem hier alle Büchlein kumen,  
Aus dem der Sel'gen Schaar dort trinkt.*



As to the artistic arrangement or the number of acts and cantos in each act of this melo-drama of Love there is considerable difference among commentators. Some divide it into five acts, according to the usual arrangement of dramas (Ewald, Böttcher, Zöckler, Moody Stuart, Davidson, Ginsburg), some into six (Delitzsch, Hahn), some into seven, corresponding to the seven days of the Jewish marriage festival for which the successive portions of the poem are supposed to have been intended to be sung (Bossuet, Percy, Williams). Ewald subdivides the five acts into thirteen, Renan into sixteen, others into more or less cantos. On the other hand Thrupp and Green give up the idea of a formal artistic construction, such as the Indo-European conception of a drama would require, and substitute for it a looser method of arrangement or aggregation with abrupt transitions and sudden changes of scene. All the parts are variations of the same theme, "the love of king Solomon and his bride, the image of a divine and spiritual love." Those who regard the poem as an idyl rather than a drama (Sir William Jones, Good, Fry, Noyes, Herbst, Heiligstedt) divide it into a series of songs, but likewise differ as to the number and the pauses.

This is not the place to enter into the wilderness of interpretations of this wonderful and much abused Song, which are fully discussed in this Commentary by Drs. Zöckler and Green. But I must protest against the profane, or exclusively erotic interpretation which in various contradictory shapes has of late become so fashionable among scholars, and which makes the position of this book in the canon an inexplicable enigma. I add the judicious remarks of Dr. Angus on the subject.\* "Much of the language of this poem has been misunderstood by early expositors. Some have erred by adopting a fanciful method of explanation, and attempting to give a mystical meaning to every minute circumstance of the allegory. In all figurative representations there is always much that is mere costume. It is the general truth only that is to be examined and explained. Others, not understanding the spirit and luxuriance of eastern poetry, have considered particular passages as defective in delicacy, an impression which the English version has needlessly confirmed, and so have objected to the whole, though the objection does not apply with greater force to this book than to Hesiod and Homer, or even to some of the purest of our own authors. If it be remembered, that the figure employed in this allegory is one of the most frequent in Scripture, that in extant oriental poems it is constantly employed to express religious feeling, that many expressions which are applied in our translation to the person, belong properly to the dress, that every generation has its own notions of delicacy (the most delicate in this sense being by no means the most virtuous), that nothing is described but chaste affection, that Shulamith speaks and is spoken of collectively, and that it is the general truth only which is to be allegorized, the whole will appear to be no unfit representation of the union between Christ and true believers in every age. Properly understood, this portion of Scripture will minister to our holiness. It may be added, however, that it was the practice of the Jews to withhold the book from their children till their judgments were matured." The most recent commentator, too, justly remarks:† "Shall we then regard it as a mere fancy, which for so many ages past has been wont to find in the pictures and melodies of the Song of Songs types and echoes of the actings and emotions of the highest Love, of Love Divine, in its relations to Humanity; which, if dimly discerned through their aid by the Synagogue, have been amply revealed in the gospel to the Church? Shall we not still claim to trace in the noble and gentle history thus presented foreshadowings of the infinite condescensions of Incarnate Love?—that Love which, first stooping in human form to visit us in our low estate in order to seek out and win its object (Ps. cxxxvi. 23), and then raising along with itself a sanctified Humanity to the Heavenly Places (Eph. ii. 6), is finally awaiting there an invitation from the mystic Bride, to return to earth once more and seal the union for eternity (Rev. xxii. 17)?"

2. The Book of JOB is a didactic drama, with an epic introduction and close. The prologue (chs. i. and ii.) and the epilogue (ch. xlii. 7-17) are written in plain prose, the body of the poem in poetry. It has been called the *Hebrew tragedy*, but differing from other trage-

\* *Bible Handbook*, Lond. ed., p. 449.

† Kingsbury, in the "Speaker's Commentary" (vol. IV., p. 673).



dies by its happy termination. We better call it a *dramatic theodicy*. It wrestles with the perplexing problem of ages, *viz.*, the true meaning and object of evil and suffering in the world under the government of a holy, wise and merciful God. The dramatic form shows itself in the symmetrical arrangement, the introduction of several speakers, the action, or rather the suffering of the hero, the growing passion and conflict, the secret crime supposed to underlie his misfortune, and the awful mystery in the background. But there is little external action (*δράμα*) in it, and this is almost confined to the prologue and epilogue. Instead of it we have here an intellectual battle of the deepest moral import, mind grappling with mind on the most serious problems which can challenge our attention. The outward drapery only is dramatic, the soul and substance of the poem is didactic, with all the Hebrew ideas of Divine Providence, which differ from the Greek notion of blind Fate as the light of day differs from midnight. It is intended for the study, not for the stage.\*

The book opens, like a Greek drama, with a prologue, which introduces the reader into the situation, and makes him acquainted with the character, the prosperous condition, the terrible misfortunes, and the exemplary patience of the hero. Even God, and His great antagonist, Satan, who appears, however, in heaven as a servant of God, are drawn into the scenery, and a previous arrangement in the Divine counsel precedes and determines the subsequent transaction. History on earth is thus viewed as an execution of the decrees of heaven, and as controlled throughout by supernatural forces. But we have here the unsearchable wisdom of the Almighty Maker and Ruler of men, not the dark impersonal Fate of the heathen tragedy. This grand feature of Job has been admirably imitated by Göthe in the prologue of his *Faust*.

The action itself commences after seven days and seven nights of most eloquent silence. The grief over the misfortunes which, like a succession of whirlwinds, had suddenly hurled the patriarchal prince from the summit of prosperity to the lowest depths of misery, culminating in the most loathsome disease, and intensified by the heartless sneers of his wife, at last bursts forth in a passionate monologue of Job, cursing the day of his birth. Then follows the metaphysical conflict with his friends, Eliphaz, Bildad, and Zophar, who now turn to enemies, and "miserable comforters," "forgers of lies, and botchers of vanities." The debate has three acts, with an increasing entanglement, and every act consists of three assaults of the false friends, and as many defences of Job (with the exception that in the third and last battle Zophar retires and Job alone speaks).† The poem reaches its height in the triumphant assertion of faith in his Redeemer (ch. xix. 25-27), by which "the patriarch of Uz rises to a level with the patriarch of Ur as a pattern of faith."‡ After a closing monologue of Job, expressing fully his feelings and thoughts in view of the past controversy, the youthful Elihu, who had silently listened, comes forward, and in three speeches administered deserved rebuke to both parties, with as little mercy for Job as for his friends, but with a better philosophy of suffering, whose object he represents to be correction and reformation, the reproof of arrogance and the exercise of humility and faith. He begins the disentanglement of the problem and makes the transition to the final decision. At last God Himself, to whom Job had appealed, appears as the Judge of the controversy, and Job humbly submits to His infinite power and wisdom, and penitently confesses his sin and folly. This is the internal solution of the mighty problem, if solution it can be called.

A brief epilogue relates the historical issue, the restoration and increased prosperity of Job after this severest trial of his faith, and patient submission to God.

To the external order corresponds the internal dialectic development in the warlike motion of conflicting sentiments and growing passions. The first act of the debate shows yet a

\* W. A. Wright (in W. Smith's *Dictionary of the Bible*, III. 2553) says of the Book of Job: "Inasmuch as it represents an action and a progress, it is a drama as truly and really as any poem can be which develops the working of passion and the alternations of faith, hope, distrust, triumphant confidence, and black despair, in the struggle which it depicts the human mind as engaged in, while attempting to solve one of the most intricate problems it can be called upon to regard. It is a drama as life is a drama, the most powerful of all tragedies; but that it is a dramatic poem intended to be represented upon the stage, or capable of being so represented, may be confidently denied."

† The significance of the ruling number three reminds one of the trilogies in Dante's *Divina Comedia*.

‡ See a fine exposition of this passage in Dr. Green's *Argument of the Book of Job Unfolded*, New York, 1874, pp. 181 seqq.



tolerable amount of friendly feeling on both sides. In the second the passion is much increased, and the charges of the opponents against Job made severer. In the last debate Eliphaz, the leader of the rest, proceeds to the open accusation of heavy crimes against the sufferer with an admonition to repent and to convert himself to God. Job, after repeated declarations of his innocence and vain attempts at convincing his opponents, appeals at last to God as his Judge. God appears, convinces him, by several questions on the mysteries of nature, of his ignorance, and brings him to complete submission under the infinite power and wisdom of the Almighty, chap. xlii. 2-6.

I know that Thou canst do all things;  
And no thought can be withheld from Thee.  
Who is this that hideth counsel without knowledge?  
I have then uttered what I understand not.  
But hear me now, and let me speak;  
Thee will I ask, and do Thou teach me.  
I have heard of Thee by the hearing of the ear;  
But now mine eyes behold Thee.  
Therefore I abhor it (I recant),\*  
And repent in dust and ashes.

The Book of Job, considering its antiquity and artistic perfection, rises like a pyramid in the history of literature, without a predecessor and without a rival.

#### § 11. POETIC DICTION.

The language of Hebrew as well as of all other poetry, is, in one respect, more free, in other respects more bound, than the language of prose. It is the language of imagination and feeling, as distinct from the language of sober reflection and judgment. It is controlled by the idea of beauty and harmony. It is the speech of the Sabbath-day. It soars above what is ordinary and common. It is vivid, copious, elevated, sonorous, striking, impressive. To this end the poet has more license than the prose-writer; while, on the other hand, it imposes on him certain restraints of versification to secure greater æsthetic effect. He is permitted to use words which are uncommon or obsolete, but which, for this very reason, strike the attention and excite the emotion. He may also use ordinary words in an extraordinary sense. The licenses of the Hebrew poets are found in the following particulars:

1. Archaic forms and peculiar words, some of Aramaic or even a prior Shemitic dialect: *Eloah* for *Elohim* (God), *enosh* for *adam* (man), *orach* for *derech* (path), *havah* for *haiah* (to be), *millah* for *dabar* (word), *paal* for *asah* (to do), *katal* for *razah* (to kill). Sometimes they are accumulated for poetic effect.†

2. Common words in an uncommon sense: *Joseph* for the nation of Israel; adjectives for substantive objects, as '*the hot*' for the sun, '*the white*' for the moon (Cant. vi. 10), '*the strong*' for a bull (Ps. l. 13), '*the flowing*' for streams (Isa. xlv. 3).

3. Peculiar grammatical forms, or additional syllables, which give the word more sound and harmony, or an air of antiquity; as the paragogic *ah* (ה) affixed to nouns in the absolute state, *o* (ו-) and *i* (י-) affixed to nouns in the construct state; the feminine termination *ath* (for the ordinary *ah*); the plural ending *in* and *ai* (for *im*); the verbal suffixes *mo*, *amo*, and *emo*; the pronominal suffixes to nouns and prepositions—*amo* (for *am*), and *ehu* (for *an*); also lengthened vowel forms of pronouns and prepositions—*lamo* (for *lo* or *lahem*), *lemo* (for ל), *bemo* (for ב), *kemo* (for כ), *eleh* (for אל), *adai* (for עד).

\* אֲבִיָּאִים (from נֹאֵם to reject, to despise, to abhor), without the pronominal object, which is either the person of Job (Sept. ἐμάντῳ; Vulg. *me*; E. V., *myself*; Luther, *mich*), or his argument, his foolish wisdom (Aben Ezra: *quicquid antea in te sum temere loquutus et imperite*). Ewald translates indefinitely: *Drum widerrufe ich und übe Reue*; Similarly Zöckler: *Darum widerrufe ich und thue Busse*.

† So in the highly poetic Ps. viii. 8 we have *sonch* (sheep) for the prosaic צֶמֶח, *alaphim* (oxen) for בָּקָר, *adai* (field) for שָׂדֵה, and *bahamoth sqdai* (beasts of the field) instead of חַיֵּי הָאָרֶץ.

§ 12. VERSIFICATION. PARALLELISM OF MEMBERS.

Hebrew poetry has a certain rhythmical flow, a rise and fall (*arsis and thesis*), versicular and strophic divisions, also occasional alliterations and rhymes, and especially a correspondence of clauses called parallelism, but no regular system of versification, as we understand it. It is not fettered by mechanical and uniform laws, it does not rest on quantity or syllabic measure, there is no equal number of syllables in each line or verse, nor of lines in each stanza or strophe. It is a poetry of sense rather than sound, and the thought is lord over the outward form. It differs in this respect from classical, modern, and also from later Hebrew poetry.\*

This freedom and elasticity of Hebrew poetry gives it, for purposes of translation, a great advantage above ancient and modern poetry, and subverts the universal mission of the Bible, as the book of faith and spiritual life for all nations and in all languages. A more artificial and symmetrical structure would make a translation a most difficult task, and either render it dull and prosy, by a faithful adherence to the sense, or too free and loose, by an imitation of the artistic form. Besides it would introduce confusion among the translations of different Christian nations. The Iliad of Homer, the Odes of Horace, Dante's *Divina Comedia*, Petrarca's Sonnets, Milton's *Paradise Lost*, Göthe's *Faust*, could not be translated in prose without losing their poetic charm, yea, their very soul. They must be freely reproduced in poetic form, and this can only be done by a poetic genius, and with more or less departure from the original. But the Psalms, the Book of Job, and Isaiah can be transferred by a good and devout scholar, in form as well as in substance, into any language, without sacrificing their beauty, sublimity, force, and rhythm. The Latin, English, and German Psalters are as poetic as the Hebrew, and yet agree with it and among themselves. It is impossible not to see here the hand of Providence, which made the word of truth accessible to all.

The few acrostic or alphabetical poems can hardly be called an exception, *viz.*, Pss. xxv., xxxiv., xxxvii., cxi., cxii., cxix. and cxlv., the Lamentations, and the last chapter of Proverbs (xxxi. 10 sqq.). For the alphabetical order is purely external and mechanical, and at best only an aid to the memory. Pss. cxi. and cxii. are the simplest examples of this class; each contains twenty-two lines, according to the number of the Hebrew alphabet, and the successive lines begin with the letters in their regular order. Ps. cxix. consists of twenty-two strophes, corresponding to the number of Hebrew letters; each strophe begins with the letter of the alphabet, and has eight parallelisms of two lines each, and the first line of each parallelism begins with the initial letter of the strophe. The remaining four acrostic Psalms are not so perfect in arrangement.

Many attempts have been made by Jewish and Christian scholars to reduce the form of Hebrew poetry to a regular system, but they have failed. Josephus says that the Song of Moses at the Red Sea was composed in the hexameter measure, and the Psalms in trimeters, pentameters and other metres. But he and Philo were anxious to show that the poets of their nation anticipated the Greek poets even in the art of versification. Jerome, the most learned among the Fathers (appealing to Philo, Josephus, Origen, and Eusebius for proof), asserts that the Psalter, the Lamentations, Job and almost all the poems of the Bible are composed in hexameters and pentameters, with dactyls and spondees, or in other regular metres, like the classic poems, and points also to the alphabetical arrangement of Pss. cxi., cxii., cxix., cxlv., and the Lamentations. Among later scholars some deny all metrical laws in Hebrew poetry (Joseph Scaliger, Richard Simon); others maintain the rhythm with-

\* Delitzsch (*Com. on the Psalms*, Leipzig, 1867, p. 17) says: "Die althebräische Poesie hat weder Reim noch Metrum, welche beide erst im 7. Jahrh. n. Chr. von der jud. Poesie angeeignet wurden." But afterwards he qualifies this remark and admits that the beginnings of rhyme and metre are found in the poetry of the O. T., so that there is an element of truth in the assertion of Philo, Josephus, Eusebius and Jerome, who find there the Greek and Roman metres. Ewald (l. c., p. 104) denies the existence of rhyme in Hebrew poetry; yet the occasional rhymes and alliterations in the song of Lamech, the song of Moses, the song of Deborah, etc., can hardly be merely accidental.



out metre\* (Gerhard Vossius); others both rhythm and metre (Gomarus, Buxtorf, Hottin-ger); others a full system of versification, though differing much in detail (Meibomius, Hare, Anton, Lautwein, Bellermann); while still others, believing in the existence of such a system, in whole or in part, think it impossible to recover it (Carpzov, Lowth, Jahn, to some extent also Herder and Wright). Ewald discusses at great length the Hebrew rhythm, verses and strophes, also Hebrew song and music, without making the matter very clear. Merx finds in the Book of Job a regular syllabic and strophic structure, eight syllables in each stich or line, and an equal number of stichs in each strophe, but he is obliged to resort to arbitrary conjectures of lacunæ or interpolations in the masoretic text.

The conceded and most marked feature of Bible poetry is the *parallelism of members*, so-called.† It consists in a certain rhythmical and musical correspondence of two or more sentences of similar or opposite meaning, and serves by a felicitous variation to give full expression and harmony to the thought. The parallel members complete or illustrate each other, and produce a music of vowels and consonants. Paralellism reflects the play of human feeling, and supplies the place of regular metre and rhyme in a way that is easily understood and remembered, and can be easily reproduced in every language. Ewald happily compares it to "the rapid stroke as of alternate wings," and "the heaving and sinking as of the troubled heart."

There are different forms of parallelism, according to the nature of the internal relation of the members. The correspondence may be either one of harmony, or one of contrast, or one of progressive thought, or one simply of comparison, or of symmetrical structure. Since Lowth, it has become customary to distinguish three classes of parallelisms: *synonymous*, *antithetic*, and *synthetic* or *constructive*. The majority belong to the third class, and even those which are usually counted as synonymous, show more or less progress of thought, and might as well be assigned to the third class. A large number of parallelisms cannot be brought under either class.

1. **SYNONYMOUS** parallelism expresses the same idea in different but equivalent words, as in the following examples:

Ps. viii. 4. What is man that Thou art mindful of him?  
And the son of man that Thou visitest him?

Ps. xix. 1, 2. The heavens declare the glory of God:  
And the firmament sheweth His handiwork.  
Day unto day uttereth speech:  
And night unto night proclaimeth knowledge.

Ps. ciii. 1. Bless the Lord, O my soul:  
And all that is within me, bless His holy name.

These are parallel couplets; but there are also parallel triplets, as in Ps. i. 1:

Blessed is the man that walketh not in the counsel of the ungodly:  
Nor standeth in the way of sinners,  
Nor sitteth in the seat of the scornful.

Similar triplets occur in Job iii. 4, 6, 9; Isa. ix. 20.

Parallel quatrains are less frequent, as in Ps. ciii. 11, 12, where the first member corresponds to the third, and the second to the fourth:

\* All metre is rhythm, but not all rhythm is metre, as Augustine says (*De musica*).

† Lowth is the author of a more fully developed system of parallelism and its various forms. But the thing itself was known before under different names. Aben Ezra calls it *duplicatio* (כפול), Kimchi: *duplicatio sententiæ verbis variatis*. See Delitzsch, l. c. p. 18. Rabbi Azariah, and especially Schöttgen (*Horæ Hebraicæ*, Vol. I. 1249-1263), as quoted by Prof. Wright (*Smith's Dict. of the Bible*, III. 2557), seem to have anticipated the main features of Lowth's system. Parallellism is also found among other Shemitic nations, in Old Egyptian poetry, and among the Chinese.

For as the heavens are high above the earth,  
 So great is His mercy towards them that fear Him.  
 So far as the East is from the West,  
 So far has He removed our transgressions from Him.

When the two members are precisely the same in word and sense, they are called *identical* parallelism; but there are no cases of mere repetition, unless it be for the sake of emphasis, as in Isa. xv. 1; Ps. xciv. 1, 3.

2. ANTITHETIC parallelism expresses a contrast or antithesis in sentiment:

- Ps. I. 6. For the Lord knoweth the way of the righteous;  
 But the way of the ungodly shall perish.
- Ps. xxxvii. 9. Evil-doers shall be cut off:  
 But those that wait upon the Lord, they shall inherit the earth.
- Prov. x. 7. The memory of the just is a blessing;  
 But the name of the wicked shall rot.
- Prov. xii. 10. A righteous man regardeth the life of his beast,  
 But the tender mercies of the wicked are cruel.
- Hos. xiv. 9. The ways of the Lord are right, and the just shall walk in them;  
 But the transgressors shall fall therein.

3. SYNTHETIC or CONSTRUCTIVE parallelism. Here the construction is similar in form, without a precise correspondence in sentiment and word as equivalent or opposite, but with a gradation or progress of thought, as in Ps. xix. 7-11; cxlviii. 7-13; Isa. xiv. 4-9. We quote the first:

The law of Jehovah is perfect, converting the soul:  
 The testimony of Jehovah is sure, making wise the simple.  
 The statutes of Jehovah are right, rejoicing the heart:  
 The commandment of Jehovah is pure, enlightening the eyes.  
 The fear of Jehovah is clean, enduring forever:  
 The judgments of Jehovah are truth, they are righteous altogether.  
 More to be desired are they than gold, and much fine gold:  
 And sweeter than honey, and the honey comb.  
 Moreover, by them is thy servant warned:  
 In keeping of them there is great reward.

To these three kinds of parallelism Jebb (*Sacred Literature*) adds a fourth, which he calls *introverted* parallelism, where the first line corresponds to the last (fourth), and the second to the penultimate (third), as in Prov. xxiii. 15, 16. De Wette distinguishes four, slightly differing from Lowth, Delitzsch six or eight forms of parallelism, as we have already seen in the remarks on the Proverbs.

The pause in the progress of thought determines the division of lines and verses. Hebrew poetry always adapts the poetic structure to the sense. Hence there is no monotony, but a beautiful variety and alternation of different forms. Sometimes the parallelism consists simply in the *rhythmical correspondence* of sentences or clauses, without repetition or contrast, or in carrying forward a line of thought in sentences of nearly equal length, as in Psalm cxv. 1-8.

Not unto us, Jehovah, not unto us,  
 But unto Thy name give glory,  
 For Thy mercy,  
 For Thy truth's sake.  
 Wherefore should the heathen say,  
 "Where is now their God?"  
 But our God is in the heavens;  
 All that He pleased He has done.  
 Their idols are silver and gold,  
 The work of the hands of men.  
 A mouth have they, but they speak not;  
 Eyes have they, but they see not;



Ears have they, but they hear not;  
 Noses have they, but they smell not;  
 Hands have they, but they handle not;  
 Feet have they, but they walk not;  
 They make no sound in their throat.  
 Like them are they that made them,  
 All that trust in them.

This looser kind of parallelism or rhythmical correspondence and symmetrical construction of sentences, characterizes also much of the Hebrew prose, and is continued in the New Testament, *e. g.*, in the Sermon on the Mount (especially the Beatitudes), in the Prologue of John, in Rom. v. 12 sqq.; viii. 23 sqq.; 2 Cor. xiii. 1 sqq.; 1 Tim. iii. 16; 2 Tim. ii. 11, and other passages which we are accustomed to read as prose, but which even in form are equal to the best poetry—gems in beautiful setting, apples of gold in pictures of silver.

A NEW

# RHYTHMICAL VERSION

OF

## THE BOOK OF JOB.

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WITH EXEGETICAL NOTES AND ADDENDA CONTAINING  
EXCURSUS ON DIFFICULT AND IMPORTANT  
PASSAGES.

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BY TAYLER LEWIS.

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# THEISM

OF

## THE BOOK OF JOB.

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### ITS GRANDEUR AND PURITY.

Among all writings, inspired or uninspired, the Book of Job stands preëminent for its lofty representations of the pure moral personality, the holiness, the unchallengeable justice, the wisdom, the Omnipotence, the absolute Sovereignty of God. Whatever may be said of its obscurities and difficulties in other respects, in the splendor of its theism it is unsurpassed. Whether we take the earlier or the later date that has been assigned to it, the wonder is still the same. "Crude theistic conceptions" have been charged upon the whole Old Testament, surpassing, in some respects, those of surrounding nations, yet still characteristic of the infancy of the race and the infancy of science. The Book of Job refutes this. Our best modern theology, in its most approved and philosophical symbols, may be challenged to produce any thing surpassing the representations which this ancient writing gives us of God as "a Spirit, infinite, eternal and unchangeable in His being, power, holiness, justice, goodness and truth." Nothing approaches its ideal of the ineffable purity of the divine character, before which the heavens veil their brightness, and the loftiest intelligences are represented as comparatively unholy and impure. God the Absolute, the Infinite, the Unconditioned, the Unknowable,—these are the terms by which our most pretentious philosophizing would characterize Deity as something altogether beyond the ordinary theological conception. But even here this old Book of Job surpasses them in setting forth the transcending glory, the ineffable height, the measureless profundity of the Eternal. How much stronger the intellectual and moral impression of this, as derived from the vivid metaphors of Zophar, than any thing that comes to us from the negatives of Sir William Hamilton, or from any such powerless abstractions as philosophy is compelled to employ: "Canst thou explore the deep things of God? Canst thou find out the Almighty in His perfection? Higher than Heaven, what canst thou do? Deeper than Hades, what canst thou know? Longer than the earth; broader than the sea;" excelling all height, going beneath all depth, extending beyond all space; infinite in its unsearchableness, yet never dissociated from the idea of a personal Divine presence more wondrous in its nearness than in any conception we can form of its immensity.

### CONTRAST BETWEEN THIS EXALTED THEISM AND THE DIM ACCOMPANYING VIEW OF A FUTURE LIFE.

In connection with such a sublime theism, there is to be noted another fact, worthy of attention in itself, but more especially in its bearing on the first and greater aspect of the Book. This exalted idea of God is almost wholly separated from any dogmatic view of a future life for man, although it most distinctly recognizes what has ever been regarded as having

a close connection with this latter doctrine, namely, a spiritual world inhabited by superhuman beings, good and bad, among whom a conspicuous place is held by those who are called *בני אלהים*, or "Sons of God." The idea of another side of human existence, of some state *beyond*, whether in Sheol, or after the dominion of Sheol, cannot, indeed, be said to be wholly wanting. It gleams upon us from certain passages, but as something repressed rather than as intended to be prominently revealed. It is kept back; a veil seems thrown over it; it is silenced, as it were, even in places where it would appear to be almost breaking through, and struggling to manifest itself in circumstances most adapted to call out its utterance. This is a remarkable feature of the Book, very suggestive in respect to its purpose,—its problem, as some would call it,—or, to speak more correctly, the lesson it truly teaches, whatever may be said as to its artistic design.

### *The Foundations of Religious Belief.*

Two tenets are commonly regarded as fundamental in religion,—as indispensable, in fact, whatever else may be received or rejected. These are, 1st, the belief in a personal God having moral relations to a world of rational beings, a Ruler, Lawgiver and Judge, instead of a mere physical Creator; 2d, the belief in a future state for man, or of some higher life, however conceived, which shall give dignity to that relation, or make man a fit subject of a divine moral government appealing to the highest motives, and the most transcending reasons that can influence one appointed to such a destiny. They are the two necessary articles in every system of theology. Piety cannot exist without them. So it seems to us in the present age of the world. We find it difficult to think of religion as separate from some very clear and decided belief in another state of existence. And yet it has not always been so. Nothing is more certain than that, in the early days of the human world, this second article which, in certain kinds of modern religionism, seems to usurp the first place, to be the great dogma, in fact, giving its chief importance to the other, did certainly hold a very subordinate rank in the mind's conceptions. If it existed at all, its form was most shadowy and indefinite. It was a feeling rather than a dogma having any defining limits in respect to any conceived time, state, or locality. And yet there was a strong sense of a high moral relation between man and God,—a relation somehow eternal, though one of the parties was mainly thought of as finite, earthly, and mortal.

### *The Exalted Piety of the Patriarchal Life as compared with the Scantiness of its Creed.*

Connected with this scanty creed, or rather with this wholly deficient creed, as we would deem it, there was an exalted piety, a rapt contemplation described as a "walking with God," an adoring view of the divine holiness, an ecstatic longing for the blessedness of the divine communion. Strange as this may seem, it cannot be denied whilst we have before us the history of those early patriarchs who appeared ever to live as in the presence of God, and to whose earthly existence this feeling gave such an unearthly aspect, though knowing nothing, seemingly, of any state beyond.

### *Difference between it and Modern Religionism.*

It is difficult for us to conceive how it could have been so. Nothing of the kind is seen or known in our modern world. The creed of the materialist, or of the mortal Deist, as he is called, would seem outwardly to present but little difference from that of the patriarch in regard to this item of a future life, but how utterly does it repel every idea of such an exalted piety, such an adoring theism, as characterized these men who called their earthly stage a pilgrimage, but who knew not whither it tended, or what was its meaning, except that it was assigned to them by God. We never find such a belief now, or rather such an absence of belief, separated from some form of sheer worldliness, sensuality, animalism, ambition, utter selfishness in some aspect, vulgar or refined,—ever characterized by indifference to all religious thought, and wholly wanting in adoration or reverence for God, though theoretically believed.



*Earliest Ideas of Death and of Continued Being.*

It is not easy for us now to enter into the mind of the early men, and to understand precisely what view they took of the strange phenomenon of death, or what conception they formed of any possible after being. It was a cessation of visible activity, but we are not warranted in supposing that they regarded it as extinction, on the one hand, or that they formed any idea of something separating, going off, and continuing as a distinct *immaterial* existence, on the other. It was a great mystery in respect to which nothing had been told them, except that it was a condition into which men entered on account of sin. It was the *beginning* of something, so far as the mere act of dying or the cessation of activity was concerned, but they had nothing to warrant them in regarding it as an *end* of being. It was not annihilation. They had no such word or figure—no such conception to be expressed by it. It was a *state*, a state of being, instead of a ceasing to be. It was a penal state, and the first dawning of a better hope and of a more distinct idea must have arisen from the strong desire of deliverance from it as from a darkness and a prison, which, although they may have interrupted their conscious active powers, did not destroy their personal identity. It was a *state* strange and indescribable—inconceivable, we may also say—yet held, nevertheless, as a fact of which they could give no account. The body lies motionless before them. They see it beginning to undergo a fearful change. As far as sense is concerned, every thing seems at an end; and yet they continue to speak of the dead man as one who somehow yet *is*. He has yet relations to God and to the living. He is not all gone. His “blood cries from the ground.” God has yet a care for him, and makes inquisition for him, as a yet remaining entity having rights and wrongs. Such language may have become mere empty figures as used now; but it could not well have become so in the early day; it meant something. They are gone from the congregation of the active living, but they are gathered into another—into a community of beings in a similar strange condition. Especially is this thought and said of the pious: “They are gathered to the fathers,” “gathered to their people.” The earthly living go to them; they come not back to us (Gen. xxxvii. 36). This is before any pictures of locality have been formed. Even those exceedingly dim conceptions first embodied in such words as Sheol and Hades had not yet assumed a rudimentary distinctness. The subterranean imagery had not yet grown out of the forms of burial. Still, even before all this, there was the feeling, the sentiment, of something in man, or belonging to man, that did not perish; and that, because of his vital moral relation to the ever Living God. “Because He lived,” therefore, in some way they knew not how, and on some ground they did not understand, “they should live also.” Hence that early Hebrew oath, which afterwards became so frequent, *חַי יְהוָה וְחַי נַפְשׁוֹ*, “as the Lord liveth and as thy soul liveth.” Surely there was meaning in all this; it was not mere verbiage. From this arose that kind of language which, as we learn from 2 Sam. xxv. 29, afterward pervaded the common Jewish speech. Thus Abigail uses it to David as a sort of habitual or proverbial utterance of the formal religionism: “The soul of my lord bound up in the bundle of life, *צִירוֹ הַחַיִּים*, with the Lord thy God.” Compare also Ps. xxxvi. 10: “For with thee is the fountain of life, *מְקוֹר הַחַיִּים*, in thy light do we see light.” There is here “the *power* of an endless life,” even though time conception and local scenery be wholly absent. It is astonishing that some of our most learned and most acute commentators see so little in such remarkable language, whilst so keen to find meaning in the common-place ethics, or mystical rhapsodies of Zoroastrian, Brahminic, or Confucian writings.

*Pilgrims and Sojourners. The Covenant Idea.*

This absence of local conception, and of forms of expression for it, should not lead us to imagine a complete destitution of the idea, or of the feeling, as we may rather call it. They were “strangers and pilgrims upon earth” (*ξένοι, παρεπίδημοι, גֵּרִים*), *way-farers*; “and they that say such things make it clear (*ἐμφανίζουσιν*) that they seek a country.” At the command of God, it is said, they went out from their native land, “not knowing whither they went;” and the same may be said of their apparent departure from the earthly state of being: They went down to Sheol, not knowing whither they went, yet firmly trusting God, who had made

a "covenant with them well ordered in all things and sure." Hence the great significance of this covenant idea which forms so peculiar a feature of the Old Testament, and especially of the patriarchal, economy. God does not deal with them as He does with nature. He raises them above the plane of an arbitrarily imposed and an involuntarily accepted law. He stipulates with man, he proposes terms to him, as one rational mind to another. But such a transaction implies a greater being in the party thus treated than the transient earthly life. God deals not thus with creatures of a day. "He is not the God of the dead, but of the living." It is our Saviour's argument with the Sadducees, most rational, most Scriptural, and most conclusive, though some of the Rationalists have not hesitated to characterize it as a force upon the text quoted, and an evasion of the difficulty presented.

"THE POWER OF AN ENDLESS LIFE."

It cannot be denied that there may be a feeling, a sentiment, an influence, call it what we will, that may have an immense power over the soul, giving it a most peculiar character, and yet wholly undefined in the forms either of thought or of language. It may be the consciousness of some greater being, strongly felt, yet without any conceived accompaniments of time, state, and locality. It is that mysterious idea which characterized the priesthood of Melchizedek, and which the Apostle calls "the power of an endless life," *δύναμιν ζωῆς ἀκαταλείτου* (Heb. vii. 16),—of an indissoluble, unbroken being. It is a *power* truly instead of a bare dogmatic *idea*, and yet indissolubly connected with that other and higher idea of the eternal God, with its awful moral relations to the human soul.

*It demands a Pure Theism first as the Ground of all other Religious Ideas.*

Thus it is that these two great articles of religion, though inseparably connected in their essence, stand to each other in a causal relation of birth and development. The second, so far as respects its definiteness of conception, was to grow out of the first, and find in it its security against all perversion. To this end the first was to be clearly established, and to have the dominion of the soul, before the second assumed such form as might make it, in any degree, really or seemingly, independent of it. The clear acknowledgment of God as a moral Governor, whatever might become of man, or whatever might be thought of the duration or the importance of his being,—this was to be *first*, not only for its own sake as intrinsically greater than any other idea, but also on account of the second itself, as being a dogma, which, without such clear recognition of the greater dogma, might become vain, imaginative, grotesque, bringing in all kinds of monstrous chimeras on the one hand, or of pretty sentimentalities on the other, and, in either way, wholly losing all moral power.

*Doctrine of a Future Life developed from it.*

From the doctrine of the being, personality, moral government, and moral sovereignty of God, were to grow out all other religious ideas. Under the divine direction of human history, and especially of the people who were chosen to be keepers of truth for the world, their development in the soul was to be their revelation. The Scriptures are the record of this revelation, made by divinely chosen and divinely guided instruments; or rather it is the record of the circumstances and events, natural or supernatural, common or extraordinary, in which, under the divine control, these developments had their origin and growth. Thus the idea of retribution was born in the sharp human conviction of something due to great crime—awakening also the thought that there might be a heinousness in such crimes, and even in what were regarded as common sins, far beyond that ordinary estimate which might itself have fallen with fallen beings. In the murderer's conscience was born essentially the idea of Hell before any Hadean penalty was conceived of, either as to mode or locality. So the acknowledged relation of God as Moral Governor, as Redeeming Angel, as Covenant Friend, must have produced in the souls of the pious a feeling that becomes the preparation on which the idea of a blessed future being was, in time, firmly and definitely to rest. In such an acknowledged relationship there was this "power of an endless life," of infinite being, as the



germ of every idea that might afterwards be held in respect to the human destiny or the human soteriology.

*The Hebrew Despondency more spiritual than any Heathen Confidence. Anacreon and David. Farewell to the World—Farewell to the Idea of God.*

This appears even in their despondency, or their moments of apparent skepticism. There is really something more spiritual in the seeming despair, even, than in many a belief that might be regarded as greatly surpassing in dogmatic statement or conceptive clearness. To the worldly mind, with a dim hope of futurity, or even with one possessing some degree of distinctness, yet without moral power, the agonizing thought in view of death is the leaving behind this fair earth, with its prospects of pleasure or of ambition. See how it meets us in the heathen gnomic poetry, in the Greek monumental verses, and in the Choral odes of the Dramatists. Very affecting are such representations, as they may be all summed up sometimes in that touching expression so common in Homer: ὄραν φάος ἡελίοιο—λείπειν φάος ἡελίοιο—"to see no more, to leave forever, the light of the sun." See EURIPIDES HIPPOL. 4; PHŒNISS. 8; IPHIG. in *Aul.* 1218, ἴδου ἅρ τὸ φῶς βλέπειν, "For O 'tis sweet the sunlight to behold." To bid farewell to this loved life, with all its worldly hopes: such was the burden of the heathen song, whether tuned to the Anacreontic or the more solemn tragic key. How differently affected in view of death was the pious Shemitic mind, whether as represented in the patriarchal, the Jobean, or the more common Israelitish life. "I have waited for thy salvation, O Lord," says the dying Jacob; though should the Rationalist maintain that there is no evidence of the patriarch having any distinct hope of a life beyond the grave, it would not be easy to refute him. But greater still is the difference, we may say, when all seemed dark respecting that other unknown shore. To the pious descendant of Jacob, in such a season of despondency, the great grief of his departure was the bidding farewell to God—if the expression does not seem too strange—or the going out forever of that idea which had been his life, his higher life, even here on earth: "Shall the dead praise Thee? Shall one speak of Thy goodness in the grave, Thy faithfulness [אֱמִינָתְךָ, thy covenant faithfulness] in Abaddon (the world of the perished)? Shall Thy miracles be known in the darkness, Thy righteousness in the land of oblivion?" Ps. lxxviii. 11, 13. So Ps. vi. 6: "In Sheol who shall make confession unto thee?" It was to be parted forever from that soul-vision of the Divine eternity, the loss of which was sorer than any diminution of their own being considered merely in itself. Hence the affecting contrasts of man's dying, going out, passing away, and God's everlasting continuance. The contemplation of this is the reason assigned in praying for the continuance of the human life. "O take me not away in the midst of my days; Thy years are through all generations." "Thou sendest man back to dissolution (אָפֶּיְךָ, to decay and dust), and thou sayest, return ye sons of Adam." "But Thou art from everlasting unto everlasting;" "of thy years there is no end;" לֹא יָמֵינוּ, they never fail. There is, however, a rising hope of eternity in the very thought, as though reflected back on the human soul that thus contemplated itself in God, and leading it to say: "Thou hast been to us our dwelling-place in all generations;" or in the rapt language of the Prophet: "Art Thou not from everlasting, Jehovah, my God, my Holy One? We shall not die." Hab. i. 12.

*This "Power of an Endless Life," thus implied, stronger than any Dogmatic Utterance.*

It is in these and in similar ways that the inspired feeling—for such we may call it even in its apparent skepticism—breathes itself out in many a passage where not a word is said dogmatically of any future state, and yet the language seems all filled with this "power of an endless life." Thus in the "Psalm of Asaph," lxxiii. 24: "Whom have I in the Heavens (but Thee); and in all the earth there is nothing that I desire beside Thee."—ךָ in comparison with Thee. Take away this æonic inspiration, and all, at once, collapses. The language, regarded as coming from a mere worldly soul, speaking from a worldly stand-point, is wholly overstrained. There is nothing to call out a state of feeling so high and rapturous.\*

\* My flesh and my heart (my body and my soul) both fail, but Thou art the strength (the rock)

\* General application.



of my heart, and my portion (קֶלֶךְ, my decreed or allotted portion) for ever." Not a word here, it may be said, of immortality, or of any life beyond the grave; no one would quote it as a proof-text for the doctrine dogmatically considered; and yet the *power* is there—the δύναμις ζωῆς ἀκαταλήτου—"the power of an endless life."

*Examples from Job—God mourned for more than his Loss or Pain.*

So is it with Job, though the darkness and sadness of his outward state gives a different form to the expression. The loss of property he hardly mentions—his bereavement of his children he barely alludes to; but it is for God he mourns—for the hiding of His face, "the light of His countenance," that ineffable good for which our purest modern religion finds its best expression in the language of this ancient theism. Such a feeling is not inconsistent with the daring, and, as they seem to us, almost profane, expostulations wrung from him by the long continuance of his sharp bodily pains. In every subsidence of this great misery—for there must have been such seasons of remission, or he could not have borne it—there returns again the humbled, mourning spirit, with its divine want: "O that I knew where I might find Him; O that I might set my cause in order before Him; that I might know the words He would answer me," xxiii. 3, 5; "Wherefore hidest Thou Thy face?" xiii. 24; "Though He slay me, yet will I trust in Him,"\* xiii. 15. From the lowest depth, hope springs up. Just after he had said, "My face is foul with weeping, and the death shade is on my eyelids" (xvi. 16), he cries out, "Even now my Witness is in Heaven, my Attestor is on high,"† xvi. 19; "My friends are my mockers, but mine eye droppeth unto God," 20. The tearful appeal is made as unto a better friend, who, in the days of his prosperity, had never been absent from his soul's most cherished thoughts: "O that it were with me as in months that are past, in the days when God watched over me (שָׁמַר־נִי), when His lamp shone upon my head, when by His light I walked through darkness; when the Almighty was with me; when the secret of God [סֵתֶר, *sessus colloquium*, His secret presence and communion, see Ps. xxv. 14] was upon my tabernacle," xxix. 2-4. Our highest rationalism has now no such remembrance and no such mourning. It may talk of the dimness of Job's views, the inadequate conceptions entertained by the author of the poem in respect to the character of God, or the absence of any clear mention of a future life, but his darkness is better than their light; his intense theistic feeling is stronger than their theory; they have no such skepticism, perhaps, because they have no such faith.

*Longing for God as distinguishing the Hebrew Theism from all other.*

It is the same feeling, as characteristic of this ancient theism, which breaks out in that ecstatic longing before alluded to: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God!" Picture the image of the thirsting animal (moaning, with outstretched neck, as עָרַב vividly denotes) in its intense desire for the refreshing element; then transfer it to the rational sphere, and we see that it is a superhuman, earth-transcending good that is so ardently sought. "My soul thirsteth for God, for the living God"—for the God of life. The epithet is not a superfluity. It distinguishes Him from the dead *idol*, on the one hand, and the equally dead *idea*, or theosophism, on the other. "It is Thy favor which is life, Thy loving-kindness which is more than life." Again, Ps. lxiii. 1: "O God! O Thou my God! my soul thirsteth for Thee, my flesh longeth for Thee (כָּלָה, denoting that strong passion which makes even the body faint under the intensity of its desire) as in a dry and thirsty land wherein no water is." Our Saviour shows His estimate of the power of this language by consecrating the image in His own highest term for spiritual blessedness—the "wa-

\* The Keri here (לֵךְ for לָךְ) of the Masoretic text must be very ancient, since it is sustained by the Syriac, the Targum, the Vulgate, and the Arabic of Saadias. It is in the closest grammatical harmony with the verb אָלַךְ; and no one can deny that the rendering produced is in perfect consistency with the spirit of the whole Book.

† שָׁמַר־נִי. A word from the same root in Arabic means attesting angel, or angels: *Angeli, testes in ultimo iudicio*. See Koran Surat. xi. 21. Is not the שָׁמַר־נִי or Attestor, on whom Job calls here, the same with the מַשְׁכֵּן xix. 25?

ter of life," the "fountain leaping up to everlasting life." There is no mistaking the significance of such an appeal to God. No joy in this world without the beatific sense of the divine presence.

*Transition from Despondency to Rapture. Job xix. 25.*

Such was this ancient theism. It carried with it "the power of an endless life," without any dogmatic mention, and this is the reason why the highest emotion of modern religion still finds in it its most adequate, as well as its most impassioned, expression. There is less of it in Job; but there, too, we find it, carrying him, sometimes, out of the deepest despondency into a spiritual region where his sharpest pains seem, for the moment, forgotten. In the first part of ch. xix. it seems to be all over with him. No hope, either for body or for soul: "He hath fenced up my way, that I cannot pass; He hath set darkness in my path; He hath broken me down on every side, and I am gone; He uproots, like a tree, my hope; my bone cleaves to my skin, and to my flesh; I am laid bare, the skin from my teeth."\* A little before (xvii. 1), he had said, "My breath (my breathing) is exhausted" (הִנָּחֵל, not "corrupt," but from the other sense of הִנָּחֵל, denoting great pain, as of one in travail, hard and painful breathing, quick panting); my breath comes hard, my days are going out (נִינְכִי), the graves are my portion." v. 11, 12. "My purposes are broken off, even the treasured thoughts of my heart," all my pleasant earthly remembrances. The light is departing. "They† are putting night for day:" the shades of death are gathering fast around him. All hope of life is gone, much more the expectation of restored wealth and worldly prosperity, which the rationalist would regard as the only significance of the triumphal strain that follows, xix. 25. He is *in extremis*; but such is the very time when this "power of an endless life" asserts itself. At the lowest ebb, as though such a time had been necessary to bring out its returning force, he breaks forth with those ever memorable words so sublime and super-earthly in spite of every lowering strain that criticism will put upon them, the words he wished "engraved," as his monument, "with an iron stile and lead in the rock forever:"

I KNOW THAT MY REDEEMER LIVETH:

My Avenger, who takes my part against my murderer or the great unseen evil Power of whose hostility Job sometimes seems to have a kind of dreamy consciousness. There is the same idea of survivorship so touchingly alluded to in the Psalms. He is my אַחֲרִי, my Nachmann, my Next of Kin. He lives on; "and after they‡ have broken up this skin of mine, yet from my flesh (or out of my flesh, translate it as we will) shall I see God"—see Him with the eyes of my soul, and not with any outwardly derived theoretical knowledge—see Him as the Living God, as *my* God, and not a stranger. This beatific thought of God as "all his salvation and all his desire" carries him out of and far away from himself. It becomes an insupportable rapture giving rise to that same intense language before referred to in the 63d Psalm, and elsewhere. It is that most passionate verb בִּלַּה, having for its subject the paronomastic noun כְּלִיָּת (the reins, *renes*, *φρενες*), denoting the most interior part of the body, re-

\* It would seem to denote that ghastly look, and that ghastly condition of extreme emaciation, when the skin will no more close over the protruding teeth. This sense may be got for כָּלֵל without going to the corresponding Arabic word. It is closely connected with the common Hebrew sense of *escape* or *deliverance* (one thing *parting* or *parted* from another). It is like the accusative with preposition after passive verbs denoting condition. *I am parted, the skin of my teeth, or in the skin of my teeth*—that is, the flesh that covers my teeth. It denotes the extreme of emaciation and suffering.

† יִשְׁכֹּן. "They are putting." Who are *they*? It is one of those cases where the agent, real or supposed, is not named because of something fearful, perhaps, associated with it. "They"—*invisible powers*, it may be, either actually believed or used figuratively or proverbially to heighten the effect of the language. Grammarians call it the using of the active for the passive impersonal, but this does not explain the matter. As parallel passages, compare Job vii. 3, iv. 19, xviii. 18, xix. 26; Ps. xlix. 15, and especially the Greek of Luke xii. 20. It is generally used by way of deprecating something hostile. But it may also be from reverence. See Isaiah ix. 11.

‡ The same idiom referred to in the note above. They, the agent, too fearful or too revolting to be named, may refer to the worms reducing his skin to shreds, or to the strange hostile powers that were then destroying his body through disease, regarded as produced by evil agency.



garded as in nearest connection with the spiritual emotion: "My reins faint within me," כלו כליותי בחקי. Consuming, exhaustion, completion, are the primary sense, hence, of *disappearing* (*schwinden*), *going out*, *fainting*, *swooning* with ecstatic joy. Ewald's treatment of the passage is most admirable. He, however, refers יך to Job himself, and makes the personal idea conveyed by it one of the chief elements of his insupportable bliss: "*Nicht ein Fremder*, no more a stranger. It is no other than myself; no, no; all doubt is gone. It is I (*ich, ich*), I that shall thus behold Him. So deeply does he feel the bliss, that he seems to have wholly forgotten the outer world; and finally, in the highest transport, like one swooning, he cries out, *O ich vergehe*, O I am almost gone; I faint from trembling joy and insupportable desire." EWALD, *Job*, p. 200. He refers to Psalms lxxxiv. 3, cxix. 8. Compare also the use of *οίχεται* by the Greek Dramatists, *καρδία γὰρ οίχεται*.

*Similar Fluctuations of Faith and Hope. Job xiv.*

It is the same feeling, though in a calmer or less ecstatic form, that prompts the language, Job xiv. 13: *מי יתן בשאול תצפני*, "O that Thou wouldst lay me up (like a deposit) in Sheol, that Thou wouldst keep me secret till Thy wrath should *turn* (שׁוּב), that Thou wouldst appoint me a time and then remember me." Is it really so? The thought suddenly breaks out of his gloom: "Is it really so: If a man die, shall he live again?" Every thing depends here upon what we regard as the emotional point of the question. The musing, soliloquizing style should also be remembered. It is not so much answering his friends, as talking to himself, and pausing between each solemn utterance. It may be the language of skepticism, or of rising hope, not denying the idea, but expressive of wonder at some new aspect of its greatness. It may have been intended—and the thought is not unworthy of inspiration—that different readers, according to their different degrees of spiritual-mindedness, might take higher or lower views of the strange interrogatory. Even for Job himself it may have had its various aspects. There may have been intended the denial or the doubt; or there may have been the feeling of wonder before mentioned; or it may have been an entirely new view, carrying with it a rising assurance: "If a man die, shall he live?" May it be that death is the way to life?—that through it we attain the real life? However momentary the feeling, it immediately raises him to a higher confidence. Its first fruit is the earnest prayer for remembrance and security in Sheol; then the stronger faith grounded on the more unreserved submission: "All the days of my *appointment*" (what he had prayed for in the verse preceding) will I wait until my change † shall come." And now we have language which seems to mount

\* It is the same style of musing query given in Plato, *Gorgias*, 493, A, by way of extract from a lost drama of Euripides:

Τίς δ' οἶδεν, εἰ τὸ ζῆν μὲν ἐστὶ κατθανεῖν,  
τὸ κατθανεῖν δὲ ζῆν;

Who knows but life, the present life, be death,  
And death be living?

Socrates explains it from the saying of the *wise men of old*, "that we are now dead and buried in the body." Who shall say that the same, or a kindred thought, may not have come to an Idumean sage, as well as to the old σοφία to whom Plato ascribes it?

† Umbreit and other commentators of the same school will have it that the *change* here is that from life to death. The arguments against it are threefold. There is, *first*, the consistency of the context. *Secondly*, if חליפה stood here alone, without any thing to determine it one way or the other, it might be said that in other passages the transition denoted by the root is that of *renewal*, whenever connected with the idea of life, as in Ps. xc. 3; Ps. cii. 27, where it seems to denote a new garment for nature, a change of raiment in the sense of renewal. There is, *thirdly*, the direct use of יחליף, the Hiphil, for *reviviscence*, in the seventh verse, as applied to the comparison of the tree. Would the noun here, so obviously from it, so soon lose the same idea, and be taken in another directly opposite? and is there not the strongest critical reason for regarding the use of the noun in ver. 14 as suggested by the parallel thought, ver. 7: "Even as there is hope of a tree that it will germinate again (יחליף), so also will I wait until my *springing forth*, my חליפה, come." "For Thou wilt call," etc.

to almost full assurance: "For Thou *wilt* call and I will answer Thee; Thou wilt yearn \* towards the work of Thy hands." The darkness soon comes over him again; but these words stand, nevertheless, like the monumental engraving that describes the rapture of the later passage. Even as Ewald describes him then, he seems, for a short period, so carried away by the deep question he is pondering, as to have forgotten the outer world and all his surroundings. "Thou *wilt* have regard to the work of Thy hands; Thou *wilt* call and I will answer." It is "the power of an endless life," carrying him for a moment beyond the thought of death, or suffering, or human injustice. It is, however, but a transient gleam, and the close of the chapter—following, we may suppose, a pause or pauses in his soliloquy—becomes again as mournful as its beginning. One inference most strongly suggests itself from all this. There is a true experience here, an actual life that is lived. A soul went through these sorrows. It had these transitions of hope and despair—now moaning and expostulating with God, now rapt in the deepest meditation, now praying and trusting, now utterly cast down, and now, when "the light is just before darkness," as Dr. Conant renders xvii. 12, rising suddenly to a height of rapture in which every thing disappears before the beatific vision of God. To a mind in a right state there comes from this an irresistible argument for the actual truthfulness of the history, not only in its general outlines, but also in what has been called its dramatic representation. This is not an *invented* picture. It would require a power and a style of writing not only unknown to the early world, but surpassing the highest skill of modern fiction, even could we suppose the greatest dramatists of Grecian, German, or English literature capable of describing such a state of soul, or of descending, without divine aid, into the depths of such an experience.

*Bidding Farewell to God; this Idea in the Psalms connected with the Temple and Ritual Worship.*

In language like this we have quoted from Job and the Psalms, every hope of future being, or of any greater or higher being now connected with the earthly life, is sustained by, and derived from, the idea of God. It is this which gives such a preciousness to everything associated with the divine name. In the Psalms, however, there is a peculiar feature most worthy of note, because leading to a most important inference. In the expression of the glorious divine attributes, and of man's great need of God, their theism is substantially the same with that of Job and the Patriarchs. A new element, however, appears in the passionate language used in respect to the outward divine worship. The occasional feeling of despondency in view of death, as before referred to, is enhanced by the thought of leaving every thing on earth associated with the divine name,—the temple, the sanctuary, the altar, "the courts of Thine house." See the prayer of Hezekiah, Isaiah xxxviii. Similar to this is the longing expressed when circumstances, even in this life, have cut them off from privileges so highly prized: "O when shall I come and appear before the face of God?" "How lovely are Thy tabernacles, O Lord of Hosts! *Longs*, yea, even *faints* (נכפפה נגם כלתה) my soul for the courts of the Lord; my heart and my flesh cry aloud (רינני) for the *Living* God." Hence that endeared expression בית יהוה, "the house of the Lord," used not only for the temple, the place of worship, but for the people of God who worship there. A still further extension of the idea makes it denote the religious as distinguished from the worldly life, or even as something transcending the earthly state, though undefined in time and space. As Ps. xxiii. 4: "I shall dwell in the house of the Lord for ever." In that verse our translation may be amended. The words שבת בבית יהוה, all belong to the subject of the sentence, as even the accents show: "My dwelling in the House of the Lord—shall be, לארך ימים, for length of days," that is, *continuously*, or without interruption: My religious life shall not be simply on Sabbath-days, or on the stated festivals, but one un-

\* תכפף. Primary sense, *palluit*, the face growing pale, like silver, from strong desire. We have used Dr. Conant's admirable translation, "*yearns*." In Ps. lxxxiv. 3 it is used, together with כלה, to denote the longing of the pious soul for God, and that makes more impressive here the converse idea of God's yearning love for man.



broken adoration. Comp. Rev. iv. 8. It is thus that, when far removed, or deprived in any way of this divine presence, they so earnestly pray :

O send again that heavenly hour,  
That vision so divine,

"Even Thy strength and Thy glory, as we have seen them in the Sanctuary. For better is Thy love than life; our lips shall ever praise Thee. Thus will I bless Thee while I live; thus, in Thy name, lift up my hands. As with marrow and fatness (beyond comparison with any earthly pleasure), so shall my soul be satisfied; with songs of joy shall my mouth glorify Thee." It is a spiritual joy, transcending any "good of corn and wine." It is a soul-worship, a soul-rapture, no mere affair of trumpets, incense, altars, or cherubic symbols, no imposing ceremonial, however gorgeous or comely its forms, however elevating or pietistic its influence. "In the shadow of Thy wings do I trust." The outward temple worship suggests the image, but it is in deepest retirement that its power is felt: "For surely I remember Thee upon my bed; I meditate upon Thee in the watches of the night; my *soul followeth hard after Thee*; Thy right hand upholdeth me." It is an absorbing devotion; the whole heart is there; the highest thoughts of God are there; it is a model which our best modern worship may strive to reach but cannot surpass. "*For better is Thy love than life*." No mere rationalistic theism *now* talks to itself in this way; it was no mere theosophy, much less any known form of patril or local worship that used the language *then*. It is an abiding sense of the power of this ancient devotion that has made the Psalms, in all ages, the Litany of the Christian Church.

#### *Inference from the Absence of all such Language in Job.*

It is true that there are no passages of this latter kind in the Book of Job; but the inference from the fact is most obvious as well as most important. The story of that book, and even the seances (the dramatic discourses) as recorded, to say nothing of any later writer or recorder, were long before those inspiring temple and tabernacle ideas. They were before the Mosaic Law. That has been ably maintained as proof of the patriarchal character of the book, and we think that some of our modern Evangelical Commentators, such as Hengstenberg, and others, have been rash in giving up a view sustained by so profound a scholar as Spanheim, and indirectly supported by so learned an Orientalist as Schultens. *Ni historia sit, fraus scriptoris*, says the former. A pure dramatic work, avowed to be such, or carrying evidence of its dramatic character upon its very face, might have a place in inspired Scripture regarded as given by God for human instruction. Almost every other style of writing is there. But a parable, an allegory, a myth even, we at once know to be such. There is no concealment, no attempt to conceal, no artifice employed to put in what does not belong to the time of the composition, or to keep out what would at once undeceive the reader in regard to the appearance it would maintain. Such an intention, so employed, seems certainly akin to fraud. No subsequent writer was ever led to regard our Saviour's Parables as actual histories; but such, certainly, was the view derived by the Prophet Ezekiel from this Book of Job, then a part of the Jewish Canon. He no more regarded it as unreal than the histories, as contained in the same Canon, or firmly held by tradition, of Noah and Daniel.

#### *Difficulties of the pure Dramatic view in excluding all reference to the Divine Law and Testimony so frequent in the Psalms.*

According to the pure dramatic view, the writer selects a "hero," wholly imaginary, or faintly disclosed in the dimmest nucleus of an ancient legend. He clothes him with the character of the patriarchal age. He carefully keeps from him, and from the speakers with whom he is associated, the least reference to the Mosaic law. This might be comparatively easy, if it lay before him as a written document, which he might at any time examine, comparing it with his own work, and expunging or modifying as the case might demand. But there would be something far more difficult. The Jewish liturgical writings, older than the time ascribed by most modern critics to the Book of Job, abound in references to this



old law. They give it a great variety of names, such as statutes, judgments, ordinances, testimonies. See how this kind of language is multiplied in the cxix. Psalm, and in others certainly older, if the cxix. is to be carried down to a late date. Language is taxed to express this ardent devotion of the soul, this ecstatic love of the comparatively limited revelation God had as yet given to the world, and that, too, veiled, for the most part, under outward and ceremonial ordinances. Yet what a rapture does it call out for the spiritual mind: "O how love I Thy law! Thy word is very pure, therefore Thy servant loveth it; The entrance of Thy word giveth light; Great peace have they who love Thy testimonies; Thy precepts are my delight (שְׂשׂוֹן, in the plural, *deliciæ meæ*, my exceeding joy) sweet to my taste, yea, sweeter than the honey, or the droppings of the comb." What care must it have taken to avoid anything of this kind! How still more difficult to keep clear of any such language as we first set forth, not referring to the Law, even indirectly, but deriving its spirit from it, and full of those remembrances of the sanctuary, and of the outward worship which were its fruit. All this kept out!\* not the slightest anachronism to be discovered, nothing but what is perfectly consistent with that far more ancient Patriarchal age to which the writer evidently wishes the reader to regard his imaginary hero and history as belonging. It is incredible.

*Such Dramatic Skill and Invention out of Harmony with the Idea of Inspiration, and even of the highest Order of Genius.*

It would be wholly at war with that simplicity and truthfulness which we cannot separate from the idea of a holy and inspired writer. Such studied precaution would be inconsistent even with the lower human enthusiasm demanded for such a work of genius. It would simply be the genius of invention, and not even a miracle could carry it out of itself and into that higher sphere towards which it soars. Moreover, such a style of writing is inconsistent with any idea we can form of the earliest times. Modern fictitious writing has carried the art to its utmost capabilities, but even here it stops short (as from the very nature of the case it must) of the highest order of genius. It always fails when it attempts to meddle with the most sacred themes. We may confidently repeat it, therefore, that such success in such an effort, by a writer of the days of Solomon, is simply incredible.

But why not, then, take it as it purports to be—a true story of the Patriarchal age—and a substantially true report of discourses arising out of it, given in that chanting semi-rhythmical style that we know was earliest employed for the expression of all thoughts of a higher order, or regarded as having an extraordinary value. It is the same reflective, meditative, self-repeating rhythm, requiring little or no outward artifice, that we see in some of the earliest chants in Genesis, in the Song of Miriam, and in the Oracles of Balaam, the Prophet and Poet of the early East. It was the same, probably, from which the later fixed style of Hebrew poetry derived its origin. There seems to be demanded some ancient work of great repute to be the standard of authority for the later parallelistic chanting, and to give it rule and fixedness; just as Homer became the model of the Hexameter for all later Epic poetry of the Greeks.

*Internal Truthfulness. Place of Job in Hebrew Literature.*

There are other alleged stumbling-blocks, and other objections to the historical reality of the Book, such as the appearance of Satan in the Prologue, the round and double numbers in the narrative, and the theophany at the close, which may be treated elsewhere. In regard, however, to the substantial subject-matter of the story, it may well be asked, why may

\* The author is represented as showing the most marvellous skill in keeping out every allusion to things most deeply interwoven in the Israelitish life. All is foreign and antique. And yet Commentators who maintain this, find the grossest anachronisms in the Book, whenever they can serve the purpose of assigning to it some comparatively modern period. Thus, Merx, p. xlii, finds in ch. xv. 15, 19, an allusion to the Assyrian invasion of 760, or to the fact that foreigners were in the land, and obscuring all the old ideas. Eliphaz is made to refer to the older people "to whom alone was given the land." It is very much the same as if one professing to give a dramatic picture of the Pilgrim Fathers, and striving to keep every thing in harmony with that early time, should suddenly betray himself by an allusion to the late Rebellion. But, with some, the greatest inconsistency is excusable, if it will favor the latest date that can be given to the Book.



it not be received, as we receive the early narrations in Genesis? What is there in the testing, the sufferings, and the final integrity of Job, more difficult of belief than the similar account and similar lesson of Abraham's temptation, or of Jacob's long probation, or of the strange vicissitudes of Joseph's history, or of the exile and severe trials of Moses? Such questions it would, indeed, be difficult to answer; but the main thing here is that for which there have been cited these glowing passages from the Psalms, containing ideas so apropos to the author's supposed times, but which have no counterpart in the record of his hero's thoughts and sayings, either by way of resemblance or of contrast. The inference is a very rational one. It shows that Job lived—and the first reporter, too, we think—not only before the giving of the Mosaic Law, but at that still earlier time when there was, indeed, a most sublime theism, but when there had not yet been developed the forms or the idea of local outward worship in gathered assemblies. There were no temples, no sanctuaries, no sacred places. It was at the time when the family was the Church, in which the father was head and priest; when pious men knew each other, and held intercourse, as did Abraham and Melchizedek, but when holy days and rites (except sacrifice), and outward collective worship, as such, were things unknown. That such things should have been before the time of Job, and yet without the most remote allusion to them in the Book, seems most incredible, even though the greatest pains had been taken to keep them out. The *spirit* of such ideas, and of such observances, would have somehow come in, in spite of every effort to exclude the *letter*. To this collective or temple worship, or sanctuary holiness, revelation had not yet educated even the pious mind. To say nothing, however, of inspiration, or of the divine purposes, and viewing it as a mere question of criticism, it may be maintained that the consistency of Hebrew literature, *as we find it*, demands that there should be assigned in it a very ancient place to the Book of Job. Such we believe, too, would be the almost unanimous decision of Rationalism, should a similar question, and on similar grounds, be raised in regard to Greek or Hindu writings.

#### IDEAS OF A FUTURE LIFE AMONG SURROUNDING NATIONS;

##### *Alleged to be more clear than those of the Hebrews.*

At any date that may be taken for the Book of Job, there was, unquestionably, among the surrounding nations a belief in a future life that had assumed the form of a dogma possessed of a good degree of definiteness in regard to state and conceived local aspect. Such was the case even with Shemitic nations other than the Hebrew. The Syrians had it. Paréau has shown that such a belief existed among the early Arabians. There is proof of it, moreover, from the Koran, all the more satisfactory as it comes in incidentally by way of unquestioned reference. Repeatedly in the contests of Mohammed with the infidels of his day do they characterize as fables of the ancients,\* as ideas once firmly held in the earlier simple world, but now regarded as antiquated and wholly obsolete, *asatiru 'lawwalina*, those doctrines of a future life, and of a resurrection, which he professed to revive and to urge upon them. If we may trust Herodotus and Diodorus Siculus, the most ancient Egyptians had a similarly clear belief. Says the latter, Lib. I., sec. 51, "The abodes of the *living* they call *καταλύσεις*, temporary lodging-places or inns, those of the departed (*τετελευτηκότων*, the *dead*, not as extinguished, or non-existent, but as a state of being), they call *αἰδίωνς δυνονς*, everlasting mansions." The idea of the present life as a pilgrimage would seem akin to that expressed in the patriarchal language: "Pilgrims and strangers upon the earth," and may have been derived from it; but there the Hebrew mind, and the Hebrew imagination was stayed. A home to that pilgrimage was indeed implied, and in that they rested. "They went out, not knowing whither they went," nor making any inquiry, nor indulging in any fancy about it, but committing everything to their covenant God. The Egyptian imagination, on the other hand, unchecked by any divine purpose in the develop-

\* See Surat. xxiii. 85: "How is it that when we are dead, and have become dust and bones, that we live again? They are only *fables of the ancients*, v. 38. Away, then, with what we are threatened with! There is no other life. We live and we die, and then we live no more. They are but stories of the early times." See, also, xxvi. 137, xxvii. 69, 70.



ment of the doctrine, ran on and made a distinct Hadean world of it, with its distinctly conceived abodes. The idea being separated, too, almost wholly, from that of the personal God, or being independently held as something by itself, became gross and earthly, as though it were a living in catacombs and pyramids, and surrounded by a funereal imagery. Other ancient peoples pictured the thought with lighter and more cheerful accompaniments. We need not refer to the Chaldeans, the Persians, and the Hindoos, as early possessing the idea of a future life; for with them the rationalist has no difficulty. It is only in regard to the Jews that he finds it hard to believe in anything spiritual or unearthly. They could only have learned it from foreign sources; but, in regard to these foreign sources themselves, no questions need be raised. All is easy, except when some strange feeling—of the true nature of which they are, perhaps, not distinctly aware—prompts them to deny all traces of such ideas as originating in the Scriptures, or as being first held, or independently held, by the Hebrew mind. So far, however, as regards these surrounding nations, they are undoubtedly correct. They all had a more or less distinct doctrine of a future life. On that of the Greeks we need not dwell. In the times referred to, in the Iliad and the Odyssey, a local Hadean world of spirits was distinctly conceived and universally held. So was it among the people of Western Europe. The best testimony shows that the Druids, or Celtic priesthood, possessed it, even in that early day.

*The Veil thrown over the Doctrine in the Old Testament.*

And now here is the wonder which has stumbled many. How is it that such a belief, so universal, so intimately connected, as it would seem, with the very life of religion in any form, and without which we find it difficult to conceive of its having any power for the soul—how is it that such a belief should have been so faint among the people who are called the people of God? Why so little mentioned, if mentioned at all, by those who were chosen as depositaries of the great world-ideas, or the truths by which the race was finally to be regenerated? The wonder is enhanced by the fact that this Hebrew people, the pious among them, had the most exalted ideas of the Divine Being, and the Divine Holiness, so far surpassing all who seemed to be before them, in a distinct conception of the other doctrine. How is it that in Homer the belief is so clearly expressed, whilst in Job it is so veiled? It is altogether stranger from the fact that in Homer there seems little or no demand for it—no moral demand, we mean—whilst in Job the attending spiritual circumstances are such as would appear to call for it in almost every appeal, whether of charge or response. It would have cleared up the great debate at once. So we would have thought. Instead of being used, however, for any such purpose, it seems actually repressed when about to make its appearance. In places where it may be said to have actually broken through the surrounding darkness, it is only for a moment that it shines. It is laid aside; the gloom returns; the old difficulties again crowd the path of their ever-circling argument. So is it elsewhere in the Old Scriptures. The more pious the mind, the more exalted its conceptions of God, the greater the reserve on this point; so that even when it seems to be expressed, or implied, the greatest care is used to exhibit its dependence on the higher idea. The *personal* God is ever the controlling as well as the fundamental thought: "Thou wilt show me the way of life;" "I shall be satisfied when I awake in Thy likeness;" "Thou wilt guide me by Thy counsel, and afterwards receive me to glory."\* In other cases, it is simply the

\* It was only, however, by the more pious and meditative, or those who were chosen as the mediums of the written revelation, that the power of this reserve was chiefly felt. That the vulgar Jewish mind had the same views of a ghost-world as prevailed among other nations of antiquity, and as now popularly prevail, is proved by the most unmistakable evidence. We need only refer to such passages as Lev. xix. 31, xx. 6, 27; Deut. xviii. 11; 2 Kings xxi. 16; Isa. viii. 19, xxix. 4. They show a belief so strong and prevalent, in the continued existence of the dead, that there had arisen, in the very earliest times, a class of persons who professed to be mediums of communication between the two worlds. They are called *אֹנִיּוֹת*, *דְּרֵשִׁיִּים*, Necromancers, or "Seekers to the dead," *דְּרֵשִׁיִּים אֶל מֵתִים*. Our modern Spiritualism is only a revived form of this impiety, so early condemned. Another example is furnished by the case of Saul and the Witch of Endor, 1 Sam. xxviii. 3. Whether these were wholly or partly imposture, makes no difference in the argument. Such practices could only have been grounded on a very prevalent popular belief in a ghost-world. Here as elsewhere, the idea, when left to itself, became only the nourisher of a pestilent superstition; because the thought of God, as the conservative



expression of the divine care for man, and the strange importance attached to his acts and moral condition; as when Job says, xiv. 3, "Upon such a one dost *Thou* open *Thine* eye, and bring *me* into judgment with *Thee*?" "What is man that *Thou* shouldst be so mindful of him?" Again, it is the expression of a soul absorbed in Deity, as it were: "Whom have I in Heaven, or upon the earth, but *THEE*?" No mention is made of another life, but the power, as we have said, is there; the dogmatic presence is simply veiled in the splendor of the higher idea.

#### *Reasons for this Reserve.*

Now there must have been some divine purpose in all this. May we not reverently conclude that such a reserve, in respect to the precious idea of the human immortality, was for the very purpose of preserving it in its highest strength and purity? All other nations had marred the doctrine. They had early received it, and early perverted it. They exercised upon it all the license of an unrestrained imagination. They turned it into fables. They deformed it in every way; or, in endeavoring to add to its mythical interest, they took from it all its moral power. God did not mean thus to give up His own people to their fancies. He had some better thing for them, especially for the more pious and spiritual in Israel. Hence this veil upon the sacred idea, and its indissoluble connection with the divine. It was not because the Hebrews were deficient in imagination. The vulgar belief in a ghost-world, to which we have referred (see note, p. 13), shows that they let it rove, just as all other ancient peoples did, and even to an extent which required divine legislation for its suppression. We can not compare the mythical fancies that seem so universally prevalent with the reserve that was maintained in the Book of Job, or in the utterances of David, Solomon, and the Prophets, without acknowledging the presence of a divine restraint, making the Jewish literature, in this, as well as in its sublime theistic aspect, so different from that of all surrounding or cotemporary nations.

#### *Objections to the Hebrew Scriptures. Alleged Superiority of the Greeks. Homer, Pindar, et al.*

And yet this very thing has been urged as an argument against the Bible, and against the spirituality of the Old Testament writers. The very fact that it was esteemed too awful a doctrine for utterance, or even for the imagination, has been used as a testimony against its existence in any form. Witness the effort to explain away every passage which may seem, in any way, directly or indirectly, capable of such a meaning. The Greeks, it has been said, were far beyond them in the development of the doctrine of another life. As early as Homer, and long before Homer—for it could not have sprung up at once—they had a defined topography of the Hadean land. Besides the mysterious spirit-world in its general aspect, as graphically detailed in the XI. Book of the Odyssey, there was the more special abode of the blessed, according to the Greek conception of blessedness. Beyond the earth, or at the extremity of the earth, ἐς περίπαρα γαίης, Odyssey, iv. 563, they had their "Elysian Plain, where presided in judgment the golden-haired Rhadamanthus, where life is ever free

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idea, became dissociated from it, just as in the modern doctrine, and the modern practice that so closely resembles it. Hence such a belief, instead of being encouraged, is most sharply condemned in the Scriptures. The great guilt consisted in meddling with what belonged solely to God, to be revealed or veiled according to the divine wisdom. The practice of such necromancy prevailed most under the most wicked kings, such as Manasseh; and its evil in the Divine sight is shown by the vehement denunciations of the Prophet: The farther the people departed from God, the more common became this "seeking to the dead."

Glimpses, however, of a better popular belief in some higher and purer spirit-world appear in the Book of Job itself. Whether the word רוּחַ, in the Vision of Eliphaz, iv. 15, denote a spirit, or a breath, the whole context intimates a communication supposed to come from another world. Calling it a dream makes no difference, since dreams show the course of human thinking and belief. The thing, however, most worthy of note in this view, is the nature of the communication made. How different, in this respect, from the modern spiritualism referred to! There is nothing to gratify curiosity—no talk about "spheres," and "progress, or a "coming light," but a most solemn moral announcement. It is for this alone that the separating curtain is for a moment withdrawn. No disclosure is made of states or scenes within. The regulating divine idea is all controlling. That must first of all be learned in its ineffable holiness: "Shall man be more just than God? shall mortal man be more pure than his Maker?" Everything else is withheld, as though until this is firmly established in the soul, the doctrine of a spirit-life may be, in itself, morally powerless, and even unfavorable to a true piety.

from care and toil, where tempest never comes, nor rain nor snow invade, but evermore sweet-breathing gales of Zephyrus refresh the souls of men." Hesiod gives the same picture, *Works and Days*, 154; and adds to it, as a then current mythology, the conception of "The Isles of the Blessed."

ἐν μακάρων νήσοισιν ἀκηδέα θυμὸν ἔχοντες.

Of which Pindar, not long afterwards, gives such a glowing description, *Olymp. II.* 110\* (BOECKH): "Where the sun is ever shining, where the souls of the just spend a tearless eternity, ἀδακρὺν νέμονται αἰῶνα (or a tearless existence); whilst those of a still higher degree "Take the way of Jove that leads to Saturn's tower, where Ocean's gales breathe round the isles of the blessed, where flowers of gold and fruits immortal grow." In comparison with this, how poor, as some would estimate it, is the dark, shadowy, unlocalized, and wholly indefinite conception of the Old Testament writers, if it can be called a conception at all.

*Greater Moral Power of this Old Testament Reserve. Its connection with a Pure Theism.*

To a true theological insight, however, there are two thoughts which must reverse the scale, and lead to a very different conclusion. In the first place, there is in this Greek picture but the dimmest idea of God (if there is any such, except in the local designations where divine names seem to be employed), or of any divine righteousness. It is such a view as might be entertained by a writer, who, in another place, *PIND.*, *Nem. vi.* 1, makes us all the children of nature, gods as well as men. The second thought is its utter lack of moral power. We feel this as we read, and find it confirmed by the fact of the little influence the Greek Hadean conception actually had upon their moral or religious life. In the Hebrew conception, as held by the pious mind, the idea of God, so prominent, so controlling, more than makes up for its dimness, and more than fills out all its scenic or local deficiency. "THOU wilt show me the way of life;" "O that Thou wouldst lay me up in Hades," *Job xiv.*; "Thou wilt call, and I will answer; Thou wilt have regard to the work of Thy hands." To say nothing now of such a triumphant outburst as we have, *Job xix.* 25, "I know that my Redeemer liveth;" or such clear hopes as are expressed, *Ps. xvii.* 15, "I shall behold *Thy* face in righteousness; I shall be *satisfied* when I awake, *Thy* likeness;" the comparison might be rested on one of the briefest declarations of Scripture, in which death is contemplated as a going to God, and the whole idea of immortality is reduced to a single trust in some undefined blessedness. As *Psalm xxxi.* 6: בִּידֶךָ אֶפְקֶד רוּחִי, "Into *Thy* hands do I commit my spirit; THOU hast redeemed me; Lord, God of *truth*." It matters but little whether we regard this declaration as made *in extremis*, or in view of some great danger. It is, in either view, the committing of the whole being unto God, as something *belonging* to Him, in virtue of an eternal relation, expressed by the word, פְּרִיתָהּ אֹתִי, "Thou hast redeemed me," and the covenant idea appearing in אֱמֶת, which ever means *truth*, as *trust* or *faithfulness*, or *truth* in its *personal* rather than in its *abstract* or *speculative* aspect. "Into *Thy* hands;" that is all; but how immensely does it transcend in moral power—in "the power of an endless life,"—all those Homeric, Hesiodic, and Pindaric pictures which some would regard as so rich in comparison with the Hebrew poverty.

*Comparison of the Early Hindu and Shemitic Belief. Merx' Claim of Superiority for the former.*

This lack of a true moral and theological insight is strikingly, though unwittingly, shown by MERX (*Das Gedicht von Hiob.*, p. x.), where, in respect to this belief in another life, he asserts the superiority of the Vedas to the Bible. "In the representations of such an existence after death," he proceeds to say, "there is a deep difference between the people

\* It may be said, too, that in this passage of Pindar there is fully developed the other idea, or the doom of the wicked. See line 120.

Τοι δ' ἀνπροσάρατον ὀκχέοντι πόνον.  
A woe on which no eye can gaze.



of our race (the Arian) and the Shemitic. The latter know no Isles of the blest, where the noble heroes live. All that is included in that word *hero* seems to them a reckless audacity. The old *men of renown* (משׁכִּי, or men of name), appear to them as impudent evil doers. The Semites, in consequence of living with their herds in the plains, and shunning the mountain peaks, fail in the development of the loftier energies. It was otherwise with our ancestral kindred, as we learn from the monuments of their religion. It is true that, in the Vedas, allusions to a life after death do not often occur. They had too much to do with the present world. Still, as a reward for piety, there was held to be admission to the abodes of the Heavenly Powers.\* As a proof of the superiority of the Hindu to the Shemitic belief in this respect, he gives us passages from the *Rigveda*, ix. 113, 7-11, in the rhythmical version of Prof. Roth.

Da, wo der Schimmer nie erlöscht,  
Zur Welt des Sonnenlichtes hin,  
Der ewigen unsterblichen—  
Dahin, O Soma, bringe mich.

Wo König ist Vivaswant's Sohn,  
Und wo des Himmels Innerstes,  
Wo jene Wasserquellen sind,  
Dort lasse mich unsterblich sein!

Wo man behaglich sich ergeht,  
Im dritten hohen Himmelsraum,  
Wo Schimmer alle Räume füllt  
Dort lasse mich unsterblich sein!

Wo Wunsch und Wohlgefallen ist,  
Die Hölh', zu der die Sonne klimmt  
Wo Lust ist und Befriedigung,  
Dort lasse mich unsterblich sein:

Wo Freuden und Ergötzungen,  
Wo jubelndes Entzücken wohnt,  
Wo sich ein jeder Wunsch erfüllt,  
Dort lasse mich unsterblich sein.

Other extracts are made, and of a similar kind. There is a striking sameness in their imagery—all joy and glitter. The first thought that occurs is a doubt whether a writing containing such ideas, and so expressed, can really be regarded as very ancient. There is something about this Epicurean Heaven so full of sunshine,\* with such a glee, as it were, arising from the immediate gratification of every desire, and the instantaneous fulfilment of every wish, that is inconsistent with the gravity, the awed contemplative spirit, and solemn reticence of great antiquity. The second thought is its destitution of moral power. It is a mere picture of what is held best on earth, transferred to a supposed higher sphere. It is a pure poetic fancy, the product of the Brahminic imagination, artistic and artificial. It was never inspired in the highest sense. It was not born in any soul travail, nor nursed by the contemplation of any holy or divine idea. God is not in it as the chief and controlling thought. Its heaven is not made by His presence. The mind that dreamed it was not wholly atheistical, but it had no such conception as that of a covenant God and Redeemer, educating men in their first lesson of immortality through the ideas inseparable from such a relation. In other words, these Vedic, Homeric, and Pindaric fancies, so extolled above the dim Hebraic conceptions, were lacking in that element to which we have so repeatedly alluded, *δύναμις ζωῆς ἀκατάλυτου*, "the power of an endless life," of a *being* indissoluble, because of its

\* The resemblance to the *Odyss.*, iv. 565, vi. 42, and especially to the latter passage, is very striking. A close comparison strongly favors the conclusion that the lines of the *Veda*, if the translation be correct, must have been, in some way, drawn from these of Homer; a supposition not extravagant, if we suppose them later than Alexander's expedition, and the knowledge that may, perhaps, have come into India from that source.

Wo Schimmer alle Räume füllt,  
———ἀλλὰ μάλ' αἰθρη  
*πέπταται ἀνέφελος, λευκή δ' ἐπιδέδρομεν αἴγλη.*

connection with the divine. The Vedaic theology, even in its pantheistic mysticism, has no true recognition of this. To its outward, or Epicurean picture, it is wholly lacking. It knows nothing of the αἰώνιος ζωῇ of the Scriptures, or the true immortality. The sonorous refrain—

Dort lasse mich unsterblich sein,

carries with it no higher conception than that of mere *undyingness*. It is but a *living on* in some way differing from the present simply by a higher joyousness, in some higher locality, whether above the Himalaya, or on the summits of Olympus, or even in the skies themselves, with the gods as merely a higher class of companions. The Scriptures were intended for a higher education than this, and hence their very silence is oftentimes more expressive, more suggestive of ideas that are full of life than the most positive language of other ancient writings. "O that I knew where I might find Him." How poor this groping, sighing despair, it may be said, in comparison with the rapture which Merx gives us as a specimen of the higher and clearer ideas of our Arian kinsmen! But Job's darkness is better than its light. The subdued trust of the Psalmist is better than its vain soaring: "Yea, though I walk through the valley of the death-shade (the *terra umbrarum*, see Job x. 21, xxxviii. 17), I will fear no evil; for THOU art with me." Sombre as are the thoughts suggested by the Hebrew *Tzalmaveth*, the idea of the redeeming Presence gives it a glory transcending all the sunlight, all the shimmer, and sparkle of the Vedaic hymn.

Merx proceeds farther with this contrast, attempting to sustain it by reference to the modes of burial or burning that arose from the different views entertained of death. In every thing of the kind the superiority is assigned to the Arian races. The translation of Enoch had been regarded as an early intimation of a higher life with God, to which one was taken who had "walked with God" on earth. But the condemned Shemites must be robbed even of this. "How widely different," says Merx, that is, how inferior, "were the views of the Hebrews, of whom we must not judge from any thing in the *Enoch legend* (*der Henochsage*), since the Hebrew origin of it is more than doubtful."\* It is certainly a curious phase of "the higher criticism," as it calls itself, this constant tendency to depreciate the Shemitic Scriptures, whilst never allowing a doubt as to the antiquity or value of any thing, however poor its supporting testimony, that they may choose to place in contrast with them.

*Moral Danger in separating the Idea of a Future Life from a Pure Theism. Modern Spiritualism and Modern Science.*

Still the fact remains a very strange one, especially as judged by the ordinary criticism, that in this peculiar Shemitic race, and at this very early day, there should have been such a deep religiousness, such a lofty piety, and yet with a conception of a future life so very dim, if it existed at all. We wonder most to find it so deeply veiled in this Book of Job, where the clearer view seems so greatly needed. The divine wisdom, however, in such a veiling, such a reserve, will be the more readily seen and acknowledged, when we think of the wild fables and mischievous notions to which the unguarded Hæcan doctrine gave rise among other peoples of antiquity, and especially as it became more and more dissevered from any regulatng divine idea. Of this we have already spoken. It remains to say that in our own times we find a still more striking proof of the moral danger of such a severance. The modern "spiritualism," as it calls itself, would be unworthy of grave notice here, were it not as a manifestation of such a tendency. It is becoming almost wholly

\* "More than doubtful." What knowledge has he enabling him to make so nice an estimate? The reason given is that "Enoch is representative of the departed year gone to the *Ewigkeit*." We may see by this what rapid progress Rationalism sometimes makes. What Ewald hazarded as a mere conjecture, founded on nothing stronger than the coincidence (very remarkable among so many stated numbers!) of Enoch's age with the number of days in the year, Merx treats as a settled point, which none now would think of calling in question. Nothing, however, is more improbable. Those very "wise Egyptians," as late as the time of Herodotus, had not yet determined the year by five days, still treating it, in some respects, as 360, and yet these critics would have it not only settled in the days of Enoch, but so well settled as to make a myth out of it. Then, again, it would be a mere sentimentalism, sultry well in modern times, but inconsistent with a great antiquity.



naturalistic, and even atheistical. Its continual babble about natural laws shows its strong desire to keep out, as far as possible, the ideas of God and moral causation. The same may be said in respect to some aspects of modern science. How strong the aversion which is manifested, in certain quarters, to the idea of a personal God, with its necessarily associated ideas of Providence and Prayer! They interfere with the doctrine of fixed evolution, or of uninterrupted physical causation. And yet it is most worthy of note, that there is no such aversion to the mere idea of a post-mortem existence. Some who have gone to the very verge of atheism have expressed a willingness to patronize the other dogma, provided it can be presented in some scientific form. Separate it from the thought of God, or of any dread moral government; reduce it to a mere physical fact, and there need be no objection to it. There is nothing in the way. The theories of the *origin* of life, as held by many, are quite consistent with its *continuance* in some finer organization, or in some higher physical development.

*Atheism and Materialism not Inconsistent with some Doctrine of Future Being.*

In this way, the most crass materialism may have its future state, possessing, perhaps, a memory of the former; since memory and consciousness are merely the results of organization, and may thus be carried through from one to the other. Even atheism cannot wholly shut out the idea, or the phantom, if it would. It may have a ghostly world of the future, even as it makes a ghost of the present. It may have its spectres and its demons, all the product of natural laws, even if it has no God. It cannot escape the thought of the fearful by denying the existence of any power above nature. Who knows what forms of being such an omnipotent and eternal nature may produce? And who can say that they may not be inconceivably dire and monstrous? If one says, that cannot be so,—there must be something in the universe, as a whole, which prevents the predominance of what we call evil, whether physical or moral—the question at once arises, how does he know *that* from any science, with its infinitesimal experience? He is unconsciously taking refuge in a higher doctrine, or borrowing ideas from the condemned theological sphere of thought. Even the Democritic, or the Atomic philosophy, whether in its most ancient or its most modern form, may have its future state. Among the endless phenomena of the physical universe, man may re-appear; the very same man, so far as there can be any such thing as personal identity. Given infinite time, and infinite space, and infinite variety, of working, and the atoms which compose his brain may come together in the same proportion, site, and arrangement as before. When this takes place, there he is again, with the same feelings, thoughts, knowledge, memory, consciousness,—all being, as before, simply the results of that peculiar material organization which alone makes him what he *is*. The idea of another life after death is not, in itself, an absolute essential of religion; since, as Genesis and this Book of Job most clearly prove, there may be even a lofty piety where there is only the dimmest conception of such a state. In its perversion, on the other hand, it may even become the ally of irreligion. Severed from the divine idea, it may be the parent of the most monstrous superstitions, or link itself with some gross doctrine of a physical metempsychosis—becoming, in either case, a more evil thing than the densest skepticism.

A PURE THEISM TO BE FIRST TAUGHT.

*The Great Lesson of the Book—The Absolute Sovereignty of God.*

The distinctions made in the preceding pages have been the more largely dwelt upon as furnishing a reason, we may reverently suppose, why, in the early revelation, this doctrine of a future life is kept so much under the veil. It is that the other and the diviner doctrine may be the more fully learned, and firmly fixed in the human mind, as the conservative principle, the purifying power of all other religious beliefs. The subordinate idea, as we have said, is not wholly excluded from the Book of Job. It now and then appears amid the darkness; but there is made no use of it in enforcing the great lesson, which is, to teach the absolute moral sovereignty of God, and the unqualified duty of

human submission, as to a demand carrying in itself its own inherent righteousness. The theism, the theodicé of the Book is its great feature. Never were the divine personality, the divine holiness, the divine government unchallengeable, in a word, the absolute divine sovereignty, more sublimely set forth. Here there is no reserve: God most wise and good, most just and holy, to be acknowledged as such whether we can see it or not; God who "maketh one vessel to honor and another to dishonor," who "setteth on high or casteth down," who "bindeth up or breaketh in pieces," who is to be regarded as having the holiest reasons for all this, yet "giveth no account of His ways," allowing "no one to touch His hand, and say unto Him what doest Thou?"

*Not the Solution of a Problem—Not a Doctrine of Compensation.*

Such is the lesson taught. This is the *problem* solved, if we may use the language most commonly employed in reference to the Book. We do not, however, regard it as the best. The idea that the poem, or drama, of Job is intended for the solution of a *problem*, or as the authoritative decision of a debate, has led astray, we think, from a right view of its true character. There is no objection to the word, if it is used simply as a name for the great lesson undoubtedly taught, and which Job so thoroughly learned, namely,—this holy divine sovereignty,—but when we attempt to specify any other issue regarded as involved in the arguments of the speakers, and as finally decided by the divine appearing, we fall into endless confusion, as is evinced by the number of varying and discordant theories to which such a view of the Book has given rise. The design certainly cannot be to teach a future state. What has been already said is sufficient in respect to that point. Neither can it be to prepare the way for such a doctrine by furnishing representations which drive to its necessary acknowledgment as the only solution of the alleged problem.\* The hope of compensation such views might seem to involve would be out of harmony with that other and greater acknowledgment which Job at last makes so unreservedly, and some idea of which seems to pervade the Book from beginning to end. In respect to all such ideas of compensation, whether in this life or in any other, it is sufficient to say that no mention is made of them in the divine address, whatever may have been the subsequent fact; they are not assigned as having any bearing upon Job's affliction, or as clearing up, in any way, the mystery that surrounds it. The same may be said in regard to any disciplinary purpose, on which Elihu so largely insists. The divine voice makes no allusion to it. The criminations of his friends, Job's assertions of his integrity (in those most eloquent concluding appeals of chapters xxix., xxx., xxxi.), and Elihu's "pretentious wisdom," as some have characterized it, are all dismissed as being, so far as the great mystery is concerned, but a "darkening of counsel by words without knowledge."

VARIOUS VIEWS OF THE BOOK.

*Delitzsch, Merx, Umbreit, etc.*

"Why do afflictions befall the righteous man?" "This," says Delitzsch, "is the question, the answering of which is made the theme of the Book of Job." "This answer," he proceeds, "if we look at the conclusion of the Book alone, is, that such afflictions are the way to a two-fold blessedness." The first of these is the restoration of the earthly good of which he had been deprived. This, however, Delitzsch pronounces inadequate as a solution, and not, in general, true. The second is the internal blessedness which the righteous man finds through such a process. "It is the important truth," he says, "that there is a suffering of the righteous which is not a decree of wrath, but a dispensation of love, and this is the heart of the Book of Job." To this general view he gives two divisions: 1. The afflictions of the righteous are a means of discipline and purification; 2. They

\* According to this view, it would be *tentative* and skeptical,—we mean skeptical in a good sense,—like some of the Socratic discourses, which are thus entitled, because they come to no conclusion, yet have served a good purpose in teaching us our ignorance, or by showing the great value of the truth sought, and stimulating to more earnest study to be rewarded by the disclosures of a more advanced revelation.



are proofs and tests of character coming from the love and regard of God. In short, "they are disciplinary and they are testing." All this may be admitted as, in some way, taught in the Book, or truly suggested by it. So, also, there are other theories presented in various ways by other writers, but all coming to nearly the same thing. Some express themselves with more freedom in respect to the question of fact, whether the Book really furnishes the solution it seems to propose. Merx, the latest interpreter, does not hesitate to pronounce it a failure. After saying much of the Vergeltungslehre of the Mosaic religion, and of the Old Testament generally, and of this Book as being polemically opposed to such a doctrine of retribution—all of which Delitzsch justly estimates as "a phantom of the Rationalists"—he goes on to speak, in the highest terms, of the artistic excellence of the work, patronizing it even to extravagance, but does not shrink from saying that the solution it proposes is not only inadequate but false. The great problem is still unsolved, and the writer intimates that it all comes from the fact that the author of the Book was ignorant of "the Critical Philosophy." "Of this," says Merx, with more naïveness than he ascribes to the old poet, "he does not seem to have had the faintest notion." How the Critical Philosophy would have saved the difficulty, or rather would have shown it to be wholly imaginary, he endeavors to tell us, but it seems far less clear than the Book of Job itself, and may be dismissed with the same sentence of failure and inadequateness. Still the objections made by such commentators as Umbreit and Merx have much force in them as applied to many of the so-called solutions. A stronger objection to some of them is that they receive no countenance from the prologue, or from the address of Jehovah at the close,—where, if anywhere, such a clear solution of the problem might have been expected.

#### *Key in the Prologue—A Super-earthly Probation.*

If we are to judge it solely as an artistic production, then the plan and design of it are to be sought in the prose introduction, just as we look there for the design of a Greek drama,—and this without any nice discussion of the unimportant question, whether the book is to be called dramatic, any more than lyrical or epic. Here is a preface with the evident design of explaining what the mere poem might leave unknown, and without which, as has been tersely said, the dramatic speeches would be artistically a mere torso,—a trunk without a head. In this introduction we do find something which, in the absence of other considerations, we should be required to take as the leading idea of the work. It is, that there are reasons for human events, even for the sufferings of good men, that may wholly transcend this earthly sphere, having no reference to any human probation, *for its own sake*, either by way of discipline or retribution, but designed to serve a purpose in the super-human world. It is a problem for the בְּנֵי אֱלֹהִים the Sons of God, one in which they are interested, by which they are to be influenced, but in which a man is the sufferer, the testing patient through whom the truth is exhibited. Thus, earth may be the theatrum in which dramatic events are represented for the instruction of higher beings. It may be to show them that there is such a thing as human virtue, that man immersed in nature, and exposed to the strongest temptations, may "serve God for nought," that is, disinterestedly, or from pure love of the service; as Job did, both in his prosperity and in his perfect submission, at last, to a dispensation unexplained and inexplicable. Such a thought seems plainly in the prologue; but be it what it may, there is a conceivable design of this kind sufficiently great and beneficent to justify the ways of God, even to our reason, without any demand of compensation to the one by whom the example or the test is made,—especially in view of the fact that such a demand, or even such an expectation, would be the most direct proof of its failure.\*

\* Some such thought of a superearthly drama appears in what the Apostle says, Eph. iii. 10: "That now through the Church there might be made known to the Principalities and Powers in the Heavenly World (*ἐν τοῖς ἐπουρανίοις*), the manifold (*πολυποικίλος*, *immensely varied*) wisdom of God." See Olshausen on the text: "The Church (good men on earth, whether in their piety or their sufferings) is the *theatre* (*seiner Wirksamkeit*) through which this manifold wisdom and teaching are made known to the angels." In support of the idea, Olshausen very properly cites 1 Pet. i. 12: *εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι*: "Which things the angels desire to look into" (to bend eagerly forward for that purpose) and Paul's language, 1 Cor. iv. 9: *θεάτρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις*.

*The Lesson of Unqualified Submission.*

The design *may* be discipline or punishment, having reference solely to the individual. All that need to be maintained is, that it is not necessarily such. They may be admitted as subordinate aims, in connection with something higher and more universal. As thus subordinate, they may even become prominent in the dramatic teaching, as seems to be the case in Job, and yet without furnishing the idea, or the grounds, of the great lesson. Or it *may* be the design, aside from these, or in connection with these, to teach the lesson of absolute and unconditional submission to the divine will, and an acknowledgment of its necessary wisdom and goodness, whether we see it or not, either in the present or in any other life. This is quite different from a stoical fatality, or from any mere arbitrariness. It is not that the divine will *makes right*, but that it constitutes for us an evidence of its absolute righteousness that is not to be called in question. The *because*, we may say, has reference to our judgments. He does it *because* it is absolutely right in itself; we say it is right (in the absence of other knowledge) *because* He does it. As the Psalmist says, xxxix. 10: "I was dumb, I opened not my mouth, because Thou didst it." It is a theism inadequate, impure, tainted by some ideas of fatality, or of a power higher than God, that hesitates in making this full and absolute affirmation. The reasons of the divine procedure in any particular case may be wholly or partially hidden. They may have reference to the individual experience, discipline, or purgation of the sufferer, and yet be wholly unknown to him. Job vehemently asserts his innocence. There is something noble in his expostulations; it was not a vain display of self-righteousness; he was driven to it by unjust criminations; and yet there might have been hidden evils whose existence his inexplicable sufferings should have led him to suspect, aside from the question whether they were, or were not, the sole cause of the calamities which had come upon him. He should have searched for them as the Psalmist did, and prayed for self-knowledge. His earnest appeal to God: "O show me wherefore Thou thus dealest with me," is indeed very touching, but it manifests too serene a confidence in his entire integrity. It is not like the prayer of David: "Cleanse Thou me from secret faults;" or of him who said: "Make me to know wisdom in the inward parts;" or of the later exile, who so fervently prayed: "Search me, O God, and know my heart; prove me, and know my thoughts, and see if there be any evil way in me, and lead me in the way everlasting." If it be said that Job was very defective here as compared with some others of the Old Testament worthies, it may be urged, on his behalf, that the accusations of his friends, charging him with open transgressions of which he knew he was not guilty, led him away into a mode of defence just in respect to them, but not maintainable before the All-knowing, as he himself afterwards most clearly saw.

*Reasons Transcending Human Knowledge.*

But aside from this, or along with this disciplinary purpose, there may have been other reasons belonging to the ἀόρατα, the ineffable, the mysterious, transcending, perhaps, the human faculties, but which he was bound to admit as possible, however much he or others might fail in finding an explanation of the severe trial to which he had been exposed. "He giveth not account of his ways." Such a view may be characterized as harsh and arbitrary, but it is perfectly consistent with the highest estimate of the Divine clemency. "God knoweth our frame; He remembereth that we are dust." He hath pity upon man. Even the thought of his depravity, the fact that "the imagination of the heart of man is evil from his youth," is mentioned (Gen. ix. 21) as one of the grounds of the divine compassion. But he knoweth, too—are we not warranted, from the tenor of revelation, in saying it—that the loftiest height to which the human soul can attain, and ultimately its highest blessedness, is the acknowledgment of God's absolute *right*, as the acknowledgment of His absolute *glory*! It is that to which the human soul of the Saviour attained when, in the great struggle with Satan, in the mysterious and inexplicable agony, he said, "Thy will be done."



*The Absolute Divine Sovereignty before any Doctrine of Human Destiny.*

Thus regarded, the value of a pure theism, in which the absolute divine sovereignty holds its sovereign place, is beyond that of every other dogma.\* Without it, all other religious teaching may become not only vain but mischievous. Without it, the doctrine of a future life may become the source of the greatest moral evils, leading, at last, to atheism, after having been the ally of the grossest superstitions. On this account, may we say again, was there need of a reserve that might hold in check the roving imagination,—of a veil, not wholly obscuring, but allowing only the faintest glimpses, now and then, to keep the soul from utterly sinking. Such a schooling of the chosen people, as the world's representatives, was demanded, we may say, until the other great and conserving truth should be perfectly learned, and indelibly stamped upon the soul. Far better a dim shadowy belief in a future life, or a mere feeling without any distinct conception of state or locality, or resolving itself into a pure elementary trust in a covenant God,—far better this than an unrestrained imaginative picturing, destitute of all true moral power, and to which the thought of God, as a moral sovereign, is, in a great measure, alien, if not wholly lost. Far better the old patriarchal and Hebrew reserve in this respect than such a Hades, and such an Elysium, as we read of in the Greek poets, or any such rhapsodies as the Rationalist so triumphantly quotes for us from the Rigveda. Among the many other solutions, then, of the Book of Job, this seems certainly entitled to respectful attention. It is the teaching of such a theism, whilst throwing into the back-ground, to say the least, not only the dogma of a future life, but every thought of compensation,† discipline, or anything else, that might interfere with the absolute unconditionality of the greater doctrine.

## THE THEOPHANY.

*Its One Idea: The Divine Omnipotence. \ God "can do All Things."*

If the solution of the problem, as some call it, is to be found anywhere, it is in the address of the Almighty. That is what every reader naturally expects, and is disappointed, to some extent, in not finding. No explanation, however, is given of the cause of Job's mysterious sufferings, nor any decision made in regard to the matters in debate between him and his antagonists. Instead of that, one idea, predominant and exclusive, pervades every part of that most sublime exhibition. It is that of power, omnipotent power, first as exhibited in the great works of creation,‡ and afterwards in those greater productions of nature that

\* It is not too much to say that even now, in this advanced age of theology, there is arising a new need of this idea. There is something in the naturalistic tendencies of our science, and our literature, which more and more demands a revival of the thought of a personal, holy, omnipotent, unchallengeable God, who "doeth all things according to His good pleasure," whether through nature, or against nature, or above nature. The sharpening of this would give a new edge to every other religious dogma. The ideas of sin, holiness, accountability, would receive a new impress of clearness and power. The doctrine of a future life would get a moral significance, throwing in the back-ground those naturalistic and merely imaginative features which are now making it a matter of curious speculation, or of physical, rather than of ethical interest. Such a sudden sharpening of the divine idea would have a startling effect, like the actual witnessing of a miracle, in bringing so near the thought of God as to set it in a new and surprising light, resembling vision rather than theory, and calling forth something like the exclamation of Job, when "the hearing of the ear" had become an actual beholding.

† As matter of outward fact, indeed, there is set forth in the close of the drama a full compensation. It forms, what some, who are fond of the more artistic criticism, call "the outer disentanglement," or *Die Lösung in unserer Wirklichkeit*; but we are nowhere told that this entered into the idea of the poem. As such, it would be inconsistent with the thought so prominent in the prologue, or the possibility of a man's serving God for nought. As a mere outward scene, however, it has a certain appropriateness, like the matter-of-fact close of a Greek drama, sometimes brought in as a satisfaction to the reader, to save him from pain, by making a harmony in the outward narrative. But in Job the great lesson is complete without it. We read it with pleasure, as something simply due to dramatic consistency, that when the spiritual drama is over, the hero, as the Rationalists, with some propriety, call him, may not be left in his state of suffering; but the great inward design is concluded by the submission of Job, which would have been utterly spoiled by the intimation of any expected recompense. The apparent design, too, of the prologue is satisfied without it. When Job submits, Satan is baffled, and God's judgment is true.

‡ It is worthy of note how the appeal is made alike to the great natural and the great super-natural, as though the

seem next in rank to the creative power itself. Nothing is said of any purpose in the great trial, or of anything which should be made known to Job as preparatory to his submission. There is no hint in respect to ultimate compensation as a motive for endurance, such as is held out in the Gospel to the Christian: "They that endure unto the end, shall be saved." There is no allusion to any scheme of discipline, no suggestion of afflictions which are only evils apparently, since they are designed for purification, or as a preparative for a higher blessedness. The curtain is not withdrawn to disclose to us any vision of optimism as a motive for the creature's submission. Nothing of this kind appears, but only that idea of power, omnipotent power, thundered forth in tones that seem intended to silence rather than to convince. However strange it may seem, this is all the voice we hear, startling and confounding at first, but soon causing us to forget everything in a feeling of its sublime appropriateness: "Where wast thou when I laid the foundations of the earth?" What knowest thou of the divine purposes in thy own creation, or in that of the universe? What right, therefore, hast thou to challenge any of them as unrighteous or unwise, much less to dream of any fatality, or of any nature of things by which they might be baffled, whether they be purposes of justice or of clemency? It would seem as though its only design was to overwhelm, and it is overwhelming. Job falls upon his face and acknowledges that he has learned the lesson. It is not mere terror. Deep is the reverence; but there is also the conviction of the understanding and the conscience: "I know that Thou canst do all things, and that no purpose\* of Thine can be hindered." Had he doubted it before? It would certainly seem so, whether at the time he had been fully conscious of it or not.

*The Old Idea of Fate—The Name El Shaddai as Opposed to it.*

A feeling of something irresistible in the vast surrounding nature, something with which it is vain for man to struggle, and against which not even a divine power could help him, shows itself, more or less, in all the early heathen religions, as it appears afterwards in the systems of philosophy. They called it fate, *μοῖρα*, doom, destiny. It was superior to gods as well as to men. It was irrational, inconsistent with any true theistic conception, but its ever-pressing nearness, as well as the vastness and indefinableness of its aspect, gave it an overpowering weight. That some feeling of this kind, some beginning of a fatalistic idea, may have been in the minds of God's people, tainting even the otherwise pure theism of the patriarchs, would seem probable from the stress laid upon that assuring epithet, *אל שרי*, occurring so often in Genesis and Job, and furnishing such strong evidence of the antiquity of the latter Book. "Almighty God," *אל שרי*, *Deus potentissimus, omnipotens, παντοκράτωρ*, the strong God, *Deus sufficiens*, *כאומה*, *אשר לא יבצר ממנו*, "from whom nothing can be hindered," to whom nothing can fail—this was the great name of strength and encouragement which God Himself employs to cheer the hearts of those early men, and keep them from fainting in their pilgrimage: *אני אל שרי*, "I am *El Shaddai*, therefore, fear ye not, but walk before me." Thus regarded, too, much of the language of the Old Testament respecting the divine power, the divine sovereignty, and the extreme jealousy that guards against the least impeachment of these attributes, loses all its seeming harshness. Like the denunciations of idolatry, it is conservative of pure religion. It is a protest against the nature-worship, the fatalistic ideas that were everywhere coming in to pervert the true theistic conception. Thus viewed,

distinction had not then been made; or the line drawn, as in our modern thinking; or as though to the Divine Mind such a distinction was of no account. Nature and law are clearly recognized in the Bible; but both departments, the natural and the supernatural, are regarded as equally illustrating the power and greatness of God as manifested in all. The same may be said of the appeal to the great animal creations, surpassing man in strength and magnitude. It is not to show design, or utilitarian ends, as in our modern natural theology, and hence to demonstrate the existence of a Deity. Job is not addressed as doubting that, or as needing any proof of God's wisdom and goodness. Everything, on the other hand, bears upon this one idea of omnipotence. It is to show that God "can do all things"—a truth which Job confesses (xlii. 2), in language intimating that he had not before fully realized it.

\* Literally, "hindered from Thee." *לצר* has its Syriac sense of diminution, restraint, failure. LXX. *ἀδυναρεῖ δὲ σοι οὐδέν*. The Syriac has "nothing can be hidden from Thee," and in this it resembles our common version. Dr. Conant's is better: "And from Thee no purpose can be withheld;" but fails, we think, in giving the full thought, which is that of insufficiency, or want of power in the execution.



it is the language of paternal Deity, encouraging to faith and submission as the only blessedness of the human state: "Fear not, for I can do all things."

*The Fatalistic Idea betrays Itself in the Speeches of Job and his Friends.*

Such a misgiving dread of some insurmountable fatality, putting his case beyond the reach even of any divine help, seems to lurk in the speeches of Job at the times of his extremest despair. The friends were not pressed to it, as he was, by an anguish unendurable. They had not his experience to breed a doubt. Free from pain and trouble, they could theorize complacently on the divine excellencies, "speaking good words for God," as Job taunts them, and expatiating at their ease on this attribute of omnipotence. Here the speeches of Zophar and Bildad are peculiarly eloquent, however ill-timed. Job, too, is roused to emulation, and strives to surpass them (see especially chs. xxv. and xxvi.). And yet this very style of speech seems, now and then, to betray a want of the confidence it so loudly assumes. The speaker seems to indulge in it as a mode of fortifying himself in a faith not wholly free from a lurking skepticism. None of them, however, ever intimated a doubt of the justice and wisdom of God. In his extreme anguish, Job may seem to be approaching some thought of the kind, but immediately revolts from it, as from the edge of an abyss. He cannot give it up: God is good; He is righteous; He is most pure and holy; but may it not be that there is something, be it fate, be it nature, be it an invisible, fiendish\* power, that baffles all His mercy and all His wisdom. "The earth is given into the hands of the wicked," ix. 24; is this the work, or the permission, or the weakness of God? *אם לא אפני כי הוּא*, "if not, who then?" Would there be such sore evils? Above all, would they come upon the innocent, if he could help it? Is there not a nature, a fixed order of things (as Job, according to Merx, would have said, had he understood "the Critical Philosophy," or the distinction between "the moral and the practical reason,") which cannot be set aside?

*The Divine Address adapted to this Fatalistic Idea.—Job's Renunciation of it.*

He has not ventured to say it openly in words; the very thought seemed to demand repression whenever it showed itself, however dimly, to the consciousness. It was *there*, however, as is shown by the language of the divine address so directly adapted to such a state of soul, and the closing acknowledgment of Job, expressing a new and clear conviction that admits no doubt. It is absolute certainty, — the certainty of sight, as compared with any abstract theorizing, or any traditional "hearing by the ear:" *I know*, — it is like the ecstatic assurance he had of his Redeemer's living — "*I know*† that Thou canst do *all things*; and

\* There is language in chapter xvi. from which it would seem that Job had such beings in view, — a multitude of them, in fact, as well as the great enemy mentioned in the prologue. Such expressions as those in verses 9 and 10, of that chapter, can hardly be used of the three friends: "His anger rends me; he lies in wait for me (*שָׂטָן*), cognate with *שָׂטָן* (Satan); he gnashes on me with his teeth; mine enemy (*צָר*), sharpens his eyes upon me (glares at me); they gape upon me with their mouths" (*בָּעֵר*), like the yawning Orcus, Is. v. 14). We are shocked at the very thought of such words being applied to God, although most of the commentators have so taken them. The language that follows: "God delivers me up," *etc.*, though strong, is in a different style; simply presenting the idea of an unjust surrender into Satan's hands. It might be said, too, that the absence of any expressed subject (simply implied, *he, they, etc.*) is evidence of something fearful in the thought, as in the cases mentioned, note, p. 7. The referring them to God, would be inconsistent, moreover, with the appeal to the Witness on high, ver. 20. The language of vers. 9 and 10 shows an imagination wildly excited, as though at the sight of fiends making hideous faces, scowling, and glaring at him. It would seem strange, too, that Satan should so figure in the prologue, and that afterwards no allusion whatever should be made to him. It would not be artistic, if that, as some say, is the chief character of the book. Is there not an implied reference to this great persecutor and murderer (*ἀνθρωποκτόνος*, John viii. 44), in the appeal to the Avenger or Redeemer, xix. 25? Raschl speaks very confidently in respect to the language, xvi. 9, as though it could not admit of a doubt: "Satan here is the enemy;" *והשָׂטָן הוּא הַצָּר*.

† Merx, the latest commentator on Job, in the short notes he adds to his new text and translations, is very fond of putting the word dogmatic to the renderings, ancient or modern, which he rejects. He means by this to stigmatize them as made in a dogmatic interest, even though sometimes giving the only possible meaning which the Hebrew will admit. He ought to have seen how greatly his own version is affected by that precisely identical kind of interest, which we may call the dogmatic anti-dogmatic. He cannot understand this passage according to the text, and so he does not hesitate to give a different punctuation, allowing him to render it: "Thou knowest that Thou canst do all things," an answer which wholly mars the force of Job's appeal. Although it may still be taken as his confession of the great truth, yet the putting it thus in the second person makes it not only a pointless assertion, but seems greatly to change the aspect and spirit of the

that nothing is hindered from Thee." It is as though he had said: Now I am sure of it; if the continuance of my misery is not from Thy want of goodness and mercy, much less is it from Thy lack of power; nothing is too hard for Thee; no nature can baffle Thee; no fate stands in Thy way; no invisible power of evil, however mighty, can prevent Thee from "doing according to Thy sovereign will, either in the armies of heaven, or among the inhabitants of the earth." He bows before this divine utterance as conclusive, not only of its own truth, but in respect to everything in the character and government of God that may have been, either directly or indirectly, called in question. It is Thou then who hast done it, and therefore is it holy, just, and wise. Once shown that it is truly God's act—not nature's, merely, or Satan's—and that, if it had not been such, everything in nature that stood in the way would have been crushed out if necessary,—all else follows to the believing soul. Thou hast done it, therefore, is it right? I ask no farther. "Surely have I uttered what I did not understand; things wonderful," far beyond my knowledge. But, oh! "hear me now; let me speak; let me ask of Thee, and do Thou give me knowledge. By the hearing of the ear had I heard of Thee; but now Thou comest near, and I confess Thee as the Almighty. Wherefore, I reject myself (my arguments), and repent in dust and ashes." There is deep feeling here, as of one who has come to a new view of himself and of his relations to God. It is to be noted, however, that it is not from any disclosure of the causes of his sufferings, nor from any hope held out of their alleviation, but altogether from this thunder voice, the tones of which, however varied in the presentation of the great natural or the great supernatural, ever modulate themselves to this one key of Omnipotent, unchallengeable power.

*God the Only Power in the Universe.*

Not only no other God, but no other power than God in the universe. Compare Isaiah xlv. 6: "I am the first, and I am the last; beside me there is no God." It reminds us of the oft-repeated Arabic formula, so concise, and yet so full: No God *but* God, which must have entered most significantly into the early religion of the Arabians, as we may judge from its prevailing use in the later Koranic. The Mohammedan fatalism, as it has been called, may sometimes have a superstitious aspect, but, in its pious form, as thus expressed, it is rather a protest against a physical fatalism, or against any other power than God, such as is made here in the challenge of Shaddai, the Almighty. There is not only no other personal Deity, but no power in Nature, or in Fate, or in any *system of things*, that can, for a moment, stand in His way, if the vindication of His holiness, His wisdom, or His goodness, demand its breach, or its removal.

*Job's Musing Soliloquy and Confession—Note on the Genuineness of the Elihu Portion.*

In this view, we see the force of that musing, wondering language which intervenes, ver. 3, where Job seems, without any reason, to be repeating to himself the words of the Almighty, as though they struck him in a new aspect, or suggested something which he had not thought of before: "Who is this that darkeneth counsel by words without knowledge?" They seem so strange, that Merx and others, with a lack of critical insight, we think, reject them as an interpolation or a misplacement. As first uttered by Jehovah, we have reason to regard them as most directly applicable to the speech of Elihu, who, although uttering great truths (the soundest ethical doctrine, and approaching the nearest of all the speakers to a solution of the supposed problem), had yet done it in a somewhat pretentious manner. As the last speaker, too, he may be regarded as first noticed in the divine address. It does not militate against this that it is said: "The Lord answered Job out of the whirlwind." There

passage. It would be as though he had said: I submit, I lay my hand upon my mouth, because any other course would be of no avail. Thou knowest, Thyself, that Thou art infinitely strong, and canst do as Thou pleasest; of what use, then, any remonstrance? God knoweth the difficulties and darkness of our minds as well as our bodily frames. We may, therefore, believe that a doubt in respect to His power would be less displeasing to Him than such a captious irreverence. There is a shadow of authority for Merx. The pointing is of the first person, but the closing *yod* is supplied by the Keri. It is the same in this respect as in Ps. cxl. 13. יִדְעֶתָּ for יִדְעֶתָּ, in full, and in עֲשִׂיתָּ for עֲשִׂיתָּ, Ezek. xli. 19. It may be also taken as an Aramæism, as it would doubtless have been called could it have been made to suit a rationalistic purpose.



is nothing in the way of regarding these first words as the briefest allowable notice of the man whose voice had just done sounding,\* stopped, as it were, by the sudden interruption, and then followed by the turning, in a different style, to Job the subject of the general answer: "But gird up now thy loins, like a man; I have something to say to thee." In this second appeal, xlii. 3, Job seems to take the language to himself, and yet in a manner which shows that it had not been his first thought. In a sort of dreamy maze, he says over the former words of Jehovah, which had made so deep an impression on his mind: "Who is this? Who is this that darkens counsel by words without knowledge?" Yes; it is I. I am the man; I see it now; I am that man who has uttered what he understood not. It is a still deeper feeling of what he had said before: "Surely I am vile (MEXX, *weak—dogmatic*), what shall I answer Thee? I lay my hand upon my mouth. Once, twice have I spoken, but I will not answer. I say no more." "Who is this (dost Thou ask) that darkens counsel by words without knowledge?" To whomsoever else they are applicable, surely they apply to me. In his deep confession and self-abasement, he thinks only of himself and his position in the sight of God. And herein lies the difference between Job and the others. They stand in amazement, it may be, awed by this display of the divine majesty, yet without prostration or confession. Still confident in their own wisdom, they may actually regard these thunder-tones of omnipotence as a decision in their favor, as their vindication, in fact, instead of their rebuke. For had not they, also, all of them, expatiated on this idea of the divine power, to the crushing and humiliation of the trembling Job? The repetition of the words, "*who is this?*" has the appearance of interrupting the train of thought and feeling. On this account, the critic rejects what a closer insight into this rapt, soliloquizing, ejaculatory style,

\* The genuineness of the speech of Elihu, which has been much attacked, may be defended on three grounds that, aside from their moral weight, are entitled to attention from those who patronize the Book chiefly on its alleged artistic merits. These are—

1st. That, without it, the appearance and address of Jehovah must be taken as immediately following ch. xxxi., in which case the words, "Who is this that darkeneth counsel," *etc.*, must refer directly to the clearest, most consistent, and most eloquent speech in the Book, namely, Job's noble vindication of his fair life against the damnable accusations of his friends. It is a most manly appeal, undeserving, we reverently think, of being thus characterized as vain and dark, at least in comparison with those of the others. Besides, the term, מַצַּי, *counsel, teaching, argument*, cannot be applied to it as it can to the speech of Elihu, which is ostentatiously didactic. Job's appeal, ch. xxxi., is simply a vindicatory statement of fact, in opposition to unrighteous charges. If he is divinely commended for anything, except his last words of submission and repentance, it must be for this noble defence.

2d. The language, "*Who is this, etc.*" would be applicable to much in the general style and spirit of Elihu's discourse. Although the divine answer, as a whole, is addressed to Job, yet nothing would seem more natural than such an incidental reference to the last speaker, who is seemingly interrupted in his eloquence by the sudden rebuke of the supernatural voice. It was a giving counsel, an assumption of wisdom, a claiming "to speak for God;" and although we think that those critics altogether overstrain the matter who charge Elihu with being merely a loquacious babbler, or a vain pretensions disputant, yet, as an attempted vindication of the divine ways, it was a more fit subject for this comparative censure, than the honest and glowing words of Job in ch. xxxi., to which it immediately, or without the least preparation, succeeds, if the part of Elihu is left out. The repetitions of this last speaker, on which some have so much insisted, are of little consequence. They may be blemishes, or rhetorical excellencies, according to the stand-point from which they are viewed. The specimens we have of the old Arabic Seance, or Consensus, show that such a repetitive style of sententious moralizing was held in literary repute. At all events, it is *characteristic*, and this they should regard as a dramatic merit in what they call a "work of art." But, aside from this, there is something in the whole of ch. xxxvii., and especially in the closing verses, to which the language is very applicable, as referring to the last speaker, although the divine address is described, generally, by the historian, as made to Job, to whom, personally, it immediately turns. The words "darkening counsel," *etc.*, denote invalidity of argument, doubtless, but, along with this, they are descriptive of the apparent timidity, abruptness, and awe-struck confusion that seem to characterize the close of Elihu's harangue. It is the language of one gazing on some strange appearances. The emotion and the exclamations thence produced mingle with his didactic utterances, so that he says, ver. 19: "Tell us what we shall say, for we cannot order our speech, by reason of darkness." And this suggests the—

3d Ground, namely, That the whole scene is a *reality*, and that this interlude of Elihu, and especially his abrupt exclamatory closing words, are a convincing evidence of it. It is either a painting from the life, or it is the most consummate art. There is the strongest internal evidence that, during this speech of Elihu, there is represented the approach of the storm-cloud, the rising tornado, interrupting and confusing his words, calling away his attention, and giving rise to broken remarks on the vivid phenomena that accompany it, until he is suddenly silenced by the awful voice. Some of the best commentators have thus regarded the language as referring to an actual coming storm. Delitzsch cites Bridel for the opinion that the thunder, mentioned xxxvii. 1, is not a mere matter of eloquent description, but something actually presented to the senses: "L'éclair brille, la tonnerre gronde." It is the language of an eye and ear witness, or if it is a mere work of art—it is so arranged and expressed as to convey that impression. So Rosenmüller, in the words of Bouillier: "Inter verba Elihu, dum hæc loqueretur, tonitru exauditus; ad cuius cæcum murmur, mox in fragorem horrendum et fulgur erupturum, circumstantes jubet contremiscere." So, also, on the comment on מַצַּי, ver. 22: "Ceterum *splendoris*



shows to be in harmony with the tone and spirit of the scene. The seeming irregularity gives vivid evidence, not only of its artistic, but of its actual scenic truthfulness. It supplies that emotional connection which carries us over all seeming logical or philological breaks.

*Job Distinguished from the Others by his Submission.*

For what else is Job commended but for the completeness of this submission, with its deep humility and hearty penitence? It would be difficult to find any answer to this, except what has arisen from the theory, very ancient, indeed, and supported by the highest authorities, that the design of the Book, and especially of the theophany at its close, is the decision of a debate, or to determine which party had the better of this long argument about the cause of Job's sufferings. As the traditional view we are reluctant to call it in question, and yet it may be very defective, if not in itself, yet by rejecting or ignoring another which is important as collateral, and, in certain aspects, may be regarded as presenting the predominant lesson. Job is approved not for what he said, or chiefly for what he said, in chs. iii. or xvi., or even in chapters xxviii. and xxxi., but for the few words spoken, xl. 4, xlii. 2-6. This is in accordance with the opinion of Abenezra, the most judicious of the Jewish commentators, who restricts the words of God, xlii. 7: "Ye have not spoken to me the thing that is right, as my servant Job hath done," solely to the confession Job had made (xl. 4, xlii. 2-6), and they had not.

ex aquilone mentio pertinet ad descriptionem appropinquantis media in tempestate Dei." We find the beginning of this in the close of ch. xxxvi.: "His thunder is announcing Him;" the cattle (בְּקֵרָה), feeding on the plains are startled by the ominous noise (xxxvi. 33). Then, immediately (xxxvii. 1), "At this" (אֵן לִזְמַן, as though pointing to something coming on and visible to all), "my heart trembles, and leaps out of its place." "Hear, O hear, the roar of His voice, the muttering that proceedeth from His mouth; under the whole heavens He is sending it; His lightning to the far horizon. After it, hark, a sound is roaring (שֹׁאֵן, descriptive future). He is thundering with His majestic voice, and we cannot trace them when that voice is heard." It is all most graphic, calling to mind the speech of Prometheus (Æsch. *Prom. Finct.* 1081) as he goes down in the midst of the storm:

βρυχία δ' ἤχῳ παραμυκάται—

how it bellows long and loud. Here, as there, it is the deep baritone thunder reverberating all round the horizon. "There is no tracking it (לֹא יִקְרָךְ), though the sound is heard." It seems to be everywhere; there is no determining the long roll to any particular quarter of the sky. Then follows a stillness for a time, during which the black כְּעֵרָה is slowly rising. Again the speaker, though there is an awe upon his soul, attempts to go on with his moralizing on the voice and the marvellous works of God; in all of which he seems more or less influenced by the signs in the heavens as they become more and more startling, or give rise to occasional sudden remarks upon particular phenomena: "See how He spreads His lightning cloud (COSAINT), and turns it with His guidance every way" (v. 12). The tempestuous wind (v. 17), is growing in heat and strength; the intervals of darkness become overpowering; he "cannot order his speech by reason of them." But, lo, a new and startling appearance,—a strange light coming out of the North. He calls it זָהָב, gold, literally, but here most probably a golden sheen (LXX. νέφη χρυσαυγούρα), some electrical or auroral light (*aureus, aurum*), suddenly gleaming forth from the Borealis region, or, it may be, lining the edge of the nimbus, as is sometimes the case when it is heavily charged with the electric fluid. "From the North, see, the amber light is coming," comp. Ezek. i. 4 (אֶתֶר, descriptive future). It is this phenomenon, so remarkable and so suddenly arresting the attention of all, that gives the subsequent language its ejaculatory character. There is terror mingled with the glory: "Surely with God there is dreadful majesty." What follows is in the same broken and elliptical style. שֵׁר, "Shaddai. He it is; we cannot find Him out." All through there are those descriptive features indicating something coming on of an eventful character. The language becomes more and more that of one subdued in spirit, and awed by the sense of a near divine presence, driving him from his loquacious wisdom: "Great in strength and righteousness; He answers not" (לֹא יַעֲנֶה) in Kal, instead of Piel; surely should we fear Him;" that is now more becoming than argument, however seemingly profound; for "He regardeth not the חֲכָמִים לֵב, those who are wise in their own understandings," and presume to judge of His ways.

"Then answered Jehovah from the storm-cloud," הַכְּעֵרָה, with the article, the storm-cloud that has been described.

As thus viewed in connection with Elihu's speech, and especially the latter part of it, so broken and abrupt, there is a power in the whole representation which compels us to regard it as consummately artistic or, what is still more credible, an actual palating from the life, a real scene from that olden time, and an actual theophany, like those witnessed by Abraham, Moses, and Elijah. On the other hand, cut out the speech of Elihu, or bring the divine address right after ch. xxxi., and we seem to have a hiatus in the drama which all criticism fails to mend.

The remarkable language, v. 22, about "the gold coming from the North (the Borealis aurora) may well be compared with Ezek. i. 4: "A storm (כְּעֵרָה) coming from the North, and a brightness in the circuit, and in the midst of it, הַחֲשֵׁמֶל (כַּעֲן) like the color of brass (*aurichalcum*) Vulg. *quasi species electri*."

FOUNDATIONS OF JOB'S COMMENDATION.

*Origin and Progress of the Dispute.*

In order to determine how far such a view may be defended, let us briefly review the general course of the narrative, and of the argument, so far as it can be called by that name.

In the first stages of Job's grievous affliction, he seems to have borne it perfectly. Philosophical stoicism must confess itself immeasurably transcended by such a declaration as is ascribed to Job i. 21: "The Lord gave, the Lord hath taken, blessed be the name of the Lord." What is there in Seneca or Epictetus to compare with this conception of "the old Dichter," as the Rationalists call him? Again, that declaration afterwards made to his tempting wife: "Shall we receive good at the hand of God, and shall we not receive evil?" No language could more clearly and strongly express that idea of unconditional submission on which we have insisted,—that unreserved surrender that asks no questions as to the cause or the issue, makes no demand of compensation, hints at no injustice, seeks for no other reason of its being right than that God hath done it, and that, therefore, it *must* be right. "In all this," it says, "Job sinned not *with his lips*," ii. 10. The latter words in this place—though not occurring in the previous passage, i. 22, where it is said, absolutely, "*Job sinned not*,"—must have a significance. They may denote the beginning of a change, to a degree, perhaps, of which he was yet unconscious. Raschi regards it as a negative pregnant, implying that, though his words were right, there was the beginning of something wrong in his thoughts and feelings; אבל בלבו חטא, "but he sinned in his heart." Below the lips, ἐν τῇ καρδίᾳ, in that deep unconscious place lying beneath the thoughts, and out of which, as our Saviour says, thoughts ascend (ἀναβαίνοντες), there had been some working of that hidden force which afterwards breaks out so irrepressibly. Another supposition may be indulged, that there had come upon him, or doubtless had greatly increased, that severe bodily anguish which, in its protracted continuance, is so unendurable. Christian martyrs have borne it with divine aid, such as we may suppose Job here not to have had, and because of the briefness of the pain, soon destroying itself, or leading to insensibility. Without this, or when there is no remission or alleviation, it may be safely said that such anguish continuing on, and beyond a certain degree, *cannot be endured*. The man cannot refrain from fiercely crying out, and it matters but little what the language of his cry may be, since it is only, in any sense, a physical expression of this unendurable agony. "He knoweth our frame." God doth not blame Job for this; neither should his friends have blamed him. But this is what they did, and it was the beginning of that wrong direction taken in their subsequent discouragements, and growing more and more devious and confused at every step. They could not put themselves in Job's position. They were astonished at his wild outcries, leading them to imagine something terrible in his state of which they had never thought before. It was this that first led to their chiding tone. They regarded it, not as the involuntary language of extreme suffering, having little of any more accountability attached to it than the mere physical manifestations of tears and groans, but as the evidence of rebellion in the spirit, or of some unknown actual guilt. They had witnessed this during the days of their astonished silence, until they can refrain no longer. His violent language seemed to them like an outburst of profanity; they undoubtedly knew of his fair reputation in the days of his prosperity, corresponding to the character which God Himself gives of His servant. "They had heard of all this evil that had come upon him." Immediately each starts "from his place;" they make an appointment (וַיִּשְׁמְרוּ) "to go and mourn with him, and to comfort him." At the sight of their friend, so changed by suffering that "they knew him not, they wept aloud, and rent their garments, and threw dust upon their heads." In all this there is the deepest sympathy, but no unfavorable judgment.

*No Polemical Interest—The Rationalists' Fanciful Vergeltungslehre.*

Neither had they any polemical interest against him in maintaining the old Vergeltungslehre, "that phantom of their own imagination," of which the Rationalists are so fond.



There is no evidence that they had come, "each from his place," to dispute with him about that. There is no such doctrine of retribution in the Mosaic Law, as differing from the later Christian, or from the universal experience of the world in either the earliest or the latest times. Always have men believed, and had reason to believe, both truths, that in-pious deeds are often strikingly punished, even in this world, and also that the righteous often suffer in a manner that seems inexplicable. The Rationalists describe their Vergeltungslehre as peculiar to the old Patriarchal and Mosaic times; but there is abundant evidence to the contrary in the narratives of Genesis. Good men are represented as suffering, without any impeachment of their characters, either on the part of God or man, or on the ground of any specific guilt assigned as the cause of it. The lives of Jacob, Joseph, and Moses prove this. So does the whole history of the Israelites in their sore bondage, for which there is no evidence that the immediate sufferers received or expected compensation, and who certainly were not worse, to say the least, than the nations around them, who had none of those severe trials which were sent upon God's chosen people. So far as there was any basis for the idea in the Mosaic institutions, it will generally be found in connection with promises made to families and nations, rather than to individuals. This is the case with the Fifth commandment, which is so often cited in support of this imaginary Vergeltungslehre. Although seemingly addressed to individuals, yet it is in the national aspect that that motive is chiefly held out. It was the nation that was to reap the direct benefit. It was not simply long life, but length of days, continued generations, "*in the land which the Lord thy God giveth to thee.*" And so it is in regard to other blessings promised to the Israelites. Their political aspect is everywhere specially predominant, and, in this sense, they ever held most true. The people among whom filial reverence was maintained, as a foundation virtue, along with that deference which a new generation owed to the experience of the elders—such a people would have "length of days;" their institutions would derive a strength and a permanency from such a cause which no other could give. The words "*in the land,*" show this. Promises thus made to nations have no such reserve as must be supposed to be connected with them when made, really or apparently, to individuals whose cases are affected by such a multiplicity of outside moral and physical relations. They have no exceptions, expressed or implied, and history would show that, in such a civic sense, they always hold true. The nation has only an earthly being, and this difference was felt, even before the individual after-life was distinctly maintained. The individual virtue stood on a higher platform. It was connected with a higher order of ideas. Though the thought, as a conception, was not dogmatically formed, or consciously received, yet there was in it this mysterious "power of an endless life." Hence, the question which Job's friends mistakingly put in reference to the individual, might have been fairly asked in reference to a people, "When did a nation perish, being innocent?" When did a people cease to flourish that perseveringly obeyed God's commands, and acknowledged Him to be its Lord?

This fantastic Vergeltungslehre, as thus held by the Rationalists, is inconsistent moreover with the tone of the most important and most serious of the Psalms. Comp. Pss. lxxiii., xvii., etc. In Ecclesiastes it is most expressly repudiated. In the Proverbs, a purely ethical book, there seems to be more of it, but nothing more than any system of popular ethics, ancient or modern, must admit, namely, that virtue is, in the main, favorable to happiness or prosperity in this world, and that the practice of it, therefore, may well be recommended by the moralist on that ground. In the Proverbs themselves, however, there is evidence that the general truth has its exceptions, not arbitrary, but arising out of circumstances and reasons connected with a higher ground, demanding a higher rule transcending the ordinary experience.

*Job's Violent Language the First Cause of Crimination—Opening Address of Eliphaz.*

There is no evidence that Job's friends held this secular Vergeltungslehre as a thing exceptionless. Their own speeches frequently admit the contrary idea. They would, perhaps, have advised Job to examine himself, try his ways, pray God, as the Psalmist does,

"to show him if there might be some unknown evil thing in him," that thus he might be "led in the way everlasting." They might have urged him, as the calmer Elihu afterwards did, to regard afflictions, however sore, as sent in love for some mysterious good of discipline or purification. But it is not at all probable that they would have charged him with crimes, had they not been led to do so, in consequence of the seeming profanity of his violent language, and his own apparent criminations of the divine justice. This first explains the doubt; and then the increasing harshness of their imputations is the natural consequence of the controversial spirit engendered, becoming the more personal, paradoxical as it may seem, in proportion as it becomes more dogmatic and abstract. Yet still the opening language of Eliphaz is that of a true friend—a pious friend who wished to soothe the sufferer, and yet mildly rebuke his violently complaining spirit. Together with astonishment and compassion, it manifests a tender diffidence which is very finely expressed in Dr. Conant's translation: "Should one venture a word to thee; wilt thou be offended? but who can forbear speaking?" It seems to come after a silence occasioned by a subsidence in the great anguish. There had been, too, a sort of cadence in Job's language which lets us into the interior of the man, showing that his former state, though outwardly fair and prosperous, was not free from spiritual trouble: "I was not at ease, I was not tranquil, I was not at rest, yet trouble came" (iii. 26). There was something strange about the case; yet the words of Eliphaz, that follow, are far from crimination, or even suspicion. It is the gentlest of reproofs, reminding him of what he himself had done to others in similar cases of suffering, and counselling him now to do the same for his own support and consolation: "Lo Thou hast admonished many: Thou hast strengthened the feeble hands; Thy words have confirmed the faltering." Surely this testifies to a belief in Job's previous reputation for benevolence and piety. Nothing could be farther from the spirit of the harsh charges that seem to be made by this same Eliphaz, xxii. 5-10. "Thou hast comforted many"—it is the mildest of rebukes, if it be a rebuke at all—"but now it comes to thee, and thou faintest; it toucheth thee, and thou art confounded. Is not thy *religion* thy confidence (so רִאיוֹן, should be rendered); thy hope, is it not the uprightness of thy ways?" Job's character for integrity is remembered and admitted, with the intimation that he should now derive comfort from the thought. Keeping before us this most natural view of Eliphaz's attempt to comfort, we have the key to what follows. It was not received as it should have been; and hence the beginning of that personal controversy which arose, in a great measure, from Job's violent retorts. He begins it; although he has the better of them afterwards, when the polemical spirit, thus aroused, has driven them far from the sympathy they came to express.

Had it not been for the effect produced upon our minds by this latter turn, or had this speech of Eliphaz stood alone, we should have carried with us a different feeling, resulting in a different style of interpretation. The words that follow would have appeared to us in another light: "Remember now"—consider your own experience, try and recall a case—"when has the innocent perished?" The *perfectly innocent*, some would say in order to soften the imputation, but the emphasis is on the word אָכַר. The use of it is consistent not only with the belief, but even the firm persuasion, of Job's comparative guiltiness, and the hope of his speedy restoration after a temporary trial. אָכַר is an extreme word of perdition. Here, especially, as the spirit of the context, and its association with that other strong term נִכְחָד very clearly show, it denotes a final, irrecoverable doom. It is suggested by the idea intimated above, that Job should not forget his religion, his confidence in God, but should derive a pure comfort from the thought of "the uprightness of his ways." God does not mean to destroy you; you shall not utterly sink under this trouble; all will come right at last. Such is the spirit of the appeal. Good men may suffer affliction, but where have you known the innocent to perish? "Therefore, hope thou in God; for thou shalt yet praise Him, who is the salvation of thy face (thine open salvation), and thy God." There is nothing forced in such a view. There may have been a want of appreciation of Job's extreme suffering, such as an outside comforter would find it difficult to conceive, but it seems the best thing that he could do, and the best advice he could offer him under the circumstances,



It is confirmed by the repetition of the question in language still more emphatic, and intended to be still more assuring: "When were the righteous cut off (נִכְחָרוּ)—finally cut off? Cheer up, therefore, give not way to despair, God will not forsake thee."

It is not a questioning of Job's righteousness, but an assuming of it, in fact, as the ground on which he should yet exercise hope in the divine restoring goodness. The remark, however, here as well as elsewhere, leads to an enlargement on the doom of the wicked man: but any application of this to Job would be inconsistent with the evident assumptions of the context. This doom of the wicked is not thy doom. He has no fear (no religion), no hope as thou hast. Severe as may be thy pains, thy case is very different from that of the men "who plough iniquity and reap mischief." Thou shalt not perish as those "roaring lions" of evil. He who "breaks before thy teeth" shall bind up thy wounds. Therefore, hope on. Then follows that sublime account of the spiritual appearance, and the moral lesson it brings from the unearthly sphere, so different from the gabble which the modern naturalizing "Spiritualism" would have given us in its stead, as has been before remarked. It is still that grand theism, presented all alone, and in its ineffable purity, as intended to precede all other articles of faith—God's personal being, and His immeasurable holiness: "Shall a man (אִישׁ, weak mortal man) be just with God? Shall a man (גִּבּוֹר, the strongest and most confident man) be pure before his Maker?"† He had indeed given Job credit for uprightness; he had clearly intimated that he might and ought to find comfort in the remembrance; but here comes the vision of the night, the solemn, sober, second thought,—that there is something far more holy than our best righteousness, high as that may seem when a man compares himself with other men, or any standard of human ethics. It is an intimation that even Job, with all his uprightness, and though fully corresponding to that charming account given of his moral character in the prologue, cannot yet so stand upon his righteousness as to cry out against suffering—even extreme suffering—as though it were a strange injustice. Far different, indeed, is his case from that of those "lions" of iniquity to whom Eliphaz alludes,—those utterly Godless transgressors to whom their utter perdition is but a "reaping of what they have sown;" but still he is not *righteous*, he is not *pure* before God.

*Increasing Severity—Cause of it—Mutual Recriminations—Note on the Atrocious Charges of ch. xxii.*

Such is a fair interpretation of this fourth chapter. As uttered in a similar spirit, must we regard much of the language of the fifth; although, probably from some signs of impatience in Job, it seems to increase in severity: "Call now; is there any one who will answer thee" whilst indulging in such extravagant appeals? Who of the Holy Ones can listen to thy imprecatory language? "It is the foolish (evil) man whom wrath slayeth; it is the simple man whom envy killeth." The noun, קִנְיָה, could be better rendered *jealousy*. It furnishes the key to the train of thought, or the view Eliphaz took of Job's state of mind, as complaining of God, because men manifestly wicked had lived and died more free from pain than himself. Though the language be dark, and full of a passionate abruptness, such seems to be the meaning of what he had said, iii. 14–17, about "kings and counsellors" who, after lives of uninterrupted prosperity, have lain down beneath their costly monuments, leaving their houses full of treasure. Why could he not have "so lain down,"‡ at the end of

\* The primary sense of כָּחַר is *abnegation*,—treating a thing as though it was not, or casting it off as utterly false and vile. Hence in Hiphil it gets the sense of putting out of sight (*ἀφανίζειν*, which is used in the Greek to denote extreme destruction), *extirpavit, deletit*. The Niphal is passive of Hiphil. See its strong sense, Exod. xxiii. 3; Zech. xi. 8.

† *More just than God, more pure, etc.* So our translation and Luther have it, with which Dr. Conant agrees. The Vulgate, *Dei comparatione*. Umbreit, Ewald, Delitzsch, Dillmann, Merx, Rosenmüller, *et al.*, reject the idea of כֵּן, comparative, and regard it as equivalent to עַם, xxv. 4; *Coram Deo*, and in Numb. xxxii. 22; Jeremiah ii. 5. The reasons are that the other rendering, "more just than God" would be an utterly extravagant thought, which no one would think of seriously holding. And yet it might be suggested by Job's bitter complainings.

‡ III. 13. שְׁנָתִי: "I should have slept; then would there have been rest to me"—לִי יָנוּחַ to me, or even to me. The impersonal form with the preposition is emphatic. This feeling of distrust and jealousy is made more clear by what he says at the close about his want of rest, even in the day of his prosperity: "What he had somehow feared had come upon him," iii. 25.

an untroubled life, and "been at rest." To correct this murmuring jealousy, Eliphaz insists upon what his own experience had taught him to the contrary: "I have myself seen the wicked taking root, but soon I cursed his habitation" (his seemingly undisturbed stability). I have seen what followed them, the ruin of their posterity, the restorations they were compelled to make. He is not here charging Job with personal crimes, but cautioning him—and surely there was need of it—against being led into complaints of God as one who lets the wicked live and prosper, and die, at last, without any "bands (*dolores*, Ps. lxxiii. 4) in their death." This experience of Eliphaz was true. There is a Vergeltungslehre. God does not let the wicked ultimately prosper, even in this world. During their own lives, and in their posterity after them, this general law of the divine government receives its manifestation. Job's mere groaning under his misery as something inexplicable, is very different from the feeling which suggests such comparisons, as though there were really no God ruling in the earth, and all things happened alike to all, or, what is worse, God actually favors unrighteousness. He himself, Job seems to say, with all his uprightness, was in fact more miserable, had a more grievous lot, than those wicked tyrants. It was this רָעָה, or envy, that was killing him. So it seemed to Eliphaz, and it is enough in interpreting that the idea furnishes the clue to the train of thought. God's favoring the wicked, or suffering them to go with impunity, is very different from the idea that he may send suffering, explained or unexplained, upon the comparatively righteous—Eliphaz is here repelling the former idea.

Some similar view may be taken of most of the speeches of the friends in controversy.\* They can be explained, or regarded as essentially modified, without supposing that, in the beginning, they had any thought of charging him with crime. That would have been wholly inconsistent with the friendly motive which brought them from their distant homes to mourn and weep with him. The story, it will thus be seen, is best interpreted by regarding it as an actual picture of actual life. But even artistic, or dramatic propriety would be grossly violated by such a preposterous fact, that they should, all of them, all at once, fall to making charges against him, not only so atrocious, but so motiveless and abrupt.

\* Even the harshest parts assume something of a different aspect when we thus take into view the origin and progress of the controversy. Many of these charges will appear to be essential y hypothetical. For it is clear that the friends of Job had no knowledge of any crimes that he had committed. In ch. xxii. Eliphaz seems to charge him directly with the most atrocious deeds. But the beginning of the chapter is evidently the repelling of the idea, on which Job seems strongly to insist, of a *personal* controversy, as it were, between him and God, or as one *contending* with him. It is not, as Eliphaz would seem to argue, such a personal *contending* whatever else it may be; for that *could* only be on account of some great sins which had truly roused the divine anger. This hypothetical view may be carried clear through the chapter: "Will He for fear of thee rebuke thee, or enter with thee into controversy? Is it not rather (הֲלֵיךָ), or would it not be rather רָעָה רָעָה, thy great evil, or for some great evil of thine?" So the Vulgate takes it as a hypothetical question instead of a direct charge: *Numquid timens arguit te et non propter malitiam tuam plurimam*; "Would it not be on account of thy wickedness, and because of thine iniquities numberless?" Thus stated, hypothetically, the כִּי that follows is *specificative*. Would it not be on account of thy numerous iniquities, namely, that thou hadst taken a pledge, that thou hadst stripped the naked, favored the mighty, and oppressed the widow, etc.? The manner of stating these crimes (the standing Bible examples of great wickedness) would also seem to show that the imputations were hypothetical, instead of direct. It may be a *suspicion* occasioned by Job's vehement complaints, but it would hardly seem to amount to anything stronger,—or a mere *conjecture*, as Cocceus regards it: "Nam fortassis pignus cepisti, etc.—conjecturaliter et disjunctive explicio, nulla repugnant Grammatica, ne crudeliores sententias quam ipsi amici in Jobum eudam." Umbreit and Ewald express surprise at the particularity of these atrocious accusations, and wonder how Eliphaz came to the knowledge of them, but the charges themselves they would easily explain by their all-explaining Vergeltungslehre: Job suffered severely; therefore, he must have been an enormous sinner.

What soon follows shows that we must somehow modify the interpretation that makes these charges to be direct, or as something truly believed by the speaker: "Acquaint now thyself with Him (ver 21), and be at peace" (שָׁלֵם) give up this idea of a contention, or be composed. There is, indeed, a general exhortation to return to the Almighty, and put away evil; as it had also been said that he was in darkness and terror, on account of the spirit he showed (vers. 10, 11, 23). But it is not the kind of language we should expect to be used towards one who had robbed widows, and broken, the arms of orphans. Nothing less than unconditional repentance and restitution would have been thought of. But how different the advice of this reproving friend: הִסָּכֵן (the Kal, ver. 3, and denoting *quieting*, profitable intercourse) Here, in Hiph'il, it is well rendered "acquaint thyself," be quiet before God become familiar with Him, learn to think better of Him and His ways; "lay up His words in thine heart." It is addressed to one supposed to be in the wrong, yet still having some degree of favor with God, or, at least, one with whom God was not *contending*, as He contends with the hardened and atrocious sinner, so particularly described.



*The Dispute turned into the Defensive on the Part of the Friends—Does God favor the Wicked?*

In all the steps of the discussion, it will be discovered that it is not so much a disposition to impute actual crime to Job as to repel his seeming assaults upon their theoretical views of the divine justice. The question, whether afflictions may not come upon the righteous, is lost sight of in another which engages all their zeal: Does God favor the wicked? Does He let them prosper, and ultimately die in peace, as Job sometimes seems to assert? They strongly maintain the negative. This leads to the most vivid pictures of the doom that awaits an evil life. Job, not to be outdone, and not heeding his consistency,\* is drawn to vie with them in the assertion of his own experience to the same effect. Sometimes they all seem to say very much the same thing, and then it is worthy of note how some commentators strive to give a good aspect to Job's language, and a bad look to theirs; all coming from the traditional assumption in regard to the judgment at the end of the Book. And their apparent recriminations may, in fact, be taken in two ways: Such is the doom of the wicked, the enormous evil-doers; but you, Job, are not one of them, although you are now behaving very wrongly; therefore, you may yet hope in God. Or it may be an actual imputation of crime. The first, as we have seen, may be the view taken of Eliphaz's early address; the second, as the effect produced by the exasperation of debate. It is thus they get themselves entangled in a question truly collateral, yet seemingly connected with the other and more important issue: Are sufferings, in themselves, evidence of crime? Why they are sent upon good men, or why they are permitted even, may remain a mystery; and that mystery, we think, is not solved or attempted to be solved in this Book of Job. But surely it is something quite different from the other thought, that God suffers the wicked to go with impunity, or makes no difference between them and His servants, even in this world.

*The Didactic Value of the Speeches as Inspired Scripture.*

The idea that the chief design of the Book is the decision of a debate has had an effect, more or less, in perverting its exposition. It all depends upon the view we take of the language used, ch. xlii. 7, and the object of its most immediate reference. Before dwelling on that, however, there may come in here a remark in respect to the value of the various speeches in their didactic use. It is true that, in a dramatic work, we look to the great lesson which it teaches as a whole; and in consistency with this, much of what is said may be regarded merely in its dramatic propriety, and not in its absolute didactic truth as uttered, more or less, by all the speakers. It may be a question, however, whether we can apply this strictly to a composition we deem inspired, or divinely given, even though there may be grounds for calling it dramatic. God may instruct us by this style of writing, as well as by other kinds to which we give the names, historical, poetical, parabolic, ethical, or even mythical, if the evidences of such, or such a kind of diction appear on the very face of it. Thus, Job may be said to contain internal evidence of a dramatic intent. It is not a mere collection of precepts, or lofty sayings, but a great spiritual action, a true praxis or drama, the instructiveness of which does not absolutely depend upon the precise truth, or exact moral value of every utterance that composes it. This is easily understood, and not to be dwelt upon. And yet the thought is not irrational, that such an inspired drama, or one that has a true divine authorship, and for a divine purpose, through whatever media it may have been composed, may be so written, so arranged, and so acted, as to combine both ideas, the dramatic and the preceptive. Even if we regard the speeches of Job's three friends as wrong in their applications, they may, nevertheless, form a body of

\* This appears especially in chapters xxi. and xxvii., where Job would seem to aim at surpassing them in this kind of painting. Sometimes the transition is quite sudden, as though he had felt he had gone too far in the opposite direction. The surprise occasioned by this has led to forced constructions. Thus, xxi. 17, some would render כִּי־לֹא, "how seldom," or, "how often," with the implied idea of doubt, or with a sarcastic reference. This is contrary to the constant usage of כִּי־לֹא, and Ps. lxxviii. 40, cited by Gesenius and Hupfeld, does not support it.



preceptive truth of the highest value, far beyond anything to be found in Seneca or Epictetus. In this view it may be said of each one of them, that they are Sacred "Scripture, profitable for doctrine, for reproof, for instruction in righteousness," or that they are divine words "most pure," as the Psalmist says, "like silver tried in an earthen vessel, and seven times purified." Thus regarding them, the practical expositor, and the preacher, may study them with confidence, as golden sentences containing golden truth, and which, when "opened up," as the old lovers of Scripture used to say, will furnish, each by themselves, most profitable themes of meditation. It would be difficult to point out a single utterance made by the three friends of Job that does not contain, in itself, such a golden thought, and worthy of a writing for which there is claimed a divine authorship. All ancient and modern books, Oriental or Occidental, will be searched in vain for a purer or loftier theism than that set forth in these speeches of Eliphaz, Bildad, and Zophar. The same may be said of Job's language, when regarded as a calm utterance, or something more than a dramatic groan. His impassioned assertions of his integrity, his casting away of all false humility, his vehement expostulations with God, so almost terrifying us by their boldness: "Wilt Thou put in fear the driven leaf; wilt Thou pursue the withered chaff?"—all this may be regarded even with reverence as viewed from the stand-point of the sufferer. There is no cant about Job; no affected piety; no mere sentimentality; no cold and showy theorizing. All this seeming irreverence, nevertheless, is consistent with a manly piety, most anxious to understand its true relation to the Holy One. He seems, at times, upon the borders of profanity. He makes the boldest declarations; but they are all renounced afterwards, when a new aspect of the matter is presented to his mind, leading him to say אָנֹכִי, "I reject;" I throw them all away; I cannot bear them now. He argues no more; neither does he remain silent like the others; but falls upon his face, saying, only: "I repent in dust and ashes." Here he said "the thing that was right," wholly right; but even during the calmer periods given to him from suffering, he seems to rise immediately to a higher position. It is after such pauses that he brings in those impassioned soliloquies in which the disputants around him seem wholly lost sight of; as in that meditation on the unsearchable Wisdom, ch. xxviii., or when he breaks out with that sublime appeal: "I know that my Redeemer liveth;" or when he says, "O that I knew where I might find Him;" or when he shows that he can surpass Zophar and Bildad in magnifying the divine glory, whilst he is behind none of them in sententious wisdom.

*The right "sayings about God" for which Job is commended.*

If, however, there are to be found in the Book any utterances in themselves false or evil, they are to be looked for in those passages in which Job seems to pass almost entirely beyond the bounds of reverence, if regarded as speaking of God (as in ch. xvi.), and not rather of the evil being, of whom, in some way, he seems conscious as a great and malignant antagonist. (See note, page 7.) But the exposition which proceeds upon the idea of the Book being the solving of a problem, or the decision of a debate, must find these false things "said about God," or to God (אֱלֹהִים), in the utterances of the three friends. This might, perhaps, be maintained if there is intended, not their abstract truth, but their practical application to the sufferer; but then they could hardly be called, with consistency, "wrong things about God." They would have been, rather, wrong things said about Job. Now it may be admitted, that, with all his errors and extravagances, there was a general rightness belonging to Job's position. In spite of his expostulations and vehement upbraidings, even of Deity Himself, there was something in his impassioned sincerity, that called out the divine pity, the divine admiration, to speak anthropopathically, so as to give even his errors, in the divine sight, an interest beyond that of the cold, theoretical, unappreciative, casuistical wisdom of his antagonists. In reference to the whole action of the drama, instead of the mere dialectical merit, it might have been said, in the old patriarchal style, that "Job found favor, or grace, in His sight;" and in this way the traditional exposition may be accepted. We may take it as implied also in any form of the decision, and it may stand, if insisted on, as the leading solution of the Book: "*Job found grace in the sight of God.*" With this, however,



the question may still be raised, whether, in the declaration, xlii. 7, **לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה**, "Ye have not spoken," &c., there was not intended a more special saying, a particular and noted declaration standing by itself, as outside of the long discussion—not something which Job had said better than they, but something which he had said, and they did not say at all,—not something said *about* God, but directly *to* Him, and according to the almost exceptionless usage of that most frequent preposition, **אֵל**.

### Meaning of **אֵל**, xlii. 7.

This is, in the first place, an almost purely philological question. The particle is one of the most common in Hebrew, and we might also add, one of the most uniform in its meaning and application. Let us, therefore, examine whether **אֵל**, in this place, has been rightly translated by the makers of the English and other versions. If not, it might be asked, why have so many commentators taken the wrong direction? The answer may be found in the influence of the view, so early entertained, that the Book was intended as the solution of a problem, and the decision of a debate. The supposed dramatic character and construction aided this idea. The tendency thus given would at once affect this passage, and the same feeling would perpetuate the peculiar interpretation it had originated. Instead of taking as a key the clear and usual sense of the preposition, they made it subservient to a hypothesis derived from other sources. This inverse method appears very plainly in one of the notes of Tympius (285) to Noldius' *Concordance of the Hebrew Particles*: "Luth., Anglic., Trem., Piscat., Belgic., Schmid, Glass, Geier, *de me*. Nam amici Jobi, non *ad* Deum loquuti sunt, sed *de* Deo." Here it is taken for granted that there is a decision of something said concerning God, and the preposition is rendered accordingly. Tympius, with the LXX., Syriac and Vulgate, would render it *before me*, but it is from the same idea of a judicial debate, only carried still farther in that direction; "for the friends," he says, "non sinistre loquuti sunt *de* Deo tantum, sed et *de* Jobo, de cruce fidelium, de impiorum in hac vita prosperitate," &c. Some commentators, when they come to this place, simply say **אֵל** for **עַל** or **אֵלַי** for **עָלַי** and that is all the notice they take of it; or they content themselves with rendering it *about, concerning, in respect to, von mir, in Beziehung auf mich* (see Dillmann, Delitzsch, Rosenmüller, *et al.*), without giving any reasons. But **אֵל** for **עַל** is as rare in the Hebrew as *ad* for *de* in Latin, or the English *to* in the same sense. We say, indeed, speak *to* a question, or to a point in debate, but this is a technical sense; it is figurative, moreover, denoting direction, or keeping the mind intent upon a thing, and never used with a person or a personal pronoun. How infrequent in Hebrew is this supposed use of **אֵל** for **עַל**, may be seen from the few cases\* given by Noldius, and of out many hundreds adhering to the common usage.

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\* From these we may at once exclude those in which **אֵל** follows the verb **נִפְּאָה**, or **הִתְנַבֵּא**, to prophesy. They may be rendered, prophecy *concerning*; but the preposition does not lose its original idea of direction—prophecy *to, or at, or against*. So also where Noldius renders it *propter* as Lam iv. 17: "our eyes are consumed," **אֵל עֵזְרֹתֵנוּ**, "on account of our help." The idea is, *looking to or for* our help, elliptically expressed. There is the same kind of ellipsis in the few other examples he gives, as I Sam. iv. 21: "this she said (looking to, *in view of*) the taking of the ark," &c. There is no need of rendering it *propter*; the vivid pathos is lost by so doing. 2 Sam. xxi. 1: "And the Lord said," **אֵל שְׂאוּל**—there is an ellipsis any way. "And the Lord said—to Saul"—that is, *look to* Saul. Noldius fills it up tamely: "(it is) on account of Saul and his bloody house." 1 Kings xix. 3: "He went, **אֵל נַפְשׁוֹ**, for his life"—a peculiar phrase, but may be rendered literally, instead of by *propter*, on account of. Ps. lxxiv. 3, "My heart and flesh cry out," **אֵל-אֵל חֵי**, rendered by Noldius: "On account of the living God," but far better literally, "to the living God." So in the cases where he would render it *de*, it will be found that the object is ever present, and there is the idea of direct reference, or pointing to it. As I Sam. i. 27, where Hannah says, "I prayed, **אֵל הַנֶּעַר הַזֶּה**, for this child," as something present—the direct object. 2 Kings xix. 32, "Thus saith the Lord," **אֵל מֶלֶךְ**. It was indeed *about* the King of Assyria, but how much more vivid is it when taken directly, *to, at, against*; Deodat. French Version, *touchant le roi*. The two or three others under that head can all be resolved in the same manner. 2d Psalm 7, **אֲסַפְּרָה אֵל חֶק**, cannot be rendered "concerning the decree." Gen. xx. 2, "And Abraham said, **אֵל שָׂרָה**, to Sarah, she is my wife." Sarah was present, and the saying was *to her*—as an intimation to Abimelech.



*Commentators find it difficult to determine for what sayings, in the general argument, Job is commended. The word נְכוֹנָה, xlii. 7.*

Another argument for the view here taken is derived from the disagreements among commentators in respect to the things said for which Job is commended and the friends are condemned. According to Ewald and Schlottmann, נְכוֹנָה denotes subjective truth, *uprightness*, integrity. Zöckler takes the other view: It was Job's correct knowledge, and truthful assertion of his own general innocence, in which he was right, and they were wrong, because they failed to acknowledge it, or were silent about it. So Delitzsch says: "The correctness in Job's speeches consists in his holding fast the consciousness of his innocence without suffering himself to be persuaded of the opposite." This would make it almost contrary, in spirit at least, to the language of his confession, when he says אָמַת: "I reject (throw away, renounce, recant), and repent in dust and ashes;" or in the other place, xli. 4: "I lay my hand upon my mouth; once have I spoken—twice—I will say no more." Raschi takes this "once—twice" as referring specially to Job's two hard sayings,\* ch. ix. 22; the first: "He consumes the righteous with the wicked," the second: "When the scourge destroys suddenly, He mocks at the distress of the innocent." It is as though Job meant to specify these, because they were the only ones he could remember. In his Rabbinic particularity, Raschi overlooks the Hebraism: "Once—twice," *repeatedly*, over and over again, "have I uttered what I understood not, things too hard for me, which I knew not." See, too, how Dillmann strives to make out a case for Job against the friends, and labors with his distinction between the subjective and the objective truth; as though the declaration itself of the Almighty needed defending and clearing up as much as Job's integrity. In some senses, he would maintain, both were right and both were wrong. Not every word he uttered in itself was true, nor were their's all wrong; but only on the whole, or on the question of Job's innocence, was the balance of truth in his favor. Truly this is a very unsatisfactory view of the great matter which God decides, as though it were a mere question as to the weight of argument in a debate about Job's absolute or comparative innocence; it being a fact, too, of which Job had knowledge, whilst they could only judge from outer circumstances. A man should maintain his integrity, if he is not guilty of particular crimes laid to his charge; that is true; but is there no higher lesson taught in this Book? Again, this mere summing up of a balance of right, with so much difficulty about it as to occasion such a diversity of comment, is inconsistent with the clearness and peculiar nature of that word, נְכוֹנָה. It is not used of personal moral character, either subjectively or objectively, like צָדִיק, יֵשׁוּעַ, etc. Such a view of the word would seem to confine it to things said about Job, instead of something said about God and addressed directly to Him. The radical idea of the word is *firmness, that which shall stand*; hence *completeness, security, perfection*. When used of an outward object it expresses its best and most finished state, as in the infinitive form, Prov. iv. 18, נִכְוֵן הַיּוֹם, the perfection of the day, σταθέρων ἡμῶν, when the sun has reached its height, and seems to stand—"clearer and clearer unto the perfect day." As a saying, it is here the one most perfect saying that could be said—a saying expressing all.

#### *The Real Utterance for which Job is Commended.*

We must search among Job's sayings for something corresponding to the high and distinguishing commendation expressed by this word נְכוֹנָה,—something that stands the test, clear, decided, full. When found there will be no mistaking it. It will have a superlative, a finished, and not a mere comparative excellence. Other things said may have been more or less correct, but this is *right, exactly right, the very thing*,—something which, if it had not

\* See Raschi Comment. Job xl. 4, xlii. 7. In the latter place he puts his strained interpretation in the mouth of Deity Himself: "Ye have not spoken the right like my servant Job, שְׁהָרִי הוּא לֹא פָשַׁע בִּי כִּי אִם עַל אֲשֶׁר, אמר תם ורשע הוא מכלה ונו, for lo, he never transgressed against Me except in that he said, The innocent and the wicked He alike consumes," and "of the scourge," etc.



been said, would have left all else dark, undecided, insecure. Such was the *saying*, ch. xl. 4, xlii. 1-6, and for this we may believe that Job was specially commended. It was also said directly to God, and this perfectly suits the preposition לָ, xlii. 7, without any necessity of giving it a sense which, to say the least, is very unusual, and only to be resorted to when the context allows no other. This is certainly not the case here. In giving to לָ the same sense which לָ has immediately above, in the words לָלֵךְ, there is suggested a reference to Job's confession; and we venture to say, that, had it been so rendered, in the early versions, there would hardly have been a thought of any other interpretation. Commentators, generally, as Aben Ezra has done, would have restricted it to that memorable saying unto God, and so have avoided the never-to-be-settled disputes as to the particular respects in which Job had the better of the argument against his three friends. There is also something in the appointment of Job as the sacrificing and interceding priest for the others that is in beautiful harmony with the view here taken of the difference between him and them. They had not fallen upon their faces, and laid their hands upon their mouths; they had not confessed, and "repented in dust and ashes." This Job had done. He humbled himself, and therefore did God highly exalt him to be a priest and a mediator for the others. We will not say that this might not have been a proper distinction conferred upon him for his success in the argument by which he maintained his own righteousness; but the whole spirit of the Scriptures, old and new, seems more in harmony with the interpretation which regards the other as the prominent, if not the only view to be taken of this great decision. It need only be further said, in this place, that the LXX. have rendered לָ, ἐνώπιόν μου, the Vulgate, coram me, in my presence—before me. To the same purport the Syriac קִרְבִּי. These are better than the modern versions, since they leave open the question of reference. They are in better harmony, too, with the usual sense of the preposition than the renderings of, or concerning, in *Beziehung auf mich*, etc.; but even these translations have been influenced by the idea of a debate held in the presence of a judge, or umpire, who is to decide on the merits of the argument. It is a notion quite plausible, closely connected with the dramatic conception, but receiving no countenance either in the abrupt address of Jehovah, or in anything previously said by the several speakers.

#### THE BOOK OF JOB AS A WORK OF ART.

##### *Errors of Interpretation arising from so regarding it.*

The tendency to this idea of a problem to be solved, or of a debate to be decided, appears especially in those commentators who have most to say about the Book of Job as a work of art, lauding it greatly in this way, as though to make up for what sometimes seems lacking in a true appreciation of its divine merit. It has given rise to supposed plans and divisions as variant as they are artificial. The great outlines of the Book are marked upon its very face; but when the attempt is made to discover, under this main scheme, a more artistic development, the result is very unsatisfactory. Besides the prologue and epilogue, which are evident enough, the main body of the work has been arranged under certain divisions, or stages in the dramatic action, all regarded as having been regularly planned in the mind of the artist. These are described by technical names invented for the purpose. There is the *δέσις* and the *λύσις*,—the envelopment and the development, the tying up and the loosing. The subdivisions are arranged most artificially, though we can hardly call them artistic, the great excellence of which is the absence or concealment of all studied artificialness. For example, some give as 1st. The Anknüpfung, or Introductory Statement, of which nothing need be said; 2d. The Movement of the Debate, or the Commencing Development, iv. xiv.; 3d. The Second Movement, or the Advancing Development, xv., xxi.; 4th. The Third Movement of the Debate, or the Most Advanced Development, xxii., xxvi.; 5th. The Transition from the Development (or rather the maximum Envelopment), to the Solution, or from the *δέσις* to the commencing *λύσις*, Job's Vindication, xxvii., xxxi.; 6th. The Consummation, or the *Durchbruch*, the breaking through, the transition from the *δέσις*



to the *ἁόαι*, the Speech of Elihu, xxxii., xxxvii.; 7th. The Solution in the Consciousness, xxxviii. 42; 8th. The Solution in outward Actuality, Job's Restoration to Prosperity, xlii. 7-17. This is Zöckler's. In the scheme of Delitzsch we have 1st. The Introduction; 2d. The Opening; 3d. The Entanglement; 4th. The Transition to the Unravelment; 5th. The Unravelment Divided into 6th. The Unravelment in the Consciousness; 7th. The Unravelment in outward Reality. There is no need of giving the Divisions of Umbreit, Ewald, etc. They are all marked by the same artificialness. They may be an assistance to the memory; but the reader feels that he is getting little or no help from them in regard to the governing idea of the Book, or the meaning of particular passages. The very fact of the differences existing between them detracts from their reliability. Thus regarded, they may be in the way of a true appreciation of the Book, whatever aid they may seem to give in its critical study; for almost any division furnishes some facility in that respect. If, however, the old author really had no such scheme mapped out in his own mind,—if, under the influence of some divine enthusiasm, he was simply giving vent, irregularly it may be, to thoughts of which his soul was full,—or was truthfully relating a story which he had heard, and which was firmly believed in his day,—then all reasonings from such artistic divisions would be “a darkening counsel by words without knowledge,” leading farther and farther from the actual fact, and from the divine thought. It all proceeds upon the fixed idea that the object of the Book is solely a debate, dramatically presented and dramatically concluded. There is a problem to be solved, a *δίσαι*, or an entanglement first to be made, as intricate as possible, and then to be untied. For this purpose, God dramatically appears at the end, like a *Deus ex machina*, and closes the debate by deciding in favor of one of the parties, and against the others.

*The Reality of the Theophany—Compared with other Theophanies in the Bible.*

It is a clear answer to the above dramatic view, that the divine speech itself decides nothing, though Job may be regarded as afterwards commended for the humbling and penitence-producing effect it had upon him. We may say this without irreverence. That most sublime address hardly takes notice of any of the points about which they had been wrangling, whether regarded as matters of fact, or of abstract truth. It had a higher purpose, a grander lesson to teach,—that lesson of unconditional submission, without the learning of which all solutions of problems, whether higher or lower, would be of no avail. God “makes His glory to pass before them,” as He did before Moses when hidden in the cleft of the rock, or before Elijah, in Horeb, when “he wrapped his face in his mantle at the presence of the Lord.” So Job fell on his face before God, whilst the others stood speechless in bewildered astonishment. To him the vision presented itself in its most interior aspect. He saw something in it beyond the eye of sense,—he heard something, as he himself seems to affirm, beyond “the hearing of the ear.” They stood *ἐντροί*, like Paul's companions on the journey to Damascus, *ἀκούοντες μὲν θεωροῦντες δ' οὐ*, hearing the outward sounds, distinguishing the words, it may be, in their lexical and logical sense, but having no spiritual perception. Perhaps they, too, had they fallen on their faces, might have had their inward eye opened, as Job's was, and with the same spiritual effect. But he alone “made confession unto righteousness;” therefore, he was justified and they were condemned. We are not attaching too much importance to this divine appearance in making it the central idea as well as the central fact, of the Book. Why should it be turned into a poetical drama, any more than other similar manifestations recorded in the Scriptures? There is no other part of the Bible in which the theophany so belongs to the very essence of the revelation. It is here the very lesson taught. It is something given for its own sake, and not merely as a scenic means to something else. It is that to which all the parts of the wondrous narrative are preparatory, and in which all its words, and all its ideas, all its arguments, true or false, have their culminating significance. Though formally solving no problems, it is not a mere barren display. What more instructive than such an announcement of a personal divine presence challenging to itself the homage of all rational beings? And such is the very idea of revelation. It is not *primarily* to teach us

doctrines, or to give us moral precepts, or to solve questions of ethical or even theological casuistry, but to bring nigh to us the divine power, and right, and vivid personality. All revelation, in short, is the revelation of the glory of God. To those who say that this seems a harsh and arbitrary teaching, the answer is, that it is most intimately connected with the loftiest human well-being. For men to see it is, in fact, their most satisfying knowledge, to confess and feel it is their highest blessedness.

## SPEECH OF ELIHU.

*The chasm its rejection would leave between the last words of Job, chap. xxix.-xxxi., and the Divine Appearance.*

Had the Book of Job ended with the speech of Elihu, the reader would have had good grounds for regarding this portion as containing the solution of the problem of which so much has been said. Suffering, as intended for purification and discipline, and therefore consistent with the goodness of God, and a general righteousness in the sufferer; this is the main idea it enforces, and in a way to bring out some of the best practical ethics to be found in this or any other book. No part of Job is, in this respect, better adapted to the moralist or the preacher. Chapter xxxiii., especially, is a mine of precious instruction, clear and practical, full of consolations to good men amid all the trials of life, and of strength for the performance of its duties.\* He comes the nearest, too, to the speech of Jehovah, so far as any approach can be made to it, in the descriptions of the divine power as exhibited in the greater natural phenomena. This seems to be done, too, for a similar purpose; to show that God is hindered by no physical fatality; every thing that takes place is by the divine decree, or the divine permission. "He hath done it," and therefore (not as a reason in itself, but as demanding the assent of the finite intelligence) is it holy, just and good. "Why dost thou strive with Him (יִכְוֶה, *litigate, reason, argue*); for He giveth no account (לֹא יִנְיָה, He maketh no answer) in respect to His matters" (xxxiii. 13). We have already dwelt on a few of the arguments for the genuineness of this portion of the Book, and especially on the difficulty that would be occasioned by having nothing between the noble vindication of Job xxix.-xxxi. and the sudden mention of *the* whirlwind out of which Jehovah speaks. But there are also internal evidences in its favor. As before said, it is remarkably characteristic, and, in fact, the very traits that are urged against it should commend themselves to those who claim so much critical insight. It is true that Elihu hesitates and repeats, but for this there is a fair and natural explanation. He gives us the impression of one personally diffident in the presence of the older and the wiser, so esteemed, yet conscious of having important and timely truth, the utterance of which he cannot suppress (xxxii. 18-20). He asks pardon of-

\* The substance of the argument for and against the much controverted genuineness of the Elihu passage, is briefly yet clearly given by Rev. A. B. Davidson, in his excellent Commentary on Job, the first volume of which was published in 1862. After presenting the main objections in the text, with very satisfactory answers of his own, as well as from Stickel and others, he gives, in a note to page xli., some others which he justly styles "examples, less of reason than of critical petulance": "As the following, (1) That Elihu does not appear in the Prologue. But Job's three friends are not named as coming to debate with him; their object was condolence. (2) Elihu is not named in the Epilogue. But there was really nothing to say of him; so far as he agreed with Job he is commended in his commendation; so far as he agreed with the words of God, he has his reward in hearing his own sentiments repeated by the divine lips. The reference made even to the friends of Job, in the Epilogue, is but casual; for the drama concerns Job only, and takes end with him; and even Satan, who should have come before the curtain humbled and prostrate, to receive the jeers of an assembled world, nowhere appears. (3) Job makes no answer to Elihu. And for the best of reasons: His heart is stricken by Elihu's words. (4) Elihu addresses Job by name, as the original disputants do not. But Elihu comes in as an arbiter, and must use names to distinguish between both parties whom he addresses; and God Himself adopts the same mode of addressing Job in opposition to the friends." The objection arising from Elihu's alleged Aramaisms, is well answered by Stickel (cited by Davidson), in saying: "that Elihu is himself an Aramean (ch. xxxii. 2, of the family of Ram, that is, Aram), and naturally spoke in that dialect." But these Aramaisms are greatly overstated. There is evidence in several places of other persons being present during parts, at least, of this long discussion—some to pity, some to mock Job, and some as silent spectators.

† הַסְּעָרָה. The article (*the* storm) is very natural, if we take it in connection with those strong premonitory symptoms of an approaching tempest that marked the close of Elihu's speech. In the other supposed connection it is far from being easy, though possibly allowable.



ten, as Eliphaz had done in the beginning, but with a good grace, manifesting reverence for age, and respect for suffering, but still more respect for what he deems true and right. The "higher criticism," as Davidson says, "cannot maintain its gravity over these peculiarities, and discharges at them a great amount of bad language." "His speeches," it says, "are filled with *gemachtes Pathos*, and *erfolglos Forcirtes*," with other charges of a similar kind. Now, nothing is less reliable, or more uncertain, than this kind of jaunty remark in respect to an ancient composition. It is a pretentiousness worse than any that can be imputed to Elihu, which would pretend to judge thus of words, and style, and the genuineness of certain kinds of phraseology, in a literature affording such scanty means of comparison. Besides, it is very easy to imagine some critical theory of the Rationalists in which these very peculiarities, or similar ones, would probably be cited as all-important. Striking Arabian circumlocutions, they might be called, such as marked the old seances, and were regarded as a literary excellence, or marked Kohelethisms, or any thing else that might be thought to have a critical interest, or a bearing upon the question of some supposed place or time of authorship.

If Elihu is the last speaker, then the words, "who is this that darkens counsel," &c., might be regarded as spoken of him incidentally, or as first disposing of what had just preceded, although the address, generally, is to Job. There might be assigned reasons for this, consistent with the favorable view we have taken of him. The confusion of speech, before alluded to as occasioned by the appalling approach of the storm, and which, he himself confesses, would furnish a ground for it. These opening words resemble very much his own language, as though echoed back to him from the thunder-cloud: "Is it told Him that I am speaking? (אֵלֶיךָ תִּדְבָּר) tense of description) we cannot order our speech in the presence of (בְּפָנָיו), or by reason of the darkness." Or, again, it might be called a "darkening of counsel," not in respect to its abstract truth, but when presented as a solution of the great problem, to the exclusion of other grounds in the proceedings of Him who, according to Elihu himself, "giveth no account of His ways."

#### THE BOOK NOT A SOLUTION OF THE PROBLEM OF EVIL.

One might be led to think, at first view, that the great matter worthy of such a sublime Book as this, would be the solution of the problem of evil—how sin came into the world, and man is held accountable. It is the question of the ages, to the settling of which not even the Critical Philosophy makes an approach. There is, however, no allusion to it in the divine allocution, except as comprehended in that awful declaration of power and sovereignty, seeming to say, as the voice said to Moses: "I will be gracious to whom I will be gracious—forgiving iniquity, transgression and sin—visiting iniquities unto the third and fourth generation, and showing mercy unto thousands of them that love me and keep my commandments." Beyond this, no solution is offered, and Merx is right in saying, however irreverent it may seem, that if any clearing up of this dark problem had been the design of the Book, it must certainly be regarded as a failure;—that question stands just as it did before.

#### *The Divine Address, and the modern Natural Theology. No argument from Design.*

It has been said that this speech of Jehovah contains an implied argument similar in substance to the one offered by our modern Natural Theology. So MERX, *Das Gedicht von Hiob*, pa. xxx.: "It is to exhibit the theology of nature, and that the rational aims visible therein furnish proof that God has like rational aims in all His government, moral as well as physical." With this he connects what Job says about Wisdom,\* ch. xxviii., etc., as a preparatory or transition step in the Lösung or Solution of the Problem. The argument may be thus stated: The divine speech is an exhibition of God's wisdom in nature; therefore must we re-

\* It is in respect to this that Job is assigned, by many commentators, to what they call the Chokma portion of the Bible, making it coeval with the Proverbs, or the time of Solomon, a little earlier or a little later. Delitzsch supposes the Wisdom of the Proverbs to be an advance development, and therefore later. Merx, on the other hand, regards the author of Job as "polemizing" against the Proverbs writer. But why not the other way, if there is a difference, the author of Prov. viii. "polemizing" against the older author of Job?



gard it as intended to show that He must be equally wise in His spiritual government. But that would not be a solution. It would be simply an assertion, on a grander scale, of what is assumed by all the speakers throughout the Book, all of whom seem to vie with each other in lauding the divine wisdom. Job especially dwells upon its greatness and unsearchableness (xxviii. 20, &c.), leaving to man, as *his* peculiar and highest wisdom, the duty of reverencing it (ver. 28), acknowledging it, and "departing from evil." Architectural excellence is, indeed, a pervading idea of this divine address; but that power, almighty power, is the predominant one, is shown not only in the general style of its thunder tones, but also in its effect on Job, whose first words in reply are: "I know that Thou canst do all things," as before cited: Now I know it, whatever misgiving thought of some fatality I may have betrayed in former words now wholly renounced. It does not tell us in general that God acts solely from moral reasons; there is something in the language that gives the idea of artistic purposes regarded as having a value in themselves, aside from any moral or utilitarian considerations. He may make worlds, and lesser works, such as some of the great animals, for the glory and beauty of them, irrespective of any benefit\* to man, or to other rational beings.

*The Divine Ways Transcending and Ineffable. Eph. iii. 10; John ix. 3.*

There may be æsthetic reasons. And then, again, there may be others altogether ineffable, whose explanations man could not receive if God, or super-human beings, should offer them. What right have we to apply the measure of our Ethics, or our Psychology, or our Ontology, to Him "whose ways are above our ways, and whose thinking is above our thinking, even as the heavens are high above the earth," that is, immeasurably and inconceivably beyond us? Sober Scripture sanctions such a representation. As before intimated, the designs of God, in His dealings with men, may be connected with effects to be produced in higher spheres (Eph. iii. 10, before cited); and so what He does, or permits to be done, to individuals may have relations, wise and just, extending far beyond them, whether in the present world or in any other. We are safe here in simply receiving the teaching of our Saviour (John ix. 2) when "the disciples asked him: Rabbi, who sinned, this man himself, or his parents, that he was born blind?" It was for the sin of neither, is the answer, "but that the works of God might be made manifest in him." Here is no throwing it upon nature, as the Rationalist would have done, but a positive assertion of a Divine purpose, and yet that that purpose had respect to something altogether separate from any punishment, discipline, or general well-being of the individual sufferer. "Who art thou that repliest against God? Shall the thing formed say unto him who formed it, Why hast thou made me thus?" Such is the idea that is brought to us by this voice from the thunder-cloud. It is that of a personal omnipotence unchallengeable, doing *all things* wisely, all things well, yet giving no account (לֹא עֲנָה, *answering* not) to any who demand the reason of its ways. It is the first great truth for man to learn—the predominant truth to take rank before all others—the fundamental truth, not for the infancy of the world merely, but most especially needed in this age of naturalism, of scientific boasting, of godless spiritualism.

#### THE TRUTHFULNESS OF THE NARRATIVE.

Is Job a truthful narrative, a legend with a dim nucleus of fact, or a pure fiction? In answer to the first of these questions, some would deem it sufficient to say, that the book is a poem on its very face. But this does not settle the matter. It may be so called unquestionably; and yet it may well be doubted whether, at the date of its authorship, even assigning it to the Solomonic period, there was that clear line of distinction between prose and poetry that afterwards existed. All high and animating thought has a tendency to measured language, to some kind of formal emphasis or repetition called parallelism, and which, in the Shemitic tongues, at least, is the beginning of rhythmical movement. It seems to be a demand of strong emotion, or of some strong interest in the thought expressed, whether devotional,

\* The modern Natural Theology has very little like it in the Bible. It may be said, too, in general, to be out of the line of the ancient thinking, Pythagorean and Platonic, as well as Shemitic. Ideas, divine thoughts, as having in themselves an artistic or intellectual excellence, in a word, the glory of God, take precedence of mere utilitarian final causes.

prophetic, or sententious. There is reason, too, for thinking that the more animated colloquial style among the Hebrews and other Shemitic peoples had much of this parallelism or germinal poetry; as in the language of Abigail to David, 1 Sam. xxv. 28, 29, or in the pleadings of the widow of Tekoah, 2 Sam. xiv. 13, 15, and other places that might be cited, where just in proportion as the thought or feeling rises in earnestness, do the words also seem to rise into a species of parallelism, and take on more and more of a rhythmical aspect. Thus viewed, the style of the speeches in Job may be held to be the natural one for the expression of such thoughts, requiring neither study nor artifice. That was the way men talked when deeply earnest, or under the influence of strong emotion, or when the gravity of the ideas discussed seemed to demand something corresponding to it in the style of utterance, some measured cadence, be it of the simplest kind, that might mark them as grave and emphatic. The exact prose style, on the other hand, may have been, in fact, the more artificial, as carefully avoiding this kind of sententious, emotional utterance, so ill adapted to statistical narrative, though suiting well the thoughtful soliloquy, or some forms of animated colloquialism. There is, therefore, really nothing unnatural, nothing artificial—rather the reverse—in the fact that these speeches in Job have this easy rhythmical cadence, which the reader, if he have taste and feeling, must acknowledge to be in perfect harmony with the gravity of the subjects discussed. Far removed as we are from this Oriental style, we should have been a little surprised, nevertheless, had the lamentations of Job, and the responses of his friends, been carried on in the same kind of talk we have in the prologue and other narrative Scripture.\*

\* Instead of a sense of artificialness, it is truly with something like a feeling of ease and freedom that we emerge from the curt, statistical dialect into these more spontaneous utterances, in whatever parts of the Bible they may occur. As when Moses, as though weary of his lawgiving, breaks out into song:

Give ear, O ye heavens, and I will speak;  
And hear, O Earth, the words of my mouth.

Equally unconscious of anything artificial was Isaiah when he opens his prophecy with similar language, or predicts that men

Shall beat their swords into ploughshares,  
Their spears into pruning-hooks;

Or the sententious Solomon thus falling into measure in the utterance of his prudential wisdom:

My son, hear the instructions of thy father,  
And forsake not the law of thy mother.

It is found everywhere in Scripture, and in the mouths of all classes, whatever may be their variety of character:

Lord, when Thou wentest out of Zion,  
When thou marched'st out of the field of Edom.

—DEBORAH.

Where thou goest, I will go;  
Where thou lodgest, I will lodge;  
Thy people shall be my people,  
Thy God my God.

—RUTH.

The soul of my lord is bound in the bundle of life;  
The souls of thine enemies cast forth from the sling.

—ABIGAIL.

For we must needs die, and are as water split,  
But God doth gather again his banished ones.

—WIDOW OF TEKOA.

The Spirit of the Lord spake by me;  
His word was in my tongue.

—LAST WORDS OF DAVID.

The Lord maketh poor and maketh rich;  
He bringeth low and lifteth high.

—HANNAH.

So in Luke, Elizabeth, and Mary, and Simeon, break out spontaneously in this same rapt measured language; and in like manner does John in the Revelation rise into poetry, if we choose to give it that name. It is, however, nothing essentially different from what we have in the Psalms and Job, and even in Ecclesiastes. Those who made such utterances did not think they were speaking or writing *poetry as a studied or artificial language*. The state of soul, as caused by the moving circumstances, made it spontaneous; usage made it easy; it was a natural speaking—not an *improvising* as some might be inclined to call it; for that implies something like *knack* or *skill*, however acquired, and has, besides, but little of value or significance beyond the mere surprise it occasions. It need only be said, that we have something of an echo of this old style in the Koranic rhymes and cadences, though there the artifice is clearly visible.



*The Book of Job a Drama, and yet subjectively true.*

The two ideas are perfectly consistent. It may have the dramatic form, the dramatic interest, the dramatic emotion, the dramatic teaching, and yet be substantially a truthful narrative. Making allowance for what are merely matters of language, such as the use of round and double numbers to express things that are beyond statistical estimate, we may believe in the general outward verity, whilst regarding this mode of stating the vastness of Job's possessions, and the suddenness of his calamities, as itself evidence of a subjective truthfulness. It testifies to the deep impression left by the story as explicable only on some basis of actuality consistent with emotional hyperbole, but repelling the thought of artistic skill or frigid invention. It is this subjective truthfulness which is all that is required for a true faith in the divinity of the Holy Scriptures. It includes every thing else of value, and, once firmly held throughout, brings with it the idea of the outward supernatural as not easily separable from such a book, and such a history, lying, as it does, in the midst of such cotemporary human surroundings. We are compelled to take with it a corresponding measure of objective truth, regarded as separate from the necessarily emotional language, or as far as may be demanded for the moral and spiritual impression. In this way, what we have called *subjective truthfulness* may be very easily defined. It is the perfect honesty of the writer or writers whom God has chosen as the recorders of the great objective events which constitute the revelation He has made to the world. We are only to suppose that they heartily believed the truth of what they wrote, according to its evident intent as historical, dramatic, or allegorical, to be judged of according to the clear marks left upon its style. When we thus believe in the perfect honesty of the writers, we shall find ourselves, if truthful and candid, compelled to believe in a great deal more. Applying this to the Book of Job, we can thus hold that the writer, whoever he may have been, and in whatever age he may have lived, truly believed the substantial historical verity of what his pen has transmitted to us. This subjective truthfulness is unaffected by the steps or media through which such a belief may have come to him. It may have been in one of three ways: the writer may have been an eye-witness; or he may have received it from near cotemporary testimony, in which he fully trusts; or it may have reached him through a tradition, of whose substantial truthfulness he has no doubt. There has thus come to him the substance of the story: a rich and prosperous man suddenly reduced to the extreme of poverty, bereavement, and pain; his sore trial, the treatment of his friends, the prolonged discussions between them, the alleged divine interposition, and the sufferer's restoration to a state of still greater prosperity. Along with this is the idea of a super-earthly nexus of events, originating the providential means by which the trial is brought about, and furnishing a reason for the strange suffering. This revelation of events belonging to the superhuman sphere, and the modes by which they may be supposed to become known to the human mind, whether as pictorial accommodations, or in any other way, present a question standing by itself. The ground of faith in them, is the same as that of other Scriptural narratives which carry us above the plane of human knowledge. It is enough for one who believes in the Bible as truly a divine book, that they are spiritually and dramatically consistent with the earthly events of the story and the spiritual design to which they furnish the key. On the round numbers we have already remarked. They should disturb no one who is familiar with the style of the Bible. They are simply methods of expressing vastness without regard to statistical accuracy. It may be said, indeed, that the use of units, tens, and hundreds, in such narratives, would have furnished good ground of suspicion, or actually detracted from our perfect trust in this subjective truthfulness of the writer which we rationally regard as beyond every other excellence. The same may be said in respect to the rapid connection of the events. It is a picture giving us the most vivid impression of suddenness, or one trouble coming whilst another is fresh in its effect and remembrance, breaking the victim, as Job says, "with breach upon breach." Human experience confirms this as something not infrequent in the great trials of life, to whatever causation they may be referred. Such a story leads to hyperboles. They may almost be said to be its natural and therefore most truthful language. Their ab-



sence would betray an unemotional state out of harmony with the deep interest of the events believed.\* They would characterize the style even of an *animated* eye-witness. Still more might they be expected in one who gives such an account its second transmission; and thus this language of emotion would become its fitting, or, as we might even call it, its truthful vehicle, getting a traditional form which is the strongest evidence of a once vivid actuality, easy to be distinguished from the wild myth, or the more fanciful legend. The same view may be taken of Job's restoration. In itself, it is not an improbable event. The round numbers here are doubled, but this, too, is matter of language. It is a mode of expressing the fact that the restored prosperity greatly exceeded that of the former state; as in sober descriptive Greek we may have διπλάσιος used as only another term for πολυπλάσιος, or the multifold.† In judging of this truthfulness, it is enough if we can be satisfied of the absence of all invention, or of any thing that looks like literary artifice. There is abundant internal evidence, that the scenes and events recorded were real scenes and real events to the writer, whoever he may have been. He believed the story; he gives the discussions either as he heard them, or as they had been repeated, over and over, in many an ancient *consensus*. The very modes of transmission show the deep impression it had made, in all the East, as a most veritable as well as most marvellous event. It may be this, and yet as truly a drama, with its heroic action, whether outward or spiritual, and having as much right to the name‡ as any others, so-called, which are inventions, either in whole or in part.

\* It is, in fact, this very kind of language, indicating, as it does, the absence of invention, which shows the state of the writer's mind in relation to it, and his firm belief in the substantial truth of the story, whether derived from near witnesses, or from remoter tradition. As we have elsewhere remarked (*Note to Lange Gen.*, p. 319), "there is something in this subjective truthfulness as denoted by wide and rounded statements, which is far more precious to a right faith, than any attempt at objective or scientific accuracy." "All the high hills under the whole heaven," Gen. vii. 19, is evidently the language of a *spectator* deeply moved by the scene as he beholds it. How much more full of satisfaction is this to a right thinking, than any numerical or geographical settlement of the question about the *extent* of the flood. In the emotion evidently denoted by such words, there is carried the vivid impression of reality, and this is what we most need. So, too, Acts ii. 5: "And there were dwelling in Jerusalem Jews devout men out of every nation under heaven!" We cannot resist the feeling of some most real memorable assemblage, that gave rise to such an impassioned description. It is not at all the style of legend but of deep emotion. A still more remarkable proof of our seeming paradox, is the language of the loving and beloved disciple, John xxi. 23. What a vivid reality must there have been in that character which calls out the seemingly extravagant language: "Not even the *world* could contain the books that should be written." The comparison is to be taken, not as a measure of outward fact, but as an expression of devotion, of admiration, of boundless love. In this sense it is no extravagance; the hyperbole wholly disappears. When John wrote that Gospel, the world of sense, with all its images, failed to set forth the excellence of Christ. "Heaven and earth were full of his glory." He must have lived, most *objectively* lived, who produced such an impression. Inwardly it was the most truthful of utterances. Let us suppose that the statement had been more guardedly made, and instead of the *world* it had been said: "Hardly a folio volume would have sufficed for the recital of what Jesus had done;" how would it have diminished that real power and truthfulness to which the strongest utterances were inadequate.

The same view may be taken of all parts of the Old Testament, where immense numbers, especially round numbers, are employed; as in the emotional statements of certain great battles with their countless slaughter. The case is different when statistical accuracy enters into the very essence of the account, as in the details of the Tabernacle and of the Levitical sacrifices.

† A difficulty is made from the statement of Job's age at the close of the Book. It comes from adding the number there mentioned (140 years) to his supposed former life, which could hardly have been less than 50 or 60 years, thus making, in all, two hundred years or more. But there is no need of this; the most easy and unforced rendering would take this term, 140 years, as the entire length of his life. He lived till he became 140 years old. This is in harmony with his seeing his children to the fourth generation, or great grand-children, even though born after he was fifty years old. The words אַחֲרָיו אַחֲרָיו, "*after this*," are not in conflict with such a view. It may very easily be rendered: "After this Job lived on, even to the age of 140 years." Such an age is not improbable, even for a later time than the patriarchal. There are examples of such longevity in quite modern times.

‡ There are the best of reasons for calling Job a drama, if we do not take the word in too narrow a sense. It has all the essential parts of such a composition: its Prologue, its Dialogue, and its Crisis. It has, moreover, its great ἀδλον, *trial* or *prize*. It is the very heart of the Book, possessing even an Epic grandeur of interest. The *integrity* of Job, the very soul of Job, we may say, is the matter of this test, the subject of this ἀγών, or strife between God and Satan. To accommodate Homer's language, *Iliad* xxii. 160, to a far higher theme:

οὐχ ἑρπῆιον, οὐδὲ βοεῖν,  
ἀλλὰ περὶ ΨΥΧΗΣ μάρανται θανάτου.

Even if its action were wholly spiritual, it would, none the less, be entitled to the name dramatic. It has, however, as much of outward movement as the Prometheus Vinculus of Æschylus, or the Philoctetes of Sophocles. In the latter, too, the dramatic interest is chiefly in the spiritual strife arising out of intense bodily pain.



Or it may be regarded as purely poetic, in fact as well as in form, with the exception, perhaps, of a few human elements, whether legendary or historical, that may have aided in inspiring the idea of its composition. By those who adopt this view, as is done by some of our most pious as well as learned commentators, it is, of course, held that the Prologue, and the Theophany at the close, belong to the dramatic scenery. As maintained, however, by men like Hengstenberg, Dillmann, and Delitzsch, this theory of poetic invention does not come from any such aversion to the very idea of the supernatural as characterizes the whole Rationalist school. It is not with them the mere shunning of difficulties, or for the sake of making the Book more credible and acceptable as a part of Holy Writ. They think that they discover in the Book itself, in its apparent plan and style, evidence of such dramatic intent. And this does not diminish its value. There is almost every style of writing in the Bible, historical, devotional, ethical, allegorical, and even mythical. God may employ this dramatic mode of representing truth as well as any other. It may be received as we receive the parables of our Saviour. There would be demanded, however, a method of exegesis different from that which would be proper for such books as Genesis and Samuel. Another reason is that they regard this kind of didactic representation as belonging to what they call the Chokma period (the Wisdom or Philosophy period) of Hebrew literature, and, therefore, not to be judged by the same rules that would be applied to the older Scripture. This view of Job as being, in the main, a poetic invention, at least in its superhuman representations, may be regarded as the one now current in the Christian Church. The weight of critical argument may even seem to be in its favor; and yet it may not be amiss to consider what may be said for the older view, and whether there is such a difference, in this respect, between Job and other parts of the Bible.

The Rationalist is repelled by the supernatural everywhere. He has a most irrational, and yet an easily-explained, dislike to the very idea, in whatever part of the Scriptures he may meet with it. Viewing it then as a question wholly by itself, it may well be asked, why the superhuman accounts in Job may not be received just as we receive them in the narrations of Exodus, or of Luke's Gospel, or of the Acts of the Apostles. The question may refer to the supernatural simply when displayed upon earth as visible matter-of-fact, or to superhuman scenes narrated as transpiring in a superhuman sphere. In regard to the latter, it may be said, as we have before hinted, that the difficulties are by no means peculiar to the Book of Job. The question as to the *mode of inspiration*, or the way in which such superhuman or ante-historical facts become known to the writers, meets us in other parts of the Bible. The same mystery hangs over the first of Genesis. It suggests itself immediately in reading such accounts as that of 2d Chronicles xviii. 18-21, or the recitals of divine messages coming to the prophets. If, however, we are convinced, on general grounds, that the Bible is a divine book in the honest sense of the word, that is, given specially by God for our instruction in a way that other books are not, the minor difficulties vanish. If the Book of Job, or any other book, is truly inspired, and we receive it as such, then may it be trusted that God provides for all such communications, whether by trance vision, by symbolic imagery, or by filling some human mind with the general idea and the accompanying emotion, then leaving it to its own modes of *conceiving*, as controlled, more or less, by its measure of science, and clothed in its own necessarily imperfect human language. Thus may it be given to us in the Holy Canon as the representative of a superhuman fact, some knowledge of which is demanded *as a fact* ineffable, or incapable of communication in any other way. To deny the possibility of this is simply the bold irrationality of affirming that there can be no communication between the infinite and the finite mind, or of still more recklessly asserting that there are no superhuman scenes—that between man and God, if there be a God, there is an infinite blank, unoccupied by beings or events, and in which nothing can

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We may say, too, on the ground of the same authorities, that its historical truth, be it more or less, does not at all stand in the way of its dramatic character. Some degree of such historical truth, real or supposed, is, in fact, demanded by it. All the Greek tragedies are so constructed on old narratives believed to be real; such as those of the Trojan and Argonautic ages. It needed something of the kind to inspire them; so that while a few, like the *Persæ* of Æschylus, are almost wholly historical, none are pure fictions.

take place that may, in any way, affect the course of the human history either collective or individual. Some such general view in regard to modes of revealing may be rationally adopted by one who regards the book of Job as true and inspired—that is, in some way given by God as other books are not. If uninspired, if a mere human production, then this Book of Job has for us simply an archaic interest, like the early Arabian songs, or some Carmen Moallakat written in golden letters, and suspended in the temple at Mecca. If no higher view can be taken of it than this, then, surely, the vast amount of comment bestowed upon it, by Rationalists as well as by believers, has been far beyond its deserts. The immense labor might have been better devoted to other and more useful purposes.

*The Supernatural in Job not to be Rejected.*

A rejection of the book on the ground of its supernatural and superhuman origin is simply in accordance with the procedure of the Rationalists everywhere. They even think it too much for its poetry, unless regarded as fiction throughout, or without any nucleus of truth, however dim and legendary. Thus, in defiance of such passages as Isaiah vi. 1-4, Umbreit asserts that the Old Testament recognizes no theophanies after the times of Moses. In Job, therefore, it was a pure poetic fiction, hardly admissible unless the action and the scenery are dramatically assigned to the Patriarchal period. And so he asks with an expression of contempt for any one who might even imagine the contrary: "Wenn die ganze Sache Dichtung war, was war denn die Gotteserscheinung im Sturme? Wahrheit?" It is not, however, the degree of outward splendor in the theophany, or the magnitude of the sense marvel, as we may call it, that makes the difficulty for this class of interpreters. The objection is to any idea of God in the world as a manifest causation, whether it be in "the whisper," or in "the thunder of his power" (Job xxvi. 14). They are haunted by the thought of their dislike to the miraculous in any sense, or of any divinely-caused deviation from the course that things would otherwise take, whether in nature or in history. And yet they must reject the most undeniable facts, or admit marvels greater, in truth, than any that may be styled physical miracles—strange deviations from the general course of things in the moral and spiritual human, that, to a thoughtful contemplation, are more inexplicable than any analogous departures or irregularities, seemingly, in nature. Such an anomalous spiritual phenomenon is the very position of this old book of Job, or this old "poem," lying, as it does, in the literature of the ancient heathen world. Let the serious yet intelligent reader fix his mind upon the cotemporary theologies and mythologies. A little to the south-west lies Egypt, so lauded now for its ancient culture, and its alleged longæval supremacy in what is called civilization, or the peculiar condition of "the higher man,"—Egypt, so well known then as the land of crocodile and serpent worship, of the grossest animal superstition, of the most debasing, God-forgetting worldliness. Not far to the east, or just beyond the Indus, are the monstrous forms of Nature worship, as exhibited in the strangest combinations of mystic, pantheistic, and polytheistic ideas. To the Mediterranean west, yet still within the Shemitic knowledge, are the myriad fancies of the Greek mythology, with its Bacchanalian festivals, its worship not only destitute of moral power, but the cherisher everywhere of impure ideas—æsthetic, it is true, famed for its ideas of the beautiful in art, yet most unclean. Almost in contact with it lies the Dagon idolatry, or fish worship, of the Philistines and the Phœnicians. To the north, on the Euphrates, the weird Chaldean and Babylonian superstitions, as we learn from the dark phantoms of them that haunt us in reading the book of Daniel. Right below it, on the south, the Sabæan idolatry, or star worship, which had infected the primitive monotheism of the Shemitic Joktanites. There is no need of going farther in such a summary. Everywhere was there the rapid verifying of Paul's words (Rom. i. 21-28), setting forth the ways in which men destroy for themselves the pure knowledge of a personal God. Now think of this book of Job in the midst of such surroundings—the transparent purity of its religious ideas yielding in no respect to the loftiest of modern conceptions, the marvellously sublime representations it makes of the divine personality, omnipotence, infinity, unsearchableness, wisdom, grace and holiness—in a word, its distinguishing theism jealous even of the admiration of the heavenly bodies, the "sun in its splendor, the moon walking in brightness," lest it might



seem to detract from the reverence due to Him "who setteth his glory *above* the Heavens." What restraining and conserving influence kept it so clean, so rational, so holy, in the very midst of such abounding impurities? If tendencies so universal and so constant may be called *nature*, then surely must there have been here the manifestation of a divine power. That One above the human sphere should sometimes speak to us, even though it might be in a voice from the cloud, is not a greater marvel for the reason, though it might be more astounding to the sense. For reason, too, has its marvels, and one of them—the greatest of them, perhaps—would be such an everlasting silence of the super-human worlds, or that to man—himself a supernatural as well as a rational being—no direct communication should ever come from a higher plane than that of nature.

It is the moral sublime of the book of Job that makes the supernatural—if fair criticism should allow us to regard it as having such an element—all the more easy of belief. With such an accompaniment, it becomes all the more natural—if we may use the seeming paradox—or the more to be looked for in the whole course of things including every movement, moral and spiritual as well as physical. It seems fitting that there should be a theophany in such a drama; and this fittingness would be none the less if we regard the human elements as being, at the same time, an outward historical reality. And so we might say of the supernatural everywhere in the Bible, so different from the wild, grotesque, unmeaning, or monstrous supernatural that meets us in all those "other ancient mythologies" with which the Rationalist is so fond of classing the Hebrew Scriptures. In these other books, these "other mythologies," there is nothing to give significance to the miraculous, whereas throughout our Holy Book, from the opening creative scenes to the apocalyptic closing, it is the great moral and spiritual, the great theological ideas, that make the supernatural events narrated seem its fitting and most reasonable accompaniment. It would be strange, on the other hand, that, in connection with such grand unearthly teaching, the appearance of a super-earthly power, the intervention of a super-earthly mind or voice, should be wholly lacking.

It is thus that we may hold in respect to this Book of Job. Is there internal evidence, as some of the best critics maintain, for regarding it as a divine poem, and the opening and closing events as the appropriate dramatic scenery? Such a view is entirely consistent with a belief in its inspiration, and of its being designed to occupy a high place in the Divine Canon. Aside from such a theory, however, and such alleged internal evidence, or regarded simply in themselves, the supernatural events that appear to be set forth in this book may be received just as we receive similar narrations in other parts of the Bible. What is there in the voice from the storm cloud, or even in the prolonged utterances that follow it, more incredible than the voice from Sinai with its specific law-givings, the voice to Elijah in Horeb, the voices that, in some way, came to the Prophets, the voice from the burning bush, the voice that spake to Paul from the midday sky? Above all, what is there in it more strange or faith-surpassing than what is told us in respect to our Saviour's baptism, when the Heavens opened, and the Spirit descended like a dove, and a voice from the firmament was heard saying: "This is my Beloved Son in whom I am well pleased?" In all these cases the exceeding greatness of the moral sublime throws in the back-ground the physical strangeness. There is a harmony in it which not only favors, but demands assent. Granting the human elements of the story, just as they are narrated, in all their human and *natural* grandeur, the supernatural, whether voice or appearance, seems but its fitting complement. It is true, that to those who are eye-witnesses of the event, the miracle is the attestation of the doctrine; but for minds that read or contemplate it, the converse also holds: it is the glory of the truth that makes the miracle easy of belief.





## SPECIAL INTRODUCTION TO THE RHYTHMICAL VERSION.

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The term Rhythmical is preferred to Metrical, because the latter name, though in itself appropriate, is also used of Biblical translations not strictly in Rhythm, or Metre, but only adopting the metrical division, *ἐν στίχοις*, or as suggested by the Hebrew parallelism. The present is an attempt to give the Book of Job in a true rhythmical form. The determination of that form, however, requires careful study. There are, it is said, some old English Versions of Job in rhyme. That, however, was not to be thought of. Aside from the difficulty such a method would make in preserving the exegetical accuracy demanded, it was felt that to such a production as Job the jingle of rhyme would be altogether belittling. Our common blank verse line of five feet would present no great difficulty in itself. With a little change, even our Common English Version might be put into that form with a preservation of all such accuracy as it possesses. But there were two objections to it. The first is that such blank verse, though having more dignity than rhyme, would become too monotonous, as the reader would presently feel, and would, therefore, be poorly adapted to the exceedingly passionate and abrupt parts of this divine poem. In the second place, it would require a disregard of the Hebrew accentuation and parallelism as determining the close of lines, and demanding inequality. What we call blank verse is, in fact, only rhythmical, or, rather, measured, prose. The divisions into lines on the page of the book are but for the eye. The thought goes over them, not only to the completion of sentences, but of clauses and subordinate divisions. In other words, the ends of lines are not marked by any peculiar cadence either in the rhythm, as in Greek, or in the thought, as in Hebrew. By the ear alone, one could not tell whether the reader was at the beginning, at a mid cæsura, or at the ends of verses. Now the Hebrew parallelisms, whether they have within them what may strictly be called rhythm or not, are ever marked by distinct closings, determined both by the cadence of the thought, and by the position of the accents. This must be attended to,—and the translator has aimed at its strictest observance. For such a purpose, inequality of lines is absolutely demanded, since the Hebrew divisions thus made are of very different lengths. Besides, such inequality, if rightly managed, is an excellence and a beauty in itself. It prevents monotony, and gives, moreover, the freedom that is wanted in the more impassioned parts,—especially in Job's sighing, soliloquizing, and sometimes almost delirious utterances.

Thus the reader will perceive, that in order to preserve these important elements of parallelism and accent, there has been employed a very peculiar kind of rhythm. It bears an outward resemblance to what is sometimes incorrectly called Pindaric in English verse. But this is a misnomer, because the true Pindaric has different kinds of feet, or measures, as well as different lengths of lines. Here, however, one kind of foot, the iambus (—) or the iambic spondee, is universal. Other feet, as they very rarely occur, are merely substitutes for it. Thus the anapest (— — —) is used sometimes at the beginning of a line, as also a choriamb (— — —), occasionally, but ever in such a way as to commence a dipode with the stronger ictus. The tribach (— — —) very rarely occurs. It is avoided as unmusical, though commonly regarded as admissible among English iambs.

In regard to the lines, the principal one is the common pentameter, or blank verse line of English poetry. The Alexandrine comes in much more rarely, and almost always in the second or closing part of a parallelism. In such a position, especially at the end of some impassioned utterance, comes, now and then, the heptameter, or long line of seven feet, used by Bryant in some of his poems, and by Chapman in his translation of Homer. It is equivalent to two lines of our Common Metre, but much more harmonious, on account of its long unsevered movement. As in the first line of the following couplet:

And thou thyself | in ripened age | unto thy grave | shalt come,  
As sheaf that in its season to the garner mounts;

the second being an Alexandrine. Mingled with the common blank verse line of five, there comes very frequently one or more of four feet; whilst in the transitions, and in the commencement of some new peculiar strain, there are short lines of three, and occasionally of two feet, or a single dipode. The trimeter not unfrequently makes a very satisfactory close after pentameters:

Higher than Heaven's height! what canst thou do?  
Deeper than Sheol's depths! what canst thou know?  
Its measurement is longer than the earth,  
And broader than the sea.

But what need of this? it may be said. The great thing is to get the idea, however it may be expressed, in English. Attempts at verse must necessarily impair the force and clearness of the thought. To this it may be replied, in the first place, that facility, smoothness in reading, are to be desired, if the sense is not sacrificed, and that the *feeling* accompanying the *thought* may be a most important part of the thought itself. In the second place, paradoxical as it may seem to some minds, it may be maintained that the sense is actually made more clear in a rhythmical translation, if properly done, inasmuch as it gives that element of emotion without which the sense, in its essence and entirety, is not truly received. There may, indeed, be an overloading, and an obscuration, arising from too much artificialness; but whether that can be charged upon the present attempt, is left to the judgment of the reader. For fuller reasons in support of a position that may seem so paradoxical, he is referred to the *Introduction to the Metrical Version of Ecclesiastes*, Vol. X. of the LANGE Series, page 171. The ground taken is that we cannot do justice to poetry unless we read it as poetry,—that is, not simply *knowing* it to be such in the original, but *feeling* it to be so as we peruse the translation. Now this cannot easily be done in a rough unrhythmical prose version. The disorder in the dress is constantly interfering with this feeling we wish to have. Thus reading it as prose, in spite of our knowledge of its being poetry, we are constantly expecting the more logical transitions; and when they are not found, it seems all a disconnected and, sometimes, unmeaning rhapsody. A very simple rhythm, if it be smooth, may give the feeling that should accompany, whilst yet keeping as close to the lexical and grammatical sense as any purely prose translation could do. By this simple outward process, the soul of the reader is set in the right direction. The subjective predominates. He gets into the current of thought and feeling, and the purely emotional transitions become not only easy, but natural. When they occur, they are felt to be something we might expect,—and the mind thus prepared, not only apprehends them at once, but sees in them an exquisite emotional appropriateness. Thus the passage is actually better understood from the very fact of its rhythmical form. In this way a verse translation of a poem in another language, with the same number of words, or with a very small difference, may carry the *whole sense*, that is, both emotion and idea, more surely and more distinctly than any prose version could have done that had been constructed with the utmost regard to lexical accuracy. This may be tested by a comparison which would appeal to every reader's common sense, as well as literary taste. Take Bryant's translation of the *Iliad*. Its blank verse is not only very smooth, as verse, but remarkably faithful. It is an evidence how near one may bring the English to the Greek, and yet preserve a simple though musical metrical form. Let the effect of this be contrasted, not with the overloaded rhymes of Pope, but with the best prose



translation that could be made, having for its aim the utmost lexical accuracy, and availing itself of every help that could be derived from the study of Eustathius, and of all the scholiasts. Certainly, Bryant carries us farther into the very soul of Homer than any such prose translations could possibly do, even though aided by so complete a scholastic apparatus.

From such a view, the Biblical commentator himself, dry as his work generally is, gets a new insight, as it were, by coming into the emotional spirit of the language he is explaining. But all this, it may be said, is interpreting by the imagination; it is letting one's self be led away by a feeling which may, or may not, have come from the passage. There is, indeed, danger of this; but then it may be truly said that a man with no emotion from what he is studying—a man having a mere intellectual interest, or possessed of little or no imagination—can never be a good commentator, or a good translator of Job, or of the Psalms, or of the Hebrew Prophets, or even of Homer. He must certainly fail in what is more essential than any mere grammatical exegesis, most valuable and important as that may be.

Again, there is a great deal of emphasis, and of what may be called emotional or exclamatory power in certain Hebrew words and idioms, which the corresponding words in English, and the nearest English idioms, fail to express. There is needed some interjection, some qualifying particle, which comes in easy and natural when it so comes from the sustained flow of rhythmical feeling instinctively, as it were, selecting the right words. One of the coolest temperament cannot read Job without seeing that there must be in it much of this *post-scenic* language. It may be a tone, a sigh, a pause of silence, an imploring or a deprecating look, a demonstrative gesture, all of them intimated in the words themselves, or revealed in the answers of the disputants who understand their fullest import, and all making up that life-scene, that unmistakable reality, which is insisted on in the *Addenda, Excursus I. and II.*, pp. 5-6.

It is this consideration to which the translator would appeal as justifying epithets occasionally, though quite rarely, applied by him to Hebrew nouns. In all such cases it will be found that they belong to the emphasis of the passage, and that, without them, the English reader would receive a *deficient idea*, and certainly a *deficient feeling*, of the substantives to which they are attached. Thus "*visions dire*," vii. 14; the epithet is necessary because *חִזְיוֹן* means more than *vision* in this place. It is more than the seeing: it is the thing seen—a phantom, a spectre. So *תְּרֻמָּה*, iv. 13, rendered "*vision-seeing trance*," is more than any slumber, however deep. Its vision-seeing or clairvoyant nature appears from Gen. ii. 21: Adam's deep sleep; Gen. xv. 12: Abraham's vision-seeing trance; 1 Sam. xx. 12: the sleep that God sent upon Saul. It is used, indeed, of deep slumber generally, but in Job iv. 13 it evidently has this mysterious trance significance which is so unmistakable in the passages referred to. A similar remark applies to those occasional cases where the translator has placed words in brackets, though forming a part of the movement of the line. They denote something quite evidently to be implied, whether as hidden in some emotional particle, or as indicating a thought that has come in during some touching pause of silence, especially in the speeches of Job (see *Addenda* aforesaid, pa. 6), and which, though unexpressed in words, appears in the coloring it gives to what follows as something well understood by the repliants and all who were spectators of the scene.

A few words in regard to the language and style of the Version. Of the first, it may be said that the aim has been to make it as pure Saxon-English as possible. Words of that kind have ever been preferred. Some very plain and even homely expressions have been used, as having all the more force and pathos by reason of their plainness. Much use has also been made of the poetical element of inversion, but not at all, it is thought, beyond the degree of which the English is capable. It has often seemed to the writer that, throughout the English Bible, the translators might have kept much more of this than appears; as in that beautiful example, Acts iii. 6: "Silver and gold have I none, but what I have, that give I unto thee." In this way, whilst making the Scriptures more impressive, and even more clear, they might have enriched our language with vivid forms of speech, which the very reading of the Bible would, long ere this, have completely naturalized, even had they seemed strange, or semi-poetical, in the beginning.

In this matter of style, too, may be mentioned the use of the nominative independent, which is of frequent occurrence in English, especially in animated or poetical English, and is still more marked in the Arabic, where the subject so often stands by itself, as *l'inchoatif*, to use De Sacy's and the native Arabic technic, whilst the pronoun representing it is expressed or included in the form of the verb. It is also quite common in Hebrew, so that whilst it may be used freely in an English translation of any Hebrew sentence containing subject and predicate (*l'énonciatif*), it is actually demanded when the subject stands first,—as, for example, xi. 2:

A flood of words, demands it no reply?

Or, again, where it is the *object* of the verb that is thus treated:

That night! thick darkness seize it.

Other similar features of style, in respect to which pains have been taken, might be mentioned, were it not for the fear of making this *Introduction* too long. There need only be a reference to the pauses and notes of silence introduced in some places, especially in Job's hesitating and panting speeches,—as the whole subject is fully discussed in the *Addenda*, pp. 178, 179, to which the reader is directed.

To the text of the Version there have been added in the margin quite full exegetical notes. These have been intended to explain, not only every departure from the Common English Version, but also every thing in the Version offered that might seem to demand elucidation for the reader, besides a careful presentment of those difficult passages on which all commentators have dwelt, more or less. In this part of the work the author has taken pains to avail himself of the best helps. The old Versions (Greek, Latin, and Syriac) have continually been consulted, the Targum, the Jewish Commentary of RASCHI, the old Commentators as their opinions are given in POOLE'S *Synopsis*, the best of the more modern, such as LUD. DE DIEU, SCHULTENS, UMBREIT, EWALD, DILLMANN, DELITZSCH, SCHLOTTMANN, PAREAU, MERX, DAVIDSON, GOOD, ROSENMUELLER, BARNES, NOYES, together with CONANT and our own ZÖCKLER, who are not the least among them. More or less consulted have been other German commentators, such as HEILIGSTEDT, VAHINGER, HIRZEL, *et al.* Important aid has also been derived from the French Version of RENAN. To these may be added that immense work, CARYL on Job, in two very large folio volumes. (1650.) This quaint old Puritan Commentator has not been appreciated as he deserves. Equal in Biblical learning to the most learned of an age abounding in such men as USHER, POCOCK, LIGHTFOOT, BOCHART, he excells them all in that spiritual discernment which makes him especially serviceable to those who would obtain the deepest acquaintance with this Book of Job. It is to him not a work of art, not a drama, not a fiction in any sense, but a divinely given case of religious experience. His critical as well as practical remarks are all penetrated with this idea, giving him an insight, even into Hebrew words and idioms, which the learning that lacks such a conviction so often fails to supply.

The translator, moreover, does not hesitate to say that after giving these valuable helps all due attention, he has not wholly rejected his own independent judgment. Often has it been yielded in deference to superior authority and further study. In other cases, however, it is maintained, though always, he thinks, with a becoming diffidence.

The whole is submitted to the reader with the hope that it may be regarded as making some contribution to our Biblical Literature.

T. L



# RHYTHMICAL VERSION

OF THE

## BOOK OF JOB.

### CHAPTER I.

- 1 There was a man in the land of Uz whose name was Job. This man was pure
- 2 and just, one who feared God and shunned evil. There were born to him seven
- 3 sons and three daughters. His wealth was seven thousand sheep and goats, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household of servants. And this man was great above all the Sons of the East.
- 4 Now his sons used<sup>1</sup> to hold a feast, each one of them at his own house, and on his own day; and they sent invitations to their sisters to eat and drink with them.
- 5 And it was<sup>2</sup> the way of Job when these festival days came<sup>3</sup> round, that he sent and purified them. To this end he rose early in the morning, and offered burnt-offerings according to the number of them all; for it was a saying<sup>4</sup> of Job: it may be that my sons have sinned and cursed<sup>5</sup> God in their hearts. Thus did Job continually.

<sup>1</sup> Ver. 4. **Used to hold.** הָלַכְוּ יָעֲשֶׂה, *went and made.* הָלַךְ has frequently in Hebrew the force of an auxiliary verb, giving to the verb that follows it the sense of constant or habitual action. Comp. Gen. xxvi 13; Judges iv. 24; 1 Samuel ii. 26; Gen. viii. 3, and many other plac. s. We have a similar idiom in common English: *He went and said.*

<sup>2</sup> Ver. 5. **And it was the way of Job.** "And it came to pass" will not do for the rendering of וַיְהִי here, since that would denote only a single event.

<sup>3</sup> Ver. 5. **Came round.** On account of the Hiphil form הִקְיִפּוּ, some would make *sons* the subject, giving it a permissive sense, as Conant does: *They let the feast days go round.* There are examples, however, of Hiphil verbs used intransitively, and it may here have the sense of Kal. Isaiah xxix., although the Kal, in its primary idea, seems to have a very different significance, namely, that of *cutting*, as in Isaiah x. 34; Job xix. The incongruity of the apparently intransitive Hiphil would probably disappear if we knew the exact connection between the primary and secondary senses of the root. We may still give it something of a Hiphil rendering, and yet keep הַיָּמִים הַנִּשְׁתָּהִרְוּ for the subject: When the days *had made* their round—their end or *section*. Or it may borrow its sense from the unused root קָיַם, whence הִקְיִפּוּ, Ps. xix. 7, a *circut*, or *occursus*, κατάρτημα, a *meeting*, as the Vulgate and LXX. have it in that place.

<sup>4</sup> Ver. 5. **It was a saying of Job.** The general aspect of the passage demands the frequentative sense for

אָמַר; or it may be rendered *he thought* (אָמַר פִּלְשׁוֹ), *He said in his heart*, Gen. xvii. 17; Ps. xiv. 1); or it may be thus taken without the ellipsis, like φημι in Homer.

<sup>5</sup> Ver. 5. **And cursed God.** This is the old rendering of the Syriac (וַיְכַלֵּם), favored by the LXX. καὶ ἐνεόχευεν τὸν θεόν, although the Vulgate renders it *benedixerunt*, which Luther follows. JUNIUS and TREMELLIUS, *malodixerunt*, although in the other place, ii. 9, they very inconsistently render it *benedicendo*. Aside from the strong demands of the context, the argument for the older rendering is found in the analogy of languages. The primary verbal sense of כָּרַךְ (whatever may be the order of its connection with the noun sense of כָּרַךְ, *the knee*) is to *pray*.

Hence, in Piel to *bless*, to *pray* for good, or, as here, for evil, that is, to *curse* (the English word itself, according to Webster, having had a good origin in *cross*—to *pray* evil in the name, or with the sign, of the cross). In like manner, the corresponding verbs, both in Greek and Latin, ἀπαύειν, *precor* (the latter with the same radical letters as the Hebrew verb, PRK, BRK) have, also, the two senses of *prayer* and *malediction*, although the bad sense, from the greater cursing tendency of the Greeks, is so much more frequent than in Hebrew. So also κατεύχουαι, joined with ἀπαύειν, Æsch. *Soph. Theb.* 633—

οἷας γ' ἀπάται καὶ κατεύχεται τύχας.

Hence ἀπὰς ἀπαύειν, found frequently (or some similar

- 6 Now it was the<sup>6</sup> day when the Sons of God came to present themselves before the<sup>7</sup>  
 7 Lord; and Satan (the Adversary or the Accuser<sup>8</sup>) came also among them. And  
 the Lord said to Satan, Whence comest thou? And Satan answered the Lord and  
 8 said: From going to and fro in the earth, and walking up and down<sup>9</sup> in it. And  
 the Lord said to Satan: Hast thou observed my servant Job, that there is none  
 like him on the earth, a man pure and just, fearing God and shunning evil?

phrase) in the dramatic poets, may have the benedictory or the maledictory sense. The former is the more ancient (as we have it ILLERONTUS i. 132, ἀπαῖσαι ἀγαθά, and just above in the same section, κατεύχεται εὖ γινέσθαι), the latter the more common. It is true, that they generally have an object expressed, or a substantive noun, like ἀπὸ ἀπὸ, which seems to determine their application; but then there is the same peculiarity about the noun itself. Thus ἀπὸ more commonly means a *curse*; but it has also the older sense of *blessing or prayer*; as in ILLERONTUS vi. 63; ἀπὸ ἐννοήσαντο παῖδα γινέσθαι, "they made a *prayer* that he might have a son;" and therefore he was called Demaratus, "the people-prayed-for" king. If the context helps to determine which sense is to be given to the Greek verbs, there may be said to be the same demand of the context in such passages as these in Job and in 1 Kings xxi. 10. At all events, the facility with which these verbs are used in this double way furnishes an argument for those who hold to a similar tendency in Hebrew. It might, perhaps, be thought that, in some of the verbs referred to, the imprecatory force came from the compounded preposition, as in καταράσθαι κατεύχουμαι, *imprecor*. The preposition, however, only gives direction to the action of the verb, and may be consistent with either sense— *blessings upon, or curses at*.

Besides, in the case of the Greek ἀπαῖσαι and the Latin *precor*, the cursing sense occurs, when the context demands it, without any preposition—*bene precari* or *male precari* being equally independent uses. It is worthy of note, too, that, according to LANE, the corresponding Arabic verb in the viii. Conjugation (أَتَكْرَهُ) has the sense of *vituperation, reviling, detraction*. There is, moreover, the analogy of other similar words in Latin. *Sacro*, for example, may mean to *consecrate* or to *make accursed*. So *sacer* may mean *holy, sacred, or impious, accursed, horrible*. *Vino, auri sacra fames*, "accursed hunger for gold." In this way *sacro* and *exsecror* (*exsecrate*) come to be used in the same way. The same law of contraries seems to prevail in respect to some other Hebrew words of a similar kind. Thus the verb קָרַשׁ

קָרַשׁ mundus fui—*holy, clean*—and קָרַשׁ, meretrix, one

polluted, *consecrata* in the bad sense of the Latin *sacrata*. So קָרַשׁ (as a verb, or as a noun) may carry the idea of something *holy, consecrated, or something doomed, accursed, ἀνάθεμα*. There is the same quirkiness in the Arabic *haram*. It is not without a natural ground, this diversity and almost contrariety of meaning. It comes from the fact, that the feelings of reverence and of awe, on the one hand, and of fear, detestation, and even of abhorrence, on the other, do sometimes approach each other. The terms are thus used in respect to things or ideas to which we cannot stand indifferent. This is the case with the idea of a personal God. Fearful as is the thought, yet experience, as well as Scripture, teaches that where there is no love for Him, there must be aversion. Not to bless, as Job does, ver. 21, is to curse.

The argument for the old translation is strengthened by the invalidity of the reasons given for the new. In the first place, there is no evidence that the Hebrew קָרַשׁ ever means

"to bid farewell," like the Greek χαίρειν, or εὖ χαίρειν, unless this place is found to bear testimony to it. And, secondly, there is but slight evidence that the Greek phrase itself is ever used in malam partem. Its etymological signification, *to rejoice* (like the Latin *vale*, Greek ἔσσω, *be well, be strong*), is out of harmony with such a use. It is a bidding farewell, and may thus come to mean abandoning, giving up, especially when connected with εὖ, but ever with sorrow, never with bitterness. It does not mean to *renounce* or *denounce* in this harsh way. And if it did, that would be so near to cursing as to take away all its value as an explanation of the seeming difficulty. Such a formula would be most peculiarly inappropriate to the charge against Naboth, 1 Kings xxi. 10, "Thou hast said *farewell* to the king," as a mode of *renouncing*. There is not a particle of evidence in the Old Testament that treason or rebellion was ever expressed in that way. The Vulgate and the LXX. in rendering it literally ἐλθέσθαι and benedictis, thou hast *blest the king*, either misunderstood it or regarded it as a sneering irony on the part of the witnesses. Here, too (1

Kings xxi. 10), the faithful Syriac renders it *cursed* (ܐܬܝܢܐ ܕܡܠܝܚܐ). Profanity of some kind, some evil speaking, careless or presumptuous speaking about God (*mala dictio*) would be the sin the young men would be most likely to fall into when heated by wine; and this was the very thing that made Job so solicitous about them, even as he was ever solicitous for the honor of God whom "he feared." It shows, too, how justly he was entitled to the character given to him as one who not only feared God, but shunned evil—everything that had the appearance of evil, or that might lead to it. See his own description of the highest human wisdom, xxviii. 28. See also the remarks on this touching recital of his God-fearing, paternal solicitude, EXCURSUS iv., p.

<sup>6</sup> Ver. 6. **The day.** The article, as CONANT says, denotes here a particular time, as set for this purpose. The rendering, therefore, of E. V., *there was a day*, called for amendment.

<sup>7</sup> Ver. 6. **The Lord.** The translator has followed E. V. in this rendering, instead of the rendering *Jehovah* which CONANT gives whenever יהוה occurs. His is the more faithful translation undoubtedly, and yet it was something entitled to a better name than superstition which led our old translators to avoid the frequent mention of this highest of the divine appellations. We can hardly condemn the Jews for carrying the feeling still farther, even to the avoidance of the writing it, except in copies of the Holy Scriptures. It is the great and ineffable name, and the effect must be bad if its pronunciation is repeated everywhere in the numerous cases of its occurrence throughout the Scriptures. What would make it sound worse is the fact of its being the proper name of Deity, as it were, in distinction from others which are descriptive. If used thus, it would come to sound like ZEUS in Greek, JUPITER in Latin or ORMUZD among the Persians, or THOR of the Scandinavian mythology, and that is the reason, doubtless, why the scoffing infidels are so fond of giving the name in full in their offensive and irreligious caricatures. The thought is of importance at the present time, when Bible revisions are so much talked of. Dr. CONANT's, or the new Baptist version, is, in many respects, an improvement on the old, and we can only hope, therefore, that, before it goes into common use in that denomination, there may be a change back to the old method. Still more exceptionable are the new modes of writing and pronouncing this sacred name such as *Jahveh, Jehveh, etc.* Etymologically, they may be more correct than that given by the vowels long attached to it; but it disturbs the sacred feeling that inheres in the name as pronounced on solemn occasions, and as it appears in the few cases of its expression by our old translators. Some of the German Rationalists seem to delight in being especially offensive in this way. It occurs a number of times in this Prologue, and comes again in the Epilogue, or the two closing chapters, but in the dramatic, or spoken part, it occurs but once, xii. 9, and that in a declaration more than usually solemn and emphatic. If we regard them as actual discourses, it is evident that the speakers shunned the utterance of the name. If it is a poetical invention merely, then the writer must have felt that its frequent introduction in the dialogue parts would have been a violation of a sacred dramatic propriety. There is one occasion, as it occurs in the Prologue, in which it was deemed best, by the present translator, to give the name itself. It is in Job's most solemn act of submission, ch. i. 21, where strong emotion causes him to break out into the chanting style.

<sup>8</sup> Ver. 6. **The Accuser—the Adversary.** The meaning of the name is given here on the ground that it would be suggestive to the reader in those passages of the dialogue where Job speaks of "his enemy," and would give a deeper significance to what he says, xix. 25, of his *Goel, Avenger, Redeemer*.

<sup>9</sup> Ver. 7. **Going to and fro—walking up and down.** Dr. CONANT's version, *roaming over—walking about*, is undoubtedly more in accordance with modern speech, and therefore, an improvement; but the present translator must confess his preference of the old English, as more graphic. Compare the language, 1 Pet. v. 8: "The Accuser, like a roaring lion, walks about seeking whom he may devour." It must have come from the Apostle's familiarity with this language in Job.



9 Then Satan answered the Lord and said: Doth Job fear God for nought?  
 10 Hast thou not made a hedge<sup>10</sup> about him, and about his house, and about all that  
 he hath on every side. Thou hast blessed the work of his hands: his wealth has  
 11 spread abroad in the land. But put forth thy hand now and touch all that he  
 12 hath, and see if he will not curse thee to thy face. And the Lord said to Satan:  
 Behold, all that he hath is in thy power; only against his person put not forth thy  
 hand. So Satan went forth from the presence of the Lord.

13 Now it was the day that his sons and his daughters were eating and drinking  
 14 wine in the house of their brother, the first-born. And there came a messenger to  
 Job and said: The cattle were ploughing, the she asses were feeding beside them,  
 15 when the Sabæans fell upon them and took them; The servants also have they  
 smitten with the edge of the sword; and I only am escaped alone to tell thee.

16 While he was still speaking, there came another and said: The fire of God fell  
 from heaven, and burned the flocks and the young men, and consumed them; and  
 I only am escaped alone to tell thee.

17 While he was still speaking, there came another, and said: The Chaldæans  
 made three bands, and set upon the camels and took them. The servants also  
 have they slain with the sword; and I only am escaped alone to tell thee.

18 While he was still speaking, there came another and said: Thy sons and thy  
 daughters were eating and drinking wine in the house of their brother, the first-  
 19 born. And behold, there came a great wind from the direction of the wilderness,  
 and struck upon the four corners of the house, so that it fell upon the young  
 people, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose and rent his garment, and shaved his head; and he fell to the  
 earth and worshipped. And he said:

21 All naked from my mother's womb I came,  
 And naked there shall I again return.  
 Jehovah gave, Jehovah takes away;  
 Jehovah's name be blessed.

22 In all this Job sinned not, nor charged cruelty<sup>11</sup> upon God.

<sup>10</sup> Ver. 10. **Made a hedge about him.** Among the striking epithets which the Greek poets affix to the name of the supreme god Zeus, no one is more suggestive of certain scriptural ideas than that of Ζεὺς Ἐπειός (derived Latin *Jupiter Hæcæus*) literally, "the God of the household," of the enclosure" (from ἔπος, a fence, hedge, or wall)—the "God of families," of the domestic relations. It is thus the style of Scripture not to shrink from placing side by side, as it were, the two extremes in the divine idea: the "God Eternal, Almighty, Most High" (see the names *El Olam, El Shaddai, El Elyon*, as they occur in Genesis) in close connection with epithets denoting patrilial, local, and even family relations. He is the God of the universe, παντοκράτωρ, and at the same time, a θεὸς πατρίων, God of Israel, the God of His people, of his elect, in a closer sense than was ever dreamed of in any Grecian mythology. This epithet is a gem from the ancient mine of ideas. The thought it carries is from the patriarchal days. "Thou hast made a hedge about him and about his house, and all that he hath." God does not deny what Satan says, although, for his own transcending reasons, He gives him permission to enter that sacred enclosure, and lay it waste for a season, that it may be restored to a

state of more perfect security. He is called Ζεὺς Ἐπειός, say the Scholiasts, because his statue stood in the ἔπος, and that these frigid souls, and many modern critics with them, think to be enough. They never think of asking the question that lies back of this: why was his statue placed in that spot? There was in it the same idea that is represented in those words of the Latin poet:

"Sacra Dei, sanctique patres"—

so pregnant with a meaning of which he himself perhaps had a very inadequate conception,—the sacred family idea, now so fiercely assailed in some quarters—those holy domestic relations so closely allied to religion, and where Righteousness lingers last when taking its departure from the earth:

"extrema per illos

"Justitia excedens terris vestigia fecit."

<sup>11</sup> Ver. 22. **Cruelty, תַּכְלָה: enormity.** Any thing abnormal, anomalous, inexplicable. See the note on the word, ch. xxiv. 12.

## CHAPTER II.

- 1 Again it was the day when the Sons of God came to present themselves before the Lord; and Satan came also among them to present himself before the Lord.
- 2 Then said the Lord to Satan: Whence comest thou? And Satan answered the Lord and said: From going to and fro in the earth, and from walking up and down in it. Then said the Lord to Satan: Hast thou observed my servant Job, that there is none like him in the earth, a man pure and just, fearing God and shunning evil? And still he holds fast his integrity, though thou didst move me against him to destroy him without cause.
- 4 And Satan answered the Lord and said: Skin after skin<sup>1</sup>; yea all that a man hath will he give for his life. But put forth thy hand now, and touch his bone; touch his flesh; and see if he will not curse thee to thy face! And the Lord said to Satan: Behold, he is in thy hand, only spare his life.
- 7 Then Satan went forth from the presence of the Lord, and smote Job with a grievous sore, from the sole of his foot to his crown. And he took a potsherd to scrape himself therewith, as he sat among the ashes. Then said his wife to him: Dost thou still hold fast thine integrity? Curse<sup>2</sup> God and die. But Job said to her: Thou speakest as one of the foolish women speaks. Shall we, then, accept<sup>3</sup> good at the hands of God, and shall we not accept evil? In all this Job sinned not with his<sup>4</sup> lips.
- 11 Now three friends of Job heard of all this evil that was come upon him. And they came, each one from his place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, for they made an appointment together to go and mourn with him, and to comfort him. And they lifted up their eyes afar off, and knew him not; and they wept aloud, and rent, each one, his mantle, and

<sup>1</sup> Ver. 4. **Skin after Skin.** Heb. עֹר בְּעֹר, *for his life*. But it comes to the same thing. From the sense of *after*, which certainly belongs to עֹר, and, in Arabic, is the prominent sense, comes that of *exchange*, one thing after another, or taking the place of another; the preposition coming before either the price or the thing exchanged. But what is the meaning of it? It would require a large space to give the different views that have been entertained. The reader will find a very full list of them, as given by Dr. CONANT: Skin for skin—skin of another for skin of one's self—skin for the body—skin for skin, a proverbial saying, *like for like*—skin after skin, as Schultens explains it: that is, a willingness to be flayed over and over again, that is, figuratively, to be stripped of all his possessions, etc. It seems strange that none of them seek the explanation of the language in any thing beyond itself. After so much discussion, it is with diffidence the translator makes the suggestion that the whole difficulty is cleared up by simply adverting to the words עֲצָמוֹ and בָּשָׂרוֹ ("his bone and his flesh") in the next verse. עֲצָמוֹ bone is used for the very substance of a thing, in distinction from its outside, or incidental properties. See Exodus xxiv. 12. So עֲצָמוֹ sometimes. But take it here for *bone*, as something more interior than the skin, or as containing the medulla, or as connected with the flesh which has in it more of the life, the *feeling*, than the skin, and we have just the comparison desired. It is the interior flesh, the *quick flesh*, as contrasted with the less sensible skin. So in xix. 25, it is the contrast between the raw flesh to which he points (אֶרֶץ), as yet remaining, and the skin which the crawling worms, bred by his disease, had already nearly devoured. The comparison seems obvious. The skin is outside

to the bone, and to the quick or tender flesh. It represents the outside goods, *ra' f'wa*, such as property and even children. These may be stripped off, like one cuticle after another, but the interior life, the bone and the quick-flesh, is not reached. Touch that and see if he will not cry out in a different strain. Satan wanted to try the effect of severe bodily pain. He knew how intolerable it was, and that other afflictions, though deemed greater, perhaps, when estimated as matter of loss, could more easily be borne. The history shows that it was not the fear of death that was so terrible to Job, since he sometimes expresses a desire to die. נָפְשׁוֹ then, here rendered the life (end of ver. 4) is not life, as *existence*, but life as *feeling*, feeling of severe pain. At the end of ver. 6, the context demands the other sense. He will give any thing, says Satan, to get relief from that when it becomes excruciating. See Remarks on this idea of unendurable pain in the *Introduction to the Theism of the Book*, p. 28.

<sup>2</sup> Ver. 9. The reasons for this rendering are still stronger here than in the other passage, i. 5. The wife's vehemence, and apparent bitterness, demand the strongest expression.

<sup>3</sup> Ver. 10. **Accept.** This is a more suitable word, and denotes more than *receive*. The latter word does not determine the manner, being, like the Hebrew לָקַח קָבַל,

occurs in Daniel and Ezra, and may be called an Aramaism; but such examples, as has been fully shown, prove little or nothing in respect to the date of the Book. There are still more decided Aramaisms in Genesis and Judges. There are reasons, in some cases, for regarding them as marks of antiquity rather than of the contrary.

<sup>4</sup> Ver. 10. **With his lips.** The Jewish commentators infer from this that while Job preserved correctness of speech, he was already sinning, or beginning to feel a want of submission, in his heart. But there hardly seems any good warrant for this. See *Int. Theism*, p. 28.



13 sprinkled dust upon their heads toward heaven. And they sat down with him upon the earth, seven days and seven nights; and none spake a word to him; for they saw that his pain<sup>6</sup> was very great.

<sup>6</sup> Ver. 13. **Pain was very great.** נֶאֱדָה, means, properly, *bodily pain*, although used sometimes for affliction generally, or *dolor cordis*, the aching of the soul (see Isa. lxx. 14). But even this is on account of the *dolor corporis*, which may become so great as to overpower everything else. This has not been sufficiently attended to by commentators. See remarks *Int. Theism*, p. 28, etc. Job's grievous cry, ch. iii., was simply the expression of this intoler-

able pain, which the fell disease was bringing upon him. Satan was now touching his *bone* and his *quick-flesh*, instead of his *skin*, that is, any outward good. See Note on ver. 4. The conduct of the friends shows this. Had it been mental sorrow alone, however severe, there would have been no reason why they should not have spoken to him. But to a man writhing in such extreme bodily anguish, speech would be useless, if not an aggravation.

### CHAPTER III.

- 1 After this Job opened his mouth and cursed his day.
- 2 And Job began and said,
- 3 Perish the day when I was to be<sup>1</sup> born,  
The night that said,<sup>2</sup> a man child is conceived.
- 4 That day! O be it darkness evermore;  
Eloah never seek it from above,  
Nor ever shine the light upon its face.
- 5 Let darkness and the death shade call<sup>3</sup> it back;  
Dense clouds upon it make their fixed abode;  
And dire eclipses<sup>4</sup> fill it with affright.
- 6 That night! thick darkness take it for its own.  
In the year's reckoning may it never joy;  
Nor come into the number of the months.
- 7 Lo! let that night be barren evermore,  
And let no sound of joy be heard therein.
- 8 Who curse the day, let them forever curse it,—  
They who are doomed<sup>5</sup> to rouse Leviathan.

<sup>1</sup> Ver. 3. אָוֹר בּוֹ. **When I was to be born.**—We follow Raschi, who gives the future here its prospective significance. The post-anticipating imagination goes back of birth, and takes its stand before the coming event, as though deprecating, *praying against*, its appearance. "The day on which I was going to be born," he renders it וַאֲנִי לֹא הָיִיתִי נֹלָד "and was then not yet born." Unless there had been some such idea as this it is not easy to see why the preterite would not have been used, as it is in the parallel passage, Jerem. xx. 14: אָרוּר הַיּוֹם אֲשֶׁר יֻלְּדֵתי בוֹ, "cursed be the day in which I was born."

<sup>2</sup> Ver. 3. **The night that said.**—More grammatical as well as more significant than our English Version. Night is personified. This is now generally acknowledged.

<sup>3</sup> Ver. 5. **Call it back.**—UMBREIT, *einlösen, redern it, buy it back*. Darkness and *Tealmazeth* are called upon to take it back as something which had been loaned or mortgaged—reclaim it as their own—a terrific image.—The other sense of נָאָל, namely, that of *staining*, which some give it here, will not do at all.

<sup>4</sup> Ver. 5. **Dire eclipses.** פְּקִירֵי. *Patach* shortened

to *Hirek* in the construct state. The other rendering makes כְּ comparative, and takes מִיָּד as equal to אֵרֶךְ *Hiph.* part. of אָרַר: *like those who curse the day*. This, however, would make what follows in ver. 8 but a tame repetition, which is not likely. From כָּכֹר we get the sense of *convulsion, wrapping or rolling together*. Hence the image of any great obscuration, *veiling or darkening of the heavens*.

<sup>5</sup> Ver. 8. **Doomed.**—The primary sense of עָתִיד is a *near futurity*, something *impending*, hence *prompt, prepared*, and from that the sense of *skilled* which, however, does not occur elsewhere in Hebrew, and seems to have been made by Gesenius and others, for this one place. The primary sense, given nearly in E. V., will do here, and, in connection with it, it is easy to take Leviathan in its usual sense of some great monster, and the whole passage as denoting persons exposed to some imminent danger, or in the extreme of misery: *let it have the cursing of such*—that is, the deepest cursing. DELITZSCH, and others, refer it to a superstition built upon the fable of the dragon swallowing the moon in an eclipse. Those who *raise Leviathan* are enchanters, who, in this way, are supposed to produce eclipses. It seems very far-fetched, and has about it an aspect of artificiality quite alien to the deep passionateness of the passage. There is, besides, not the least evidence of any such superstition among the Jews or the ancient Arabians.

- 9 Be dark its twilight stars.  
For light let it look forth, and look in vain;  
Nor may it ever see the eyelids of the dawn.
- 10 For that it did not shut the womb when I was born,  
Nor hide the coming sorrow from mine eyes.
- 11 Why at the birth did I not die—  
When from the womb I came—and breathe my last?
- 12 Why were the nursing<sup>6</sup> knees prepared?  
And why the breasts that I should suck?
- 13 For now in silence had I lain me down;  
Yea, I had slept and been at rest
- 14 (With kings and legislators of the earth—  
The men who build their mouldering<sup>7</sup> monuments—
- 15 Or princes once enriched with gold,  
Their homes with treasure filled),
- 16 Or, like the hidden birth,<sup>8</sup> had never lived;  
Like still-born babes that never saw the light.
- 17 For there the wicked cease from troubling;  
There the weary are at rest.
- 18 There lie the captives all at ease;  
The driver's voice they hear no more.
- 19 The small and great alike are there;  
The servant from his master free.
- 20 O why does He<sup>9</sup> give light to one in pain?  
Or life to the embittered soul?
- 21 To those who long for death that never comes;  
Who seek for it beyond the search of treasure;
- 22 Who joy to exultation,—yea,  
Are very glad, when they can find the grave.
- 23 [The grave!<sup>10</sup>] 'tis for the man whose way is hid,—  
Whom God hath hedged around.
- 24 For still my groaning goes before my food,  
My moans like water are poured forth.
- 25 For I did greatly fear,<sup>11</sup> and it hath come;  
Yea, it hath come to me, the thing that was my dread:

<sup>6</sup> Ver. 12. **The nursing knees.**—An affecting image of the preparation made for the coming birth. The tenderest care becomes the object of the direst imprecation.

<sup>7</sup> Ver. 14. **Mouldering Monuments.**—חֲרֻבֹת. DELITZSCH, *ruins*. So UMBREIT. Monuments so called because now abandoned to neglect,—mouldering like the memories of those who built them. There is here a bitter irony, as UMBREIT says.

<sup>8</sup> Ver. 16. **Had never lived.**—לֹא אָחִיָּה in sense connects back with 'שָׁנִית', ver. 13, and what intervenes may be regarded as parenthetical comparisons: The first אֵן, ver. 15, is simply connective of vers. 14 and 15.

<sup>9</sup> Ver. 20. **Why does He?**—God is evidently the subject of [חָיָה]. It is as though Job feared to name him otherwise than by the pronoun. There is no need of taking it passively, as in E. V., and thereby destroying much of the

power and pathos of the passage. Such avoidance in Hebrew of the direct naming of the subject almost always denotes something fearful in the thought of the *act* or the *agent*.

<sup>10</sup> Ver. 23. Were it not for the Masoretic accentuation and division, קָבֵר, end of ver. 22, might be taken with the clause that follows: *the grave is for the man, etc.* In that case, however, the preceding verb would have needed an objective suffix representing קְבוּרָה, ver. 21. The force of the word קָבֵר may, at all events, be regarded as carried over into the following verse, as the still sounding refrain: *the grave—it is for the man whose way is hid, etc.*

<sup>11</sup> Ver. 25. **Did greatly fear.**—The language is soliloquizing. It may be regarded as a *resuming*, after a pause in which there occurs to the mind of Job this silent protest, anticipating, as it were, something of the kind of charge



- 26 For I was not at ease, nor felt secure,  
Nor rested thoughtlessly—yet trouble came.

that might, perhaps, be brought against him by the friends. I was not presumptuous, he seems to say; this trouble could not have come as a punishment for any such feeling. He had thought of adversity in the midst of his prosperity; "his heart had not been haughty, nor his eyes lofty." He may refer to a fear he had had of this awful disease, the elephantiasis, which had, at last, come upon him. It is not easy to discover the reason why some commentators turn these distinct preterite verbs of fear, 'גרת', 'פחדת', into

presents, as though he then feared some other terrible thing as coming upon him. So DELITZSCH renders it, although the verbs in the next verse, having precisely the same form, and standing in precisely the same grammatical connection (namely, שְׁקַטְתִּי, שְׁלוֹתִי, etc.), he takes in the past. It seems like treating the Hebrew tenses as though they could be made to mean anything which a commentator might wish to bring out.

#### CHAPTER IV.

- 1 Then answered Eliphaz, the Temanite, and said:  
2 A word, should we attempt, wouldst thou be grieved?  
Yet who from speaking can refrain?  
3 Lo many hast thou taught,  
And strengthened oft the feeble hands.  
4 The faltering steps thy speech hath rendered firm,  
The sinking knees made strong.  
5 But now to thee it comes, and thou art weary;  
It toucheth thee, and thou art all amazed.  
6 Is not thy pious<sup>1</sup> fear thy confidence?  
Is not thy hope the pureness of thy ways?  
7 Call now to mind; when has the guiltless perished?<sup>2</sup>  
And where were just men hopelessly destroyed?  
8 It is as I have seen, that they who evil plough—  
Who mischief sow, they ever reap the same.  
9 By the breath of God these perish utterly;  
By the blast of his fierce wrath are they consumed.  
10 (Hushed is) the lion's cry, the schachal's roar;  
The strong young lion's teeth are crushed.  
11 The fierce old lion perishes from want;  
The lion's whelps are scattered far and wide.<sup>3</sup>  
12 To me, at times,<sup>4</sup> there steals a warning<sup>5</sup> word;  
Mine ear its whisper seems to catch.

<sup>1</sup> Ver. 6. **Pious fear.** The epithet is used in order to give the distinctive meaning. יִרְאָתוֹ דְּיָהוָה is the Hebrew phrase for *religion*, and becomes used elliptically.

<sup>2</sup> Ver. 7. The emphasis here is on the verb, אָכַז and נִכְחַז, both strong words. The first might be rendered *lost, utterly gone*. The second is well expressed, in the English version, by the Jewish phrase, *cut off*. Instead of as yet charging Job with crimes, or even insinuating them, this language is meant to be encouraging. "The just, such as thou claimest to be, and as we believe thee to be, are never utterly *lost, destroyed, cut off* from God's people. Therefore, hope thou for healing and restoration."

<sup>3</sup> Vers. 10 and 11. MEXX puts these verses in the margin of his text, in smaller letters, and regards them as a displacement. They certainly have that look, unless we may regard them as a specimen of the way in which animated Arabian speakers run out their comparisons, as Homer sometimes does, until they seem to lose sight of the primary idea. What seems, too, to favor this view of MEXX is the apparent lack of any verb, or verbs, for the nouns in the first clause, unless they are connected with נִכְחַז, which seems only applicable to the teeth. The translator has en-

deavored to supply this by the words in brackets. Such ellipses seem allowable when it is easy to understand a verb agreeable to the nature of the nouns, and suiting the context. It may, however, be regarded as a case of zeugma.

<sup>4</sup> Ver. 12. Although the Hebrew here is so very short in expression יָנֵק דָּבָר (אֵלַי דָּבָר יָנֵק), only three words, the translator would defend his version as neither superfluous nor deficient. The latter charge would seem to be against the omission of the conjunction; but י, here, is only a transition particle. It connects nothing, and, therefore, as any full English conjunction would only encumber the thought, the י is best rendered by being left out (see note on the omission of the conjunction xiv. 2). The Pual יָנֵק is rendered deponently;

the passive form denoting merely ease or gentleness of motion, as though from no agency of the subject. Literally *was stolen*; but the idea is evidently the same as we sometimes express by the active *steal*, as in Milton's lines:

A soft and solemn breathing sound  
Rose like the scent of rich distilled perfumes,  
And stole upon the air.

- 13 In troubled thoughts from spectres of the night,  
When falls on men the vision-seeing<sup>6</sup> trance,—  
14 And fear has come, and trembling dread,  
And made my every bone to thrill with awe,<sup>7</sup>—  
15 'Tis then before me stirs a breathing form;<sup>8</sup>  
O'er all my flesh it makes the hair rise up.<sup>9</sup>  
16 It stands;<sup>10</sup> no face<sup>11</sup> distinct can I discern;  
An outline is before mine eyes;  
Deep silence!<sup>12</sup> then a voice I hear:  
17 Is MORTAL<sup>13</sup> MAN MORE JUST THAN GOD?  
Is BOASTING<sup>14</sup> MAN MORE PURE THAN HE WHO MADE HIM?  
18 IN HIS OWN SERVANTS, LO, HE TRUSTETH NOT,  
EVEN ON HIS ANGELS DOTH HE CHARGE<sup>15</sup> DEFECT.  
19 Much more to them who dwell in homes of clay,  
With their foundation laid in dust,  
And crumbled like the moth.

**At times.** This is justified, and even demanded in order to give the true conception of the future form in יָנֵב.

It is the *frequentative* future, denoting repeated happening, a coming of things, one after another, and therefore future to each other as a *picture*, though all past as a *narration*. The pictorial Hebrew language uses this future in prose, sometimes, as well as in poetry. There is an example of it, ch. i. 5: "Thus did Job continually," כִּכָּה יִעֲשֶׂה אִיּוֹב.

(thus would he do, כָּל הַיָּמִים "all the days"—time after time). We may render it by a past tense; but there is a subjective or relative futurity in it. There is, moreover, something in this form, as here used, that gives an anticipatory, a looking-out sense to the whole passage. It is painted as something coming on, as though the speaker placed himself in *medias res*, or rather back of all, and regarded the events as they appeared to him in each time of his having this clairvoyant experience; for the whole style of the language seems to convey such an idea; as in the case of the δαιμόνιον of Socrates which so frequently appeared to him, though not always, perhaps, in the same way. The plural nouns in the first clause of ver. 13 confirm this view: "in seasons of serious thought—in visions of the night;" as though it had often happened.

To render יָנֵב in the past, without any *wau conversive*, or any affecting particle, or any thing in the context to justify it, seems very arbitrary, besides overlooking the whole spirit of the passage. As the formal future ("will steal") would not suit our idiom, or our Occidental modes of expressing relative time, the best thing we can do is to imitate the pictorial manner by putting it in the present, with some word to denote its repetitive idea as an *experience*, and something to express the subjective anticipatory feeling. To this latter service, no word is better adapted than our word *seems*, as used in vers. 12 and 15.

Similar remarks are applicable to the futures that follow, namely, יִחַלֶּה, a peculiarly visionary word, and הִכָּמֵר, ver. 15, and יַעֲבֹד, ver. 16. The preterites mingled with them (הִפְתִּיר and קָרָאֵנִי) have more of the *narrative* in distinction from the *descriptive* style; but these, too, may be regarded as subjective retro-transitions, or shiftings of scenic event. It may be maintained, also, that they are all affected by the peculiar subjective character given to the whole passage by the starting future יָנֵב, ver. 12.

<sup>6</sup> Ver. 12. **Warning word.**—דָּבַר, here, has its sense *oracle*, as in Num. xxiii. 5, 16, and frequently in the Prophets.

<sup>7</sup> Ver. 13. **Vision-seeing.**—On the propriety of this word, see remarks INT. RHYTH. VER., p. 51.

<sup>8</sup> Ver. 14. **Thrill with awe.**—הִפְתִּיר is an intensive verb of fear, but does not, of itself, mean to *shake*, as E. V. renders it. The Hiphil form makes it here peculiarly strong.

<sup>9</sup> Ver. 15. **A breathing form.** Some render רוּחַ here a *spirit* (a *spectre*, *phantasm*); others, simply a *wind*. The rendering above given combines both ideas—not for the sake of compromise, but because it is supposed to be most descriptive of the fact intended: a *stirring*, or movement in the air, produced by a spiritual presence, thus, as it were, taking form and position for the sense, or, in this way, announcing itself. Walter Scott may not have thought of Job, but he has something of the same conception in respect to the effect produced by the presence of spirits, when William of Deloraine disturbed the grave of the wizard. Michael Scott (*Lay of the Last Minstrel*, Cant. ii. 16):

Strange sounds along the chancel past,  
The banners waved without a blast.

We have, along with this, that most peculiar verb רוּחַ, generally denoting some mysterious, indescribable change. The simplest word, however, answers the purpose here. It was a *stirring* in the air, just making, or seeming to make, itself perceptible to the sense.

<sup>9</sup> Ver. 15. **Made my hair rise up:** תִּכָּמֵר. There is no reason why this Piel verb should not have its transitive sense, though most commentators render it intransitively, making *hair* the subject. If taken transitively, רוּחַ (*wind* or *spirit*) is the subject; or the feminine may denote a general or indefinite subject, the *event itself*.

<sup>10</sup> Ver. 16. **It stands.** יַעֲבֹד—takes position after the breathing motion, and before the announcement.

<sup>11</sup> **No face.** כִּרְאָה, *aspectus*, *visage*, something that has features. It is a more distinct word than תְּמוּנָה in the next clause, and makes a contrast with it stronger than the words *form* and *image* as used by E. V. and CONANT. It is the mere *outline* without any *look*, or any internal lineaments.

<sup>12</sup> Ver. 16. **Deep silence!** דְּמָמָה might, perhaps, be taken interjectionally, as we sometimes use the noun *silence* for *hush!* as though the narrator, in his vivid apprehension, is carried back, and loses himself in the scene: "Hush! 'tis a voice I hear!" or, am about to hear (subjective future אֶשְׁמָע).

<sup>13</sup> Ver. 17. The announcement of the Spirit is put in capitals; but it is not certain where it ends, or where Eliphaz resumes his moralizing. Ver. 19, beginning with אֲנִי, looks as though it might be the application that the speaker makes of the Spirit's message, which either stops here or goes through the chapter.

<sup>14</sup> Ver. 17. **Boasting man.** The epithet is used to mark the contrast intended between אָנָשׁ, *weak man*, mortal man, and בָּרַר, *strong man*, hero, *avir*, *vir*.

<sup>15</sup> Ver. 18. **Defect:** תְּהִלָּה, *ignorance*.

<sup>16</sup> Ver. 19. לְפָנַי; justly regarded by Conant and others as comparative.



- 20 From morn till night they're stricken down,  
Without regard they perish utterly.  
21 Their cord<sup>17</sup> of life, is it not torn away?  
They die—still lacking<sup>18</sup> wisdom.

<sup>17</sup> Ver. 21. **Their cord of life.** יָתֵרֵם בָּם. This rendering is adopted by the most modern commentators. It gives us the same image as the mournful language of Hezekiah, Isa. xxxviii. 12, מִדְּלֵה יִבְצָעֵנִי. Life, as a cord or thread, is a common figure in many languages.

<sup>18</sup> Ver. 21. **Still lacking wisdom.** וְלֹא בַחֲכָמָה. literally, but not in wisdom, or with wisdom. It may be taken as referring to the deep wisdom of God, Job xxviii. 13

—"not found in the land of the living," that is, among mortal men at all. Or it may be referred to the highest wisdom of which man is capable, "the fear of God," xxviii. 28, but which comparatively few men possess.

It is not exactly certain where the metaphor ends. Critics of the Lowthian school might deem this a fault. In the sacred writings, however, metaphors are not employed for embellishment. It may be thought, too, that in this case the effect is strengthened by the very uncertainty. We hardly know where the moth ends and the man begins, or where the one fades away into the other.

## CHAPTER V.

- 1 Call now. Does any answer thee?  
To whom among the Holy dost thou turn?  
2 Grief slays the foolish man;  
It is the simple one whom anger kills.  
3 I've seen myself the foolish<sup>1</sup> taking root;  
But soon I cursed his home.  
4 His sons, from safety far removed,  
Are trampled in the gate—no helper near.  
5 His harvest doth the hungry man devour;  
Even from the thorns<sup>2</sup> he seizes it;  
Whilst thirsty robbers swallow up his wealth.  
6 Be sure that evil comes not from the dust,  
Nor trouble grows as herbage from the ground.  
7 Ah no!<sup>3</sup> Man's woe is from his birth.  
Thence rises it as rise the children of the flame.  
8 To God then, surely, would I seek;  
To God would I commit my trust;  
9 To God whose works are vast, his ways unsearchable,  
His wonders numberless;

<sup>1</sup> Ver. 3. **The foolish.** טֹפֵל here, if taken in the milder yet still morally culpable sense of *foolish*, may be personally applicable to Job for his violent outcry, although Eliphaz does not sufficiently consider, or understand, his extreme bodily anguish. In the harsher sense of great criminality, such as seems to be denoted in the description following, we cannot regard them as imputing great crime to Job, or holding him out as a fit subject for such a retribution. The controversy has not yet come to that, and such a sudden and unwarranted imputation upon one who had been known as "sincere and upright, one who feared God and eschewed evil," even as God Himself describes him, would certainly be a gross dramatic inconsistency, to say the least. Job's outcry astonishes them. Whether rightly or not, they understand him as implying that God is unjust, that He even favors the wicked, or, at least, that He has no regard in His providential dealings, to the character or destiny of men. It is a defence of God against such a supposed charge rather than an attack upon Job personally. In this idea we find a key to much that is afterwards said, though it must be admitted that as the dispute grows warm there comes more and more of personal crimination.

<sup>2</sup> Ver. 5. **Even from the thorns.** This intensive rendering is demanded by the union of the prepositions מֵאֵל and מִן—to and from. They glean close, even the stray heads of grain that grow among the thorns. צִמִּים is best

made here from צָמָה with the sense of צָמָה in thirst (ZÖCKLER, UMBREIT, EWALD, MEYER). One version has *robber*, with little or no authority, unless regarded as metaphorical from the idea of the *thirsty*, with which we have combined it in the version above. DILLMANN, DAVIDSON, CONANT, render it *the snare*, as in xviii. 9, though it seems quite forced here, and entirely out of harmony with שָׂאף, to *gape*

or *pant after*. The Vulg. has *armatus* for *robber*. The Syriac renders it *thirsty*, which certainly seems to make the clearest contrast with hungry (רָעָב), and therefore to be preferred notwithstanding xviii. 9.

<sup>3</sup> Ver. 7. **Ah, no!** כִּי is not only strongly adversative here, but evidently implies a negative; οὐ μὲν ἀλλὰ. **Children of the flame;** literal rendering of בְּנֵי רֶשֶׁף, whether regarded as metaphorical of *sparks*, or of *ravenous birds*, as GISENIUS and others take it.

- 10 Who giveth rain upon the earth,  
And sendeth waters o'er the fields.
- 11 The lowly ones he sets on high;  
The mourning souls in safety are exalted.
- 12 He foils the cunning in their vain device;  
Their hands are powerless to work reality.<sup>4</sup>
- 13 He snares the wise in their own craftiness;  
Whilst the dissembler's plot is hurried on to ruin.
- 14 These are the men who meet the darkness in the day;  
Who grope at highest noon as in the night.
- 15 God rescues from the sword, from their devouring mouth,  
Yea, from the very hand, so strong, He saves the poor.
- 16 And thus the weak has hope;  
And foul injustice shuts her greedy mouth.
- 17 O blessed is the man whom God reproves;  
The Almighty's chastening, therefore, spurn thou not.
- 18 'Tis true he woundeth, yet he bindeth up.  
He smiteth, yet 'tis his own hand that heals.
- 19 In troubles six will he deliver thee;  
In seven—still no harm shall touch thy soul.
- 20 In famine, he from death<sup>5</sup> will thee redeem,—  
In war, from the sword's edge.
- 21 From the tongue's smiting thou art hidden safe;  
Nor shalt thou fear war's wasting when it comes.
- 22 At devastation and at famine shalt thou laugh;  
Of forest beasts<sup>6</sup> thou shalt not be afraid.
- 23 For with the very stones hast thou a covenant;  
All creatures of the field hold peace with thee.
- 24 So shalt thou know thy tabernacle safe;  
Thine household muster, and find nothing gone.<sup>7</sup>
- 25 Then shalt thou learn how numerous thy seed,—  
Thine offspring as the earth's green growing herb.
- 26 And thou thyself, in ripened age, unto thy grave shalt come,  
As sheaf that in its season to the garner mounts.

Lo this; we've pondered well; this is our thought.  
O hear and know it; take it to thyself.

<sup>4</sup> Ver. 12. **Reality.** תְּבוּיָה. See Note 7, vi. 13.

<sup>5</sup> Ver. 20. **Death** here is represented as a tyrant or a conqueror, and therefore there is used the word פֶּדָה to *redeem*.

<sup>6</sup> Ver. 22. **Forest Beasts:** חֵית הָאָרֶץ, *beasts of the earth*; wild beasts in distinction from חֵית הַשָּׂדֶה, *beasts of the field*, or domestic animals.

<sup>7</sup> Ver. 24. **לא תחטא.** E. V., *not sin*. Primary sense here: *not miss*.



## CHAPTER VI.

- 1 Then Job replied
- 2 O could my grief be weighed,  
And poised<sup>1</sup> against it, in the scale, my woe!
- 3 For now it would be heavier than the sand;  
And thence it comes, my incoherent<sup>2</sup> speech.
- 4 For Shaddai's arrows are within my flesh;  
Their poison drinketh up my soul;  
God's terrors stand arrayed before my face.
- 5 Brays the wild ass when the green herb is nigh?  
Or lows the ox when fodder is before him?
- 6 Unsalted, tasteless—how can it be eaten?  
What relish is there in the white of eggs?<sup>3</sup>
- 7 [So with your words]. My soul refuses taste.  
'Tis food<sup>4</sup> I loathe.
- 8 O that my prayer were heard;  
That God would grant the thing for which I long.
- 9 Let him consent and crush me down;  
Let loose his hand and cut<sup>5</sup> my thread of life.
- 10 For here would be my comfort still,  
That I could yet endure,<sup>6</sup> though HE spare not—  
The Holy one, whose word I've not denied.
- 11 But what then is my strength, that I should hope?  
And what mine end that I be patient still?
- 12 My strength! is it the strength of stones?  
Or is my flesh of brass?
- 13 Is not my help within me gone,  
And driven from me life's reality?<sup>7</sup>
- 14 Unto the faint, love still is due from friends,<sup>8</sup>  
Even though he had the fear of God forsaken

<sup>1</sup> Ver. 2. **Poised.** שָׁנָן, implying weight—*lifting up*, so as to hang in free suspension. הָיָה here may refer to the grief and suffering laid *together*, or as denoting coincidence; *at one*—like הָיָה; the two ends of the beam in one horizontal line; expressive of great exactness. הָיָה for הָיָה, great misfortune,—*extreme wretchedness*—a sighing onomatopoe, like our word *woe*. See HUPFELD's very full explanation of the word Ps. v. 10.

<sup>2</sup> Ver. 3. **Incoherent.** Primary sense of עָהָה is *swallowing*, as our translation gives it. The secondary sense is confused and difficult utterance, as though the words were choked or swallowed.

<sup>3</sup> Ver. 6. **The white of eggs.** This comparison that seems so little poetical, is evidently significant of the unsavoriness and tastelessness of the counsel just given. How vivid is all your moralizing as contrasted with the pungency of my insupportable anguish! See the remarks of A. B. Davidson, a late but most admirable commentator, who is very full on this and the following verse.

<sup>4</sup> Ver. 7. רֹחֵם לִי. *Lit., diseases of my food*,—*sickness of my food*, or *food of sickness*—unsavory, or that makes me sick.

<sup>5</sup> Ver. 9. Comp. iv. 21, and Isalah xxxviii. 12.

<sup>6</sup> Ver. 10. **Endure;** וְאֶכְלֶנָּה. Most modern commentators follow Schultens in his deduction of this once occur-

ring word from the Arabic عَظَرَ, *to paw the ground as a horse*, thence getting the sense of exultation. It seems extravagant, and out of harmony with the other language.

Better take it from the Chaldaic כָּלַךְ, which has the sense of *burning*. Hence also, as senses in use, those of *contracting* drawing ones-self firmly up. See the example given, BUXTORF, Chald. Lex. 1481, from BERESCHITH RABBA, וּנְכַשׁוּ

כֹּלֵרֵת עֵלְיוֹ. anima ejus contrahitur, retrocedit in eo. Our Eng. Ver. *harden myself* is not far from this idea. **Though He spare not**, or, *let Him not spare*. The 3d clause. Literally: *For I have not denied the words of the Holy One*.

<sup>7</sup> Ver. 13. הַיֹּשִׁיעַ, from the substantive verb יָשָׁע. Anything *substantial* and *real* in distinction from the *failing* and the *evanescent*.

<sup>8</sup> Ver. 14. Such is Dr. CONAN's clear rendering of this difficult passage. מִלֵּךְ; primary sense, *melting*. Hence *failing* (*liquescent*), *allegoria pereuntis*. See Glass. Philologia Sacra, 1712.

- 15 Not so *my* friends—illusive as the brook,  
As bed of streams whose waters pass away ;
- 16 Whose turbid floods are darkened from the sleet,  
As on their face the snowflakes hide<sup>9</sup> themselves.
- 17 What time they shrink,<sup>10</sup> deserted of their springs,  
As quenched in heat they vanish from their place,
- 18 'Tis then their wonted ways are turned<sup>11</sup> aside ;  
Their streams are lost, gone up in emptiness.
- 19 The caravans of Tema look for them.  
The companies of Sheba hope in vain.
- 20 Confounded are they where they once did trust ;  
They reach the<sup>12</sup> spot and stand in helpless<sup>13</sup> maze.
- 21 And thus are ye—but nought ;  
A fearful spectacle ye see, and gaze in terror.
- 22 Have I said, give to me ?  
Or from your wealth be liberal for my<sup>14</sup> sake ?
- 23 Or save me from the hostile<sup>15</sup> hand,  
Or from the invader's power redeem my life ?
- 24 Give me your counsel, and I'll hold my peace ;  
And let me clearly know where I am wrong.
- 25 How mighty are the words of righteousness !  
But your reproving ! how does *it* convince ?
- 26 At *words* do ye your censures aim ?  
At wind—such words as one may utter in despair ?
- 27 It is as<sup>16</sup> though you cast lots for the orphan's wealth ;  
Or traffic<sup>17</sup> made of one you called your friend.
- 28 And now, O turn to me, behold my face.  
I will not speak before you what is false.
- 29 Return, I pray ; let not the wrong prevail.  
Return again ; there's justice on<sup>18</sup> my side.
- 30 Is there perverseness in my tongue ?  
Cannot my conscience<sup>19</sup> still discern iniquity ?

<sup>9</sup> Ver. 16. **Hide themselves.** It does not represent a frozen stream, but a dark scene of winter, or of the rainy season, when the wadis are full. It is the snow falling on the swollen waters and immediately disappearing; the same exquisite image that Burns so happily employs:

Or as the snow falls In the river,  
A moment white, then gone forever.

<sup>10</sup> Ver. 17. **Deserted of their springs.** נִצְמָתוֹ—*cut off from their fountains.* The word נִצְמָתוֹ occurs but once. It is best derived from the Syriac נִצְמָתוֹ *coarctavit*. The sense *drying up* is closely allied to this, and also to that of *heating*, which is commonly given to the verb. See DILLMANN and UMBREIT.

<sup>11</sup> Ver. 18. Zöckler here, we think, is right in referring to אֲרִיחָתוֹ to the streams themselves, instead of rendering it *caravans* like many others. The process is by way of evaporation; "*they go up into tohu*," the waste atmosphere. It is not easy to apply this language to the caravans, though it is admirably descriptive of the drying up of the streams. The verb יִלְפָתוּ, *they twist to one side*, well represents an *abandoned channel*.

<sup>12</sup> Ver. 20. **They reach the spot;** עָרִיָּה. *Right up to it—on its very brink.*

<sup>13</sup> יוֹפְרוֹ, literally, *blush with shame*. The expression is not too strong when we think of the sickening disappointment of men travelling days in the desert, sustained by the hope of the cooling water, and finding at last only the parched bed of the wady.

<sup>14</sup> Ver. 22. **For my sake,** בְּעָרִי. A wider sense than

לִי: *For me, pro me—propter me*, as though by way of ransom or deliverance from an enemy. See note 953 to Noldius' Concordance of Hebrew Particles.

<sup>15</sup> Ver. 23. **Hostile hand.** Job seems to be ever thinking of some great and terrible enemy, who is not God. Comp. xvi. 9, 11.

<sup>16</sup> Ver. 27. **As though.** The language is evidently comparative.

<sup>17</sup> Ver. 27. **Or traffic made.** כִּרְרָה with the sense *emul*, like the corresponding Arabic, and as used Deut. ii. 6; Hos. iit. 2. So SCHLOTTMANN und verhandelt euern Freund.

<sup>18</sup> Ver. 29. The rendering of DELITZSCH.

<sup>19</sup> Ver. 30. **Conscience.** לִּבִּי the *palate*, when used metaphorically, denotes the moral rather than the intellectual judgment.



## CHAPTER VII.

- 1 Is not man's life a warfare on the earth ?  
His day, the hireling's day ?
- 2 As gasps the servant for the shadow's turn,  
As longs the toiler for his labor's end,<sup>1</sup>
- 3 So am I made the heir to months of wretchedness,  
And nights of pain they number<sup>2</sup> out to me.
- 4 When I lie down I say :  
How long<sup>3</sup> till I arise, and night be o'er ?<sup>4</sup>  
Then am I full of tossings till the dawn.
- 5 My flesh is clothed with worms<sup>5</sup> and clods of earth,  
My leprous skin heals up<sup>6</sup> and runs again.
- 6 My days are swifter than the weaver's dart,  
They pass away without a gleam<sup>7</sup> of hope.
- 7 Remember that my life is breath ;  
Mine eye shall not again behold the good.
- 8 The eye that sees me now shall look on me no more ;  
Thine eye shall seek me, but I shall be gone.<sup>8</sup>
- 9 As fades the cloud, and vanishes away,  
So one goes down to Sheol, never to ascend.
- 10 No more to his own house he cometh back,  
The place that knew him knoweth him no more.
- 11 ['Tis so with me]. I'll not withhold my words.  
In anguish of my spirit let<sup>9</sup> me speak,  
And moan<sup>10</sup> in bitterness of soul.
- 12 Am I a sea, a monster of the deep ?  
That thou should'st o'er me watch.

<sup>1</sup> Ver. 2. **Labors end**; *Mercies*, reward, is sometimes the ellipsis to פָּעַל, *work*; but *end* suits better here.

<sup>2</sup> Ver. 3. כִּנְיָ לִי. **Number out**; the active used for the passive, say the grammarians; but that explains nothing. There must be a reason for the idiom. Compare Job iv. 19; xviii. 18; xix. 26; xxxiv. 20; Ps. xlix. 15. In these and similar cases, it will be seen that the real or supposed agent is something fearful, or repulsive, as in Job xix. 26. There is a kind of superstition in it; an aversion to the mention of the name, as the Greeks feared to speak the name of the Furies. As remarked in note on vi. 23, Job seems to be haunted by the thought of invisible tormentors, as he had good reason to think from what is said in the introductory narrative, and as appears in the terrible language of ch. xvi. 9, 10. This fearful allusion appears, Ps. xlix. 15, בְּצֵאן לְשִׂאוֹל שְׂרָף. "Like sheep they put or thrust them (the wicked) into Sheol"—*stabulant in Orco*. The idiom passes into the Greek of the New Testament, Luke xii. 20: ἡ ψυχή σου ἀναιρούσιν ἀνὸ σοῦ—"they demand thy soul of thee." Who are they? Fiends, evil beings, said the old interpreters; "they will come after thee." No good reason can be given why it is not the true interpretation. In some cases this reason does not appear so evident. It may be reverence or admiration rather than shuddering fear. As in Isaiah ix. 11, the glorious description of the New Jerusalem: "Thy gates shall stand open day and night"—literally: "they shall keep them open." Instead of passive, it is the piel, most intensely active, גִּפְתָּרוֹ. Who are they? The holy angels, or warders of the New Jerusalem. If not this

precisely something very glorious and mighty was in the mind of the prophet, leading him to use the expression. It is quite evident, however, that in Job xvii. 18: "THEY shall thrust him out from light to darkness," as also in Job xxxiv. 20, and Ps. xlix. 15, the evil or fearful agents are in the thoughts. See Glassius Phil. Sacra., 817.

<sup>3</sup> Ver. 4. **How Long**. When shall I arise expresses eagerness, which is not wanted here. How long. See the passionate places where it occurs in the Psalms.

<sup>4</sup> Ver. 4. **Be o'er**, *be gone*; מָהֵר for full form מִיָּהֵר—verbal noun from מָהַר.

<sup>5</sup> Ver. 5. **Worms**. רִמָּה. Many commentators would render it *rottenness*; but there is no need of departing from the usual sense.

<sup>6</sup> Ver. 5. **Heals up**; the Arabic sense of رָגַע suits well here, to *return*, hence to be restored. כָּמַס = כָּסַם. See Ps. lvi. 8. This is the interpretation now given by most commentators.

<sup>7</sup> Ver. 6. **Gleam of hope**. אֶפֶס the least particle, the very extremity; hence used as a negative to denote total privation—all gone.

<sup>8</sup> Ver. 8. **I shall be gone**. Compare remarks in the Introductory Argument, p. 5: The pious soul's despondent grief at the thought of bidding farewell to God. Here the converse idea.

<sup>9</sup> Ver. 11. **Let me speak**; אֶרְבֶּה. Paragoric future: Language of entreaty.

<sup>10</sup> **And moan**, שָׁח, to make a low murmuring sound—talk to ones-self.

- 13 I said, my bed shall comfort me;  
My couch shall lighten my complaint.<sup>11</sup>
- 14 'Tis then thou scarest me with dreams,  
To fill me with alarm from visions dire.
- 15 So that my soul even strangling would prefer,—  
Death, rather than these bones.<sup>12</sup>
- 16 I loathe the sight, I would not thus live on.<sup>13</sup>  
O let me then alone; my days are vanity.
- 17 For what is man that thou should'st make him of so great account?  
That thou should'st set thy heart upon him?
- 18 That thou should'st visit him each morning as it comes,  
And try him every moment?
- 19 How long wilt thou not look away from me?  
Nor leave me till I draw my laboring<sup>14</sup> breath.
- 20 Watcher of men, if I have sinned what can I do to thee?  
That thou should'st set me for thy mark;  
That I should be a burden unto thee?<sup>15</sup>
- 21 Why not lift up [the burden of] my sin,  
And put away all my iniquity?
- 22 For soon shall I lie down in dust  
And thou shalt seek me but I shall not be.

<sup>11</sup> Ver. 13. Taken from Dr. CONANT's Version, which is often rhythmical, although he did not aim at making it such.

<sup>12</sup> Ver. 15. **These bones.** So CONANT, DAVIDSON, and most modern commentators.

<sup>13</sup> Ver. 16. The meaning of this verse has been much discussed. The old rendering "*I would not live always*" seems too sentimental when unqualified. SCHLOTTMANN and others take from it the idea of suicide. *I loathe life; I will not live.* But this is repulsive. The version given exactly suits the condition of the sufferer.

<sup>14</sup> Ver. 19. The rendering usually given is the literal one; and its correctness is put beyond doubt by the Arabic usage (see Hariri, *Seauce* xv., pp. 164, 167, De Sacy's Ed.) It denotes impatience: *Let me have time to swallow.* The version here adopted is merely a substitution of another expression giving the same idea. It is one of the very few cases in which the translator has thus attempted to modernize.

<sup>15</sup> Ver. 20. **Burden unto thee.** We follow DELITZSCH here, who adopts the Jewish traditional reading of עֹלִי.

## CHAPTER VIII.

- 1 Then answered Bildad the Shuhite and said :
- 2 How long wilt thou speak thus?  
And like a mighty wind pour forth thy words?
- 3 The God above—does He in judgment err?  
The Almighty One—does He pervert the right?<sup>1</sup>
- 4 If so it be thy sons have sinned,  
And He hath given them up to their own wickedness.
- 5 If thou thyself should'st early seek to God,  
And to the Almighty make thine earnest<sup>2</sup> prayer—
- 6 If thou thyself wert right and pure,  
Then surely would He wake for thee,  
And make secure thy home of righteousness.

<sup>1</sup> Ver. 3. **The God above; the Almighty one.** The emphasis here is on the divine names, אֵל and שֶׁכֶּם. Had it been on the idea of pervasion (עוֹרֵר) the verb would

have been changed, as is usual in the second member of the parallel. The idea most earnestly depreciated is that of Omnipotence perverting justice,—or *might making right.*

<sup>2</sup> Ver. 5. **Suppliant prayer.** Intensive form הִתְחַנֵּן.



- 7 However small might be thy first estate,  
Thy latter end should prosper gloriously.
- 8 Ask now the generation gone before.  
Yes, of *their* fathers set thyself to learn.
- 9 [For we are but of yesterday, and nothing know;  
So like a shadow are our days on earth].
- 10 Will they not teach thee, speak to thee,  
In parables<sup>3</sup> of deep experience?
- 11 Grows high<sup>4</sup> the reed except in marshy soil?  
Or swells the flag, no water near its root?
- 12 In its rank greenness, as it stands, uncut,  
It drieth up before all other herbs.
- 13 So are the ways of all who God forget.  
So perishes the hope of the impure.
- 14 His confidence reveals its worthlessness;<sup>5</sup>  
His trust,—it is a spider's web.
- 15 He leans upon his house, but it abideth not;  
He grasps it, but it will not stand.<sup>6</sup>
- 16 Or like the herb so green before the sun,  
Whose shoots go forth o'er all its garden bed;
- 17 Hard by the fountain<sup>7</sup> do its roots entwine;  
Among its stones it looketh everywhere.
- 18 If one uproot him from his place,  
It strait disowns him;<sup>8</sup> thee I've never seen.
- 19 Lo this the joy of his brief way.  
('Tis gone), but (like it) from the dust shall others spring.
- 20 Lo, God the upright never casts away;  
Nor takes He by the hand the men of evil deeds.
- 21 (Wait then) until He fill thy mouth with joy,  
Thy lips with jubilee.
- 22 Thy haters shall be clothed with shame  
While tents of evil men are seen no more.

<sup>3</sup> Ver. 10. **In parables.** כָּלִים is more poetical than וְכָרִים, and more sententious: *sayings, adages, apologues, parables, (כְּשִׁלִּים) comparisons*; suggesting the tropical language of the *reed, the flag, and the spider*, that immediately follows. כָּלִים, *from their heart*: denoting here, as is most common in Hebrew, *understanding, experience*, rather than *feeling*. The literal rendering would give to the modern reader a false idea. Hence the paraphrase.

<sup>4</sup> Ver. 11. **Grows high,** נִאָּה, *proudly, gloriously.*

<sup>5</sup> Ver. 14. The well established sense of קִט is *fastidire*, to *loathe*, with כֵּן when taken transitively. Intransitively, to be *disgusting*, or, when used of a thing, *to disgust*; Ezek. xvi. 47; Ps. xcvi. 10; Niph. Ezek. xx. 43; xxxvi. 31; Hiph. Ps. cxix. 158; cxxxix. 21; see Gesenius. Thus viewed, it would be literally. *his confidence (כִּסְלוֹ) disgusts*, like the

sense Hieronymus gets, only he renders כִּסְלוֹ *vecordia*—*non-placebit ei vecordia sua*. It becomes, or shows itself *worthless to him*. This is the idea given in the version above. The view which regards it as another form of קָצַץ = קָצַץ (to cut) seems arbitrary. Besides it would produce an incongruity of metaphor. The figure of cutting, if it had not been

used just above, would be consistent with תְּקוּהָה, *hope*; for the primary idea there is *extension, drawing out* (hope as a line or thread); but כִּסְלוֹ has no such figure. It denotes *confidence* as derived from the ideas of *strength, thickness, resistance, support*, and hence it is used for *stultitia, folly, brute confidence, stubbornness*. What is meant to be said here is, that this confidence fails; it is seen to be vile and worthless. *Non placebit*, as Hieronymus says. It *disgusts* instead of *strengthening*. It cannot be objected that it is applied to the plant, for the person figured is kept in view, and the metaphor is mixed. Such failure of confidence is exactly expressed by the same word (in Niphal) Ezek. xx. 43; xxxvi. 31: "And ye shall become disgusted in your own sight" (בְּכִסְלֵכֶם יִקְוֹט) *because of your evil*, = יִקְוֹט.

<sup>6</sup> Ver. 15. **Grasps it.** The figure is kept. The spider breaking through the meshes of his web.

<sup>7</sup> Ver. 17. For the justification of this rendering, see Cant. iv. 12, and notes of ZÖCKLER and DR. GREEN on that passage.

<sup>8</sup> Ver. 18. See vil. 10; Ps. ciii. 16. The speaker enters so into his figure that he personifies the plant. Hence the personal *him* is to be preferred to the impersonal *it*.

## CHAPTER IX.

- 1 Then answered Job and said :
- 2 Most surely do I know that so it is.  
For how shall mortal man be just with God ?
- 3 Be it His will to call him to account,—  
For one in thousand of his sins no answer can he make.
- 4 Most wise in heart, most strong in might !  
Who braves him with impunity ?
- 5 'Tis He that moves<sup>1</sup> the mountains and they know it not ;  
Who overturneth them in His fierce wrath ;
- 6 Who makes the earth to tremble from its place,  
Its strong foundations rock.
- 7 'Tis He who bids the sun, and it withholds its rays ;  
Who sealeth up the stars ;
- 8 Who bent<sup>2</sup> the heavens all alone,  
And walks upon the mountain waves ;
- 9 Who made the Bear, Orion, and the Pleiades,—  
The hidden<sup>3</sup> constellations of the South ;
- 10 Who doeth mighty works—unsearchable,—  
And wonders infinite.
- 11 Lo ! He goes by me, but I see him not ;  
Sweeps<sup>4</sup> past, but I perceive him not ;
- 12 See ! He assails ; then who shall turn him back ?  
Or who shall say to Him, what doest thou ?
- 13 (Vain check ! ) Eloah turns not back His wrath  
Until the boldest<sup>5</sup> aids go down beneath His hand.
- 14 How, then, can I reply ?  
And choose my words in controversy with him ?
- 15 I could not plead it, even were I just ;  
But to my Judge<sup>6</sup> must supplication make.
- 16 If I had called, and He had answered me,  
I could not trust that He had heard my voice,

<sup>1</sup> Ver. 5. **That moves.** A contrast evidently is intended between כַּעֲתִיק and the stronger word הִפֵּךְ. The first is the gentler and more gradual change, imperceptible though powerful (*they know it not*). See ch. xiv. 18. Hence its other sense of *growing old*, which it has in Hebrew as well as in Arabic. The other word denotes something sudden and violent.

<sup>2</sup> Ver. 8. **Who bent.** The reference is to the work of creation, though regarded as a work still continuing. It is phenomenal language: the mighty force required to *bend* that strong arch, and *keep it bent*. Er neigt den Himmel ganz allein: UMBAUER. In Ps. xviii. 10, the figure is that of bowing, or bending down the heavens to descend.

<sup>3</sup> Ver. 9. **Hidden constellation.** Hebrew, *chambers*. The reference is to the southern celestial spaces, where

there are no conspicuous constellations visible to our hemisphere.

<sup>4</sup> Ver. 11. **Sweeps past.** Davidson's rendering of that mysterious word יַחֲלֶה. See how the infinitive is used, Isa. xxi. 1.

<sup>5</sup> Ver. 13. **Boldest aids.** עֲוֵרֵי רַהַב. Rahab is used here and elsewhere, for any one, or anything, proud or ferocious. See Isa. II. 9; Ps. lxxxvii. 4; lxxxix. 11; Isa. xxx. 7, etc. When used as a personification it is thought to mean Egypt. It may mean here Satan, of whom, as several passages show, aside from the Introduction, Job seems to have had some idea as his great enemy—the Devil and his allies.

<sup>6</sup> Ver. 15. **My judge.** כִּשְׁפֵטִי, an unusual Poel form. So UMBRETT, COVANT, DELITZSCH, et al. Gesenius: *Adversary, litigator*, Davidson: *Assailant*.



- 17 He who<sup>7</sup> o'erwhelms me with a whirlwind storm,  
And without cause my wounds so multiplies;  
18 Who doth not suffer me to catch<sup>8</sup> my breath,  
But fills me with exceeding<sup>9</sup> bitterness.  
19 Speak I of strength? A strong one!<sup>10</sup> Lo! how strong!  
Speak I of right? who sets for me a time?  
20 If I claim righteousness, my own words prove me wrong;  
Should I say I am pure, He'd show me still perverse.  
21 I pure!<sup>11</sup> I would not know myself;  
I should reject my life.  
22 'Tis all the same, and therefore do I say it;  
The pure, the wicked, He consumes alike.  
23 Comes there the pestilential scourge that slays so suddenly!  
He mocks the trial<sup>12</sup> of the innocent.  
24 Earth is abandoned to the wicked's hand;  
The faces of its judges doth He veil.<sup>13</sup>  
If not, who is it then, (the cause and source of all)?  
25 My days are swifter than the post;  
They flee apace; they see no good;  
26 As sweeps the light papyrus bark,  
Or as the eagle dashes on its prey.  
27 When I resolve, my mourning I'll forget,—  
Cast off my look of sorrow, smile<sup>14</sup> again,  
28 Then, with a shudder, I recall my woe;  
So sure am I Thou wilt not hold me guiltless.  
29 Yes, I am wicked; (be it so);  
Why labor then in vain?  
30 Even should I wash myself in water pure as snow,  
And cleanse my hands in lye;  
31 Then would'st thou plunge me in the ditch;  
So that my very garments should abhor me.  
32 For He is not a man like me, that I should answer him.  
In judgment, then, together might we come.

<sup>7</sup> Ver. 17. **He who.** אֲשֶׁר here, besides its meaning as a relative, also shows a reason, like the Greek *ὅς*, and the Latin *qui* = *quia*, or *quoniam*. There may be an anthropopathic reference to the tumult of the storm or whirlwind. *Not hear me*, since he is the very one who overwhelms, etc.

<sup>8</sup> Ver. 18. **Catch—**חָשַׁב, take back, recover.

<sup>9</sup> Ver. 18. **Exceeding bitterness.** מַרְרִים: intensive plural—bitternesses, amaritudines, like אֲשֶׁר beatitudes.

<sup>10</sup> Ver. 19. **A strong one!** The ascribing the latter part of each of these clauses to God, by way of a supposed sudden answer, as is done by DELITZSCH, DAVIDSON, EWALD, and others, is exceedingly arbitrary. The sense is better satisfied by the simpler construction, though a very passionate and broken one. After the closest study of these abrupt and exclamatory verses (19–22), it is difficult to find anything better than what is substantially given in our English Version, somewhat improved by CONANT. It is a wild, despairing utterance. There are, indeed, inconsistencies in it, but the attempt to remove them only takes away from the pathos, as well as the passionateness of the whole

passage. Job has no false humility. He is utterly in the dark, and almost maddened by his sharp sufferings. God seems to him to be dealing very hardly with him: and he must say it though doing his best to preserve reverence.

<sup>11</sup> Ver. 21. **I pure!** טָהוֹר אֲנִי. In the 21st verse, differs neither in force, nor in construction, from the same expression in the 20th; yet a number of commentators, EWALD, SCHLOTSMANN, DAVIDSON, DELITZSCH, *et al.*, make the second a positive, instead of a conditional declaration: "I am innocent," said emphatically: *I'll say it though I die for it*. This is opposed to the spirit of the whole passage, which, though one of deep complaining, exhibits no defiance.

<sup>12</sup> Ver. 23. כִּסְהָ, trial *trapaçus*. The rendering *wasting away* (as though from כָּסַח) adopted by DELITZSCH, EWALD, and others, is inconsistent with the idea of sudden slaying (פְּתָאֵם) mentioned in the first clause. Especially is this the case with UMBREIT's rendering, allmählicher Verzehrung, *gradual consumption*.

<sup>13</sup> Ver. 24. **Doth he veil.** That they may not see the right.

<sup>14</sup> Ver. 27. אֲבִלְיָנָה. A beautiful word. The sudden *lighting up* of the face.

- 33 But now there is no umpire who can chide,  
And lay his tempering hand upon us both.  
34 O, would He take His rod away;  
So that His terror might not awe my soul;  
35 Then fearless would I plead my cause;  
For now I'm not<sup>15</sup> myself.

<sup>15</sup> Ver. 35. **I am not myself.** כִּי לֹא אֲנִי עֹמְדִי

A number of the best modern commentators take this as a denial of guilt: "For I am not conscious to myself of wrong;" CONANT, literally, *For I am not so in myself*. Now, in many languages, some such expression as this is used to denote derangement—being not one's self, or firm (כֵּן) in one's self—

the mind wandering; as poor Lear says of himself:

I fear I am not in my perfect mind.

This seems to be ROSENMUELLER's view: *haud quidem metum compos*. HIERONYMUS: *Neque enim possum metuens respondere*. See Note on עֹמְדִי רַךְ xxiii. 10.

## CHAPTER X.

- 1 I am weary of my life,  
Unto my inward plaint I yield myself;  
O let me speak—my soul in bitterness.<sup>1</sup>  
2 Unto Eloah will I say, condemn me not;  
O, let me know why thou dost strive with me?  
3 Is it thy pleasure that thou should'st oppress?  
That thou should'st cast away thy handy work,  
And shine upon the counsel of the wicked?  
4 Hast thou the eyes of flesh?  
Dost thou behold as mortal man beholdeth?  
5 Are *thy* days such as his,  
Or even like the mighty<sup>2</sup> man, *thy* years?  
6 That thou should'st seek for my iniquity,  
And hunt up all my sin.  
7 'Tis to thy knowledge I appeal; I'm not (this)<sup>3</sup> guilty man  
But none can save me from *thy* power.  
8 Still thine own hands have wrought me, fashioned me,  
In every part—all round. Dost *thou* destroy?  
9 Remember, now, that thou hast made me as the clay;  
And wilt thou turn<sup>4</sup> me back to dust?  
10 Hast thou not poured me out as milk?  
And curdled me like<sup>5</sup> cheese?

<sup>1</sup> Ver. 1. **My soul in bitterness.** כִּי is an adjective (*amarus*). The phrase כִּי נַפְשִׁי is, strictly, *bitter of soul*; *bitter in my soul*. The rendering given, if admissible, suits better the broken and passionate context.

<sup>2</sup> Ver. 5. **The mighty man:** A sub-contrast seems intended between אָנוּשׁ and גִּבּוֹר as in iii. 17. גִּבּוֹר, *validus*—*miles*, Jud. v. 30; Jer. xli. 16; Chald. גִּבּוֹר, *heros*, *miles*, Ezek. ii. 20. Comp. גִּבּוֹר Isa. ix. , גִּבּוֹרִים Gen. vi.

<sup>4</sup>—*giants*—μακρόβιοι. The want of the distinction makes the rendering very lame, as in E. V.: "Are thy days as the days of man? Are thy years as man's days?"

<sup>5</sup> Ver. 7. **[This] guilty man.** There is no claim of perfect innocence, but only that he is not the sinner whom

his friends hint, or his own inexplicable circumstances would imply.

<sup>4</sup> Ver. 9. **Turn me back to dust.** The argument here goes beyond the first appearance; for Job certainly knew that he must die, even if he had not heard of the declaration, Gen. iii. 19. It is the remediless remaining in this state that he deprecates, whether or not distinctly conscious of it as a dogma, or an idea. In such an abandonment there seems something inconsistent with God's care for men, and the pains he had taken in their construction, whether we call it creation or evolution.

<sup>5</sup> Ver. 10. **Like cheese.** The use of this kind of language in the Koran (see Surat xxii. 5; xcvi. 2, and other places) points back to ancient Arabian conceptions and modes of speech. See also the same process more fully described in the Arabic of the old book of Apologues, entitled *Calila Wa Dimna*, p. 71, De Sacy Ed.



- 11 With skin and flesh, hast thou not clothed me round ?  
With bones and sinews<sup>6</sup> woven firm my frame ?
- 12 With life and goodness hast thou favored me,  
Whilst o'er my breath thy providence hath watched.
- 13 But these things wast thou hiding in thy heart.  
All this, I know, was fixed in thy<sup>7</sup> decree.
- 14 When e'er I sin, thine eye is noting it ;  
And thou wilt not absolve me from my guilt.
- 15 Yes, woe to me if I act wickedly ;  
If righteous, still may I not lift my head ;  
So full of shame am I ; but see<sup>8</sup> my misery ;
- 16 For it swells<sup>9</sup> high ; so like a lion dost thou still pursue,  
And still repeat thy wondrous dealing with me.
- 17 Against me dost thou bring new witnesses.  
Thine anger with me dost thou still increase,  
As ever changing hosts against me come.
- 18 Why didst thou bring me from the womb ?  
I should have died with no eye seeing me ;
- 19 I should have been as though I'd never been,  
From womb to grave translated speedily.
- 20 How few my days ! O let Him then forbear  
And turn from me, that for a moment I may smile,
- 21 Before I go whence I shall not return,  
To the land of darkness, and the shades of death ;
- 22 A land of gloom tenebrous,<sup>10</sup> dense as night,  
Land of the death shade, where no order reigns,  
Where day is but a darkness visible.<sup>11</sup>

<sup>6</sup> Ver. 11. **Woven.** Compare Ps. cxxxix. 15, 16.

<sup>7</sup> Ver. 13. עֵינֶיךָ. **With thee.** In thy most secret purpose.

<sup>8</sup> Ver. 15. **But see** רָא. is imperative. To the objection that in so taking it the construction is broken up, the answer is, that it is all the more expressive. It was meant to be broken. The language is passionate, ejaculatory.

<sup>9</sup> Ver. 16. וְנִשְׁבָּח. EWALD, DILLMANN, UMBREIT, DAVIDSON, all refer this to שָׂרָא, the head, in the preceding verse. MERX says, characteristically, that it is *sinnlos*, has no meaning, and proceeds to change the text. שָׂרָא seems too far off, for a subject, and there is nothing conditional in the language: *Should it lift, or if it lift up itself, then, etc.*; DAVIDSON. CONANT also adopts this rendering. The B. V. refers it to "עֲנִי" my affliction just mentioned: it *increaseth*. So Rosenmüller, as also the Jewish Commentators, RASHI and ABEN EZRA. To the objection that וְנִשְׁבָּח is not congruous to "עֲנִי" affliction, the latter answers well that it is personified as elate and swelling in its triumph over the sufferer. Hence the rendering above.

<sup>10</sup> Ver. 22. **Gloom tenebrous.** The true impression of this remarkable language (vers. 21 and 22) can only be obtained by a close study of the words עֲפֹכֶת and הַפֶּעַם. They are of a class which, in distinction from חֹשֶׁךְ, or mere privative darkness, represent its positive idea, whether real

or imaginary, as having something of form, and thus a kind of visibility,—a dark, shadowy, waving, flying, floating thing,—a faintly *glimmering, gleaming, gloaming, wavy motion*, shading off from light (gleam, glimmer) into *gloom*, or darkness visible. A vibratory, pulsatory, flying, fluttering, or undulation of some kind, is the radical image in this whole family of words (עֵינִי, עֵפֶךְ, עֵפֶיךָ, by metathesis עֵפֶיךָ),

and hence, along with *flying*, the apparently contradictory images of *light* and *darkness*. See LANGE Gen. Am. Ed., p. 179, Note. So in the Greek imagery, darkness has wings. Night is called (ARISTOPH. AVES. 699) *μελανόπτερος*, *black winged*. (Compare VIRG. *Æo.* II. 360, VI. 856). There is

the same radical image in the expression עֲפֹכֶי שָׁחַר III. 9, XLII. 10. *palpebræ auroræ, eyelids of the dawn*,—the morning twilight, *ἀμέγας βλέφαρον* SOPH. *Antig.* 104. Compare the words כְּעֹנֵן and כְּעֹנֵן, Isa. viii. 22, 23.

<sup>11</sup> Ver. 22. **Darkness visible.** Some commentators take this in a sort of conditional way: *Its very light (if it had any) shines as darkness*, or its day (daytime) is as midnight darkness—"the blackness of darkness." So we have given it, though the verb הִפֵּעַ seems to have something more positive than this,—*it shines as darkness*. We cannot help thinking that Job had something of the Miltonic conception. HIERONYMUS, *Sempiternus horror inhabitant*.

## CHAPTER XI.

- 1 Then answered Zophar the Naamathite and said,
- 2 A flood of words; demands it no reply?  
A man all lips! shall he be justified?
- 3 Thy clamors, shall they silence men?  
That thou may'st thus rave on without rebuke;
- 4 And say, my doctrine, it is pure,  
I'm guiltless in Thy sight.
- 5 O were it so that God would really<sup>1</sup> speak;  
And for thy silencing<sup>2</sup> His lips uncloze;
- 6 And show thee wisdom's hidden depths,—  
Truth's twofold<sup>3</sup> form.  
For know it well; less than thy debt doth God exact<sup>4</sup> of thee.
- 7 Eloah's secret,<sup>5</sup> canst thou find it out?  
Or Shaddai's<sup>6</sup> perfect way canst thou explore?
- 8 Higher than Heaven's height, what canst thou do?  
Deeper than Sheol's depths, what canst thou know?
- 9 Its measurement is longer than the earth,  
And broader than the sea.
- 10 When He is passing by, and makes arrest,  
And calls to judgment, who can answer him?
- 11 For well He knows the men of vanity;  
Their evil sees, though seeming not to heed.<sup>7</sup>
- 12 Since man, vain man, has madness in his heart;<sup>8</sup>  
A foal of the wild ass, so is he born.

<sup>1</sup> Ver. 5. Or, *were it really so*: The force of אֱלֹהִים: Would God take Job at his word and appear in very truth?

<sup>2</sup> Ver. 5. עָפַץ, in controversy with thee, as elsewhere used. For thy confounding; to stop thy mouth.

<sup>3</sup> Ver. 6. DELITZSCH, literally, "that she (wisdom) is twofold"—overlooking הוֹשִׁיעַ. DAVIDSON paraphrases: *Double*, he says, is equivalent to *manifest*, and הוֹשִׁיעַ he renders *insight*, as EWALD does. Most commentators give the literal sense, *double*. Do we not get a good explanation of this from ch. xxviii., where *two forms* of wisdom are set forth, namely, the Divine wisdom, or the mystery of God's providence, and the wisdom mentioned at the end of that chapter, the wisdom which is for man, "the fear of the Lord," submission, and "departure from evil." הוֹשִׁיעַ is *substance*, *reality*, *truth*—things as they are, שֶׁ. אִשָּׁא; but it is to be contemplated under two aspects, as pertaining to God, and as pertaining to man. See SIRACH xxxiii. 15: xlii. 24: πάντα διόσα, ἐν καρτίῳ ἐνός, κ. τ. λ.

<sup>4</sup> Ver. 6. EWALD renders: "Overlooks much of thy guilt," which is not far from E. V. UMERIT, DELITZSCH, DILLMANN, DAVIDSON, with the Targum, give it the sense of נָשָׂה (Hiph. הִשָּׂה), to forget, or cause to forget, giving in כִּי מִעוֹנָךְ the force of a partitive: *from or of—a portion of thy sin*. "God remembers not all thy sin." The Syriac renders it, *forgiveth*. Vulgate has the other sense of נָשָׂה, that of exacting like a creditor. And this is the rendering of E. V., which, after all, seems the best, and most in harmony with the context. It is grammatical, too, since כִּי מִעוֹנָךְ may denote the comparison of *less*, as well as that of *more*, to be determined by the context. The partitive rendering: "a portion of thy sin," seems tame. The rendering above given preserves well the association of ideas. This is one of those secrets of God's wisdom,—the upper wisdom, or the side of the duplicate

seen by Him. For God only knows what human sin deserves, and every chastisement, short of the great retribution, has mercy mingled with it. And then this admirably leads to the train of thought that follows in the exclamations below, ver. 7. עוֹן is rendered debt to preserve the figure, which is sanctioned in the New Testament: "Forgive us our debts; our sins."

<sup>5</sup> Ver. 7. חָקֵר. Mystery—unsearchableness,

<sup>6</sup> The emphasis is on the divine names אֱלֹהִים and שַׁדַּי, as in viii. 3.

<sup>7</sup> Ver. 11. וְלֹא יִתְבּוֹן. The meaning is that it does not require from him a special act of study or attention, as it does from men. He never loses sight of it. He sees it though he does not seem to be looking at it. The conjugation Hith. has this sense of making to be, or assuming to be what the verb signifies,—to make one's-self observant. RASCHI explains it well of God's "keeping still, and long-suffering, as though he did not take note of it"—כִּמוֹ שֶׁלֹּא יִתְבּוֹן.

<sup>8</sup> Ver. 12. יִלְכֵּךְ. The word does not denote wisdom, as many commentators take it, or the want of wisdom, directly, or in the sense of *stupidity*, as GESENIUS interprets it, but to be full of heart, in the sense of courage (cor, Latin cordatus sometimes), spirit, eagerness, mettle, fierceness, etc. In Cant.

iv. 9 the piel, לִבְכֹּתִי (of which this may be regarded as the passive), means, thou hast excited, roused, warmed my heart. There can be but little doubt as to the meaning, since the second clause gives a figurative explanation of it. It suggests Ecclesiastes ix. 3, הוֹלִלּוּת בִּלְבָבָם, "madness in their hearts"—whence the above translation. Some accommodation to it in English might be found in the words *heady*,



- 13 (But as for thee), If thou prepare thy heart,  
And spread thy hands (in humble prayer) before him,—
- 14 Putting<sup>9</sup> it far away, if sin be in thy hand,  
Nor letting wrong abide within thy tents,—
- 15 Then shalt thou lift thy face without a stain;  
Then shalt thou stand secure,<sup>10</sup> with nought to dread.
- 16 For thy sharp pain shalt thou forget,  
And like the passing waters, think of it no more.
- 17 Brighter than noon shall life<sup>11</sup> again arise;  
And what is darkness<sup>12</sup> now shall be like morn.
- 18 Then shalt thou be assured that there is hope;  
Though now ashamed,<sup>13</sup> in peace shalt thou lie down,
- 19 And take thy rest with none to make afraid;  
Whilst many [who have scorned] shall seek thy face.
- 20 But as for wicked men, their eyes shall fail;  
Their refuge perishes;  
Their hope—'tis like the parting breath.

*headstrong*; **לִבִּי**, *heart*, in Hebrew, being used for *feeling* or *passion*, as well as for intellect. UMBREIT, EWALD and DELITZSCH take it as a proverb, and give it the forced rendering (in the words of the latter)

Before an empty head gaineth understanding,  
An ass's foal would be born a man.

This is not only frigid, in itself, and forced, and at war with the gravity of the original, but cannot be brought grammatically out of the words. *Man, vain man*. The repetition is to give emphasis to that expressive word **בְּבִיחָא**.

<sup>9</sup> Ver. 14. This verse evidently comes in parenthetically, and therefore the participial form gives the best mode of rendering.

<sup>10</sup> Ver. 15. **בְּבִיחָא**. Primary sense *fusion*, thence *molten*, thence the idea of a metallic column figurative of firmness

and solidity. It may be that the meaning here is derived from the cognate **בְּבִיחָא** (**בְּבִיחָא**) *stabilire*.

<sup>11</sup> Ver. 17. **חַיִּי**. *Atw—time-passing*—a very pathetic word. Comp. Ps. xxxix. 6; xvii. 14; lxxxix. 48.

<sup>12</sup> Ver. 17. **חֹשֶׁךְ**. *Darkness*. **חֹשֶׁךְ**—a word of the same class with those mentioned in note on x. 22.

<sup>13</sup> Ver. 18. **אֲשָׁמוּ**. This is the rendering of Gesenius, giving to **אֲשָׁמוּ** the same sense it has in vi. 20. The other sense of the verb, *to dig*, and that derived from it, *search*, are very forced here. See E. V., DAVIDSON, DELITZSCH, and others. UMBREIT gets from SCHULTENS, and the Arabic, the sense of *protecting*, which better suits the context, but is philologically without weight. The *Vulgate* gives the sense of *digging*. The LXX, as is most commonly the case in Job, is worthless. Merx renders very beautifully, though freely—

Und, ob beschämt zuvor, noch sicher ruh.

## CHAPTER XII.

- 1 Then answered Job and said:
- 2 Ye are the people, there's no doubt;  
And wisdom dies with you.
- 3 But I have understanding like yourselves;  
In nothing do I fall below your mark.  
Who knoweth not such things as these?
- 4 Sport to his friend! yes, such am I become,  
Though one who calls on<sup>1</sup> God, and whom he hears;  
A sport, (your) sport! A man upright and true!

<sup>1</sup> Ver. 4. **Who calls on God**. *I who call on God*. Job means himself here, not only as a man of prayer, **קָרָא לַאלוֹהִים**, but as one known among men for the public or official performance of religious worship. So CAREL intimates, referring to Ps. xcix. 6, "Moses and Aaron among his priests, Samuel among those who call upon his name,"

**בְּקָרְבָּאֵי שְׁכֵנִי**. His offering sacrifice, i. 5, shows something of the priestly character. The verse is a vehement torrent of righteous indignation, and the best translation is that which keeps nearest to the Hebrew with all its abruptness. It was probably called out by Zophar's comparing him to "the wild ass," xl. 12.

- 5 As wasted lamp<sup>2</sup> to splendors of the proud,  
So is the man who stands on tottering feet ;
- 6 Whilst quiet are the spoilers' tents,—  
All confident<sup>3</sup> the men who anger God,  
Into whose hands<sup>4</sup> Eloah sends (his bounty).
- 7 But surely ask the beasts and they will teach ;  
The birds of heaven will make it known to thee ;
- 8 Or converse<sup>5</sup> hold with earth, and it will speak ;  
The fishes of the sea will tell it thee :
- 9 Who knoweth not, by every one of these,  
Jehovah's hand it is that doeth this ?
- 10 In whose hand lieth every breathing life ;  
The spirit of all flesh—of every man.
- 11 Doth not the ear try words,  
As tastes the palate food ?
- 12 So with the old is sage experience ;<sup>6</sup>  
With length of days doth understanding dwell.
- 13 With God, too, there is wisdom, strength is His,  
Counsel to plan and never-erring<sup>7</sup> skill.

<sup>2</sup> Ver. 5. **A wasted lamp:** לִפְדִּי בֶּן. Literally a lamp of contempt, but the figure demands the idea of that for which it is despised—*worn out, exhausted*, either in its structure or its oil, and, therefore, thrown away as useless. The passage has been regarded as very difficult. *Obscuritatem summan kufus versus omnes interpretes agnoscunt*, says Schultens. "The words of this text are dark," says the learned Puritan CARYL in his quaint style, "and there are not a few who make the lamp the darkest word in it." And then he goes on to note the other rendering given by Aben Ezra, and which has since been adopted by the principal modern interpreters, except UMBREIT. It divides the word לִפְדִּי into the noun פִּיד destruction, calamity or misfortune generally, and the servile ל, the preposition, with the sense of *for or in place of*: "for misfortune, contempt." The translator was at first inclined to this view. It is, however, full of difficulties, though in some of its aspects seeming quite plausible. The rendering which EWALD, DELITZSCH and others give to the words immediately following seems to suit it, especially as expressed in the concise and happy way of MEAX:

Dem Unglück Hohn, so wännen Sichere:—  
For suffering scorn ; so fancy the secure ;  
Scorn ever ready for the tottering man.

So the translator first rendered it, relying for the sense of נָכוֹן on Ps. xxxviii. 18, אֲנִי לְצִלָּע נָכוֹן, *ready to fall*.

A more thorough study, however, produced the conviction that the older rendering of the Vulgate, the Syriac, the Targum, the Jewish commentators KIMCHI, RASCHI, BEN GERSON and others, JUNIUS and TREMBLIER, LUTHER, E. V., MERCELAUS, VATABLUS, COCCIEUS, and of the best of the authorities cited in POOLE'S Synopsis, is the correct one. ZIEGLER says: "The sense of lamp makes an incongruous image in the picture." That depends, however, on what the picture is supposed to be. "A consumed or expiring lamp," says CONAN, "would be pertinent; but a torch *despised* is like anything else that is despised, and the epithet requires some ground for the application." All this question of metaphorical congruity, however, depends upon another, namely, whether the right rendering is given to עֲשֵׂתוֹת. The primary sense of the verb עָשָׂה is certainly to *shine*. See Jerem. v. 28. Hence the noun, if rendered *thoughts*, must be regarded as figuratively denoting *splendid, brilliant thoughts, imaginings, vain imaginings*,—not simply *coagitations*. So עֲשֵׂתוֹתָי, Ps. cxlvi. 4: *In that day his proud imaginings (his splendid hopes) all perish*. This is quite different from *his thoughts, his thinking*, as the annihilationist perverts that text. In Jonah i. 6 the Hitpahel may very pertinently be rendered *shine upon*, instead of,

"*think upon*." It thus makes a very appropriate prayer for men in such a dark tempest: *that the sky would clear up, or that God would shine upon them through it*. So in Cant. v. 24, עֲשֵׂתוֹת means something *shining, polished*. So COCCIEUS and some of the older commentators, Christian and Jewish. If we give to עֲשֵׂתוֹת here this primary sense of *shining, splendor* (whether of the thoughts or of the outward state), then the antithesis it presents to לִפְדִּי, the cast off, used up torch, is no longer "incongruous," but very happy: the poor wasted thing, which Job so much resembled, as contrasted with the splendors of wealth, or the high imaginings of a soul at ease. It is the very image used Isai. xlii. 3, the *sputtering wick or lamp*, פֶּתֶחַ כֶּהוֹ, (the "smoking flax"), and cited by our Saviour, Matt. xii. 20.

<sup>3</sup> Ver. 6. **All confident.** Plural noun with superlative sense.

<sup>4</sup> Ver. 6. **Into whose hands, etc.** This is rendered by some: "*who take God in their hand*;" regarding ל as repeated here from the line above. So DAVIDSON and DELITZSCH. The sense they get is, that wicked men make their hand (their own power) their God. For this there is cited Habak. i. 11, and VIRG. *Aen.* x. 774: 27. *Dextra mihi Deus*. DELITZSCH renders it very strangely: "who take Eloah in their hand." The use of Eloah, however, seems strongly against this. The ellipsis in the other rendering is quite facile.

<sup>5</sup> Ver. 8. **Delitzsch** excellently renders עֵשׂוֹ "look thoughtfully to the ground." The reference in this whole appeal (vers. 7 and 8) is not, as Ewald thinks, to the destined purpose or divine reason in suffering and in pain. That belongs to the wisdom which "the eagle's eye hath not seen, and which is hid from all the fowls of the air;" xxviii. 7, 21,—the deep wisdom of God. The allusion is rather to Zophar's expression of the fact, so pretentiously set forth, as it seemed to Job, when all nature, animate and inanimate, proclaims the existence of inexplicable mystery in the divine dealings. It is not the *reason* that we get from nature, but the *fact*, whether we understand it or not, that the hand of the Lord doeth all.

<sup>6</sup> Ver. 12. חֲכָמָה must be rendered *experience* to preserve the figures in the verse above.

<sup>7</sup> Ver. 13. חֲכָמָה here is *discernment* or wisdom in *adapting* means to ends. The epithet is necessary because there is an evident intention to set in contrast the divine discernment, or perfect foresight, and the best human experience, as mentioned above ver. 12. DELITZSCH defines חֲכָמָה as "that which can penetrate to the bottom of what is true or false." There is here again a *duality* in wisdom as in xi. 6



- 14 Lo! He casts down; it never shall be built;  
He shutteth up; there is no opening.
- 15 The waters He withholds; the streams are dry;  
He sends them forth, and they lay waste the earth.
- 16 With Him is power, eternal truth<sup>8</sup> is His;  
To Him alike are known deceiver and deceived.
- 17 'Tis He that leadeth counsellors despoiled,<sup>9</sup>  
And makes the judges fools.
- 18 'Tis He who breaks the bonds of kings,  
And binds their loins with cords.
- 19 Priests too He leadeth, stripped<sup>10</sup> (of sacred robes).  
The long established<sup>11</sup> (thrones) He overthrows.
- 20 The trusted He deprives of speech,  
And takes away the judgment of the old.
- 21 On nobles doth He pour contempt,  
And renders weak the girdle of the strong.
- 22 Deep things from darkness He reveals;  
Tzalmaveth<sup>12</sup>, world of shadows, brings He forth to light.
- 23 He makes the nations grow, and then destroys;  
Extends their bounds, then lets them pass away.
- 24 Chiefs of the earth, of reason he deprives,  
And makes them wander in a pathless waste.
- 25 They grope in darkness, where no light appears;  
He makes them stagger like a drunken man.

(כַּפְרִים), though not exactly the same with that referred to by the would-be philosopher Zophar above, or by Job himself, xxviii. 23-25. It is two-fold: the wisdom of God in the processes of designing or adapting (תְּבוּנָה), *skill, discernment*), and the higher wisdom (חִכְמָה as עֵצָה), which is in the design of the designs.

<sup>8</sup> Ver. 16. **Power—eternal truth.** There is no desire to find too scientific or too philosophical a meaning in Job; but these are the best renderings we can give to those contrasted words עֵץ and תְּבוּנָה. The latter is the *reality of things*, that which makes them to be what they are, their ideas, laws or principles as distinguished here from *power or force*, to use the word now such a great one

in science—or dynamical energy. See Daniel xi. 38, מְעֵזִים אֱלֹהִים, *the god of forces*. DELITZSCH renders תְּבוּנָה *existence*, and defines it as the *real* in contrast with what *appears*. Better to have rendered it *being*—that which truly is—all that is, as God's *truth*. See Note to xxvi. 3.

<sup>9</sup> Ver. 17. שְׁוֹלָל, used collectively. Either literal, or as the phrase is used in Latin, *captos mente*, *despoiled of reason*. See Ps. lxxvi.: אֲשֶׁתוֹלְלוּ אֲבִירֵי לֵב.

<sup>10</sup> Ver. 19. So DELITZSCH supplies the ellipsis.

<sup>11</sup> So CONANT.

<sup>12</sup> Ver. 22. This word *Tzalmaveth*, together with *Sheol* and *Hades*, should have been naturalized in our English version.

## CHAPTER XIII.

- 1 Behold all this mine eye hath seen;  
Mine ear hath heard and understood it well.
- 2 What ye know I do also know;  
In nothing do I fall below you.
- 3 For truly 'tis to Shaddai I would speak.  
With God to plead—this is my strong desire.
- 4 But ye indeed!<sup>1</sup> forgers of lies are ye;  
Physicians of no value are ye all.
- 5 O that you would be altogether still.  
For that would surely be your wisest way.

<sup>1</sup> Ver. 4. **But ye indeed.** Force of אֱלֹהִים.

- 6 But hear *my* pleading now ;  
O listen to the strivings of *my* lips.
- 7 For God,<sup>2</sup> will ye speak what is wrong?  
And utter specious things<sup>3</sup> in His behalf?
- 8 Dare ye His person to accept<sup>4</sup>?  
Is it for God,<sup>5</sup> indeed, that ye contend?
- 9 Say, is it well, that He should search you out?  
Or as man mocketh man, so mock ye Him?
- 10 Sure, He will make your condemnation clear;<sup>6</sup>  
If thus, in secret, partially ye deal.
- 11 Shall not His glory fill you with alarm?  
His dread<sup>7</sup> upon you fall?
- 12 Pictures<sup>8</sup> in ashes drawn, your maxims grave;  
Your strong defences are but mounds of clay.
- 13 Be still; let me alone;<sup>9</sup> that I may speak,—  
Whatever may befall.<sup>10</sup>
- 14 My flesh,<sup>11</sup> why should I bear it in my teeth?  
My very life, why take it in my hand.
- 15 Lo! Let Him slay me; still for Him I'll wait;<sup>12</sup>  
And still defend my ways before His face.
- 16 Yes, my salvation shall He be;  
For in His presence the impure shall never come.
- 17 Hear now, O hear my word;  
My declaration, hold it in your ears.
- 18 Behold me now; I have prepared my cause;  
I'm sure I can maintain my right.
- 19 Who then is HE,<sup>13</sup> that shall against me plead?  
For now if I keep silence I must die.
- 20 Only two things do not thou unto me;  
And then from thine appearing I'll not hide.

<sup>2</sup> Ver. 7. **For God.** The Hebrew order is carefully observed since the surprise is that such a thing should be done for God.

<sup>3</sup> Ver. 7. **Specious things.** רַמְיָהוּ can hardly be taken here in the sense of intended deceit.

<sup>4</sup> Ver. 8. The English phrase, though now becoming obsolete, is still understood from its Bible use, and is very expressive.

<sup>5</sup> Ver. 8. Here, too, the Hebrew order is preserved. The contrast denotes surprise.

<sup>6</sup> Ver. 10. The intensive double form, הוֹכִיחַ יוֹכִיחַ, denotes strong and open conviction. Thus it furnishes the antithesis to סֵתֶר (in secret) in the second clause. Something of the kind seems intended. It suggests, too, the idea of something almost prophetic of the conviction of Job's friends, and their open condemnation, xlii. 7.

<sup>7</sup> Ver. 11. **His dread.** פֶּחַד stronger than יִרָאָה.

<sup>8</sup> Ver. 12. מַשְׁלֵי אֶפֶר. The rendering *pictures* here, may be an accommodation, but it is in harmony with the etymological and general meaning of the root. SCHLOTTMANN: Eure Denksprüche sind Aschensprüche.

<sup>9</sup> Ver. 13. Our E. V. is very happy here. *Be still from me*, which is the literal rendering, is opposed to our idiom.

<sup>10</sup> Ver. 13. Literally: *come upon me what may.*

<sup>11</sup> Ver. 14. A climax: *flesh and life*. The literal rendering of the verse is clear. For the different views of its application see DELITZSCH.

<sup>12</sup> Ver. 15. **I'll wait.** In regard to this disputed verse,

everything depends on the reading, whether אֵל, or לֵא, as it is in the Keri. The Masoretic authority is in favor of the latter. So are the ancient Versions, Syriac and Vulgate. See the evidence most fully and fairly summed up by DELITZSCH, who adopts the rendering that has prevailed in the Church. In regard to the internal evidence, as he well says, nothing could be more Job-like. See xiv. 14, 15; xix. 25. Job's lowest despondency is generally the season when his strangely supported spirit mounts up to the strongest expression of his never to be extinguished hope.

<sup>13</sup> Ver. 19. **Who then is HE?** The one challenged here would seem to be God, although commentators generally do not thus regard it. If so, מִי would properly be exclamatory, rather than interrogatory: *What kind of a one?* The view has some confirmation in what follows, (ver. 20), unless we suppose an abrupt change of person, a thing which indeed often occurs in Hebrew, but would not be necessary here. It explains, too, the language of the second clause. Some render this, *"then shall I be silent and expire."* But such a construction as אֶחָדִישׁ אֶחָדִישׁ suggests something conditional, as it is well rendered in E. V.: *"If I hold my peace, I shall give up the ghost."* It looks as though Job shrunk from the challenge, but felt that he must utter it or die. The VULG. seems to have had this view in its interpolation, *veniat! Let him come—let him appear: Veniat; quare lacens consumor!* If the view be correct, then, there would be an emphasis on אֶחָדִישׁ, expressed, it may be, in the tone, or δεικτικῶς, as the critics say, and which is here attempted to be represented by capitals.



- 21 Far off withdraw thy hand from me,  
Nor let thy terror fill me with alarm.
- 22 Then call thou ; I will make response ;  
Or I will speak, and do thou answer me.
- 23 How many are my sins—my trespasses—  
My errors—my transgressions? Let me know.
- 24 Why hidest thou thy face from me?<sup>14</sup>  
Why hold me for thy foe?
- 25 A driven leaf would'st thou affright ?  
The withered chaff pursue ?
- 26 For bitter things against me thou dost write ;<sup>15</sup>  
And to my youthful sins, thou makest me the<sup>16</sup> heir.
- 27 My feet thou puttest in the stocks,  
And guardest all my ways,  
Making thy mark<sup>17</sup> upon my very soles ;
- 28 Whilst he<sup>18</sup> (thus watched) in rottenness consumes ;  
Or like a garment which the moth devours.

<sup>14</sup> Ver. 24. DELITZSCH well says: "The bold confidence expressed in the question and challenge of ver. 23 (and he might have said of ver. 19) is here changed to a sort of mournful abasement at God's not appearing, and his seeming to hold him as an enemy without an investigation of his case."

<sup>15</sup> Ver. 26. **Thou dost write.** DELITZSCH renders *thou decreest*. The literal sense is better as preserving the favorite Scriptural image of God's recording book.

<sup>16</sup> Ver. 26. Literally, *make me inherit*. Others render it, *possess*; but that loses the most impressive figure: the old man heir to the young man's follies.

<sup>17</sup> Ver. 27. **Making thy mark.** Here, as elsewhere sometimes, the most literal rendering gives the best clue to the meaning. The translator must express his surprise at the way in which commentators have gone round and round the idea without exactly hitting it. Most of them take it as meaning "to set a bound about the feet," to prevent his going beyond it. So HEILIGSTEEDT, HIRZEL, DILLMANN, SCHLOTTMANN, CONANT, who cites them, and others. GESSENIUS: *circa radices pedum meorum effodisti fossam*, "dug a trench around them." EWALD, citing Aben Ezra, held this view at first, but afterward changed it for another. He renders תחקה

*dich versicherst, makest thyself sure of*, which is true as an inferential conclusion, but can, in no way, be taken as a sense of תחקה. To get it, he goes a great way, and most

unnecessarily, to the Arabic *chakka*, v. conjugation, *tachakkaka ala*, *certus factus*—a secondary Arabic sense, derived from an older secondary Hebrew sense of the Poel, *decrevit, legisla vit*; and then he compares it with *tachakkama ala*. Besides, *tachakkaka* is not followed by *ala*, but by *min*. Everything in the context goes to show that חקה here, — חקק, has its pri-

mary sense of *marking*. Tremellius renders it quite literally: *super radices pedum meorum imprimeris*, and is followed by our English Version: "thou sellest a print upon the heels

of my feet." This gives the exact idea, except in its failure to represent the reflex, or Hithpael, sense of תחקה, which DELITZSCH finds a difficulty, although he renders it, like so many others, "thou makest for thyself a circle around the soles of my feet." It is not easy to see how he and others get from the words the sense *surrounding*, or to *set round*. The Hithpael, like the Greek Middle, may be often rendered by the addition of the personal possessive pronoun. Thus, *Kal, Thou markest; Hithpael, thou makest thy mark—thy mark for thyself*. This at once suggests the idea which our E. V. and Tremellius come very near expressing. It is, in general, the owner putting his mark somewhere upon his beast, that he may know it, and, in this case, more especially, putting a mark upon the foot—as on the camel's hoof, for example, that he may track it when wandering in the desert. The Vulgate: *vestigia pedum meorum considerasti*, seems suggested by this, and may itself have suggested Ewald's interpretation. The grievance Job complains of, in this case, would be like putting such a mark upon an old worn-out camel, which, instead of straying, was unable to stand up. Thus Job represents the dealing with himself, so watched, so marked, and yet so helpless. It is in perfect harmony with the complaint above, "Thou guardest all my ways," and with what is said about "the driven leaf," and "chasing the withered" chaff: it is all so useless, and therefore cruel. In this interpretation, there may, perhaps, be found a clue to the sudden change of person in the next verse.

<sup>18</sup> Ver. 28. **Whilst he.** Job still has in mind the animal to whom his figure refers, but, at the same time, intending himself, as one thus watched, and having a mark put upon his feet to track him if he strays, although he is a poor emaciated creature, without strength to move or stand. To a Hebrew reader accustomed to it, this change (though the transition from the 1st person to the 3d is rare) would be felt as very touching. We can only supply it by an ellipsis as the translator has endeavored to do.

## CHAPTER XIV.

- 1 ———<sup>1</sup> Man of woman born ;  
Few are his days, and full of restlessness.
- 2 He comes forth like a flow'r, and is mown down ;  
Flees<sup>2</sup> like a passing shadow—makes no stay.

<sup>1</sup> Ver. 1. This may be supposed to be said after a brief pause.

<sup>2</sup> Ver. 2. **Flees.** Heb. *and flees*. The frequent Hebrew conjunction י is often a mere breathing, a transition particle, merely indicating a going on of the thought. In such cases,

we come nearer to the spirit of the original by leaving the passage *unbound* (*devoicé*), than by clogging it with our heavy connective *and*. See the rendering of xlii. 23 as compared with the original.

- 3 On such a being,<sup>3</sup> openest thou thine eye,  
To bring me into judgment with thyself?
- 4 O could<sup>4</sup> there come one pure from the impure!  
But there is no such one.
- 5 If now his days are all decreed,  
And fixed the number of his months by thee;  
If thou hast set a bound he cannot pass;
- 6 Then turn away from him and let him rest,  
Till like a hireling he enjoy his day.
- 7 For a tree there still is hope.  
Cut down, it springs again;  
Nor do its suckers fail.
- 8 Though in the earth its root be old,  
Its stump all dead and <sup>5</sup>(buried) in the dust;
- 9 From waters inhalation will it bud,  
And send forth shoots like a new planted stem.
- 10 But man—he dies and fallen<sup>6</sup> wastes away;  
Man draws his parting breath, and where is he?
- 11 As fail the waters from the sea;<sup>7</sup>  
As wastes the flood and drieth up,—
- 12 So man lies down to rise no more;  
Until the Heavens be gone, they ne'er awake,  
Nor start them from their sleep.
- [A BRIEF PAUSE.]
- 13 O that in Sheol thou would'st lay me up;  
That thou would'st hide me till thy wrath shall turn,<sup>8</sup>—  
Set me a time, and then remember me.
- [A MUSING SILENCE.]
- 14 Ah, is it so?<sup>9</sup> When man dies, does he live again!

<sup>3</sup> Ver. 3. עַל כֵּן: **on this**; *δεικτικῶς*; either by tone or gesture indicating that he means himself; as is shown by the sudden change of person. MEER wholly destroys the pathos of this by arbitrarily changing אֵלָּא into אֵלָּא.

<sup>4</sup> Ver. 4. **O could**. The optative rendering here is not only according to the usual use of אִם, but gives more distinctly the idea of inherited human depravity, and consequent disease, which here forces itself upon the mind of Job. On this account, it may be thought singular that it should be generally adopted by the more rationalizing commentators. There is here, says UMBRETT, the Oriental (!) idea of the Erbsünde; but then he immediately qualifies it as usual by saying: "Not, however, in the sense of the subtle dogmatic definitions."

<sup>5</sup> Ver. 8. The supply of the ellipsis only gives the full meaning.

<sup>6</sup> Ver. 10. נָפַל unites both these senses: *fallen—wastes*. It puts him in contrast with the *fallen tree*.

<sup>7</sup> Ver. 11. מַיִם may mean any large collection of water.

<sup>8</sup> Ver. 13. נָשַׁח denotes a *turning*. DELITZSCH, very happily: "Till thine anger change."

<sup>9</sup> Ver. 14. "Ah, shall he live?" הֲיִחְיֶה. This language is neither that of denial, nor of dogmatic affirmation. Between these lie two states of soul: one of sinking doubt, the other of rising hope. It depends upon the tone and manner of utterance, whilst these, again, can only be recalled to us by something in the structure of the sentence,

or by the context. The particle הֵן is the hinge on which the sentence opens. It may be taken two ways. Its force may be regarded as confined to its own clause locally, or, with more reason, may it be supposed to rule the whole sentence; since אִם is merely transitive, and here implies no doubt. It is exclamatory, as well as interrogative. *If a man die, or when a man dies, ah, shall he live again!* That, in English, might possibly be the language of doubt, though much would depend upon contextual considerations. Or, take the other style of utterance (in English, we mean): *Ah, is it so, when man dies, does he live again?* This would correspond to the idea of the interrogative הֵן influencing the whole verse; אִם being entirely subordinate. It is not despairing, nor even desponding, but an expression of wonder, rather, at the greatness of an idea striking the mind in some fresh and startling aspect. It is surprise, rather than doubt, or the state of soul which Homer so naturally, as well as vividly, represents, Iliad xxiii. 103. Achilles, like all the other Greeks, believed in the reality of a spirit world, as distinctly held in his day; yet when the dream, or the appearance of Patroclus, startles him with an unusually near and vivid thought of it, he cries out:

\*Ο πόποι ἦ ῥά τίς ἐστι καὶ εἰν Αἴδαο δόμοισιν  
Ψυχὴ καὶ εἰδωλον;

O wonder! Is there truly in that unseen world  
Both soul and form?

And so even the Christian believer might speak when the momentous thought comes suddenly before him with some



- Then all the days appointed me I'll wait,  
Till my reviving<sup>10</sup> come.
- 15 Then thou wilt call, and I will answer thee;  
For thou wilt yearn<sup>11</sup> towards thy handy work.
- 16 But now thou numberest my steps;  
Thou wilt not set a guard<sup>12</sup> upon my sin;
- 17 (For) sealed, as in a bag, is my transgression bound,  
And mine iniquity thou sewest<sup>13</sup> up.

[A LONGER INTERVAL OF SILENCE.]

- 18 Yes<sup>14</sup>—even the mountain falling wastes away;  
The rock slow changes from its ancient<sup>15</sup> place;
- 19 The water wears the<sup>16</sup> stones;  
Its overflowings sweep away the soil;  
So makest thou to perish human hope.

new impressiveness. There is still another shade of the idea, near akin to this feeling of wonder: When a man *dies*, does he *live*? That is: Is death really the way to life? Do we live by dying? See the quotation from Euripides, and the remarks in the INTRODUCTION ON THE THEISM, page 8. In regard to the force of the context, there can be but little doubt. There is certainly a rising of hope which has somehow come in after the mournful language of ver. 12. This prompts the prayer preceding, in ver. 13; then there is the exclamation; and then, as though from some inspiration it had given him, the strong declaration that he would wait for this change, as involving something most desirable, though wholly unknown. Immediately follow words that seem to rise to full assurance (ver. 15): "Thou wilt call, and I will answer thee; thou *will* have regard to the work of thy hands." This force of the context is very clearly presented by DELITZSCH. The mode of expression implies something of a traditional knowledge, to say the least: *Ah, is it so*, as we have heard, ὅδ' ἀνυμνέμενον—that saying rumored everywhere? For surely Job must have heard it, or heard of it. The Egyptians had it; see DIOP. SIC. I. 61. According to the Rationalists themselves, the Persians and other trans-Euphratean nations must have had it long before the time they ascribe to the book of Job. If the Vedas which MERX quotes (see INT. THEISM, page 16) are as old as pretended, some rumor of this idea must have crossed the Indus, and reached the land of Uz. The Greeks, we know, had it in the ante-Homeric times. There is good evidence, too, of its having been entertained by the early Arabian tribes; as is shown by passages in the Koran where the Infidels reply to Mohammed, saying: "When we are dead and have become dust and dry bones, how can we be revived? Why, this is just what we were threatened with, we and our fathers of old; away with it; surely this is nothing more than fables of the ancient men." See KORAN *Surat*. xxiii. 84, 85; xxvii. 69, 70, and other places.

<sup>10</sup> Ver. 14. **Reviving.** חֲלִיפָה: General sense *change, vicissitude*, from that mysterious root חָלַף. It is used in connection with צָבָא, *warfare, time of military or other service*, x. 17. Here the *change*, naturally suggested by the context, is release from Sheol, as from a warfare, when that set time comes. There can hardly be a doubt, however, that the use of the word here is suggested to Job by the verb

חָלַף, which he had taken, ver. 7, to denote the regermination of the tree. This, of itself, would seem to settle it that the change in view is one of reviviscence, and the idea derives still farther aid from the use of the word. Ps. xc. 5, where the Kal is applied to the flower growing up in the morning, and Ps. cii. 27, where the Hiphil denotes the reviviscence of nature in the new Heavens and the new Earth. As change, it is never change from life to death; and if that were the meaning intended here, a more unfit word could not be found.

<sup>11</sup> Ver. 15. **Wilt yearn.** תַּכְסֵּךְ: a word of great strength and pathos, well rendered *yearn* by CONANT. In Ps. lxxiv. 3, the Niphal is used to express the longing of the soul for God and the services of his house. There it is joined with כָּלָה: "*pines, yea faints* my soul for the courts of the Lord." In Gen. xxxi. 30, it is used to describe Jacob's intense longing for home. And this is the word which, by a blessed anthropopathism, is used here to express God's

longing for the handy work which he had once so curiously and marvelously made.

<sup>12</sup> Ver. 16. עֵל gives תַּשְׁמֹר here an intensive sense. The connection only occurs elsewhere in Prov. v. 22, where it is taken in *bonam partem*. In both cases, it has the sense of *guarding* for the sake of *preserving*. The idea is that there is no need any more of guarding or watching over Job's sin, lest it should be lost, for it is *sealed up*—tied fast in God's *fasciculus*, or bundle (compare the same word, צִוּר, ver. 17, as used I Sam. xxv. 29, for the "*bundle of life*"). Such seems to be the train of thought, and it makes clear a passage which has been supposed to present no little difficulty in consequence of an apparent disagreement between its two clauses. The interrogatory rendering, as given in E. V., and elsewhere, is a forced help. The Vulgate regards תַּשְׁמֹר לֹא as a prayer: *Do not watch over my sins—parce peccatis meis*; but that makes an unnecessary variance of construction between the two clauses and the two verbs תַּשְׁמֹר and תַּכְסֵּךְ. The word חָתָם following gives a clue to the explanation.

<sup>13</sup> Ver. 17. **Sewest up.** Gesenius gives טָפַל a secondary sense suggested by the Greek phrase δόλον πάττειν—"to sew falsehood against my iniquity." This suits Ps. cxix. 69; but there it is עָלַי, *against me*, against the person, not against the sin, which would be an absurdity. It would be here, moreover, an unnecessary departure from the other figures.

<sup>14</sup> Ver. 18. **Yes, even the mountain.** The expressive particle, אֵלֶּם, as it occurs in Job, often denotes a kind of soliloquizing pause. It makes an emotional rather than a logical transition, suggestive rather than adversative. It may be supposed to refer to something thought, rather than expressed. What is the point of the comparisons that here start up in the mind of the musing, partly controverting, partly soliloquizing Job? It is a question which commentators have had difficulty in answering. The connective link would seem to be something suggested by the thought of deliverance from Sheol, ver. 15. But "*how long!*" O Lord, how long!" as the Psalmist so expressively says. The mind of Job, beginning to fall back into its dependency, is led to a mental consideration of the slow changes of nature, and his breaking out with אֵלֶּם is a sort of answer to the thought that had silently intervened: Ah, yes; God's times are long; the earth, too, and the heavens (see vers. 11 and 12) are passing away. "Yes, even the mountain falling crumbles to decay." The effect of this is to throw a shade over his hope, until at the end of the chapter he seems to have got almost wholly to his old despairing state.

<sup>15</sup> Ver. 18. In the version given there is an attempt to combine the two senses of עָתָה, so closely suggestive of each other, namely *age* and *removal*. See Note ix 5.

<sup>16</sup> Ver. 19. **Wears the stones:** the pebbles on the beach made round and smooth by the ablation of the waters. It is a phenomenon suggestive, even to the most common mind, of long duration. One might almost fancy it a description of geological changes.

- 20 Thou overpower'st<sup>17</sup> man, and he departs ;  
 Changing his face, thou sendest him away.  
 21 His sons are honored, but he knows it not.  
 They come to poverty—he heeds it not.  
 22 By himself alone, his flesh endureth pain ;  
 By himself<sup>18</sup> alone, his soul within him<sup>19</sup> mourns.

<sup>17</sup> Ver. 20. **Thou overpowerest.** DELITZSCH: "Thou seizest him," from an Arabic usage. The other rendering, though the verb occurs but in two other places, xv. 24 and Ecclesiastes iv. 12, gives a clear sense, and is to be preferred for its harmony with the figures of the context.

<sup>18</sup> Ver. 22. It reminds us of the wailing ghost in Homer. Job could hardly have believed it as a fact, and yet he seems here to have indulged the imagination of the body retaining feeling in the grave, and the soul, or life, in some way, sympathizing with it. It may be regarded, too, as an intensive expression of the dead man's indifference (see Ecclesiastes

ix. 5, 6) to all things in the world above. There may, perhaps, be meant the supposed state in Sheol, according to the dark view taken x. 22, as though Job had fallen back to that gloomy conception, unrelieved by the hope that gleams out in some of the verses above.

<sup>19</sup> Ver. 22. **Within him.** Literally, *by him, upon him, very near to him.* The second עִלָּיו, though a repetition of the one above, may be regarded as including both ideas. It is that thought of *continued being* referred to, INT. THEISM, pa. 3.

## CHAPTER XV.

- 1 Then answered Eliphaz the Temanite and said,  
 2 A wise man, shall he utter windy lore ?  
 And with a rushing tempest<sup>1</sup> fill his soul<sup>2</sup>,—  
 3 Contending still with speech of no avail—  
 With words that do no good ?  
 4 Nay more, thou makest void the fear of God,  
 Confession to Him ever holding back.  
 5 For 'tis thy sin that rules<sup>3</sup> thy mouth,  
 And thou thyself dost choose the crafty tongue.  
 6 I judge thee not ; 'tis thine own mouth condemns ;  
 Against thee thine own lips do testify.  
 7 Art thou the man who first was born ?  
 Before the hills wast thou brought forth ?  
 8 Eloah's secret counsel hast thou heard ?  
 And kept (its) wisdom<sup>4</sup> to thyself alone ?  
 9 Tell us—What dost thou know that we know not ?  
 What insight hast thou, we have not the same ?  
 10 The grey haired<sup>5</sup>—yea, the very old are ours—  
 One full of days, beyond thy father's years.  
 11 God's comfortings—are they too small for thee ?  
 And speech that flows so gently<sup>6</sup> (to thine ear) ?

<sup>1</sup> Ver. 2. **Tempest.** קָרִים. Literally the East wind (Eurus), but used for any violent blast (Hos. xii. 2 ; Isaiah xxvii. 8, קָרִים, בָּיִם "in the day of the East wind"). In the first clause, as HILGESTEDT says, there is the idea of *inanity*; in the second, of vehemence.

<sup>2</sup> Ver. 2. **His soul.** בֶּטֶן. EWALD takes this literally, the belly, or stomach, as opposed to the heart. The Hebrew, however, as well as the Arabic word, is figurative of the most interior department of the soul; as in the phrase חֲדָרֵי בֶטֶן Prov. xviii. and xxvi. 22. Same phrase Prov. xx. 27. Comp. Heb. iv. 12.

<sup>3</sup> Ver. 5. **Rules, or guards thy mouth.** So RASCHI, followed by SCHLOTTMANN and DILLMANN. The subject being general, the gender makes no difference.

<sup>4</sup> Ver. 5. **(Its) wisdom:** The deep wisdom of God, as spoken of xxviii. 23–27, which man cannot find.

<sup>5</sup> Ver. 10. שֵׁבֶל means the hoary; יָשֵׁן, one still older, and כְּבִיר יָמִים (like the Arabic), one still older—as old as Job's father would have been.

<sup>6</sup> Ver. 11. **So gently.** עָנָה. The older versions and commentators made this a root, and gave it generally a bad sense, supposed to come from the idea of *involving, covering*—like the Syriac. Hence our E. V. renders it *a secret thing*



- 12 Why does thy heart<sup>7</sup> so carry thee away?  
What means this quivering<sup>8</sup> of thine eyes?
- 13 That thou should'st turn again thy rage<sup>9</sup> on God,  
Whilst pouring from thy mouth such words<sup>10</sup> as these?
- 14 Say, what is mortal man that he be pure!  
Or one of woman born<sup>11</sup> that he be righteous?
- 15 For lo, His Holy Ones He trusteth not;  
The very Heavens lack pureness in His sight,
- 16 How much more man, the abhorred,<sup>12</sup> the all defiled!  
Yes, man who drinketh in, like water, his iniquity.
- 17 I'll show thee now the truth; give heed to me;  
And that which I have seen will I report;—
- 18 What sages clearly have made known to us,  
And kept not back—truths from their fathers learned;
- 19 The men to whom alone the land was given;  
With whom had never mingled alien<sup>13</sup> blood.

[AND THUS THEY SAY.]

- 20 "The bad man sorely travails<sup>14</sup> all his days,—  
The numbered<sup>15</sup> years that for the bandit wait.<sup>16</sup>
- 21 A sound of terrors ever fills his ears;  
And then, when most secure, the invader<sup>17</sup> comes.
- 22 He has no hope from darkness to return,  
And for the sword, he watches<sup>18</sup> evermore.
- 23 For bread he wanders, saying still—O, where!  
A day of darkness, well he knows, is ready to his hand.

(some horror, or mystery). VULGATE: *verba prava*. Modern commentators, more correctly, make it from שׁוֹן, or שׁוֹנֵן, denoting something gentle, whether of sound or motion,—onomatopoeic, at, at, light moving. The preposition ל added makes it an adverbial phrase. See Isaiah viii. 6, "the waters of Shiloah," הַחַלְלִים לָאֵשׁ, *that flow so gently*. In this second clause Eliphaz may have meant thus to characterize his own speech, referring probably to the opening words iv. 2, 3, 4. It is certainly not descriptive of the style they soon adopted.

<sup>7</sup> Ver. 12. **Thy heart.** The feeling it must mean here, though לֵב more usually denotes *mind*.

<sup>8</sup> Ver. 12. **Quivering.** The word רָדָד, or, as in Arabic and Syriac רִדֵּד, is generally rendered to *wink*; but here seems to denote that rapid, nervous, moving of the eye which is the sign of irrepressible agitation. The rendering, *rolling the eye*, as of anger or defiance, seems too harsh.

<sup>9</sup> Ver. 13. **Thy rage;** רָוָח, see Jud. viii. 3; Isa. xxv.

4: xxx. 28; Zech. vi. 8; Prov. xvi. 32; xxix. 11. EWALD, *Wuth*.

<sup>10</sup> Ver. 13. HIERONYMUS: *hujuscemodi sermones*.

<sup>11</sup> Ver. 14. **Of woman born.** Eliphaz here, as Job xiv. 1 and 4, seems to connect the being born of woman with the generic impurity—the erstwhile, or hereditary depravity.

<sup>12</sup> Ver. 16. **The abhorred.** Exasperated by Job's refusal to make the demanded confession, Eliphaz goes much beyond the corresponding language used by him, iv. 19. There is a mingling of commiseration in that passage. Here it is the blackest painting lacking the tenderness of Paul.

<sup>13</sup> Ver. 19. **Alien blood.** The Arabian claim of wisdom for purity of blood. See this well explained by DELITZSCH. See remarks on the conjecture of MEYER, INT. THESEM, pa. 11.

<sup>14</sup> Ver. 20. מְתַחֵלֵל from חָלָה, a very strong word—*tormented*.

<sup>15</sup> Ver. 20. **Numbered years.** In such a connection כִּסְפָּר denotes *fewness*, Numb. ix. 10; Deut. xxiii. 6.

<sup>16</sup> Ver. 20. **Wait;** וַצִּפֵּן, are *hidden*, laid up (see xiv. 13), *reserved*. So EWALD, whom the translator has followed in sense. There is, however, another rendering which has some claim, and which makes it an independent clause: the fewness of his years *are hidden*—unknown to the bandit. In the other מִכְסָּפָר is the time how long.

<sup>17</sup> Ver. 21. **Invader.** שׂוֹרֵד, literally *waster* or *destroyer*, but most commonly used of an *invading host*.

<sup>18</sup> Ver. 22. **Watches.** It is in form strictly the passive participle צָפָה for צָפִי, but it makes an intensive expression in whatever way we take it. "Watched for the sword"—preserved for it, *aufbewahrt*, EWALD. DELITZSCH and ZÖCKLER, "*selected*," *ausersehen* E. V., "*waited for of the sword*," CONANT, "*destined*." The idea among them all is that he is to die by the sword—kept for that death and no

other. In this rendering the preposition אֵלַי makes a difficulty, unless it be meant that the sword is watching *for him*, looking *towards* him. The same idea, however, may be obtained, and even more vividly, by taking another view of the word. The Vulgate renders it *circumspectans undique gladium*, as though they had read the active participle צָפֶה.

It may, however, be defended, without any textual change, by regarding צָפִי here as we take צָפִי, Isaiah liii. 3, in the phrase יָדַע חָלִי, literally, *known of pain*; rendered, *acquainted with grief, knowing pain—pain knowing him*. The construction is not exactly the same, but so near that one passage strongly suggests the other. UMBRETT gives it this active rendering: *und ängstlich schaut er nach dem Schwerte*, and compares it with Cant. iii. 8, כָּלֵם אֶחָוִי חֶרֶב, literally, *all held of the sword*,—that is, *all holding the sword*. Such a construction of a passive verb or participle with an object, direct or indirect, is common in Greek.

- 24 Anguish and trouble fill him with alarm ;  
They overpow'r him like a chieftain<sup>19</sup> armed."
- 25 For that against the Strong,<sup>20</sup> his hand he stretched,  
And proudly the Omnipotent defied —
- 26 Running upon him with the stiffened neck,  
And with the thick embossments of his shield,—
- 27 For that his face he clothed in his own fat,  
And built the muscle<sup>21</sup> thick upon his loin,—
- 28 So dwells<sup>22</sup> he in the ruined holds,  
In houses uninhabited,  
Fast hastening<sup>23</sup> to become mere rubbish<sup>24</sup> heaps.
- 29 Nor wealth he gets, nor do his means endure ;  
Nor shall his substance in the land extend.
- 30 From darkness nevermore shall he escape ;  
The scorching<sup>25</sup> flame shall wither up his shoots ;  
In God's hot anger doth he pass away.
- 31 Let him not trust in evil ; he's deceived ;  
For evil still shall be his recompense ;
- 32 Before his<sup>26</sup> time is it fulfilled,  
His palm no longer green ;
- 33 As shaketh off the vine its unripe grapes,  
Or as the olive casts away its flower.
- 34 For desolate the gathering of the vile,  
And fire devours the tents of bribery ;
- 35 Where misery is conceived,<sup>27</sup> and mischief born ;  
And where the inmost thought deception<sup>28</sup> frames.

<sup>19</sup> Ver. 24. **Like a chieftain armed.** This rendering comes easy, if we regard כִּדְרָר, occurring only here, as simply another orthography for the more frequent כִּדְרִין a spear (liquid } for ר). In this view compare it with Prov. vi. 11, אִישׁ כִּנָּן, *man of shield*.

<sup>20</sup> Ver. 25. **The strong.** There is not only an emphasis, but a climax in the divine names, אֵל and שָׁרִי, as used here. The translator has attempted to preserve this in the etymological significance of אֵל. *Defied:* יתנבֹר *superbivir, contumax est.* Ver. 26, with *stiffened neck.* Compare Psalm lxxv. 6.

<sup>21</sup> Ver. 27. **Muscle thick upon his loin.** The word *muscle* as here used, is an accommodation to the sense. *Suet* or *tallow* would have been nearer to the Hebrew פִּיכָה, but they would have been unpoetical to an English ear, besides making something like a tautology. פִּיכָה (*pima*), is the Greek *πυμλή*, the covering or enveloping folds of fat generally, *στέαρ* (חֶלֶב), though sometimes the meanings seem reversed. The Greek *πυμλή* evidently means the enveloping fat, Soph. Antig. 1011. See President Woolsey's clear note upon the passage. Both figures here represent a man prospering, proud, and *wanton*—growing fat and lusty.

<sup>22</sup> Ver. 28. **So dwells he.** The translator has given וְיִשְׁכֹּן here a consequential sense, though in opposition to DELITZSCH, DILLMANN, UMBREIT, ZÖCKLER, and others. DE WETTE agrees with it in substance, in his rendering *darum bewohnt*. It is consistent, too, with EWALD's rendering of יָרַח, ver. 27, as making a protasis (*Though he has covered, or if he has covered* (*Hab er sein Gesicht mit Fett bedeckt*). ROSENTHAL, too, makes this inhabiting desolate cities a punishment, and, therefore, a *consequence*. The great difficulty in the other view is the making this dwelling in ruined cities, fast going to decay, one of the bad man's sins, all the more out of congruity, too, by coming so directly after that

other sin of so different a character, represented in language figurative of pride, and insolent outward prosperity. DELITZSCH and others make all of vers. 25, 26, 27, 28, the protasis, and commence the apodosis, or consequence, with לֹא עָשִׂיר, *he shall not be rich*, in the 29th: "Because he stretched, etc.,—and ran—and covered—and abode in desolate cities—therefore, he shall not be rich." The latter part, at least, seems very unconsequential. The objection to the other view is answered by the fact that the conjunction *ו* may be truly *conversive*, and yet retain the consequential sense which it so frequently has,—connecting, indeed, but as a logical, instead of a mere eventual following. Whether this is so, in any case, is to be determined by the context, which here certainly seems greatly to favor it. As *conversive*, it simply makes the tense following take the form of the preceding, and such is the nature of conditional clauses in all languages that the question of *absolute times* becomes a matter of indifference as compared with the fact of the consequential relation. They may be in the past, or in the present, or in the aorist: *He made, etc.—therefore he dwelt*: Or, *he covers, and therefore dwells*. The English may be brought very near this Hebrew idiom by using a lighter transition particle than *therefore*: *He stretches out—he covers—so dwells he, etc.*

<sup>23</sup> Ver. 28. **Fast hastening.** The word יתעוֹרֵר has given commentators unnecessary trouble. DELITZSCH renders it *appointed*, CONANT, *destined*, which is better. The primary idea of the word is near futurity, something impending—*promptly, paratus* (עָתִיד). The Hithpael is not passive, but reflex and intransitive.

<sup>24</sup> Ver. 28. **Rubbish heaps,** גְּזֵיִם. See Isa. xxxviii.

26: גְּזֵיִם נָצִים, *grass-grown heaps*.

<sup>25</sup> Ver. 30. **Scorching flame.** שְׁלֹהֶבֶת, an intensive word; see Cant. viii. 6; Ezek. xxi. 3.

<sup>26</sup> Ver. 32. בְּלֹא יוֹם: *Its day not yet; or prematurely.*

<sup>27</sup> Ver. 35: **Is conceived.** The verbs are in the infinitive active, *to conceive, etc.*, but they are best rendered passively. Literally, at the conceiving, etc. Comp. Ps. vii. 15.

<sup>28</sup> Ver. 35. **Deception;** כִּרְמָה; not *self-deceit*, as DELITZSCH and ZÖCKLER take it. That is too artificial.



## CHAPTER XVI.

- 1 Then answered Job and said:
- 2 Of things like these, abundance have I heard.  
Wretched consolers, surely, are ye all.
- 3 Is there an end at last of windy words?  
Or what emboldens<sup>1</sup> thee to answer still?
- 4 Thus could I, also, speak as well as you;  
If only your soul were in my soul's stead,  
I too against you could array<sup>2</sup> my words,  
Against you shake my head in scorn.
- 5 Thus with my mouth,<sup>3</sup> I too could strengthen you,  
Whilst my lip solace held you (from despair)
- 6 Though I should speak, my grief is not assuaged;  
If I forbear, what (pain)<sup>4</sup> from me departs?
- 7 Ah surely<sup>5</sup> now He hath exhausted<sup>6</sup> me.  
Yes, thou hast made my household<sup>7</sup> desolate,
- 8 And shriveled<sup>8</sup> up my skin—a sight<sup>9</sup> to see.  
My leanness (as a witness) rises up,  
And answers to my face.

[A PAUSE.]

- 9 His anger rends,<sup>10</sup> so fiercely it pursues.  
He gnashes at me with his teeth.  
It is my enemy;—on me he whets his eye.
- 10 (See how) they gape upon me with their mouths.

<sup>1</sup> Ver. 3. **Emboldens.** This sense of יְבוֹרֵץ is determined by vi. 25, 1 Kings ii. 8 (*Niph.*), and Mic. ii. 10, without going to the Arabic.

<sup>2</sup> Ver. 4. **Array.** אֶחָרֵץ. The word on Hiphil means more than simply *joining*. It denotes association in bands (*fœdus junxit*), or a concert of speech and action between his assailants.

<sup>3</sup> Ver. 5. **Thus with my mouth.** E. V. inserts the adversative word *but*, giving a different turn to the sense; as though he had said: O, no; instead of, that I would have strengthened you. There is, however, nothing that warrants it. The style is direct, seemingly ironical, but full of pathetic reproach. The emphasis of the first clause is on *mouth*: with my *mouth* merely, and not from the heart. The same idea in the second clause in נִיר שִׁפְתֵי. The words in brackets, or something like them, are but the complement of the idea. Three passages, Prov. xxiv. 11; Ps. lxxviii. 50; Job xxxiii. 18, to cite no others, place the meaning of יוֹשֵׁן

here beyond doubt. In the first it is a holding back from slaughter (*rescuing*); in the second, from death; and in the third, from corruption. The word thus gets, even when standing alone, the general sense of *delivering* or *saving*. CONANT comes nearest to this by rendering *uphold*. DELITZSCH, to *soothe* (*lindern*), is without authority.

<sup>4</sup> Ver. 6. **What (pain) from me departs?** Literally, *what goeth from me?* but the reference to his unlessened sorrow is evident.

<sup>5</sup> Ver. 7. **Ah, surely now.** The pathetic participle אַחֵ.

<sup>6</sup> Ver. 7. **Made desolate.** הִלְאֵי demands a stronger sense here than *weary*.

<sup>7</sup> Ver. 7. **Household.** So CONANT and DELITZSCH. It may be my *clan* or *tribe*, but here it is used of his house-

hold, because of its numbers: my domestic congregation. The sudden change of person increases the pathos.

<sup>8</sup> Ver. 8. **And shriveled up my skin.** E. V. gives the same idea: "*hath filled me with wrinkles*." This rendering of קָשָׁה agrees with the VULGATE, and DELITZSCH

returns to it after it had been generally abandoned by the commentators. The word is common in the Syriac, where this sense of *wrinkling* is constant. See how it is invariably used in the Peschito Version of the Old Testament—Deut. xxxiv. 7 (*Moses' face was not wrinkled*), Ezek. vi. 9; xx. 53.

<sup>9</sup> Ver. 8. **A sight to see.** Literally it is *for a witness* or a *sign—ecce signum*. The accompanying action would probably be Job's showing them his emaciated countenance.

<sup>10</sup> Ver. 9. **His anger rends.** By most commentators the language here and in some of the verses below is used in reference to God. It is, however, not easy to believe that this is wholly so. Raschi says, without any seeming doubt on the matter, הַשָּׂטָן הוּא הָעֵר, "*The enemy here is Satan*."

*Mine enemy sharpens his eye at me.* Job must have had some idea of a great persecutor who was not God, and who is spoken of in the Prologue. Or the two ideas may perhaps be mingled. Beginning to complain of God, as usual, the mind turns to this other adversary. Or it may be supposed that the imagination, in his half-maddened state (see Remarks on ix. 35), brings up before him the appearance of a furious mocking fiend, and then the picture takes the plural form. It is a company of fiends: *They gape upon me with their mouths*; and that brings out the language of ver. 11: *God hath delivered me unto the evil one; he hath cast me off into the hands of the wicked, or the malignant*; the word עוֹלֵי being used very much as the New Testament uses ὑποκριταί. Some of this language may have reference to his human accusers, such as the second and third clauses of ver. 10; but the other view is more in accordance with his frenzied state, or all these thoughts may be regarded as mingled together.

- With scorn they smite me on the cheek ;  
 As one, against me do they fill<sup>11</sup> their ranks.  
 11 Unto the evil one hath God delivered me ;  
 Into the hands of the malignant<sup>12</sup> hath he cast<sup>13</sup> me forth.  
 12 I was at ease, and he hath shattered me ;  
 Seized by the neck, and dashed<sup>14</sup> me to the ground ;  
 Then raised me up, and set me for his mark.  
 13 His archers compass me about ;  
 He cleaves my reins—he spareth not ;  
 He pours my gall upon the earth.  
 14 He breaketh me with breach on breach ;<sup>15</sup>  
 He runs upon me like a man of war.  
 15 I have sewed sackcloth on my skin ;  
 My horn have I defiled with dust ;  
 16 My face with weeping is inflamed ;  
 And on my eyelids rests the shade of death.  
 17 For no wrong<sup>16</sup> I had done ;  
 My prayer, too,—it is pure.  
 18 Earth cover<sup>17</sup> not my blood ;  
 Nor let my cry find place (where it may rest).

[A PAUSE.]

- 19 Even now, behold ! My witness<sup>18</sup> in the Heavens,—  
 Yea, my Attestor in the heights above !  
 20 My friends—'tis they who scorn ;  
 Whilst unto God mine eye is dropping (tears),  
 21 That He<sup>19</sup> himself would plead for man with God,

<sup>11</sup> Ver. 10. **Fill their ranks.** By this rendering the nearly related Hebrew and Arabic senses of כָּלָא are combined.

<sup>12</sup> Ver. 11. **Malignant.** So רָשָׁעִים may be rendered, whatever application is given to it.

<sup>13</sup> Ver. 11. **Cast me forth ;** יָרַם, once occurring, but having clearly the sense of the Arabic رَمَى, *precipitem dedii*. LXX ἀπέψα.

<sup>14</sup> Ver. 12. **Dashed.** פָּצַץ, *dashed in pieces*—a very strong word. The context shows the action intended. The view we may have of this awful language, as spoken of God or Satan, does not affect the correctness of the translation.

<sup>15</sup> Ver. 14. **Breach on breach.** It can hardly be doubted that the reference here is to the calamity after calamity that Satan brought upon Job as told in the Prologue. It is certainly uncritical to suppose that Job's great enemy is wholly lost sight of in the subsequent chapters. Nothing, too, could be more undramatic.

<sup>16</sup> Ver. 17. **For no wrong I had done.** Compare the precisely similar construction Isai. liii. 9, לֹא חָטָא, עָלַי, badly rendered : "because he had done no wrong"—rather : *for no wrong he had done*.

<sup>17</sup> Ver. 18. **Cover not my blood.** There seems certainly here the idea of the murderer and the pursuing avenger of blood. Can Job mean to speak of God in this way? or does he not rather intend the Evil One, by whose idea he seems haunted, whatever might have been the measure of his knowledge of such a being. In the Prologue, Satan appears as his murderer—the same who is called ἀνθρωποκτόνος, John viii. 44—a homicide, from the beginning—the old murderer who slew the human race. There seems to be something of the same cry against him, xix. 25. It is implied in the words : *I know that my Goel (my avenger), my Redeemer lieth—my nearest of kin.* The language immediately suggests the cry of Abel's blood.

<sup>18</sup> Ver. 19. **My witness.** This pathetic and solemn appeal to the Witness in the Heavens furnishes strong evidence that Job could not have had God in view in any of the harsh language which so marks this chapter.

<sup>19</sup> Ver. 21. **That He himself.** There can be no other subject for וְיֵכֹחַ than God, however strange the aspect it seems to give the sentence. Such is the view entertained by the best commentators, though some of them, like DELITZSCH, give the verb the sense of *deciding* (CONANT: *do justice to*), instead of the truer sense of *arguing, pleading for*. The pure, unmodified idea of the Hiphil is that of *arguing, reasoning, contending in words*; but whether *for* or *against* is to be determined by the context and the subject matter. It may mean the arguing of a mediator, an arbiter, or an advocate. The places in Job that are decisive of the meaning here are ix. 33: *There is no arbiter between us*; xlii. 3: where הוֹכִיחַ is equivalent to "speaking to, or pleading with the

Almighty;" xlii. 15: "*I will defend my ways (plead my cause) before Him.*" Again, the preposition עָלַי in this place modifies it to the same sense as in chap. xxlii. 7. It is true that there the form is Niphal נִכְחַת עָלַי, but that only gives it a

middle or deponent bearing, without affecting the general idea. It denotes, in the Niphal, *mutual pleading, reasoning together* as in Isaiah i. 18. The present passage, and Job xxlii. 7, are the only ones where we find the verb connected with עָלַי, which seems consistent only with the sense of *arguing or pleading for*. The idea of *arguing against* would here be certainly much out of place. "Deciding for" (DELITZSCH), or "doing justice to" (CONANT), do not differ much from the idea of *arguing for*, but they unnecessarily mar the pathos of the passage, whilst DELITZSCH's rendering, "*against God*," instead of *with God* (עָלַי), seems entirely unwarranted. It may present a difficulty to the Rationalist, this "*pleading of God*



- As<sup>20</sup> one of Adam's sons doth for his brother plead.  
 22 For a few years will come and go;<sup>21</sup>  
 And I shall go whence I shall not return.

with God;" but the mystery, the strange idea, contained in the fearful prayer which his extreme and helpless misery forces from the soul of Job is cleared up in the New Testament. UMBREIT also gives this translation, making God the subject of *וַיִּבְרַח*, but the view he presents of it is certainly characteristic: "Job, in a melancholy, but ingenious way, says to God, that he must stand by him against God (Gott muss mir beistehen gegen Gott), for it is He who lets him

suffer, and He is the only one who knows how innocent he is." Melancholy, indeed, it is to think how blind the otherwise acute eye of the Rationalist to the deep spirituality of a thought so tender, and at the same time so sublime!

<sup>20</sup> Ver. 21. **As one.** In *וְכִי* the *ו* is comparative, as is often the case.

<sup>21</sup> Ver. 22. **Come and go.** The Hebrew *אָתָּה* includes both directions, like the Greek *ἐρχομαι*. It demands here its full meaning.

## CHAPTER XVII.

- 1 My breath is short;<sup>1</sup>  
My days are quenched;<sup>2</sup>  
The graves are waiting for me.
- 2 Were it not<sup>3</sup> that mockeries beset me round,  
On their sharp taunts mine eye would calmly<sup>4</sup> rest.
- 3 Lay down<sup>5</sup> now; be my surety<sup>6</sup> with thyself.  
Ah! who<sup>7</sup> is He that gives His hand for mine!
- 4 (Not they). Their heart from<sup>8</sup> insight Thou hast closed;  
Therefore Thou wilt not raise them (over me).
- 5 "When one for booty<sup>9</sup> friends betrays,  
His children's eyes shall fail."
- 6 So, as a byword hath He set me forth,  
Till I become the vilest<sup>10</sup> of the vile.

[A PAUSE OF SILENCE.]

- 7 Mine eye is dim from grief;  
My moulded<sup>11</sup> limbs are like a shadow, all.

<sup>1</sup> Ver. 1. **My breath is short.** It seems best here to follow the primary sense of *חָבַל* to bind tight—*funem adstringit, contorsit*. It is stricture and shortness in the breathing.

<sup>2</sup> Ver. 1. **Quenched.** *דָּעַךְ—דָּעַךְ*. Their light is gone out. See Prov. xiii. 9.

<sup>3</sup> Ver. 2. **Were it not.** *לֹא אִם* makes a strong affirming when there is supposed to be a silent apodosis. It is a kind of imprecation, as though one should say coarsely, or strongly, "I'll be cursed, if it is not so, or so." In this way it comes in Hebrew, and is very frequent in Arabic. There are two reasons against it here, though adopted by so many commentators: 1st, There is nothing in the context that demands anything so strong; 2d, the idea of a silent apodosis is not to be resorted to where there is an open one so clearly expressed. The conjecture may be hazarded that by mock-

eries, here, *הַתְּלִים* (*illusiones*) Job had in view the mocking fiends, whom his imagination, or something more real, perhaps, had brought out, as in xvi. 9, 10—the "gaping mouths," the "gnashing teeth," the "glaring eye." They may be supposed to come from the same cause, whether it be his bodily or mental state, that produced the "scaring visions," vii. 14. It was these mocking illusions that drove him to frenzy. Were it not for these, he could more calmly bear the taunts of his friends, one of which may have been, perhaps, the very language which Job repeats from them, ver. 5.

<sup>4</sup> Ver. 3. **Calmly rest:** *הָלַן*. Literally, lodges; in Kal, *pernoctare, to lodge all night*. DELITZSCH, *lingers*—CONANT, *duells*. An affecting picture of helpless suffering—spoken of them, but addressed to God—as appears in next verse.

<sup>5</sup> Ver. 3. **Lay down now.** *שָׁכַבָה*: lay down the pledge.

<sup>6</sup> Ver. 3. **Be my surety.** *עָרַבְנִי*; the same word used

in Hezekiah's supplication, Isaiah xxxviii. 14. Addressed to God. The same wondrous thought we have xvi. 21.

<sup>7</sup> Ver. 3. **Ah who.** The interrogative *כִּי*, here, does not so much express doubt as wonder at the thought of Him, the marvellous Surety.

<sup>8</sup> Ver. 4. **From insight,** that is, from seeing this mystery of God pleading with God for man, and becoming surety with himself.

<sup>9</sup> Ver. 5. **For booty,** *לְחָלֶק*, for a division of the spoil.

This verse looks like a proverbial saying which Job quotes against their faithlessness. In the direct order, as he gives it, it would be rendered thus:

For booty he betrays his friends;  
His children's eyes shall fail;—

the second clause being consequential; as proverbs of this kind sometimes stand in Solomon's collection. We are compelled to supply a relative, or a particle. Or it may be that he is repeating, as before said, one of their own taunts or bywords; and thus suggesting the language of the next verse.

<sup>10</sup> Ver. 6. **Vilest of the vile.** *הַפֶּת* is literally a *spitting*, or something to be spit upon; one on whose face any one may spit; (onomatopoeic like Greek *πρω*). In such a case as this, translating literally is translating falsely, if it gives the modern reader the idea that the *e* is meant the very action lexically expressed. It is not easy to believe that Job's face was actually spit upon; and therefore it is best to render the phrase by what it represents, and of which the action itself, as pictured, may be called the language.

<sup>11</sup> Ver. 7. **My moulded limbs,** *וְיִצְרִי*—from *צָר* to form, fashion. The contrast between his limbs in their original form and proportion, and their shrunken state.

- 8 The upright, sure, will be amazed at this,—  
The innocent be roused against the vile ;  
9 But still the righteous man holds on his way ;  
The clean of hand still goes from strength to strength.  
10 But come now, all of you ; come on I pray ;—  
Among you all no wise man can I find.

[PAUSE].

- 11 My days are past,  
My plans asunder<sup>12</sup> rent,  
My soul's most cherished thoughts.  
12 For day, they give<sup>13</sup> me night,  
To the face of darkness light is drawing<sup>13</sup> near.  
13 If I should hope, Lo, Sheol is my home.  
Yes, in the darkness have I spread my couch.  
14 To corruption have I said—my father thou ;—  
My mother and my sister—to the worm.  
15 And where, then, is my hope ?  
My hope, alas !<sup>14</sup> who seeth it ?  
16 To the gates<sup>15</sup> of Sheol it is going down,  
When once it finds a resting place in<sup>16</sup> dust.

<sup>12</sup> Ver. 11. **Asunder rent**, נתקן. The figure of the weaver's loom ; UMBREIT. Compare Isaiah xxxviii. 12.

<sup>13</sup> Ver. 12. **They give—light is drawing near**. ישינו.—*They put*. But who are *they* ? See Note Job vii. 3. They may be the invisible enemies whom Job fears to name ; or if he refers to the friends it may be with a like aversion. The first is the more probable. The common grammatical explanation: *the active used for the passive*, is an evasion. Many commentators almost reverse the sense above given, by supposing Job to have represented the sophistical reasoning of the friends: "*They put* (as they suppose) *day for night*" DELITZSCH, "*They explain night as day*,"—a very forced rendering. UMBREIT: "*They would change night into day*"—that is, encourage and flatter Job. They had never done this, or, in any way, tried to make things look fair to him ; since the verses, ch. xi. 16-19, are only conditional predictions. There

seems, moreover, no good reason why ל in ליום may not have the sense above given to it as *most literally translated: for day—instead of day*. The second clause, too, has been made more difficult than would seem necessary. It is true that in Hebrew the preposition following קרב is usually ל

or אל ; but in such a case as this, there is nothing unnatural in regarding it as denoting a short distance *from*, so as to make כ the proper preposition—just like the Latin *prope abest*. The light is near (that is but a short distance *from*) the face or edge of the darkness (see Job xxvi. 10), like the sun in an eclipse just going into the penumbra, or into the total shadow. And this agrees admirably with the context.

Relationally, ל and כ, though seeming opposites, are so near akin that they are sometimes united to denote both *from* and *to* the point which may be regarded as either that of contact, or of separation: As Deut. iv. 32, לכן היום, 2 Sam. vii. 1 ; Haggaïi. ii. 18, and other places, for which see NOLBUS, *Concord. Partic.*, p. 441. The naturalness of this is more easily acknowledged when it is considered that the

Arabic verbs of nearness are generally followed by من instead of إلى, and especially is this the case with this very verb קרב, where it has the sense of being near (*propinquus* *fu*it). Near *from*, they say, instead of near *to*. This seems to be SCHLOTTMANN'S rendering, and CONANT'S expressive version is closely allied to it: "*light is just before darkness*,"—just going out. DILLMANN and others take כ as comparative: *näher als das Angesicht der Finsterniss* ; but this makes no clear sense.

<sup>14</sup> Ver. 15. **Alas!** The interjection is justified by the pathos of the repetition: *My hope ; yes, my hope, alas ; with the emphasis on the pronoun*.

<sup>15</sup> Ver. 16. **Gates**: ברי. UMBREIT, ROSENMUELLER, and others, render it *solitudines* (*Oeden*), deriving the idea from the supposed primary sense of בר, כדר, לכר, *solus*. But the better view comes in another way—from the true primary sense of *separation*. So most distinctly the Arabic بَرَّ.

Hence the sense of *vetes*, *bar*, *that which separates*, so often used in Exodus, etc., in the description of the tabernacle. Hence it may well be rendered *gates*, as above, giving an idea the same with the שַׁעַר מוֹת *gates of death* (*gates of Sheol*) Job xxxviii. 17 ; Ps. cvii. 18. It is the idea of *returnlessness*—

The undiscovered country, from whose *bourn*,  
No traveller returns.

HOMER uses this same figure of gates or bars. See Iliad xxi. 72, πύλας Αἵδου, *the gates of Hades*. In the Odyssey. xi. 571, Hades is called εὐρυπύλῃς δῶ, "*the house of the wide gates*" to indicate the vast population it encloses." There is the same idea of *separation* in a strange Arabic word Barzakh, meaning the *interstice*, or separating interval, whether of space or time, between the present and the coming world. Among other places in the Koran, see Surat. xxiii. 102. "Behind them stands the *Barzakh*, until the day of the Resurrection."

<sup>16</sup> Ver. 16. **In dust**. על עפר, here, must have the same meaning with לעפר, vii. 22.



## CHAPTER XVIII.

- 1 Then answered Bildad the Shuhite and said,
- 2 How long will ye thus make of words a prey?<sup>1</sup>  
First clearly understand; then let us speak.
- 3 Why are we counted as the beasts,  
And held as worthless in thine eyes?
- 4 See—in his rage, it is himself he rends.  
For thee shall earth be desolate?  
The rock move from its place?
- 5 Yet true it holds;<sup>2</sup> the sinner's light is quenched;  
And from his fire no kindling spark shall shine.
- 6 The sunshine darkens in his tent;  
The lamp above him goeth out;
- 7 His steps are straitened,<sup>3</sup> once so firm;  
And his own counsel headlong<sup>4</sup> casts him down.
- 8 By his own feet he's driven to the net;  
In his own chosen<sup>5</sup> way there lies the snare.
- 9 The gin shall seize him by the heel;  
The noose shall hold him fast.
- 10 His cord lies hidden in the earth;  
His trap in ambush by the wayside path.
- 11 All round about do terrors frighten him;  
[At every step] they start him to his feet.
- 12 His woe<sup>6</sup> is hungering for its prey;  
A dire disease stands ready at his side;—
- 13 To eat<sup>7</sup> the very partings of his skin;  
Yea, Death's First Born<sup>8</sup> his members shall devour.
- 14 Torn from his tent, his strong security,  
Thus to the King of Terrors<sup>9</sup> doth it march him on.

<sup>1</sup> Ver. 1. **Of words a prey.** קַנְצִי מַלִּים, *huntings* or *catchings* of words. For this rendering see the conclusive reasons given by EWALD and DELITZSCH. **How long will ye:** It is addressed to all. Bildad makes the shortest speeches, and he reproves the other two, as well as Job, for their prolixity.

<sup>2</sup> Ver. 5. **Yet true it holds.** וַיֵּן, *yea, verily, so it is.* UMBREIT, *alldings.* It is the view so often presented by him and the others in opposition to an opinion, which they suppose Job to hold, that God favors the wicked. This misunderstanding gives the key to much of their language. See INT. THEISM, p. 33. Bildad means to reaffirm it in spite of all Job may say.

<sup>3</sup> Ver. 7. **Straitened.** Comp. Prov. iv. 12.

<sup>4</sup> Ver. 7. **Cast him down.** Comp. Job v. 13.

<sup>5</sup> Ver. 8. **His own chosen way.** The Hithpael, תַּהַלֵּךְ, denotes one's way of life whether good or bad.

(Comp. Gen. v. 22; xvii. 1, etc. Ps. xxxix. 7, et al.) There is also in the Hithpael more or less of the reflexive sense—the way of his choice—and that makes a parallelism with the verse above—"by his own feet."

<sup>6</sup> Ver. 12. **His woe.** The rendering *strength* here as though it were וֶאֱנִי, *vires*, instead of the construct of וָאֵנִי, *calamity, trouble*—makes no satisfactory sense. It is adopted by CONANT from E. V., and maintained by many commentators,

EWALD, DILLMANN, MERK, ROSENMUELLER, et al. HIRZEL and DELITZSCH make it construct of אָנִי, though the rendering

of DELITZSCH much obscures the idea. The VULGATE renders it *strength: attemetur fame robur ejus.* The Syriac (Peschito) the best of the old versions, especially of Job, gives the rendering the translator has adopted, "*his sorrow shall be hunger.*" It hungers after him like a ravenous beast ready to devour." See the figures ver. 13.

<sup>7</sup> Ver. 13. **To eat.** The *Fut.* form אֵכֵל, in its connection here with the preceding verse, has the force of the infinitive.

<sup>8</sup> Ver. 13. **Death's first-born.** It is an awful personification. Diseases are Death's sons, but the strongest among them, the mighty first-born, is the terrible elephantiasis. If Bildad really meant Job's disease, and Job himself, as the true subject of such a fearful picture as he has drawn, then may he indeed be regarded as coarse and cruel. Raschi has a strange idea here. The בְּרִים, ver. 13, are Job's sons and daughters; מַכְשָׁח, ver. 14, is his wife.

<sup>9</sup> Ver. 14. **King of Terrors.** *The awful King;* if we may thus render בְּלֹהוֹת, taking it, as most commentators do, for בְּרִלּוֹת. As coming from בָּלָה, it would mean strictly *king of wastings, or of emaciations*, which would make it in harmony with the idea of Death in the verse above: The Father of Diseases is the בְּלֹהוֹת, or as Homer would style him by a similar figure (see *Odys.* xi. 491):

- 15 Who dwell within his tent are none of his ;  
And o'er his pleasant<sup>10</sup> place is showered<sup>11</sup> the sulphur-rain.  
16 Beneath,—his roots dried<sup>12</sup> up—  
Above,—his branch cut off.—  
17 His memory perished from the land,—  
No name now left in all the plain,—  
18 From light to darkness do they<sup>13</sup> drive him forth ;  
And chase<sup>14</sup> him from the world ;  
19 No child, no seed, among his people left—  
In all his habitations none escaped ;  
20 Men of the West<sup>15</sup> stand wondering at his day ;  
Men of the East with shuddering fear are seized.  
21 Yes, such the dwellings of unrighteous<sup>16</sup> men ;  
And such the place of him who knows not God.

βασιλεὺς νεκρῶσι καταφθιμένοισιν—king of the wasted dead, —the imagery being drawn from the last stages of emaciating disease in this life. It is the idea in the word אֲכָרֶן Job

xxvi. 6; xxviii. 22. the *Abaddon* of Rev. ix. 11, or the one described, Heb. ii. 14, as τὸν τοῦ κράτος ἔχοντα τοῦ θανάτου. If not in sound, yet in idea, would it be a more fearful epithet than the other, as calling up the *pallida Mors* of the classic poet, and, above all, that most awful image of *wasting, emaciating disease*, the *χλωρὸς ἵππος*, the "*pale horse*" of Rev. vi. 8, with "*him who sat thereon*, whose name was Death, and Hades following hard after him." The thought of *terror* merely, falls far below the *soul-awing*, yet still fascinating, power of such a representation.

Ver. 14. **Doth it march him on.** DELITZSCH says that "the 'u' here is a secret power, as elsewhere the feminine prefix is used to denote the dark power of natural and supernatural events, though sometimes the masculine is thus employed." This would make it a kind of impersonal fate, or *fatality*, of which, it is true, there are some traces to be found in the book (see *INT. THEISM*, p. 28). But there is no need of finding the subject of the verb תַּצְעִידוֹ in such an abstract conception. It may be regarded, in strict grammatical construction, as the *hungry woe*, or the *first-born of Death*, although the gender is changed to the feminine to

make it more universal—the feminine in Hebrew thus supplying the place of the lacking nenter.

<sup>10</sup> Ver. 15. **His pleasant place**, or home, נְיֹוָה.

<sup>11</sup> Ver. 15. **Is showered:** יִזְרֶה, lit. *is scattered*; but here seems to denote a *shower* like that which fell on Sodom and Gomorrah.

<sup>12</sup> Ver. 16. **His roots dried up—his branch cut off**, etc. It makes it more vivid to render the verbs in this verse and the next, as participles with a nominative independent.

<sup>13</sup> Ver. 18. **Do they drive.** For such use of *they*, see Note vii. 3. Comp. Ps. xlix. 15, לְשֹׂאֵל שְׂתֵּנִי. *They put*

(or *drive*) *them into Sheol*. Comp. also Job xix. 26.

<sup>14</sup> Ver. 18. **And chase.** The idea of Ps. xlix. 15 is also in Prov. xiv. 32, though there it is expressed passively, כִּרְעֵתוֹ יִדְחֶהוּ רָשָׁע, "the wicked man is driven away in his wickedness."

<sup>15</sup> Ver. 20. **Men of the West.** For the reasons of this rendering, see UMBREIT, DELITZSCH, and others. CONANT, however, adheres to the old rendering.

<sup>16</sup> Ver. 21. **Unrighteous men;** עֲוֹנִים: Here taken collectively.

## CHAPTER XIX.

- 1 Then Job answered and said  
2 How long grieve ye my soul ?  
And crush me with your words .  
3 Ten times it is that ye have stung me thus ;  
Devoid of shame, ye act as strangers<sup>1</sup> to me.  
4 Be it so, then, that I have erred ;  
My error lodges<sup>2</sup> with myself.

<sup>1</sup> Ver. 3. **Act as strangers.** The translator abides here by E. V. The rendering is obtained by regarding תִּדְרֹכֶנּוּ the Hiphil of the Hebrew root נָכַר (the characteristic ה preserved) with the sense of the piel. SCHULTENS, according to GESSENIUS, thus regards it as for תִּדְרֹכֶנּוּ with which he compares יִדְרֹכֶנּוּ, Jerem. ix. 2. See also יִדְרֹכֶנּוּ, 1 Sam. xiv. 22; xxxi. 2. The later commentators

generally get its sense from the Arabic دَرَكَ, and render it *stun*, or *confound*. But that is straining the Arabic word, which means simply to *affect with admiration*, besides leaving wholly unexplained the preposition ל that follows. This is quite natural to the Hebrew verb, and also to the really corresponding Arabic نَكَر, as in the V. Conj. لَ النَّكَرَ, *to be estranged*, to act like a stranger to any one.

<sup>2</sup> Ver. 4. **Lodges.** תִּלְוִין—*pernoctat—tarries all night*.



- 5 If still against me ye exalt yourselves,  
And plead against me my reproach,—
- 6 Then be assured that God hath cast<sup>3</sup> me down ;  
'Tis He that overspreads me with His net.
- 7 Behold I cry of wrong, but am not heard ;  
I cry aloud, but there is no redress.
- 8 For He hath fenced my road ; I cannot pass ;  
And darkness doth He set o'er all my ways.
- 9 My glory from me hath He stripped,  
And from my head the crown removed.
- 10 On all sides doth He crush me ; I am gone ;<sup>4</sup>  
And like a tree uproots He all my hope.
- 11 Against me doth He make His anger hot,  
And counts me as His foe.
- 12 Together draw His troops ;  
At me cast up their way ;  
Around my tent they camp.
- 13 My brethren far away has He removed,  
And mine acquaintance from me are estranged.
- 14 My kinsmen all have failed,  
And my familiar friends forgotten me.
- 15 Domestics,—maidens,—as a stranger hold me now ;  
I am become an alien in their eyes.
- 16 Unto my servant do I call—he answers not ;  
I have to supplicate him with my mouth.
- 17 My temper<sup>5</sup> to my wife is strange,—  
My yearning for the children that she bare.
- 18 Yes—even the very boys despise me now ;

<sup>3</sup> Ver. 6. **Cast me down.** There is no need of going beyond, here, to get the sense of *injustice*, as some do. **UMBREIT** well renders it, *nich beugt, bent down, humbled me*. **ZÖCKLER** also gives it clearly by *gekrummet, crooked, or curved me*. There is indeed complaint in the next verse, but it does not amount to a direct charge of injustice. It may be said, too, that in the language of the 7th verse Job had the friends in view. It was their wrong he cried out against.

<sup>4</sup> Ver. 10. **I am gone**—אֲנִי נָסָה. Compare a similar pathetic use of *οἶσμαι* by the Greek Dramatic poets. See *Soph. Ajax*, 896, *οἶσμαι, δαμάω*.

<sup>5</sup> Ver. 17. **My temper—strange.** That aversion in some sense is intended here cannot be doubted; but in what way is it signified? The translator had much doubt in respect to *רוּחִי*, rendered generally *breath*, but which he has here ventured to translate *temper*, as the word is used, *Prov. xxv. 28*, where it is indeed translated *spirit*, but in the sense of *passion, animus agilitus et commotus*. This agrees with the immediate context, as well as with what is said of the wife in the Prologue. His spirit was alien to her. She did not understand him, his mind, his feeling, his state of soul. When he said, "the Lord gave, the Lord hath taken, etc.," she regarded it as stoical indifference. She knew nothing of the deep feeling underlying the declaration, his yearning for the lost as measur- ing the depth of his resignation, before insufferable bodily agony drove him to the outcry of chap. lii. (see *Int. Thelms*, p. 28). She said to him, "Curse God and die." She was not at all the woman to appreciate Job, and under a sense of this he might well say, that she had come to regard him with aversion; and perhaps she had wholly abandoned him. Certainly the absence of all such allusion to incidents mentioned in the prologue would be more strange than their presence. It would furnish an almost unanswerable argument to those who maintained the later authorship

of the prose portion. With this rendering would well agree what follows if we keep the common familiar sense of *חַנּוּת*, whether regarded as an infinitive (like *שָׁפוֹת*, *Ezek. xxxvi.*

3) or as a plural feminine noun—*my yearning, or yearnings*, my tender feelings for the dear ones lost, for *my desolate household* (see xvi. 7 and note). She repels me from her (he seems to say) even in the manifestation of my deepest grief. The sense of *חַנּוּן* is very uniform in the Hebrew—*tender*

*feeling—gracious feeling*—a going out of the soul towards anything. Hence, in *Nithpabel*, a tender supplication for grace and mercy, coming like the nouns *חַנּוּנָה* and *חַנּוּנִין* from the frequent *Kal* imperative *חַנּוּן*, *have mercy upon me*.

Prayer is the saying over of this tender formula. The verb, it is true, has the direct accusative for its object; but in the infinitive it would require the preposition of direction, and

none more appropriate than *ל* or *אֵלַי*. This is the preposition following it in Arabic; and here it may be remarked that there is hardly another case of two words of the same form, in Hebrew and in Arabic, that so closely agree in all their applications and derivatives. "*He was or became affected with a yearning, longing, or desire, or an intense emotion of grief or of joy.*" Such is the definition that Lane gives from an extended study of the most copious native Arabic Lexicons. This is the very spirit of the Hebrew root. The rendering *רוּחִי* my breath is not inconsistent with it. The breath may be taken for that which is most familiar in the personality; or if regarded as denoting offensiveness, it may be said to have caused the unfeeling woman to repel everything in him, even his yearning for, or any mention of, his lost children. To get this idea of offensiveness, however, we must give an unusual sense to *זָרָה* (strange) making it the same



- They flout at me when I attempt<sup>6</sup> to rise.  
 19 Men of my counsel<sup>7</sup> from me all recoil;  
 And those I loved are turned<sup>8</sup> against the sight;  
 20 My bone fast cleaving to my skin and flesh;—  
 All shrunk<sup>9</sup> away the covering of my teeth!

with *אף* *fastidium*, as used Numb. xi. 20. But they cannot be the same word, as *אף* there is radical, and the word is evidently allied to the Arabic *أف*, to *repel*. There is nothing in the Hebrew *אף* akin to *nausea*, and the peculiar offensiveness in Numb. xi. 10, arose from satiety, excessive familiarity, which is an idea the very opposite to that of strangeness. Carrying out the idea which is supposed to be intended in the first clause, many commentators give to *אנשי*, in the second, a sense derived from another Arabic root *channa* (instead of *hanna*) with the sense of *fœtor*. The arguments against it are, 1, that *אנשי*, in the usual sense, is a very common Hebrew word. The Hithpahel conjugation is in verse 16, immediately preceding, and the *Kal* is repeated twice in v. 21, in almost immediate connection: *הנני, הנני, pity me, oh pity me, ye my friends*. The Arabic *channa* differs in the diacritical point, but to the reader's eye the word used is the same root in all these places of the same chapter, to say nothing of its very frequent occurrence in all other parts of the Hebrew Scriptures. This certainly makes it seem very improbable that the writer should have gone so far out of his way to get a very foreign and almost opposite meaning in this passage. What makes it stranger still, is that the Hebrew is well supplied with words to express this idea of fœtor. There is the very common *באש* with its derivatives, besides *אנשי*, *אנשי*, which occurs more than twenty times, and another form *אנשי*, Joel ii. 20. 2. The

primary meaning of *channa*, as given by the Lexicographers, and especially by LANE, the most exact of them all (and who differs from them in his copious citation of illustrating passages) is "the emission of the breath, with a sound, through the nostrils." This shows that it is an onomatopoeic, *khanna*, a nasal sound, or utterance. If used to denote a disease, it would be something like the *catarrh*, or a cold in the head. 3. In getting this sense of *fœtor*, they take the remote Xth conjugation of *channa* (as given by Gollis and Freytag, with out any references): *fœtorem emisit puteus*—a sense which LANE relegates to the most unusual ones, and which is most probably dialectical, or coming from some incidental association of sound or otherwise. It is certainly very rare, not to be found in the Ancient Arabic, or in the later classical. It is not in the Koran, or in Hariri, or in Ahmed's Life of Timur, or in the copious Koranic commentary of Alzamakhshari. Besides this, it seems most likely to be derived from *anchana*, meaning to be warm (especially water). The VIIIth conj. of this root (*istachana*) would differ only by the doubling of the final consonant from the Xth of the other; and in the Arabic it sometimes happens that the derivative senses thus get mixed together, as *istachana* and *istachana*. There is the same argument against bringing it from the Syriac *אנשי*, *anchedus*. It is found only in CASTELL without any citations. It may be a late derivative from the Arabic, but more likely a merely accidental accommodation from the old sense of *אנשי*; hence in Syriac, *אנשי*, a name for a kind of oil (from the idea of smoothness) afterwards used for rancid oil. Any authority that this might seem to possess is invalidated by the fact that the Peshito Syriac translators would have found this word *hanino* (bad it been old Syriac) the very one to be used if *fœtor* were the real meaning intended. Instead of this, they have used the old Hebrew and Syriac *אנשי*, and

given precisely the rendering of our E. V. (אנשי), "I entreated, supplicated for the children of my bowels."

A strong argument against this later rendering of *fœtor*, offensiveness, is that, in consequence of demanding for *ל* the sense of *to*, instead of *for*, or *on account of*, it makes it impossible that *בני בטן* (2d clause) should mean the children of Job, for they were all dead. Attempts have been made to refer it to children of slaves, etc., but this is too far-fetched to deserve notice. UMBRETT and DELITZSCH regard *בטן* as referring to his mother's womb, called *my womb* (as in Job. 10 *בטן* *רלתי* "doors of my womb"). CONANT states the argument very well and concisely for this; but it does not satisfy. Job is not speaking of himself here; and so the argument from Job. 10, does not apply. In Micah vi. 7, *בטן* certainly means children, and to get away from it by saying that in that case there is meant the womb of his wife is taking away all definiteness from the phrase, and making it mean anything an *exigentia loci* might demand. So with

the phrase *פרי בטן* Deut. vii. 13, which DELITZSCH cites *בטן* means the womb only in a secondary application. Its primary sense is *belly, body* (Arabic *بطن* *בטן*, used in the same way), the interior part; hence used, as in Job xv. 2, 35; Prov. xxii. 18; xviii. 8; xx. 27; xxx. 26; Hab. iii. 16, for the interior spirituality; see Note Job xv. 2. In this primary sense of body it is applicable to the male as well as to the female. And so it is rendered in E. V. *children of my body*. It is like *בני מעי* "children of my bowels," *בני חלצי* "children of my loins." The reference to his children, after the mention of his wife, is most natural; and it should be borne in mind that only four verses above, the brothers of Job, whether uterine, or collateral kinsmen more remote, are mentioned by their own appropriate name (*אנשי*) as estranged from him, and far removed. They had abandoned him, and could not have been affected by any such offensiveness. The friends alone seem to have remained in close contact with him, and therein, with all their harshness, they were better than his wife and his brethren. Besides, that there should be no mention of children, would, indeed, be very strange. The difficulty clears up when we abide by the old rendering, whilst the mention of his dead children, and his yearning for them, in connection with his wife's aversion, becomes a most touching instead of such an offensive picture, as the other rendering would make it.

4 Ver. 18. **When I attempt to rise.** אקוּחָהּ: paragogic *ה*—subjunctive or optative sense—when I would rise, indicating a feeble attempt, as he sits upon the ground, or among the ashes, ii. 8. The boys mock his emaciated form and tottering motions.

7 Ver. 19. **Men of my counsel,** מתי סודי. See Psalm lv. 15. "With whom I took sweet counsel."

8 Ver. 19. **Are turned against the sight.** The rendering is not too full for the Heb. *הפכו*—*are turned right round, or right away*. It implies a revolting sight, brought out in all its ghastly features in the next verse.

9 Ver. 20. **All shrunk away.** This verse has given rise to much and varied comment. The things first to be determined are the meaning of the phrase *עור שני* (*skin of my teeth*) and the meaning and construction of the verb

*אחלטה*. The idea of DELITZSCH that the first means the *periosteum*, a fibrous membrane surrounding the bone, is far-fetched, and could not have been thought of by Job. No meaning can be given to the phrase unless it be the lips or gums surrendering the teeth,—the covering of the teeth. There is no reason he should go beyond the primary sense of the verb

*כלט*. Both in the Hebrew and in the Arabic, as well as in the cognate *فلت* it is that of smoothness (*levis, glaber, fuit, Ges.*) bareness, slipperiness. Hence *clapsus est, evasit, he slipped away, he escaped*. There is the same primary idea in the English *escape*. As an escape from danger, however, or difficulty, it is a secondary sense, and found only in the Niphal (the Piel and Hiphil being causative of it). The Hithpahel occurs nowhere else except in this passage, and its reflex form and sense, as will appear, favor the idea above given. The next thing is to examine the Ancient Versions. The Peshito Syriac gives the sense of E. V. The Vulgate, or Hieronymus, renders it *derelicta sunt tantummodo labia circa dentes meos*, only the lips are left about my teeth—left as something abandoned or deserted. The LXX. *δὲν μὲν ἐν δόμοις ἔχεται*, which has little or no sense. In the Hexaplar Syriac Version of the LXX. we find in the margin the rendering of the other early Greek versions. AQUILA gives it as in E. V. and the Peshito. SYMMACHUS: "I am hung," or, I adhere to the skin of my teeth. THEODOLOT: I am abandoned of (forsaken by) the skin of my teeth. TREMELIUS has the same rendering as E. V. LUTHER: und kann meine Zähne mit der Haut nicht bedecken. This, with the version of the Vulgate and Theodotion, is the general idea above given, though differently expressed: the teeth exposed and protruded. STICKEL and HARN (as cited and contested by DELITZSCH) arrive at a similar idea, but in a wrong way, by making *עור* the infinitive of *עור* with the sense of nakedness. The difficulty appears to be in the first person of the verb. The sense given would seem to demand the third per-



- 21 Have pity; O have pity—ye my friends;  
For 'tis Eloah's hand that toucheth<sup>10</sup> me.
- 22 But why, like God, should ye pursue?  
And not be satiated<sup>11</sup> from my flesh?
- [PAUSE.]
- 23 O, that my words were written now;  
O, that they were upon the record graved,
- 24 With pen of iron, and of lead,—  
Upon the rock cut deep—a witness evermore.
- [A BRIEF SILENCE].
- 25 I KNOW THAT MY REDEEMER<sup>13</sup> LIVES;  
AND O'ER MY DUST,<sup>14</sup> SURVIVOR,<sup>15</sup> SHALL HE STAND.
- 26 MY SKIN ALL GONE, THIS<sup>16</sup> [REMANT] THEY MAY REND;  
YET FROM MY FLESH SHALL I ELOAH SEE;—
- 27 SHALL SEE HIM MINE;—  
MINE EYES SHALL SEE<sup>17</sup> HIM—STRANGER<sup>18</sup> NOW NO MORE.  
(For this) with longing faints my inmost<sup>19</sup> soul.

son with **וְעַרְוִי** for the subject: *the skin of my teeth has slipped off*—or, *slipped off from my teeth*. It will be seen, however, that the other is the more touching mode of expressing it, and that this arises from the personal reflex sense of the Hithpael, whilst it also accounts for that form being used. "I am smooth, I am parted, I am bare, denuded, or slipped off, as to (or in) the skin (or covering) of my teeth," seems indeed a very awkward kind of language, and yet it corresponds to the literal English of a very common Greek idiom, found more or less, too, in other languages, and having a natural philosophical as well as philological basis. It is the ascribing to the whole personality a particular act, state, or affection, which affects primarily only a part of the body. The verbs which take such a construction are most commonly middle or reciprocal corresponding to the Hebrew Hithpael, or they are intransitive though active in form. Thus, instead of saying *my tooth aches*, they would say, *I ache as to my tooth*, *I am shorn*, my head, or as to my head—the preposition *κατά* being generally implied, though sometimes expressed, as **κατά** is expressed here in **בְּעַרְוִי**, yet still preserving the same idiom. In regard to verbs denoting pain, it seems more philosophical than our method; since a pain in any part is a pain to the whole. But the Greeks carry it much further, as expressive of states and actions. Thus they would say, without difficulty, *ἀπορέμεναι τὴν χεῖρα*, or as one says, in the Clouds of Aristophanes 24, *ἐξεκόπη τὸν ὀφθαλμὸν*. *I was knocked out, my eye, or as to my eye*, instead of saying *my eye was knocked out*. See also ARISTOPH. *Aves*. 334. The preposition in **בְּעַרְוִי** does not affect the idiom. With or without it, it is equally the case or condition, according to the technical name which the native Arabian Grammarians have invented for one of the aspects of this idiom, which is as frequent in the Arabic as in the Greek.

The other rendering: "I am escaped with the skin of my teeth," seems to have but little meaning, though so strongly defended. From our English it has acquired a sort of proverbial sense—the barest escape from danger; but this is inapplicable to Job. The Arabic formula so commonly cited in its defense: "he escaped with his head," differs in the most important item. Head is, in many languages, used for life; and thus it becomes an expression of exultation, or at least of self-congratulation. But this would be most inconsistent in the case of Job. He does not speak like one who has escaped (got through his trouble), even with difficulty. And then that piteous cry which immediately follows: *hau'mi, hau'mi, oh my friends, for it is Eloah's hand that toucheth me*, could only have come from a sense of his forlorn, hopeless condition—his projecting bones, his shrunken skin, his protruding teeth, denuded of their once comely covering—all presenting a woful spectacle of misery and wild despair.

There is another view cited by UMBREIT from *Michaelis' Suppl.*, p. 1512, in which a meaning for the Hebrew verb is sought from a secondary sense of the Arabic coming from the common primary idea of smoothness or bareness. It is *pilis caruit*, or *nudavit pilis* in Conj. II., *smoothing off the beard*, like Hebrew **כָּרַח**. Hence by the skin of the teeth, he would understand the covering heard, which has all come out in

consequence of the disease. But this is an interpretation on which there is no need of dwelling.

<sup>10</sup> Ver. 21. **That toucheth me**, **וְנִגַּעַנִי**. The apparent lightness of the act enhances, by its mighty effect, the greatness of the power: "He looketh at the earth, and it trembles; He toucheth the mountains, and they smoke (the Volcanoes)." Comp. Ps. cxliv. 5.

<sup>11</sup> Ver. 23. **Satiated**. The idea intended is that of remorseless slander compared to a devouring of the flesh. In the SYRIAC it becomes a fixed idiomatic expression for this idea. Hence a Syriac word, **אַכְלִיקָרְצָא**, meaning the *Devourer*

of pieces, becomes a name for Satan, or Διάβολος, the Accuser. Is 14<sup>15</sup> Ver. 25. <sup>16</sup> Ver. 26. For remarks on the words thus noted see *Addenda Excursus*, No. 1, p. . The three verses 25, 26 and 27 are printed in capitals to correspond to the idea of the monumental in-crispion (see Excursus I, p. )

evidently designed in verses 23 and 24. The conjunction **וְ** with which it commences, as it stands in the book, does not interfere with this. In the monumental inscription read as standing by itself cut in the rock, the **וְ** may be regarded as dispensed with, just as we leave out the Greek **ἐν** which stands redundantly before a quotation in the New Testament.

<sup>17</sup> Vers. 26 and 27. **Shall see**, etc. Most worthy of note here as showing the earnestness and assurance of the speaker is the three-fold repetition of the verb to see, expressing three different aspects of the idea: 1. I shall see Eloah; 2. Shall see him mine; 3. Mine eyes shall see him. In the first two cases it is **וְיֵרָא**, which is used more for spiritual vision, like *ὁρῶμαι* in Greek. In the third it is **וְיֵרָא**, connected with the organ as though denoting an actual visual beholding—*mine eyes* shall see him—the time of **וְיֵרָא** depending on the picture preceding. Though we have two principal verbs of sight, the translator has used but one (see instead of behold), in order to present more strikingly this most significant repetition. WATTS: "with strong immortal eyes."

<sup>18</sup> Ver. 27. **Stranger now no more**. DELITZSCH refers **וְ** to Job: *I shall see Him not as a stranger sees Him*, or "I shall see him, and not another," as E. V. has it. So CONANT; also the LXX. and VULGATE: *et non alius*. But on the other hand, GESSENIUS, UMBREIT (*doch nicht als Gegner*), VAHINGER, STICKEL, HAHN and VON HOFFMANN refer it to God. DELITZSCH has no right to say that **וְ** does not mean adversary. When applied to the relation between man and God, it does mean that most emphatically. There are two strong reasons for this interpretation which the translator has adopted: 1. The declaration: "Mine eyes shall see him," so strongly made, would render this interpretation of DELITZSCH a tautology—a saying the same thing (myself and not another), only in a more feeble way. 2. The other rendering brings into emphatic prominence the idea for which Job's soul was pining—not so much the sight of God by any objective beholding, as the idea of reconciliation with him—love and peace after estrangement. See this more fully dwelt upon in the excursus above referred to.

<sup>19</sup> Ver. 27. (**For this**). In respect to Job's rapturous emotion here, see *Addenda Excursus* I, p. .

[PAUSE.]

- 28 Yes, ye *shall*<sup>20</sup> say, why persecute we him?  
And seek<sup>21</sup> to find in me a root<sup>22</sup> of blame?
- 29 Beware—Beware<sup>23</sup>—the sword.  
For there is wrath; yea sins (that call) the sword;<sup>24</sup>  
That ye may surely know that judgment<sup>25</sup> is.

<sup>20</sup> Ver. 28. **Shall say.** The supposing a pause of silence, however brief, before ver. 28 greatly facilitates the interpretation of what follows, and which by being brought abruptly in, has given rise to much unnecessary difficulty. The high feeling of the rapturous anticipation has somewhat gone down; but it has made a change in Job, and gives him strength to use a language to the friends different from what he had before employed. There is no recrimination, but he ventures to assume to them something of a warning, and even a prophetic style. It is, however, a general prediction, and there is nothing to show that he had in view the scenes narrated in the close of the book, as some have thought in order to lower the character of his ecstatic vision to a mere guess at returning prosperity. For ye shall say. There is no need of departing from the simple future sense of *וְאָמְרוּ*. The time will come when ye will take a different view of the case. The *וְ* is slightly illative, being used, as it repeatedly is, in the Book of Job, to denote a kind of reply to something that has been silently passing through the mind. It is like the commencement of Chap. xxviii. There regarded, the two verbs following (*וְרָרָה* and *וְנִכְלָא*) may both be treated as in the same conjugation and tense, future in form, but to be rendered as present, or aorist, depending on *וְאָמְרוּ*; in which view there is no need of regarding *וְ* in the second clause as anything more than simply connective. There is no inferential sense in it to be rendered *since or seeing that*; all of which arises from a wrong view of the connections of the passage.

<sup>21</sup> **Seek to find.** In *כִּלְכֵּל* denotes not simply a finding, casually, but a finding what is sought. Here it may be taken as the 1st Pers. Plu. Fut. Kal, instead of the Niphal participle, which the other view seems to necessitate. The change of person, although it makes strange sounding English, the translator has preserved because it is so ex-

pressive in Hebrew, this sudden turn to himself as the object of their persecution. Comp. the precisely similar case, xiv. 3, which MEXX has marred by his useless emendation of the text.

<sup>22</sup> Ver. 28. **Root of blame.** When this phrase, *רֹחַק שֶׁרֶשׁ*, is rendered *root of the matter*, it seems to have little or no meaning, besides necessitating a different and forced construction of the whole passage. It is in E. V., and maintained by DELITZSCH, CONANT, and other very able commentators; but an examination of the use of *רֹחַק* in such passages as Exod. xviii. 16-22; xxii. 8 (*עַל כָּל דְּבַר פֶּשַׁע*), xxiv. 14, and other places, can leave little doubt of the meaning as above given—a ground of accusation or blame. It may have been *שֶׁרֶשׁ*, root of accusation, as denoting charges inferred without evidence, like those in chap. xxii.,—*dog up—hunted for—having no proof upon the surface.* ROSENMUELLER: *materialis litte.*

<sup>23</sup> Ver. 29. **Beware—Beware.** The repetition in the translation is justified by the great emphasis expressed in *וּנְכַלְא* and *וְרָרָה*: “Take care of yourselves before the sword.” The strengthening that Job had received rouses him to give them this warning, though not at all in their style of crimination.

<sup>24</sup> Ver. 29. **(That call) the sword.** Comp. Romans xiii. 4. Literally, *sins of the sword.*

<sup>25</sup> Ver. 29. **That judgment is—surely is—really is—** or *what it really is—said*, perhaps, in opposition to their superficial views about the judgments or dealings of the divine providence: That ye may have an idea of the greater and higher judgment. We have here *וְ* for *אֲשֶׁר*—the only place in Job where it occurs, though so common in Ecclesiastes and the later Hebrew.

## CHAPTER XX.

- 1 Then answered Zophar, the Naamathite, and said:
- 2 To this<sup>1</sup> my thoughts compel<sup>2</sup> me to respond;  
And therefore is my haste<sup>3</sup> within me (roused).
- 3 The chastening of my reproof I hear;  
'Tis zeal,<sup>4</sup> with knowledge, urges my reply.

<sup>1</sup> Ver. 2. **To this.** *לְכֵן*. There is no need to follow UMBRETT and others in their far-fetched explanations of this particle, *לְכֵן*. Literally to so—for so—for this—there-for or therefore. So *כֵּן כֵּן*, wherefore. It denotes here an immediate reply.

Fired by Job's saying to them to *beware of the sword of justice*, Zophar answers indignantly and impetuously. He could be very calm when, free from pain, he discourses so loftily and truly about God's wisdom and “truth's twofold form” (chap. xi. 6). With all theoretical coolness could he exhort Job to repentance. But now when the sufferer, strengthened by his glorious hope (xix. 25-28), turns upon them, as it were, and warns them that they too have need of repentance, Zophar goes off in great haste, as the next clause shows. This heat is continued through the chapter, producing that picture of the wicked man and his doom, most just in itself, and most graphically as well as eloquently

presented, but very intemperate and unjust as applied to Job.

<sup>2</sup> Ver. 2. **Compel me to respond.** *יִשְׁכַּח* alone might mean simply to answer, but the suffix and the context seem to demand the causal sense. It might, however, be rendered  *furnish my answer—give me an answer.*

<sup>3</sup> Ver. 2. **My haste.** There is no need of going away from the pure Hebrew sense of *רוּחַץ*, haste. It is just what the context shows to be wanted, and the word in brackets is simply the expression of what is implied in the emphatic repetition, *כֵּן רוּחַץ*, of the first person: *my haste in me.*

<sup>4</sup> Ver. 3. **Zeal.** *רוּחַץ* is here used for *anger, temper, zeal or warmth (ira)*, as it is Judg. viii. 3; Prov. xvi. 32; Isaiah xxv. 4; xxx. 28; Zech. vi. 8. He justifies this outburst of spirit by the following word, *כִּינִיתִי*, from my understanding. It is not irrational anger, he would say, but justified by Job's provocation.



- 4 Ha!<sup>5</sup> knowest thou this—a truth of olden time,  
Since Adam first was placed upon the earth?  
5 How brief the triumph<sup>6</sup> of the bad!  
The joy of the impure, how momentary!  
6 Yes, though his pride may mount to heaven's height,  
His head reach to the cloud;  
7 As is his splendor,<sup>7</sup> so his hopeless<sup>8</sup> ruin;  
Who gazed upon him say—where is he gone.  
8 As a dream<sup>9</sup> he flies, and is no longer found;  
Like a night spectre<sup>10</sup> is he scared away.  
9 The eye hath glanced<sup>11</sup> on him—it glanceth not again;  
His dwelling-place beholdeth him no more.  
10 His children must appease<sup>12</sup> the poor;  
And his own hands give back again his wealth.  
11 His bones are filled from sins<sup>13</sup> in secret done,  
And with him in the dust must they lie down.  
12 Though wickedness, while in his mouth, be sweet;  
So that beneath his tongue he keeps it hid,—

<sup>5</sup> Ver. 4. **Ha!** The Hebrew הָא in הָאֵלֶּיךָ is exclamatory as well as interrogative. It is often so. Here it strikingly shows how impetuously Zophar dashes on after his hasty exordium. The force of it is carried all through the high-wrought picture that follows. He begins as though he would overwhelm the unrepentant and presumptuous Job.

<sup>6</sup> Ver. 5. **The triumph—the joy.** These expressions would seem to refer to Job's exultant hope, xix. 26, 27, and his warning, ver. 29.

<sup>7</sup> Ver. 7. **As is his splendor.** Ew.: *nach seiner Grösse*. The weight of authority is in favor of this rendering, as derived from the Arabic, **وَجَلال**, *glory, splendor*. The Chaldaic **וְגַלְגַל** has the same meaning. It avoids the seemingly indecorous comparison of the E. V. rendering, and has, moreover, in its favor the fact that the Arabic word, thus used, is very common. It may be said, too, that the contrast thus given more strongly expresses the main idea, which is his great downfall. The suffix, too, as CONANT well remarks, is better adapted to this rendering.

<sup>8</sup> Ver. 7. **Hopeless ruin.** Literally, *so he perishes utterly*. **לְנֶצַח** does not mean *forever* in the time sense, but only implies it in its real idea of completeness, finality. The verb **אָבַד** suggests strongly that awful word *Abaddon* (אֲבַדּוֹן), the state of the lost.

<sup>9</sup> Ver. 8. **As a dream—As a night spectre.** The rendering is demanded in order to give the true distinction of the words **חלום** and **רוּחַ**. The first is simply an

ordinary *dreaming*, especially in a light sleep, which seems to fly away on opening the eyes (*volucrine similitudo somno*), and we cannot recall it. We only know that we have been dreaming. So the wicked man, after his brief hallucination, cannot be found. Literally: *They cannot find him*. The other clause of the parallelism is much stronger. **רוּחַ** denotes a vision as something different from such a mere dreaming. Again, it denotes the object of the vision, as well as the vision itself; like the Greek **ὄψις** (from **ὄψομαι**, corresponding best to Heb. **רוּחַ**), which means the sight (*spectaculum*), as well as the seeing. This is generally something mysterious and sublime, as in Job iv. 13, or something frightful, as in Job vii. 14: "Thou scarest me with visions"—*phantasms, spectres, frightful sights*. The vision of Eliphaz (iv. 13-17), whatever degree of objective reality we may ascribe to it, is certainly evidence of a belief in a spectral world, from which came forth things to warn or to terrify men. The rendering *spectre* is strongly favored by the word following. The verb **רָאָה** is literally *driven, chased away*, as E. V. and CONANT render it, but *scared away* is most fitting to the context: and so the German commentators, such as UMBREIT, EWALD, ZÖCKLER, etc., mainly render it (*verschreckt, fortgeschreckt*) *weggeschreckt*. Everything about the passage shows that it was an ancient as well as a modern superstition, if we may call

it so, that apparitions from this spectral world departed very suddenly as though frightened, either by the crowing of the cock, or the appearance of morning, or something stern and bold in the human attitude towards such seeming intruders. This is remarkably exemplified by the story Plutarch gives us, in his life of Brutus (sect. xxxvi.), of the apparition (*the nachtgesicht*) that presented itself to him when reading in his tent at midnight before the battle of Philippi. "Whilst in deep study, he seemed to feel the presence of something entering. Turning his eye, he sees a strange and fearful form of something ἐκφυλάου (belonging to no known species), standing in silence by him. Who art thou, man or god? The phantasm replies, in a hollow tone, I am thy evil genius, Brutus; thou shalt see me at Philippi. I will see thee there, said he." This bold answer of Brutus, as though making an appointment, and the fright of the spectre, is most admirably paraphrased by Cowley:

I'll see thee there, saidst thou,  
With such a voice and such a brow,  
As put the startled ghost to sudden flight:—  
It was as though it heard the morning crow,  
Or saw its well-appointed star  
Come marching up the eastern hill afar.

So flies the wicked man, *scared away, driven away*, by the divine judgments, or when the light of truth is let into his soul. The rendering, *chased away*, also reminds us of Prov. xiv. 32: "The wicked man is driven away in his wickedness." This kind of language has a number of examples in Job, and it may be taken as proof that the phraseology in the Proverbs is derived from it.

<sup>11</sup> Ver. 9. **Hath glanced.** **שָׁחַף**. A word rare, but clear. Cant. i. 6: "The sun hath looked upon me"—to change my color. Job xxviii. 7: "The keen falcon's eye hath glanced upon it"—the miner's unexplored path. ZÖCKLER gives this very strikingly: *eln Auge hat auf ihn gebliekt, es that's nicht wider*. Nothing could more distinctly express the idea of *transitoriness*: one glance, and he is never seen again.

<sup>12</sup> Ver. 10. **Must appease.** This is the rendering of E. V. (*seek to please*). The argument for it, besides the grammatical one, is the harmony it makes with the second clause. The other rendering, *the poor shall oppress his children*, demands a new form of the verb **רָצַח**—רָצַחָם.

<sup>13</sup> Ver. 11. **Sins in secret done.** Literally *secret things*; but a comparison of Ps. xc. 8 shows at once the meaning. Many render it *sins of youth*. There is authority for it from the use of **עֲלֵימִים**, Ps. lxxxix. 46; Job xxxiii. 25, etc., but the general sense here is best, especially as it may also include the other, and perhaps point to them. *Secret sins, or sins of youth*—the effects of them go with a man to his grave. *They lie down*; **וַיִּשְׁכַּב**; singular feminine, but answers for a collective nominative, like a Greek singular verb with a plural neuter to which the Hebrew feminine, in such cases, corresponds.

- 13 Sparing it long, and loth to let it go,  
Holding it back, still near his palate's taste ;  
14 Yet in his bowels is his bread all changed ;  
Within him, 'tis the very gall of asps.  
15 The wealth he swallows shall he vomit up ,  
Yes, from his very maw shall God's hand cast it forth.  
16 The venom of the viper shall he suck ;  
The adder's tongue shall slay him.  
17 On the fair rivers<sup>14</sup> shall he never gaze,—  
The flowing streams of honey and of milk.  
18 Toil<sup>15</sup> [wronged], before 'tis swallowed, he restores ;  
As wealth exchanged, he has no joy of it.  
19 Because<sup>16</sup> he crushed, and helpless left, the poor ;

<sup>14</sup> Ver. 17. **On the fair rivers.** פְּלֹנִים here, and Judges v. 15, 16, is synonymous with פְּלֹנִים, and means primarily artificial water courses, but the word is used of

rivers generally, as in P. lxx. 10, פְּלֹנִים אֱלֹהִים, the river of God. It is used to denote a beautiful, fair flowing stream, as נָהַר represents a fuller and deeper one, or as the Latin *amnis* in distinction from *flumen* or *fluvius*. **The flowing streams;** literally, *flowings of streams*; the first noun qualifying the other—the full streams. Is anything special meant here, or is it only a glowing picture representing wealth and prosperity? The latter view seems easy, and is the one generally taken by commentators; but yet it has great difficulties. In the first place, the whole picture is not that of a poor man who never attains to any measure of luxury, but of one who has possessed, and then been deprived of it. In the second place, if Z. phar has Job in view, as we must suppose from the way he brings in the picture, the language, thus understood, is wholly inapplicable. With his "seven thousand sheep and goats, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and very many servants," he must be said to have seen "the brooks of honey and milk," that is, abundance of the luxuries of life, or of the good things of this world, if ever a man did. The conjecture may be hazarded, that the fervid and imaginative Zophar has in mind some early Arabian mythical paradise, something unearthly, or belonging to some remote region of the world, like the Greek "Isles of the Blessed." Thus viewed, it may have been the origin of that description we find so often in the Koran, and which must have been much older than the days of Mohammed. See *Surat*, ii. 23: "For them are the gardens where flow the rivers," etc., and many other places. In *Surat* xlvii. 16, 17, the language becomes almost identical, in some respects, with that of the passage in Job: "Like the garden promised to the pious, wherein are rivers of living water (water that never loses its purity), and rivers of milk whose taste never changes, and rivers of honey purified, and fruits of every kind, and forgiveness from their Lord." If Zophar had any such idea derived from any quarter, it may have resembled the Vedic conception that *MERU* thinks of so much importance. See *INT. THEISM*, p. 15, 16. Why may not such a myth be regarded as having crossed the Indus, if it was there at that early period, or as having arisen from the imagination of the dwellers in Zophar's native land of *Naama*, נַעֲמָה (the

land of delights), wherever that may have been. Such a fanciful Paradise of sense would be immeasurably inferior to the scriptural idea of the *ἡδὴ αἰωνίου*, far inferior, we might say, to Job's vision of a reconciled God, with no other accompaniments. Wholly without God, as they are, it might be maintained, that such mythical representations, with all their "sweetness and light," have really less moral value than the shadows of Sheol which Job so mournfully deplores, and the bare hope of hearing, at some time, God's voice of deliverance from it (xlv. 15). Whatever may be thought of such a conjecture, the resemblance the passage bears to the Koranic language is certainly very striking. The latter may have been derived from it. Such is the opinion of Good, a commentator from whom much may be learned, notwithstanding his work is so marred by extravagant conceits and arbitrary changes of the Hebrew text. See *EXCURSUS I.* of the Addenda.

<sup>15</sup> Ver. 18. **Toil (wronged).** גֵּעַ, like גֵּעַ, denotes primarily labor, and then the fruit of labor, whether as

coming to the laborer or to his employer. There being no personal suffix, it must be taken generally as the toil, the wages of the wronged toiler, and therefore the word in brackets is simply the complement of the intended idea.

The second clause has occasioned some difficulty. חֵיל is certainly construct (*wealth of exchange*), and therefore the rendering of E. V. cannot be sustained, or that of UMBREIT, who would arbitrarily regard it as absolute. The construction, however, may be explained in two ways: 1. By regarding the second ׀ as connecting the clause with מְשִׁיב; the first ׀ making a subordinate connection reading thus: 'Restores the fruit of toil, and does not swallow it as the wealth of his exchange, and does not enjoy it.' This makes the two clauses so closely inter-dependent as to form one in fact—a construction which is not according to the usual style of the parallels in Job. 2. The second clause may be taken by itself, and thus rendered: *It is as wealth of his exchange, and he does not enjoy.* This is, indeed, very awkward English; but it gives the idea. The ׀ may possibly be taken as connecting by way of comparison, which is not unfrequently the case, especially in Proverbs; but a truer view is to regard it as connecting directly וְחֵיל וְנִכְרֹתָיו, a verb and a verbal noun. Taking both as verbs, it would be: *Wealth that he exchanges and does not enjoy; or taking both as nouns: Wealth of exchange, and not of enjoyment.* "Wealth of restitution," SCHLOTTMAN well renders it. Better still would be: *wealth of retribution*; and so it might have been given in our Metrical Version:

As wealth of retribution, not of joy;

but it was thought best to keep the word *exchange* as not only more concise, but more distinctly preserving the figure.

<sup>16</sup> Ver. 19. **Because.** The force of כִּי here, and as repeated in ver. 20, seems to extend to the strong apodotic expression עַל בֵּן in the second clause of ver. 21. Such a carrying of the protasis through several parallel verses, has other examples in Job. See xv. 25-29, where commentators (EWALD, DILLMANN, ZÖCKLER, et al.) continue the protasis, through four verses (*weil—weil—weil—deshalb*). כִּי is used there in the same way, and is rendered because (*because—because, etc.—therefore*) although the connection is less clear, and there is no apodotic particle like עַל בֵּן (see note

on the passage). Here translators generally break it up, or find subordinate apodotes, at the end, or in the middle of intervening clauses, although the demand for continuance is much more clear than in the other passage, and the strong עַל בֵּן at end seems not to be satisfied with anything less. Thus the כִּי in ver. 19 covers its second clause. The repetition of it in the 20th has not only the same effect, but goes over into the first clause of ver. 21, making the great conclusion with עַל בֵּן all the more emphatic. The 21st verse, it is true, begins with ׀, which is an asserting particle, but that does not make it independent, or to be taken alone as the protasis to the following. The leaving out the copulative particles, and the omission of כִּי at the beginning of ver. 21 only makes it more forcible as the language of passion and impetuosity according to the rule of Aristotle, which



- Seized<sup>17</sup> ruthlessly a house he would not build ;  
 20 Because content, within, he never knew,  
 Nor lets<sup>18</sup> escape him aught of his desire—  
 21 (No, not a shred for his devouring greed),—  
 Therefore it is, his GOOD<sup>19</sup> cannot endure.  
 22 In the fullness of his wealth, his straits begin ;  
 When every hand of toil<sup>20</sup> against him comes.  
 23 Be<sup>21</sup> it the time to fill his greed ;  
 'Tis then God sends on him His burning storm of wrath,  
 Until He rains it on him in his food.  
 24 Does he flee from the iron lance ?<sup>22</sup>  
 The bow of brass shall pierce him through and through.  
 25 He<sup>23</sup> hath drawn [the sword] ; forth comes it from his flesh ;  
 The gleaming weapon from his gall.  
 He is gone.<sup>24</sup> Terrors are over him.

must hold true in all languages, that when the sense is clear without them, conjunctions had better be dispensed with. The translator has endeavored to preserve this asyndetic style, and, at the same time, to carry into the English the conciseness of the Hebrew.

<sup>17</sup> Ver. 19. **Seized ruthlessly.** The rendering *plunder* misleads. It conveys the idea of robbing or despoiling a house of things that are in it. The more common as well as the primary sense of נָלַח is here demanded, not only because it alone is applicable to a house, but because it gives the contrast wanted between the two ideas of violently taking possession, and of building for one's self. The future (יִבְנֶה) expresses not only that which objectively follows in time, but also what is subjectively consecutive, that is, in the order of the thought. In Greek and Latin the future is the mother of the subjunctive moods. In Hebrew, which is so destitute of modal forms, it is used for them. *Had built, or builded not*, as E. V. renders it after the Vulgate, will not do, because it makes a pluperfect or an objectively finished past prior in the order of the thought.

<sup>18</sup> Ver. 20. **Nor lets escape.** נִלָּח may be regarded, like many other examples of Piel and Hiphil verbs, as *permissive or preventive*, as well as *causal—let escape—make escape*. Its future form is because it is consecutive in idea to the previous clause: He is so unquiet or unsatisfied that he *lets not, or will not let*,—the rendering in English by the future, or the present, coming to the same thing.

<sup>19</sup> Ver. 21. **His good.** Some such word as *prosperity* for טוֹב might seem more emphatic; but the simpler English word includes it and more. There is intended his *summum bonum*, or what seems such to the bad man. *Therefore his good shall not endure.* It sounds like a sentence of judgment, after the arraignment in the previous items. If it is not too cruel a supposition, we may regard the angry yet eloquent Zophar as having Job in view, as though, at every item, he pointed to him as he sat in the ashes, intimating that he is the man: It must be that he had done some most wicked and oppressive act,—*crushed the poor—seized a house—gratified himself* in everything; and therefore it is that his property and his happiness are all gone.

<sup>20</sup> Ver. 22. **Every hand of toil.** DELITZSCH: "The rich uncompassionate man becomes the defenceless prey of the proletaires."

<sup>21</sup> Ver. 23. **Be it the time**—taken as a supposition. The simplest rendering here is the surest. כִּלְאוֹת, above, suggests the כִּלָּה in this verse, and there must be a similarity of statement and idea. At the very time when his greed is highest, and he is about to satisfy it, then God sends, etc. This makes the 3d clause unmistakable, though it seems to have perplexed commentators. The rain of wrath mingles with the food he is eating, just as in other places tears mingle with the bread one is eating. See Ps. lxxx. 6; xlii. 4. The other rendering makes the *filling of his belly* in the first clause, God's filling his belly with *wrath* (by way of irony for food) and then in the third clause, לֶחֶם is made the object of the verb: *He rains his food upon him*,—to the neglect of the preposition ב, or disposing of it in the facile way of calling it *Beth essentialis*. UMBREIT renders it "for his

meat," or in place of it. So DILLMANN. That is a sense of ב in some cases, but the more usual meaning is better here. DELITZSCH renders it: *rain upon him into his flesh*, giving two indirect objects to יָטַר, but no direct one. He takes for

לָחֹם a sense it seems to have, Zeph. i. 17, and which he derives from the Arabic لَحْم; quite a different word with very different vowels. Besides this, it is not easy to give ב the sense of *into* after a verb of motion with the idea of attack, especially such a verb as יָטַר. The rendering *flash*, says DILLMANN, is wholly inadmissible.

<sup>22</sup> Ver. 24. **Iron lance.** נִשְׁק, armor, generally, but here some striking or piercing weapon. **Through and through:** The rendering is not too strong for that most peculiar and emphatic word תַּחֲלִפְרוּ.

<sup>23</sup> Ver. 25. **He hath drawn.** The translator agrees with UMBREIT in regarding God as the subject of שָׁלַח. The Divine name thus left out makes it all the more fearful as well as emphatic. It might be rendered passively *it is drawn—unsheathed*—but there is no need of it. Suddenness is the idea the words vividly impress. It is no sooner out of its scabbard than it is through his body; or, between its being drawn from the sheath and being drawn back from his gall is but a moment. The other rendering: *he (the one pierced) draws it out, or back*, loses all this, besides having very serious philological difficulties. It must, in that case, refer to the arrow just above, but the verb is ever used of the sword in the numerous places of its occurrence, except in Ruth iv. 7, 8, where it means *slipping the foot out of the shoe or sandal*, and Ps. cxxix. 6, where it is the *slipping of the flower out of its calyx*, or of the fruit from its gume or husk (*entschloffen*; see HUPFELD). When used of a weapon it is *always* the sword, and its drawing is from its sheath. Jud. iii. 22 is only a seeming exception, as there the body is regarded as the sheath, and it is the sword still; no other weapon being carried in a sheath. The word שָׁלַח (S. L. P.) is *onomatopoeic*, like our word *slip*—not that the one is derived from the other, but that both are formed on the same principle as signifying an easy slipping motion. The rendering of DELITZSCH and others, makes, moreover, a feeble tautology: "he draws it out; and it comes out." Another reason given by UMBREIT has much force: בָּרַק, fulgur, brightness, is generally used of the sword when applied to a weapon; Deut. xxxii. 41; Ezek. xxi. 15, 20; or sometimes of the spear, he might have said. The barb of the arrow, moreover, would prevent its being easily drawn back by the victim, and tearing, as DELITZSCH renders, would be greatly out of congruity with the verb שָׁלַח. On יוֹגֵה see Note (7) chap. xxxv. 5.

<sup>24</sup> Ver. 25. **He is gone.** The accents separate יוֹהֵל from אֲנִים. The latter word cannot, therefore, be the subject, even if the number permitted. The verb stands by itself. There is an appalling suddenness and abruptness in this whole description, which is best given in measures somewhat irregular. For examples of יוֹהֵל taken in a similar way, see xiv. 20; xix. 10; xxvii. 20. The rendering which

- 26 In his *hid*<sup>25</sup> treasures lies all darkness *hid* ;  
 A self-enkindled<sup>26</sup> fire consumes it ever more,  
 Still feeding<sup>27</sup> on the remnant in his tent.
- 27 His sins the Heavens reveal;  
 Against him rises up the earth.
- 28 His wealth to other lands<sup>28</sup> departs,  
 Like flowing waters, in His day of wrath.
- 29 This is the bad man's portion sent from God,—  
 His lot appointed from the<sup>29</sup> Mighty One.

regards the word as separated, is sustained by ROSENUELLER, SCHULTENS, HIRZEL, *et al.* The old versions are the other way. The usage, however, of *הִלֵּךְ* in the places mentioned, to say nothing of the accents, is decidedly against the translation of the VULGATE, *etc.*

<sup>25</sup> Ver. 26. **Hid treasures** טָכֵן-צָפְנָי. The two words have both of them the idea of *hiding*, and there seems to be something of a sententious play upon them.

<sup>26</sup> Ver. 26. **Self-enkindled**; *not blown upon*.

<sup>27</sup> Ver. 26. **Still feeding**. EWALD, ZUCK., ROSENW., UMBREIT, make *רָעַץ* from *רָעַץ*: *Uebel geht es dem*. The other sense is according to the accents and the metaphor of *fire feeding* (*ignis depascens*) which is in so many languages.

<sup>28</sup> Ver. 28. **To other lands departs**: *לְאֵלֵךְ*—*goes into exile*.

<sup>29</sup> Ver. 29. **The Mighty One**. This is CONANT's judicious rendering of the divine name *אֱלֹהִים* to avoid a tautology.

## CHAPTER XXI.

- 1 Then Job answered and said:
- 2 O listen<sup>1</sup> to my words;  
 And let that be in place of your consolings.
- 3 Bear with me, let me speak;  
 And after I have spoken, then mock on.
- 4 Ah me! Is my appeal to man?  
 Impatient then might be my soul; why not?
- 5 Turn now,<sup>2</sup> behold me—stand amazed,  
 And lay your hand upon your mouth:
- 6 'Tis when I think, that I am sore dismayed;  
 And trembling taketh hold on all my flesh.
- 7 Why do the wicked live at<sup>3</sup> all?  
 Why grow they old, yea giant<sup>4</sup> like in power?
- 8 Before them—with them—firmly stands their seed;<sup>5</sup>  
 Their spreading offspring ever in their sight.
- 9 Why are their houses peace, away from fear,—  
 No scourge upon them from Eloah's hand?

<sup>1</sup> Ver. 2. **O listen**. The doubling of the verb here denotes not so much a desire for *attentive* hearing, as to be heard at all. It might be expressed by an emphatic auxiliary *do*: *Do listen, etc.*

<sup>2</sup> Ver. 5. **Turn now**. *וְסַב* has the sense of turning and looking in the face. On leaving out the mere copulative in such cases, see Note xiii. 23.

<sup>3</sup> Ver. 7. **Live at all**. There is an emphasis on *אֵל*. The astonishment is at God's suffering them to remain on earth, or even to be born. He goes to the root of the great

problem of evil. This was the thought that so dismayed him whenever he called it to mind.

<sup>4</sup> Ver. 7. **Giant-like**. Something of this kind demanded by the strong word *גִּבּוֹרִים*: *Heroes*. See Gen. vi. 4.

<sup>5</sup> Ver. 8. **Their seed**. Instead of description intended to be universal and dogmatic, it is clear that Job is simply touched by the contrast between his own state, bereaved of children, stripped of property, suffering acutest pain, with the condition of many a bad man in directly opposite circumstances. The points he makes show this, and it may be in perfect harmony with what follows in ver. 17, where his thoughts tend to take the other and the larger view. See APPENDIX, p.



- 10 The issue of their herds is sure;<sup>6</sup>  
 Their kine bring forth without mishance.  
 11 Their little ones, like flocks, they send them out;  
 Their sons and daughters' mingle in the dance.  
 12 To harp and timbrel do they raise their voice;  
 In melodies of flutes they take delight.  
 13 In joy unbroken<sup>8</sup> do they spend their days;  
 And in a moment<sup>9</sup> to the grave go down.  
 14 To God they say, Depart from us;  
 No knowledge of *Thy* ways do we desire.  
 15 The Almighty! who is he that we should serve him?  
 And if we pray to him, what do we gain?

[PAUSE.]

- 16 But lo,<sup>10</sup>—their good is not in their own hand.  
 The counsel of the wicked, be it far from me.

[A LONGER SILENCE.]

- 17 [Yet, truth<sup>11</sup> ye say]; how oft goes out the lamp of evil men!  
 And comes upon them their calamity!  
 When God, in wrath, allots them deadly<sup>12</sup> pangs.  
 18 Like stubble are they then before the wind,—  
 Like chaff the whirling tempest bears away.  
 19 Eloah treasures up his evil for his sons;<sup>13</sup>  
 To *him* He thus repays it—he shall know.  
 20 His own destruction shall *his* eyes behold;  
 When from the wrath of Shaddai he shall drink.  
 21 For what his pleasure<sup>14</sup> in posterity,  
 When sundered thus the number of his months?

[PAUSE.]

<sup>6</sup> Ver. 10. **The issue of their herds.** In this clear passage, euphemistic language may be allowed.

<sup>7</sup> Ver. 10. **Sons and daughters.** ילדיהם is in contrast with עיילים rendered *little ones*. It may be taken for the grown-up children of both sexes.

<sup>8</sup> Ver. 13. **In joy unbroken.** Heb. בְּטוֹב, *in good*. But this is to be taken here for what the wicked man esteems the good, his *summum bonum*,—pleasure or enjoyment uninterrupted and without stint.

<sup>9</sup> Ver. 13. **In a moment.** A quick death is spoken of as the good fortune of the wicked. "There are no bands in their death," Ps. lxxiii. 4. רִנָּה an instant of time; רָגַע quiet; there would seem to be here intended something of both ideas. שְׁאוֹל here is rendered the grave. It has a further sense, the *spirit* world, or the under-world. It is, however, best rendered here according to the bad man's conception.

<sup>10</sup> Ver. 16. **But lo.** For a discussion in respect to the remarkable transition here, and in the verse followlag. See EXCURSUS, ADDENDA, pa. 175

<sup>11</sup> Ver. 17. **(Yet truth ye say).** For the propriety of the words in brackets, and of the interpretation generally, see ADDENDA, pa. 175

<sup>12</sup> Ver. 17. **Deadly pangs.** חֲבִלִים, *tortures*, primary sense, *to bind*.

<sup>13</sup> Ver. 19. **Eloah treasures.** There is no warrant for taking this as a question; still less as an ironical taunt on the part of Job, as though making it the language of the friends and then deriding it. Equally defenceless is it, the making יִשְׁלֹם imprecatory here, and thus to differ from all the other futures before and after it. See EXCURS. II. on this chapter; ADDENDA, p. 182. The retribution on his sons is, in fact, retribution on himself, and, in some way, he shall know it to be so. It may be, too, that אֵינָן may have, in this verse, its other clear and frequent sense of strength and wealth.

<sup>14</sup> Ver. 21. **For what his pleasure.** What concern, others render it. A turn may be given to this which may make it seem to favor the other or imprecatory rendering of the previous verse ("for what cares he for his house after him"); but the other changes which this is made to suit are so forced as to invalidate the opposite reasoning, however plausible, in respect to this verse. A connection of thought between vers. 20 and 21 is easily seen without it. A sudden destruction is predicted, ver. 20, when his wealth goes to others, and what pleasure will he have of it? This suddenness is intimated in חָצַץ which means sharp cutting, cutting off in the very midst of his enjoyments,—not a calm old age and easy death closing all cares, which is demanded by the other view. The thought of judicial severity is inseparable from חָצַץ thus used.

- 22 [Ah, how is this?]<sup>15</sup> Shall any man teach<sup>16</sup> God?  
Teach Him who judgeth things on high!
- 23 (For see); one dieth in his perfect strength,  
All quiet<sup>17</sup> and at ease.
- 24 His breasts<sup>18</sup> are full of milk;  
And moist the marrow of his bones.
- 25 Another dies in bitterness of soul,  
And never tastes of good.
- 26 Alike in dust do both lie down;  
Alike o'er both the worm its covering spreads.
- [PAUSE.]
- 27 Behold I know your thoughts,—  
Thoughts<sup>19</sup> to my hurt, ye wrongfully<sup>20</sup> maintain.
- 28 For where's the dwelling of the Prince, say ye,<sup>21</sup>—  
And where the tent of evil men's abode?
- 29 Have ye not asked the passers by the way?  
And know ye not their<sup>22</sup> signs?
- 30 That to the day of doom the wicked man is<sup>23</sup> kept;  
To the day of mighty<sup>24</sup> wrath are they brought forth.
- 31 Yet who before his face declares<sup>25</sup> his way?  
And who requites him (here) what he hath done?
- 32 Still to the grave (like others) is he brought;  
And for him, o'er his tomb, one keepeth<sup>26</sup> watch.
- 33 On him, too, lightly<sup>27</sup> press the valley clods;

<sup>15</sup> Ver. 22. **Ah, how is this?** A pause here, with an intervening thought, leading to what follows, may be rationally supposed. See ADDENDA, pa. 176. The words in brackets denote the transition. It is a very impassioned speech. Job's mind is *revolving* like that of Koheleth, when he so often says "I turned"—"I turned again to see"—I took another and another view of things, etc. The chief difference is that Koheleth is in a more calm and contemplative state, and gives outward notice of these mental changes, whilst Job silently broods over them, and then bursts forth. His state of soul, instead of being a meditative rest, is tumultuous, volcanic we might almost style it, as it sometimes shows itself. To expect of him closely connected and logical sequences, is itself most illogical. The statements in previous verses, apparently *varying*, but, in fact, only two parts of one picture viewed from different stand-points, naturally bring up the thought of the great diversity in the lives and deaths of men,—a fact inexplicable on any human theory. This again calls up the thought of some higher wisdom of God yet unknown to men. It is fully set forth in ch. xxviii., but Job is only approaching it here. It produces the silence of a moment, when he resumes: *shall one teach God?* and then goes on with the picture of diversity in human condition that had led to it.

<sup>16</sup> Ver. 22. **Teach God**—see note below on ver. 30, and the pages in the ADDENDA there referred to.

<sup>17</sup> Ver. 23. **All quiet.** Heb. שָׁלוֹם. GESENIUS regards this strange form as a compound of שָׁלוֹם and שָׁאֵן.

BEN GANACH, in his Hebrew Grammar entitled SEFER HA RUKMA, page 18, maintains that it is only שָׁאֵן with an euphonic ל giving it a more intensive sense.

<sup>18</sup> Ver. 24. **His breasts** שָׁדָיִם occurs but once. Some give it the sense of *station for watering flocks* (as derived from the Arabic) and then transferred to the flocks themselves. The parallelism, however, demands a word denoting some part of the body to correspond to *bones* in the second clause. There seems to be nothing better, after all, than the rendering *breasts* which E. V. got from the Targum, and which, as an expression of health, may be applicable to either sex.

<sup>19</sup> Ver. 27. **Thoughts to my hurt.** חַשְׁבוֹת. חֲשַׁבֹת, especially with עָלַי,

means evil thoughts. From the rendering of E. V., and that of most of the commentators, there would be derived the idea of plots or machinations (*stratagema* DELITZSCH renders it) or of something to be done to, or against, Job. But the words do not really demand this. חֲשַׁבוֹת may refer simply to the false and unfavorable views they have indulged of Job's case and character.

<sup>20</sup> Ver. 27. **Wrongfully.** חֲסוֹם has generally the associated thought of *violence*, but the essential idea is that of *injustice*. It seems to combine the two senses very much as the Greek ὕβρις—ὑβριζω.

<sup>21</sup> Ver. 28. **Say ye.** Equivalent to *think ye*, as φημι in Greek sometimes.

<sup>22</sup> Ver. 29. **Their signs;** like mottoes borne on their standards—enigmatical devices,—or, taken generally, any modes by which their sententious or traditional language is made known.

<sup>23</sup> Ver. 30. **To the day of doom the wicked man is kept.** On the general interpretation of this verse, see EXCURSUS III. of the ADDENDA, pa. 182.

<sup>24</sup> Ver. 30. **Mighty wrath.** Literally *to the day of wraths, dies irarum*. The word עֲבֵרוֹת is the intensive plural.

<sup>25</sup> Ver. 30. **Declares his way.** Who dares tell him of the fearful נֶגֶד to which his way leads, or of the day of *wrath* to which he is to be brought forth. Nothing could be more appropriate to the view taken of ver. 30 in E. V., and insisted on in EXCURSUS III. If ver. 30 refers to some great eschatological doom, however dimly conceived as belonging to some unknown period, then the word *here*, as placed in brackets, is implied in the emphasis of the passage.

<sup>26</sup> Ver. 32. **One keepeth watch.** Various views are taken of this; but no one seems more simple and natural than the idea of a friend or relative keeping watch by the grave, whether as guardian or as mourner. The wicked man, too, has those who loved him in spite of his wickedness. The picture is a very touching one.

<sup>27</sup> Ver. 33. **Lightly press.** The Hebrew כָּתַק literally means *are sweet*, but may be applied to anything agreeable, or represented as such, whether in fancy or reality. Compare xxiv. 20: *The worm feeds sweetly on him, or, his sweetness is the worm*. The idea, in either case, is that of insensibility to suffering, but strangely conceived of as having something of enjoyment. We do not wholly divest ourselves



And after him come all in lengthened<sup>28</sup> train,  
As countless numbers thus have gone before.<sup>29</sup>

[CONCLUSION.]

34 How then console ye me? 'Tis empty breath,<sup>30</sup>  
Since in your answers still remains offence.<sup>31</sup>

of such feelings when we talk of the grave as a place of rest. The clouds of the valley resting upon him give no pain, and are, therefore, conceived of as pleasant. The expression here suggests the classical, *levis sit terra*. See Euripides *Alcestis*, 470:

—Κούφα σοι  
Χθὼν ἐπάνω πεσείε—γύναι.

Light fall the earth upon thee—lady.

<sup>28</sup> Ver. 33. **Lengthened train.** An idea clearly contained in the Hebrew **כִּשְׁוֹן**. See Jud. iv. 6, 7, where it denotes the drawing out of the military line; Ps. xxviii. 3: "*Draw me not out (or let me not draw out) with the wicked.*"

<sup>29</sup> Ver. 33. **Have gone before.** Life a procession; one part coming, another passing, another gone. It reminds us of the monumental lines from the Greek Anthology:

—τὴν αὐτὴν δόδον  
ἦν πάντας ἐλθεῖν ἐστ' ἀναγκαιῶς ἔχον,  
προεληλύθασιν—

On the road that all must travel have they gone,  
A little way before.

All alike; even God's Elect present the same appearance of an ever-passing and disappearing procession:

Part of the host have crossed the flood,  
And part are crossing now.

The picture presented by Job is as touching as it is true and universal. The great distinguishing day of doom kept out of sight, the same sad destiny seems to await all mankind. All are marching to the tomb, and seem to lie down in it as their common place of rest. On this verse UMBREIT makes some of his characteristic remarks: Ein bitterer Anspruch! He calls it: "*a bitter or rancorous judgment*. Is the wicked man extirpated from the earth by death, so follow him others without number." etc. (p. 171). He would represent Job, in saying this, as governed by a spirit of morose misanthropy. On the contrary, the language of this and the preceding verse may be cited as evidence of what the translator has elsewhere insisted on (see ADDENDA, p. 175), namely, the striking difference between the speeches of Job and those of the others. Impassioned, as his language is, in view of his own severe sufferings, there is, after all, the manifestation of a softer feeling when his revolving thoughts lead him to consider the common lot of humanity. In his second picture of the wicked man's wretchedness, or his afterthought, as we may call it, he alludes to their doom in

some great judgment, all unknown and undetermined though it be; and that seems immediately to call up a tenderer language which looks very much like commiseration for the wicked man himself. He, too, lies down in the dust, like all other men. He, too, has some one who loves him, and who will watch mournfully by his grave. O, him, too, will "lightly press the clouds of the valley," as upon the most lovely and innocent among "the dwellers in dust." How different are these tender images from the fierce speech of Zophar, especially as it appears in the terrible picture, with which he concludes, xx. 23-27: "The gleaming weapon piercing through his gall," and his very food mingled with "the Almighty's rain of burning wrath." That is the language of one who seems to love such picturing, and actually to exult in the sinner's doom. He assumes towards Job the attribute of moral superiority; and, good man as he is, he cannot conceal the self-righteous feeling with which he so formally passes sentence at the close:

This is the bad man's portion sent from God—  
His lot appointed from the Mighty One.

There is more severity in Job's picture, xxvii. 13-23; but here there certainly seems to be an effusion of tenderness not to be found in the speeches of the others. They are cool, philosophical moralists, except when roused to indignation by Job's refusal to confess. He is the true hero, the mighty wrestler with sin and suffering. His moral sense goes deeper than theirs. He is more conscious of his own sin, of the common depravity, and, therefore, the more likely to lose sight of outward moral differences in the contemplation of the universal suffering. Job comes nearer than they to the spirit of Christ and to the spirit of His language when He says: "Think ye that they were sinners above all the Galileans? I tell you nay; but unless ye repent, ye shall all likewise perish."

<sup>30</sup> Ver. 34. **Empty breath.** E. V. in vain. There is but the Hebrew word **הֶבֶל**, or **הֶבֶל**, vapor, *lenis aura*, *ἀτμός*—so often used by Koheleth, though with a slightly differing form, **הֶבֶל הֶבֶלִים**, "*vanity of vanities*." Here it denotes *worthlessness*; but the primary sense of words should be preserved in a translation, if possible, and especially if they are very significant.

<sup>31</sup> Ver. 34. **Offence.** **מַעַל**; *perverse action or thought against any one*. Hence wrongful treatment consisting in continually taking a false view of Job's case, rather than actual falsehood in speech, or in abstract opinion.

CHAPTER XXII.

- 1 Then answered Eliphaz the Temanite and said:¹
- 2 The strong¹ man—can he profit God,  
That thereby² he may wisely serve himself?
- 3 Is Shaddai, then, concerned that thou art just,  
Or is it gain to Him that thou make pure thy way?

¹ Ver. 2. **The strong man.** **גִּבּוֹר** as used in Job is generally emphatic—the strong, powerful, or rich man as distinguished from the common man, or man in general. Here Eliphaz would apply it peculiarly to Job as one who may have thought he was doing God service when he was serving himself, as Satan also charged, i. 9.

² Ver. 2. **That thereby.** Some take this parenthetically; as DELITZSCH: "No indeed! the intelligent man is profitable to himself." So RENAN: Non; c'est à lui seul que le sage est utile. It is not easy to see what warrant there is for it grammatically, or what demand of the sense makes

it necessary. The picture suggested is that of a man who thinks he is serving God, profiting God, when his aim is thereby to profit himself, and who makes a great outcry when stripped, as he fancies, of these his gains. The connection and dependence of the **כִּי** gives the easy and appropriate sense in harmony with all that Eliphaz says afterwards.

**מְעִיבִיל**, the prudent man. There seems to be just a touch of

irony here: Prudent man as he is in such a calculation of the accruing advantages of outward piety. It may be well rendered adverbially: *wisely serve himself*.

- 4 For thy religion's<sup>3</sup> sake, will He reprove,  
Or go with thee to judgment's reckoning?
- 5 May it not be,<sup>4</sup> thy evil, too, is great?  
Thy sins beyond thy numbering?
- 6 May it not be<sup>5</sup> that thou for nought hast held thy brother's pledge?  
Or from the naked stripped their covering?
- 7 Or failed to give the weary drink,  
Or from the hungry hast withheld thy bread?
- 8 [Hast said]<sup>6</sup> the land is for the strong;  
The honorable man, he dwells therein;
- 9 Yea widows empty hast thou sent away,—  
The arm hast broken of the fatherless.
- 10 Wherefore, it may be,<sup>7</sup> snares are round thee spread;  
And sudden fear alarms;
- 11 Or darkness, that thou can'st not<sup>8</sup> see,  
Or water floods that overwhelm thy<sup>9</sup> soul.
- 12 Lo!<sup>10</sup> where Eloah dwells! the heaven sublime!<sup>11</sup>  
Behold! the crown<sup>12</sup> of stars! how high they are!
- 13 "How doth God know?" 'Tis that thy thought is<sup>13</sup> saying:

<sup>3</sup> Ver. 4. **For thy religion's sake.** E. V. for fear of thee. So UMBREIT, "aus Furcht vor dir;" ROSENMUELLER, *et al.*, out of respect, reverence, aus Ehrfurcht, which UMBREIT condemns. DELITZSCH rightly takes רָאָה here subjectively

—thy fear of God—thy professed religion, as in iv. 6; xv. 4.  
<sup>4</sup> Ver. 5. **May it not be?** See EXCURSUS IV., ADDENDA, pp. 185.

<sup>5</sup> Ver. 6. **May it not be?** See EXC. IV., p. 185.  
<sup>6</sup> Ver. 8. **[Hast said].** On these words in brackets, and their propriety as an essential part of a clear translation, see EXC. IV., p. 185; also remarks of Rabbi Tanchum there cited, on a similar case, Lam. iii. 36.

<sup>7</sup> Ver. 10. **Wherefore, it may be.** See EXCURSUS IV., ADDENDA, p. 185. The passage treated as conjectural, or hypothetical, from ver. 5 to ver. 10.

<sup>8</sup> Ver. 10. **Canst not see.** This refers probably to Job's supposed mental state, as one incapable, according to Eliphaz, of discovering his true moral condition.

<sup>9</sup> Ver. 11. **Thy soul.** The translation full here, but in the very spirit of the Hebrew which uses נַפְשְׁךָ, *thy soul*, for the personal pronoun.

<sup>10</sup> Ver. 12. **Lo!** הִנֵּה, here has evidently the force of an interjection calling attention, and is equivalent to הִנֵּה. It is one of the clearest of the many cases specified by NOLDIUS where it has the sense of *ecce*. See Gen. xlii. 9; Deut. xl. 30; 1 Kings xv. 23, and scores of other places. It is in such cases rendered לֹא by the Syriac (*Lo! behold!*) as it gives it in this very place. The LXX. in such cases have ἰδοὺ, and the Vulgate *ecce*. In the Hebrew itself, in passages precisely parallel in Kings and Chronicles (see examples in NOLDIUS)

הִנֵּה and הִנֵּה are interchanged. So also in the Targum renderings. Its interjectional force appears here by its being put in parallelism with רָאָה *behold* (ἰδοὺ) in the second clause. It is, moreover, the language of emotion here (of admiration) and therefore exclamatory and broken; literally: *Lo Eloah! height of Heaven!* as in xl. 8, גִּבְרֵי שָׁמַיִם, *heights of Heaven!* or *O, immeasurable height!*

<sup>11</sup> Ver. 12. **Heaven sublime.** גִּבְרֵי (Gaboah) is in Hebrew the emotional word for height in distinction from the more prosaic terms, and therefore the rendering *sublime* is chosen, not only to avoid a tautology in English, but as most expressive of the emotional. This appears from its other sense of *glory*. It is *height with wonder* (ὕψος). It is strictly a construct noun without any words of assertion, or of place: *Ecce, Eloah! Sublimity Caelorum!* We must supply connective words.

<sup>12</sup> Ver. 12. **Behold the crown of stars.** Literally **the head** of the stars (רֶשֶׁת). Rendered in various ways:

DELITZSCH, *head*; so UMBREIT and others; CONANT, *summit*; RENAN, *le front des étoiles*. The crown seemed preferable, as denoting some brilliant star or constellations, nearly overhead, as those three brilliant constellations, the Swan, the Eagle and the Harp, with each a star of the first magnitude, appear almost directly overhead in the early part of the autumnal nights. It was first thought of rendering צֶמֶר, the *zenith*, or the *pole*, but the first would be too astronomical, and the latter would be incorrect, for the pole star or stars are not overhead, and would not be selected for their altitude. It is a night scene,—a real scene. They are looking up to the very vertex of the heavens, at the constellations shining down upon them from the immeasurable spaces above. Nothing gives such a *conception* of altitude, when it is regarded as something emotional in distinction from the mere frigid mathematical estimate of abstract number. How very high they are! It is as when we read the old account of the Flood; not simply that the waters rose fifteen cubits, or more, over certain measurements. That may have come from tradition, or in some other way. There is little or no motion in it. But when the writer says the waters rose, *up*—צָמַח—כָּאֵן—*higher—higher*—we feel that it is a spectator who is describing the scene, or that it is all a designed and artful deception. So here; this emotional language: *Lo! Eloah! sublimity of heaven!* See! the crown of stars! how very high they are! ὅσον ὕψος! The rapt simplicity of the language, its broken, wondering utterances all show that if it is a painting, it is a painting from the life, the vivid representation of a real scene in which the emotion overpowers and checks the language. It is a silent, *heartfelt*, admiration, like that of the Shepherd in Homer's exquisite night scene, *Iliad* viii. 559—

πάντα δὲ τ' εἶδεται ἄστρον γέγηθε δὲ τε φέρεα ποιμήν—  
"When all the stars appear, and the Shepherd rejoices in his soul."

<sup>13</sup> Ver. 13. **'Tis that thy thought is saying.** But when had Job said this, or anything like it? It would not be easy to point it out, unless in some way, the language, ix. 8, could be tortured into some fashion of such a meaning namely, that God could not see because He was so high, and could not look through the cloud. Eliphaz, however, seems to pride himself upon the greatness of the other view which he assumes to take, namely, that the higher God is, the more keenly does He see every thing below Him. Compare Ps. cxlii. 5, 6, where God is said to be so high that "He stoops down to see the things even in the heavens,"—the lower heavens—as well as things on earth. DELITZSCH renders אֲחֻרָּא *thou thinkest, or thoughtest* for which there is the authority of Greek verbs of speaking, and in the same way for *thinking or speaking to one's self*. But Job no more thought this than said it. He could form as high notions of God's space altitude, as Eliphaz, and he never had the crude notion that God could not see from behind the cloud; but space altitude,



- "Behind the dark araphel" can He judge?  
 14 Clouds are a covering, that He cannot see;  
 All by Himself<sup>15</sup> on heaven's high dome He walks."  
 15 Ah! wilt thou call to mind<sup>16</sup> that way of old,  
 Which evil men once trod;  
 16 They who were withered<sup>17</sup> up before their time,—  
 Their strong foundations melted<sup>18</sup> like a flood,—  
 17 The men who said to God, "depart from us,  
 For what can Shaddai do to them<sup>19</sup>?"  
 18 When He it was who filled their house with good,  
 That way of evil men, O be it far<sup>20</sup> from me.  
 19 The righteous see it and rejoice;  
 The guiltless make a byword<sup>21</sup> of their doom:  
 20 "Now is our enemy destroyed" (they say);  
 "And their abundance hath the fire devoured."  
 21 O now make friends<sup>22</sup> with Him, and be at peace;  
 For, in so doing, good<sup>23</sup> shall come to thee.  
 22 Receive instruction<sup>24</sup> from His mouth;  
 And treasure up His words within thy heart.  
 23 To Shaddai turn;<sup>25</sup> then shalt thou be restored,  
 When from thy tent thou hast put far the wrong.  
 24 Then shalt thou lay<sup>26</sup> up gold as dust,—  
 Yea Ophir gold like pebbles of the stream.

or space *distance*, was but little to him compared with that other idea of the Divine *nearness* to his soul, which he had somehow lost, and for which he so intensely mourned. We see this in the next chapter, and some of his language, there about "not finding God on the right or on the left," may have been suggested by these very words by which Eliphaz sought to overwhelm him. It mattered little to him how high He might be above the stars. It was a present God for whom he longed, when he said, "O that I knew where I might find Him." Without the feeling of His near grace, the theistic idea, with its highest space conceptions, had as little moral value as the modern scientific deity, so far off in time, and who has done nothing since the first projection of "the nebular fluid" in empty space.

<sup>14</sup> Ver. 13. **The dark araphel.** It was thought best to keep in the translation this grand sounding, and most significant Hebrew word. It denotes the *nimbus*, the black thunder cloud—*caligo nubium*.

<sup>15</sup> Ver. 14. **All by himself he walks.** DELITZSCH: *He walketh at His pleasure* יִהְיֶה. The Hithpael keeps the personal or reflex sense, denoting a course of action. Compare it as applied to man, Ps. xxxix. 7. Eliphaz seems to ascribe to Job the idea which Lucretius gives us of the gods as living by themselves, *extra mundum*, and taking no part in human affairs. See Luc. I. 57.

<sup>16</sup> Ver. 15. **Call to mind.** תִּשְׁמֹר, rendered *observe*, *keep*, etc. So CONANT and DELITZSCH. The other sense, *to watch*, to *take note of*, Ps. xvii. 4, seems better adapted to the warning style of Eliphaz.

<sup>17</sup> Ver. 16. **Withered up.** See note ch. xvi. 18.

<sup>18</sup> Ver. 16. **Melted.** יָצַק is used of metals melted, dissolved, and thus poured forth, not of water generally. The rendering above given is not only truer, but more expressive. The reference would seem to be not to the flood, but to the destruction of Sodom and Gomorrah, *fused* or melted by the volcanic lightning. This is confirmed, ver. 20, in the mockery or by-word of the righteous: "Their abundance hath the fire consumed." The overthrow of Sodom and Gomorrah became a by-word in the Hebrew, as in the phrase, "the overturning of Sodom and Gomorrah," so often repeated by the Prophets. The same language passed into the Koran. See Note Genesis (Lange), pp. 442, 443.

<sup>19</sup> Ver. 17. **To them.** One of the sudden changes of person so common in the Poetical Hebrew.

<sup>20</sup> Ver. 18. **That way of evil men.** The second clause is a repetition of Job's language, xli. 16. Eliphaz perhaps means to show that he can say this with more sincerity than Job.

<sup>21</sup> Ver. 19. **By-word.** יָצַק here can hardly have the meaning of sport or derision, though that is its usual sense. We must not, indeed, judge it by our modern more Christianized feeling; but such a rendering would be incongruous to an event represented as long past, such as this ever-memorable catastrophe of Sodom and Gomorrah. The way of speaking of it assumed the warning, but not the taunting or mocking form. See Note 18 and the reference there.

<sup>22</sup> Ver. 21. **Make friends.** תִּקְרַב. The Hiphil form here, we may suppose, is suggested by, and still preserves some of the sense of, the Kal., ver. 1. *Make thyself truly profitable—serve Him truly*, and not with a view to thy own profit, as is intimated, according to our rendering, in the second clause of ver. 1. UMBREIT well gives it: *Zeig dich als treuen Diener ihm*.

<sup>23</sup> Ver. 21. **Good shall come to thee.** The term good—the divine blessing, as some render. When a man serves God without thinking of his own profit in so doing, then will he be truly profited. It confirms the view the translator has taken of the second clause of ver. 1.

<sup>24</sup> Ver. 22. **Instruction.** תּוֹרָה. The absence of the article and the general style of the exhortation show that it is *precept or instruction* generally, and not the Mosaic law, or any fixed code, that is intended.

<sup>25</sup> Ver. 23. **To Shaddai turn.** The exhortation here is also in the words of Zophar, xl. 14, "let not wrong abide," etc.

<sup>26</sup> Ver. 24. **Lay up gold.** The translator is satisfied that our E. V. is right here, though so many commentators vary from it, even so far as almost to reverse the thought. As CONANT, whose version is clearest and best expresses the sense of them all:

*Cast to the dust the precious ore,  
 And the gold of Ophir to the stones of the brooks.*

That is, reject it; count it as dross—of no value. There are some very strong objections to this: 1. Such a contempt

- 25 Then, too, shall Shaddai be thy precious<sup>27</sup> ore,  
Thy silver from the<sup>28</sup> mine.  
26 Then in th' Omnipotent shall be thy joy ;  
Yes, to Eloah shalt thou lift thy face.  
27 Then shalt thou pray to Him, and He will hear,  
And offerings thou hast vowed thou shalt perform.  
28 The thing decreed by thee shall firmly stand ;  
And over all thy ways the light shall shine.  
29 When men look down, then shalt thou say—"aloft!"<sup>29</sup>  
[Look up], the meek-eyed will HE raise."  
30 Yes, even the<sup>30</sup> guilty HE shall save ;  
By the pureness of thy hands shall they escape.

of wealth is not after the Old Testament style of speaking. Abraham is commended for his wealth; his great possessions are reckoned up as being a part of his own value. So is it with Job at the commencement and at the end. Sheep and camels are as much dross as the gold with which they are bought. 2. The translation objected to makes a jar in the general movement of the passage. There is nothing in its structure demanding a parenthesis, and the other view, which regards the gold and the silver as a blessing, is but an enlarged specification of the promise, *good shall come to thee*, ver. 21. It is, too, a part of the restoration or *building up* promised ver. 23, and so remarkably verified in the end of the book. 3. Job had, at that time, no gold of Ophir, or wealth of any kind, to cast away, and such advice to him in Eliphaz would seem to be a mockery, whilst making it the *love of gold* would be far-fetched here, even if it had any seeming warrant from the words. 4. *עָלֹף* never means to

cast away, *prætere*, a sense which Gesenius gives to accommodate it to this one place. It is a very uniform word, meaning to put, place, etc., and when used in such a connection as this has *invenit* the contrary meaning of depositing. *laying up, treasuring up, etc.* Geseuius' reference to Ruth iii. 15 has no applicability. The easy rendering there is: "He measured the barley, and put it upon her," as a load. 5. In opposition to the idea of rejecting as worthless stands the evident fact, that the point of the comparison in "dust and pebbles" is not worthlessness of value or quality, but greatness of quantity. The other view (that of E. V.) is perfectly consistent with the context before and after. Eliphaz assures Job that if he repents (the common Arabic sense of *שׁוּב* = *הוּב*), he shall be abundantly prospered, and gold may be a part of such prosperity as well as any other kind of property. *עָלֹף* here may be taken as an imperative with a predictive

sense; but it is better to regard it as an infinitive connected with *הִבְנֶה* ver. 23: "Yes, so built up as to put gold, or lay up gold, as dust." For a passage exactly parallel to the second clause, see 2 Chron. i. 15: ix. 27: "Solomon made silver in Jerusalem as plentiful, פְּאֵלֵי־אֲבָנִים, as the stones." *עָלֹף*, in the first clause, is comparative from the idea of one thing placed by or right over another, or rather with the sense of over or beyond, like *κ* comparative, or the Greek *ὑπὲρ* sometimes. In the second clause, instead of *בְּצֹר*, KENNICOTT found *בְּצֹרֶה* in the more ancient editions. But it may make the same sense taken either way, as JONA BEN GAN-NA'AN (Aboul Walid), in his Grammar, p. 34, gives a good many examples of what he styles *בֵּית הַתְּכֻנָּה*, the *beth of exchange*, that is, of substitution or comparison—one thing in the place of another, and so performing the office of *כ*. See

the late Frankfort edition (Hebrew) of the *Sepher Ha Rikma*, p. 34. What follows, ver. 25: *The Almighty shall be thy treasure*, is in harmony with this, and even made more emphatic by it: "Gold thou shalt have, the richest earthly treasures, but above all, and crowning all, the blessing of God." The view here taken was held by the best of the old commentators cited in POOLE'S Synopsis; it is clearly maintained by ROSENMUELLER, and partially by UMBREIT. It is confirmed by the old Versions, especially the Syriac, which is remarkably clear: "Thou shalt gather (תִּכְנֹשׁ, *lay up, treasure up*) silver like dust, and gold of Ophir like the sands of the sea."

<sup>27</sup> Ver. 25. **Thy precious ore.** A superlative word is wanted for the Hebrew intensive plural, *בְּצֹרֶה*.

<sup>28</sup> Ver. 25. **Silver from the mine.** Literally, *silver of toilings*—obtained by hard labor, either from the depths of the earth (see xxviii. 3, 9), or from the high mountains (comp. Psalm xciv. 4, תְּנִיפוֹת הָרִים, rendered "strength of the hills," or *labors of the hills*). It is the radical idea of *עָלֹף*, to be weary—that which is obtained with great pains.

<sup>29</sup> Ver. 29. **Aloft**—*עָלֹף*—*עֲלֹף*, elevation, or elation in general. It is best taken here interjectionally, like our phrases, *upward! onward*. So ZÖCKLER very happily: Wenn sie abwärts gehen, so sagst du, "empor!" The exhortation here is something like that which Eliphaz gave, iv. 3, 4, when he speaks of Job's having "strengthened the feeble and lifted up the sinking." So here, Job should use his experience for the raising up of the depressed.

<sup>30</sup> Ver. 30. **The guilty.** *אֵין־נָקִי*, literally, *the not innocent*, a milder expression than *the guilty*. *אֵין* is a negative, an apocopated form of *אֵין*, only occurring elsewhere I Sam. iv. 21, in the proper name *Ichabod* (אֵין־כְּבוֹד), improperly rendered, sometimes, *where is the glory?* It is literally *no glory*, or the *glory gone*. This particle *אֵין*, as a negative, becomes quite common in the later Rabbinical Hebrew, as in the frequent phrases, *אֵין אֶפְשֶׁר*, impossible, *אֵין הִכְרֵחַ*, non necessarium. See, on this passage, the notes of COXANT and DELITZSCH. The latter regards Eliphaz as predicting what was actually fulfilled in himself and his companions, ch. xlii. 8, when they are delivered from condemnation and punishment on account of Job's superior purity.



## CHAPTER XXIII.

- 1 Then answered Job and said :
- 2 Again, to day, my plaint—rebellious<sup>1</sup> still ;  
The hand<sup>2</sup> upon me heavier than my moans.
- 3 O that I knew where I might find Him<sup>3</sup>—knew  
How I might come, even to His judgment seat.
- 4 There would I set my cause before His face ;  
There would I fill my mouth with arguments ;
- 5 Would know the words that He would answer me,  
And mark what He would say.
- 6 'Gainst me would He set forth His mighty<sup>4</sup> strength ?  
Ah, no—not that—but He would look on me.
- 7 A righteous one there pleads<sup>5</sup> with Him ;  
And from my Judge shall I be ever free.

GENERAL NOTE. Chap. xxiii. seems to mark an interval, or a new scene, or simply a new day, in the dramatic movement. Ewald thinks the discussion extended over several days. This is very probable. When the friends first came, they sat in silence with the sufferer, "seven days and seven nights,"—a mode of expression denoting a number of days at least. What is there improbable in the supposition that days, with intervening nights, were occupied with the discussion itself. Still less improbable is the thought that there were intervals of silence. It would be in harmony with the ways of the Arabian Consensus, marked by patience, and a deliberate waiting of one party for another, to give time for reply or silent thought. And how appropriate would this be in the case of the suffering, exhausted Job. The pauses of silence in the midst of his speeches are elsewhere alluded to, but more or less of an interval may come between some, or all of them, taken as wholes. This chap. xxiii. with its peculiar commencement, certainly does not look like an immediate reply to the preceding speech of Eliphaz. In the very first words, Job seems absorbed in himself, in his own sad case, and although, in the course of it, there are some things which seem to have been suggested by the previous speaker, yet, in the main, it has very much the character of an outburst of feeling, betraying little consciousness of any antecedent or present outward surroundings. Again—they must have had some time to sleep—the friends, at least, though Job could not sleep for pain (see vii. 4)—and the preceding speech of Eliphaz seems evidently to have been in the evening, or in the night somewhat advanced, when "the crown" of brilliant stars, right over head, presented such an appearance of extraordinary altitude. As shown in the notes to xxii. 12, the language in which that vivid night scene is painted reveals emotion, such as must have been felt by actual spectators. Such words were never used by any one speaking in the daytime. Then, again, there is in the close of the speech of Eliphaz a falling off, as it were, from the former harshness, especially as shown in ver. 5 and onwards. A more soothing tone is adopted, as though, soothed himself by the contemplation of the silent heavens, he meant to calm the mind of Job, by a picture of returning prosperity and new gifts of grace,—thus leaving him to get what rest he could. How the others pass the night we are not told, although they must have been very near him. Thus viewed, the commencing words of ch. xxiii. may be taken in their most literal sense of *hodie, to-day*, and not as a mere intensive expression for the present moment: "Even now," as DELITZSCH takes it, or "after all our efforts." That makes a fair sense, though the one here given is not only the more literal, but the more impressive. Job has been moaning all the night upon his couch of ashes (see vii. 4), and when morning breaks, the first thing heard from him is that mournful refrain, that wailing complaint of God's estrangement, which makes all their labored advice indifferent to him. It may be noted, too, that the stricter sense of *hodie* is expressed by היום denoting addition, *again, still more, another*

day of sorrow and reproach. So RENAN:

Encore, une fois ma plainte.

And thus he sends up that cry of the first verse which he had been laboring though unable to repress.

<sup>1</sup> Ver. 1. **Rebellious still.** The weight of authority is in favor of giving כָּרִיב the sense which would naturally come from כָּרִיב instead of כָּרִיב, although the two forms are allied. In the present passage, too, they would come to very much the same thing. DELITZSCH renders it, *biddeth defiance*. ZÜCKLER, in a similar way, as also EWALD and UMBREIT. RENAN, *appelé révolte*. Still it does not necessarily mean rebellion against God, but rather rebellion against all his own efforts to suppress his impassioned grief. It bursts forth in spite of all he can do. And this is in harmony with the second clause: *heavier than my groaning*.

<sup>2</sup> Ver. 1. **The hand upon me.** It is only a true translation of יָד, and of its possessive suffix of the 1st person, if we take יָד, hand, for the *plague* sent upon him,—as the weight of authority, old and new, seems to require. Severe affliction is so frequently denoted in Hebrew by the words יָד יְהוָה, *the hand of the Lord*, that the ellipsis naturally arises, and the word *hand* alone is used for the whole phrase. See Ps. xxxix. 11, where נָנַע, *blow or plague*, in the

1st clause, is equivalent to יָד יְהוָה, *the attack of thy hand*, in the second. It may seem harsh to us, but to the Hebrews it would be more easy and natural than to use *hand* literally, as DELITZSCH does, for the organ as the instrument for the outward suppression of inward feeling: "*my hand lieth heavily on my groaning*."

<sup>3</sup> Ver. 3. **O, that I knew where I might find him!** The Psalmist would have said, *find my God*, אֱלֹהֵי or אֱלֹהֵי. The absence of such personal expressions in Job's

speeches is a peculiar feature of the book. It is an evidence all through, of the great want which made Job's chief affliction—that hiding of God's countenance he so mourns for here. There is something, too, very significant in his apparent avoidance, sometimes, of the Divine name: *might find Him*. It has occasionally, something of an angry look, as in iii. 20: "Why does *He* give light to the wretched?" Here, however, there is a deep pathos in it: "O that I might find *Him*"—Him, my estranged God, whom my soul seeketh, but whom I hardly dare to name.

<sup>4</sup> Ver. 6. **His mighty strength.** The reference does not seem to be to the idea sometimes expressed, that a man could not live if God appeared to him in His majesty. There is meant rather the strength of argument (יָד). Would He "be strict to mark iniquity?" Would He set out the tremendous claims of His law and justice? Something inspires Job to say, *Ah no; He would just look at me* (לֹב יְהוָה *put His heart upon me*, as the ellipsis is usually filled up), have regard to me,—see my misery; He would "remember that I am but dust."

<sup>5</sup> Ver. 7. **There pleads with him.** This is the simplest and most literal rendering of the four Hebrew words of the text. There is no need of putting in any potential or subjunctive signs, such as *may, might, could, would*,



- 8 Lo, to the East I go; He is not there;  
Toward the West, but I perceive Him not.
- 9 To His wondrous working on the North,<sup>6</sup> I look, but look in vain;  
In the void South<sup>7</sup> He hides Himself, where nought can I behold.
- 10 But my most secret<sup>8</sup> way, He knows it well;  
He's trying me; I shall come forth as<sup>9</sup> gold.
- 11 My foot hath held His steps.  
His way have I observed, nor turned aside.
- 12 The precepts of His lips I have not shunned;  
More than my own behest, His counsels have I prized.
- 13 But He is ever One;<sup>10</sup> who turneth Him?  
And what His soul desires, 'tis that He does.
- 14 The law ordained for me He now performs;  
And many a like decree remains with Him.
- 15 Therefore it is I tremble so before Him;  
I think of Him, and I am sore afraid.

würde, etc. They may be inferred, if the reader chooses, since, in English, *pleads* (indicative in form) may be equivalent to *may or would plead*, if the context demands it; as though it were said, that in the place where a righteous one *pleads*, (may plead) with Him. It may also be remarked that שׁוֹר is also used impersonally for *justice, integrity*, as in Psalm cxi. 8, where it is joined with *truth*; so that it might be rendered: there *justice* pleads, or is pleading with Him. But such a personification is hardly to be expected in Job. It may be held that the sense usually given is the nearer one, and the Rationalist may, therefore, be content with it; but that does not prevent one from taking a higher and wider idea, if the language fairly suggests it; since Holy Scripture, regarded as given by God whatever may be the method of inspiration, may be rationally treated as having a vast fulness of meaning,—not double senses strictly, or enigmatical, but ascending ideas, or stories of thought, the lower the basis of the higher, according to the spiritual-mindedness of the biblical student. When the clause is rendered in its simplest form: “a righteous One there *pleads* with Him,” it suggests the thought of the Great Intercessor. It is, too, not altogether foreign to the book. It brings up again that mysterious idea which somehow came into the mind of Job, xvi. 21, born in him, and forced out of him, as it would seem, by his extreme anguish or a sense of his spiritual desolation:

Whilst unto God mine eye is dropping tears,  
That His Himself would plead for man with God,  
As one of Adam's race doth for his brother plead.

There may be here, also, something of that same “melancholy concit” (as UMBREIT styles it) which Job gets into his crazy head, of “God's standing by him against God” (see Note xvi. 21). This righteous One personates, or is personated by, every other one who thus pleads for man on earth. The more near sense suits here, and may be taken, therefore, as the true exegetical interpretation on which all else must be grounded; but what right has this “higher criticism,” as it calls itself, to shut out that greater idea to which the lower mounds, and which so touchingly appears in the other passage: *God only can help us with God*. On the rendering *plead*, see Note xvi. 21. שׁוֹר may refer to circumstance or condition as well as place. See Pss. cxxiii. 17; cxxiii. 3.

<sup>6</sup> Ver. 9. **On the North.** The North is the region of the most brilliant celestial phenomena. It is probably suggested to Job by what Eliphaz had said, the night before, about “the crown of stars.” It is not, however, a view of the vastness of God in space which Job so much desires, as nearness, or a sense of His spiritual presence. See Note xli. 12. בְּעֵשְׂרוֹ there (in his working) must refer to some special manifestations of the Divine creative and supporting power in the constellations that surround the pole; and, therefore, the epithet in the translation is necessary to bring out what in the original speaking had sufficient emphasis without it.

<sup>7</sup> Ver. 9. **In the void South.** Here, too, the epithet is as really belonging to the significance of the language, and as justified by the figure contained in עֵינַי. It is the same as that given by the phrase תָּכַן הַדֶּרֶךְ, the se-

cret chambers of the South, ix. 9. Job points to the Southern region of the heavens which seems to be over Teman. It is because few constellations appear there as seen from the Northern Hemisphere. It is more like void space as compared with the brilliant North. Or there may be some idea of the hidden under-world toward which that region is imagined to be the way. See VING. *Georg.* i., 242.

Hic vertex nobis semper sublimis; at illum  
Sub pedibus Styx atra videt, Manesque profundil.

It is to be lamented that this sublime passage should be marred by two of our best commentators. This is done by UMBREIT, who most unnecessarily goes to an Arabic word, which is really not cognate, to get the sense of *covering* עֹשֶׂה, common Hebrew verb as it is, and by DELITZSCH, who whilst refuting UMBREIT commits a similar fault in respect to the עֹשֶׂה of the second clause,—giving it the Arabic sense of *turning aside*, instead of the Hebrew sense of *covering, wrapping* (Pss. lxxv. 14; civ. 2). Between them they have effaced two plain Hebrew words, and blotted out a most glorious contrast so conspicuously set forth in the celestial appearances themselves.

<sup>8</sup> Ver. 10. **But my most secret way:** רֶךְ עֲבֹדִי.

The word עֲבֹדִי denotes something nearer, more familiar than עָם would have done. See Ps. cxxiii. 4, רֶךְ אֹהֶל עֲבֹדִי.

“for thou art with me.” My way that is nearest to me, most familiar to me, and yet better known to him than it is to myself. The phrase רֶךְ עֲבֹדִי, as used here, may help us to

the meaning of that controverted place, ix. 35, עֲבֹדִי כֵן,

not so with me, which would seem to give us the opposite idea of *disengagement*, or being not one's self—*out of himself*—as there rendered. It is there the wild, confused, odorous at-e, instead of the well-known familiar way of the soul's movements. Hence the same metaphor of *disengagement*, in so many languages. See Note on ix. 35. **But he knows.**

This is another example of a sudden rising of hope and confidence following immediately after the expression of great darkness or bewilderment. The thought of *being known* to God,—of God “looking at him” (ver. 6) though he cannot see his beholder,—this immediately revives his sinking spirits by assuring him of the Divine providence, as well as his own seeing God would have done. It was the skeptical feeling, the dark shadow of a theism, or fatality, coming over his soul that he so distressed him. *De profundis clamavit.*

<sup>9</sup> Ver. 10. **As gold.** זָהָב, aurum purissimum, the shining gold, by way of contrast, and in reference, probably, to what Eliphaz says of הַכֶּסֶף xxii. 24. The true gold is Job himself—the true “silver from the mine” (xxii. 23) that God is so mysteriously working.

<sup>10</sup> Ver. 13. **Ever one.** תָּכַן הַדֶּרֶךְ: Literally, in one. In one way, it may be; but the best commentators regard it as both essential.



- 16 For thus it is that God makes weak my heart;  
It is the Omnipotent amazes me.  
17 Not from<sup>1</sup> the darkness am I thus cast down,  
Nor yet because thick darkness veils my face.

<sup>1</sup> Ver. 17. **Not from the darkness.** The rendering given of this verse in E. V., and which corresponds to that of UMBREIT and other commentators of repute, makes no intelligible sense. It would represent Job as having this awful dread upon his soul because God had not "cut him off before the darkness" came, and then, with a feeble tautology besides, because He, God, "covered the darkness from his face." It all turns upon the rendering of כִּי (or rather the idea for which כִּי gives the reason), and on preserving the analogy between the כִּפְנֵי of ver. 15, and the כִּפְנֵי of ver. 17. The כִּי gives a protest rather than a reason. It was not the darkness that he dreaded so much, as a thing personal to himself, or the difficulty of understanding his own case, as that awful feeling which came over him when thinking of the confusion, blind disorder, apparently, which seems to prevail in all the affairs of the world, especially human affairs. This protest seems to be in reply to what Eliphaz had said, xxii. 11, about the darkness which covered Job, and which, he intimates, had been brought upon him by his sins:

Or darkness that thou canst not see,  
Or water floods that overwhelm thy soul.

See the conclusive reasons for the rendering here adopted, as given by DELITZSCH, EWALD, DILLMAN, and ZÖCKLER. The other rendering: "Because I was not cut off before the darkness, neither hath He covered the darkness from my face,"

would require a sudden change in the use of כִּפְנֵי, כִּפְנֵי, ver. 17, as compared with כִּפְנֵי of ver. 15, or from the causal sense, "on account of," to the averted sense of "before," besides the wrong rendering of נִצְחָתִי. In the second clause of ver. 17, the כִּי in כִּפְנֵי may have its force on פָּנַי immediately following, as CONANT well remarks, or on the whole clause: not for myself, whose face darkness has covered—or: not on account of the fact that darkness (אֶפְרַח black midnight darkness) hath covered my face. This gives a sense most grand as well as significant. Job had lost the spiritual vision of God. He could not find Him,—could not trace Him in his works or in his providences,—all was dark in respect to himself. But there was still support in the belief that God knew him, looked upon him, ver. 6, knew his way perfectly, ver. 10. Whilst this hope remained, he was not altogether lost. But the other thought of fixed law which is nothing else than arbitrary decree (vers. 13, 14), in other words, a blind fatality, whether called God or nature, which had no regard to human affairs at all, no moral concern for man, this was anguish unalleviated. It was this that weakened, דָּרַךְ, in modern phrase, broke his heart (ver. 16). It was when he thought of this, that "trembling seized all his flesh," xxi. 6. נִצְחָתִי, ver. 17. Not cut off, but reduced to silence, awed, confounded.

## CHAPTER XXIV.

- 1 How is it,<sup>1</sup>—times from God are not concealed—  
That they who know Him do not see His days?

<sup>1</sup> Ver. 1. **How is it?** EWALD, UMBREIT, HEILOSTEDT, SCHLOTTMANN, DELITZSCH, ZÖCKLER—a formidable array of authorities—take this as a direct question: "Why are not times reserved (laid up, appointed) by the Almighty?" In the same way, some of the older commentators cited in POOLE'S Synopsis. The English Version, CARTWRIGHT, LUB. DE DIEU, and others, give it a different turn: *Quare quum Deo non sint occulta tempora, nihilominus tamen, etc.*: "Why, seeing times," etc., or "why if," etc. The Vulgate makes it a direct declaration: *ab Omnipotente non sunt abscondita tempora*. The Syriac has it: *Why are not the wicked hid from God?* as though there had been read רָשָׁעִים, instead of עֲתִידִים. The ἀρεταὶ ἀνδρες of the LXX. looks the same way. The authorities just cited generally take נִצְפָּנִי in its secondary sense of laid up, hence reserved, appointed; though some of them give it the primary meaning; *Why are times not hidden from the Almighty?* As though Job meant to intimate, querulously, that it were better to think He knew nothing about human affairs than that He let things go on in such darkness and disorder. CONANT adheres here, substantially, to our E. V.: "Why, if times are not hidden, etc." The translator is inclined to go with him. Job is speaking according to the hypothesis of his friends. The question, taken directly according to the usual force of נִצְפָּנִי (which means more than why—rather for what reason, Gr. *τί μαθόν*), would be a strong affirmation of the certainty of the fact, that times are not reserved by the Almighty—a position which Job would hardly dare to take directly, and which, certainly, he would not address to the others as an admitted truth, or one they would not controvert. There is no difficulty about עֲתִידִים and כִּי. All understand them, the first, as denoting events, according to a frequent Biblical usage, and the second, days of retribution or of divine manifestations. The hypothetical idea is certainly very natural to the context, but what grammatical ground it may be said, is there for it? An answer to this is found in the peculiar nature of the particle נִצְפָּנִי, before adverted to. Another reason arises from the fact, that this particle certainly has an influence upon the

second clause, even if we take י, in וִירְעִי, as a mere copulative. "Why are times not reserved, and why do those who know Him not see?" This would make it a negation of both propositions, whereas from the context, or rather from the whole chapter, the thing denied or doubted would rather seem to be the connection between them, or some truth admitted in relation to God which is regarded as inconsistent with another having relation to man. There is, however, no absolute need of supplying any such particles as *if* or *seeing that*. The broken style of Job's utterance becomes clear when literally and closely followed. It is simply taking the words as they stand, only throwing the force of כִּי on the second clause, and thus giving the intervening part a parenthetical character. In this way, י becomes inferential, that is, it connects by way of inference, or thoughts rather than words. It may then be thus fairly paraphrased: "How is it?—times are not hidden from God, you say—and yet (י connecting illatively, or one fact with another) those who know Him, or claim to know Him, as you claim to know Him, and to speak for Him, do not see His days of retribution?" כִּי רוֹעַ, how is this? *τί μαθόν*, as GENESIVS gives its etymology. "Times (events) not hidden from the Almighty:" that this idea is intended by Job in this first verse, appears from the fact of its pervading his argument and all the pictures he draws of had men and their incomprehensible impunity. This is the burden of his complaint: God sees it all, knows it all, yet seems to pay no attention to it (see ver. 12)—does not heed the enormity, lets it go on—"lets the wicked feel confidence" in their impunity (ver. 23), though all the time "His eyes are upon them," and upon their doings. It should, however, never be forgotten that all these strong pictures of Job are by way of protest against the representations of the others. He himself has some dream of a great *dies retributionis*, according to the best interpretation of xxi. 30, but here he confines himself to their views of the present state of things, maintaining that to all appearance, whether the wicked prosper, or whether they meet with misfortunes (there being no real inconsistency, or such as troubles many



- 2 Yes,<sup>2</sup>—land marks they remove ;  
They seize on flocks they pasture as their own.
- 3 The orphan's ass they drive away ;  
They take the widow's ox in pledge.
- 4 They turn the needy from their right ;<sup>3</sup>  
[At sight of them] the wretched hide themselves.
- 5 Behold them ! Like the desert-roaming ass,  
So go they early to their work—their prey ;  
The barren wild their bread,<sup>4</sup> their children's food.
- 6 These reap *his*<sup>5</sup> fodder in the field—  
The evil man's—*his* vintage do they glean.
- 7 Naked they<sup>6</sup> lodge—no rag to hide their shame ;  
They have no covering in the cold.
- 8 Wet from the mountain storm,  
All shelterless they make the rock their<sup>7</sup> bed.
- 9 The *others*<sup>8</sup> tear the orphan from the breast ;  
Even from the suffering poor they take the pawn.
- 10 Stript of their garments<sup>9</sup> go they forth,  
And in their hunger do they bear the sheaf.
- 11 The oil within *their*<sup>10</sup> walls they press,  
And tread their flowing wine vats thirsting<sup>11</sup> still.
- 12 From the city<sup>12</sup> filled with dead, the groans ascend ;

commentators, in his presenting both sides), God seems to have nothing to do with it, does not interfere with it, leaves things to take their own course, though *seeing it all the while*. Job is in a strange state of mind, bordering on a kind of fatalism; but his extreme positions are not so much his own better feeling as they are the ground to which he is driven in showing up the fallacies and one-sidedness of *their* views. This thought, kept in mind, will furnish a key to much that has seemed dark and contradictory in the chapter.

<sup>2</sup> Ver. 2. **Yes, landmarks.** Here Job enters abruptly upon specifications of events showing the disorders God permits in the world. The whole chapter is a vivid picture of this, although the items are strangely mixed together, as though the passionateness of the speaker carried him out of all method. We have here the wretched vagabond wicked, the rich and powerful wicked, the suffering poor, the bold and dastard criminals, the murderer, the adulterer, the thief, characters of every grade, their prosperity and their misfortunes, the flight of the bad man (ver. 18), whether it be the thief pursued by the popular curse, or the fallen tyrant fleeing from the hootings of the proletaires, his rising again to power (ver. 22), his dying like all other men, the common grave, the worm, the oblivion, all set before us in a few touches that no effort of Dickens or Victor Hugo could rival. In the midst of it comes the brief-sketches scene of the stormed city (ver. 12), the dying groans, the wailing of the departing spirits of the slain, and what runs through all, and affects us more than all, the thought of God above, who sees, yet seemingly "cares for none of these things." This is the polemic aim of the picture as against the friends. Job's darkness has a background of truth, and we need not therefore fear to say, that it is better than their false light.

<sup>3</sup> Ver. 4. **Their right.** Heb. דרך, *their way*, *their home*. That to which they have been accustomed. DEL.

<sup>4</sup> Ver. 5. **The barren wild their bread.** Description of a wild gypsy life.

<sup>5</sup> Ver. 6. **Reap his fodder.** The general sense clear, the particular applications uncertain. DELITZSCH seems to give the best interpretation: "The bad rich man has these vagabond proletaires to cut his fodder, but does not entrust to them the reaping of the better kinds of grain. So also he prudently hesitates to employ them as vintagers, but makes use of their labor to gather the straggling, late ripening grapes." In this and the following verses, the transitions from the one class to the other are very rapid. The most concise way to express it in a translation was to italicise one of the classes.

<sup>6</sup> Ver. 7. **Naked they lodge.** The vagabonds again. The transition very abrupt, but all the more vivid.

<sup>7</sup> Ver. 8. **The rock their bed.** Literally, *they embrace the rock*.

<sup>8</sup> Ver. 9. **Others tear;** the widow's child, as mentioned just above. These are the wicked rich as distinguished from the proletaires, or reckless poor.

<sup>9</sup> Ver. 10. **Their garments.** The pawned garment taken from the poor.

<sup>10</sup> Ver. 11. **Their:** the rich. **They:** the poor.

<sup>11</sup> Ver. 11. **Thirsting still.** Not allowed to drink of it; even as the hungry laborer not allowed to taste the grain he is carrying. Their thirst aggravated by the sight of the wine flowing from the presses which they turn.

<sup>12</sup> Ver. 12. **The city filled with dead.** Literally, *the city of the dead*. Here comes suddenly a new picture of a city taken by storm. The accents connect כְּתִים closely with עִיר, and if they are to be regarded, the former cannot be the subject of נִאֲקוּ, as EWALD and others render it, whatever may be the meaning of the noun. The vowel pointing, in most copies, is כְּתִים, generally rendered *men*,

which would give the rendering in the one case, *men groan*, and, in the other, *men from the city*—a very feeble sense in both cases. DELITZSCH tries to remedy this by rendering it *men of war*, with a reference to Deuteronomy ii. 34; iii. 6; Judg. xx. 48. But *men* in those passages are simply so named in distinction from *women*. In the translations of EWALD, UMREIT, DILMANN, ZÖCKLER, it is rendered *Sterbende*, the *dying*, which CONANT also adopts. In this they follow the Syriac, which derived it from the reading כְּתִים instead of כְּתִים.

The English reader will see how slight the difference in the vowel pointing, (") instead of (:), and how easily the change might be made. The Syriac, from an unpointed text, took the reading that seemed most natural. It also appears in some Hebrew codices, and is well defended by DE

ROSSI as presenting the best parallelism to הָלָלִים, the *slain* or *wounded*. Those who have adopted the reading כְּתִים, which they render *the dying*, connect it with נִאֲקוּ,

*the dying groan*, thereby disregarding the accents. These, however, may be observed if we give to כְּתִים its true rendering, which is not the *dying*, but the *dead*, *past participle*: *From the city of the dead*, so called because of the vast numbers of the dead lying within it—from *the city filled with dead*. Then there may be given to נִאֲקוּ a general subject, *they groan*, or it may be taken impersonally, as in the translation

And shriek aloud the<sup>13</sup> spirits of the slain;  
But God heeds not the dire<sup>14</sup> enormity.

- 13 They,<sup>15</sup> too,—those enemies of light,  
Who take no knowledge of its ways,  
Who stay not in its trodden<sup>16</sup> paths;  
14 The murderer—at the dawn<sup>17</sup> he rises up,  
To slay the poor—the destitute;  
By night he plays the thief.  
15 The adulterer's eye waits for the twilight shade.  
No one, says he, shall see the way I take;  
A masking veil<sup>18</sup> he puts upon his face.  
16 Through houses in the dark the burglar digs.  
In covert<sup>19</sup> do they keep by day,—  
All strangers to the light.

given above. The form נַפְשִׁים as distinguished from the more usual נַפְשָׁא, and as having more of an onomatopoeic resemblance to the thing signified, is used especially of the groans of the slain, as in Ezek. xxx. 24. "I will break the arms of Pharaoh and he shall groan the groanings of the slain." This greatly favors, too, the reading of נַפְשִׁים. Here, as in other

parts of the Hebrew Scriptures, the authors of the accents, if they belong not rather, in some way, to the Divine originals, have shown their spiritual acuteness. By the connection they have made, נַפְשִׁים stands by itself, as it were; the

subject is left to the imagination of the hearer, as something well known, and whose suppression, therefore, is more pathetic than its mention: "they groan." In this position, too, it becomes more strictly the imperfect of description, instead of mere narration: "they are groaning"—groans are continually ascending." All this makes it the more emotional. The force of it may have been given by a look or a gesture, but the strongest expression of it in a translation demands some interjectional word or phrase: *hark! how they groan!* as though the narrator brought the scene right before him.

<sup>13</sup> Ver. 12. **The spirits of the slain.** נַפְשִׁים may be rendered *spirit* (or, collectively, *spirits*) as denoting the going out of the breath or life, or the *soul*, as DELITZSCH renders it. So UMBREIT: ruft laut die Seele der zum Tod Verwundeten; ZÖCKLER the same way. It need not be relied upon as proof of any peculiar notions about the separate existence of the soul, and yet is in perfect harmony with other ancient descriptions to the same effect. How often does Homer represent the spirits (ψυχαί) of those slain in battle as going out *wailing, shrieking*, τρίζονσαι, and often predicting the doom of their slayers, according to that very old belief in the vaticinating power of the departing spirit. So Hector's ghost takes its mourning departure to the Unseen World, Iliad xxii. 362.

ψυχῇ δ' ἐκ βελώνων πταμένη Ἀΐδ' ὁδοῦ βεβήκει.  
δὲ πάμπαν ἸΟΥΩΣΑ—  
Bewailing his sad doom.

<sup>14</sup> Ver. 12. **Dire enormity.** The first feeling in the study of this passage is, that the reading תַּפְלָה, *prayer*, which the Syriac followed is the right one. It has led UMBREIT and COXAN, with other excellent commentators, so to render it: "God heeds not the prayer." There comes to mind, however, that rule of criticism, sound in the main, that the more rare form is to be preferred, on the rational ground that a change to it from the apparently easier is less likely than the contrary course. The view is strengthened, too, when we look carefully at the idea conveyed by the other form תַּפְלָה, though at first it seems strange. It is an unusual word, and its etymological sense, *without salt, ineptum*, (see this form Job i. 22; Jer. xxiii. 13; and another from the same root תַּפְלָה Job vi. 6; Lam. ii. 14) strikes us as poor, and unsuitable to so vivid and impressive a context. From this primary sense, how *ver.* of *insultitas, unsaltedness, insipidity*, comes that of *absurdity, monstrosity*, whence it is applied

to anything odious and abominable, that which can be reduced to no rule of consistency—*abnormal, abhorrent*—an *anomaly*, as DELITZSCH renders it. Hence the term chosen by the translator from a similar etymology, though having more force than the word of DELITZSCH—an *enormity* (*e norma*) out of all rule, utterly irrational. The more it is examined, the more it will be seen to give, not only the truer sense lexically, but the more impressive,—the epithet only calling attention to it, without adding to its meaning. It is a monstrous enormity, so considered, a hideous blot on the face of creation; and yet, according to Job's picture, God pays no attention to it. Horrible enough when we think of some sacked town, or castle, in remote Idumea; but how is the feeling of such an enormity increased when we bring to remembrance other scenes of slaughter far surpassing it in modern warfare,—of Borodino, for example, or Sedan; or when we call up other bloody pictures from Ancient History, such as THUCYDIDES' account of the terrible defeat of the Athenians in the land and sea fight at Syracuse (close of Book vii. 70, 71). Some of the language is very much like that of this verse of Job, the mingled wailing and shouting of the combatants: "the cry of the slayers and the slain," ὁ ἀλγύντων τε καὶ ἀδαιμένων, in describing which the dry language is carried up to the Homeric grandeur of language

and conception. Another reason for preferring תַּפְלָה is that יִשְׁכִּינ would have been the most natural verb to follow תַּפְלָה (prayer), though יִשִּׁים, with the usual ellipsis, would suit either reading. The VULGATE renders, Et Deus inultum abire non patitur; LXX. Αὐτὸς δὲ διατί τούτων ἐρισκομένην οὐ πενοίχεται, which may suit either reading.

<sup>15</sup> Ver. 13. **They too.** הֵמָּה emphatic. A new class mentioned, but spoken of as well known—those notorious characters.

<sup>16</sup> Ver. 13. **Trodden paths,** well known, נִטְיָבוֹת, in distinction from the more general word דֶּרֶךְ—like Gr. ἀπάτης. Compare also the same word, Job. xxxviii. 20: "paths to its house," that is, the light.

<sup>17</sup> Ver. 14. **At the dawn.** Literally at the light, the first beginning of day-break. There is no contradiction here, as MEXX maintains, of the previous description. They are called enemies of light as much in a moral as in a physical aspect. But even in the latter it is all consistent. The murderer starts at the break of day to surprise and slay the poor as he goes forth to his labor. Or the emphasis, as is most likely, is on קוֹם, denoting not his rising from his bed, but his sudden rising up from his ambush where he has been lying all night, waiting for his victim, whom he surprises at break of day.

<sup>18</sup> Ver. 15. **A masking veil.** סָתַר has more properly the abstract sense of concealment, here put for the instrument of concealment, whether a veil or a mask.

<sup>19</sup> Ver. 16. **In covert do they keep.** Literally, they seal themselves up. לָכֹן, *by themselves*, or giving, as sometimes does, a reflex or hithpahal sense to the verb, though in such cases some call it pleonastic—as לָךְ לָךְ.



- 17 Yes, morning<sup>20</sup> is as death shade to them all ;  
For (in it) they discern, each one, the terrors of the dark.
- 18 Light as<sup>21</sup> the bubble on the water's face,  
He flees,—accursed his portion on the earth ;—  
Nor turns he ever to the vineyard<sup>22</sup> way.
- 19 As drouth and heat bear off the melting<sup>23</sup> snows,  
So Sheol those<sup>24</sup> who sin.
- 20 The womb<sup>25</sup> (the mother's heart) forgets him there ;  
Whilst on him sweetly feeds<sup>26</sup> the worm.  
He comes in memory no more ;  
— And broken like a tree Injustice<sup>27</sup> lies.
- 21 Again ; the man who wrongs the barren,<sup>28</sup> childless one,  
And to the widow no compassion<sup>29</sup> shows.
- 22 The strong, too, by his might, he bears<sup>30</sup> away ;  
He riseth up ; no one is sure of life.

הלך לו, Gen. xii. 1, בַּרַח לֵךְ, Amos vii. 12. This view is now generally adopted, but the old rendering of E. V., TREMELLIIUS and others: "*which they have marked (VULGATE, agreed on) for themselves by day,*" has some claims to consideration. The absence of י gives it very much the appearance of a relative clause, and the verb to *seal* may easily denote anything put upon the house for recognition. RASCHI tells us that some of their Rabbins explain it of the thieves putting balsam אַפְרֹכְכוּן upon the treasure houses discovered during the day, that they might know them by the smell in the night.

<sup>20</sup> Ver. 17. **Morning.** DELITZSCH would make *morning* the predicate: "*The depth of the night is as the dawn of the morning,*" but his reasons, drawn from the position of the accents, are not satisfactory. The other idea is the more consistent one: the morning is to them the time of fear. They recognize in it the terrors of the night, or what to other men are such. A change of number again, יָכִיֹר, but to be taken distributively: each one of them, whether murderer, adulterer, or thief.

<sup>21</sup> Ver. 18. **Light as the bubble.** See the same comparison Hosea x. 7, "*as the foam upon the waters,*" swiftly gliding away. It is the thief making his escape when the morning terrors come, as shown by its connection with the previous verse. The simplest and most literal view is the best and clearest. It removes immediately the difficulties which some find, as though Job here was contradicting himself in pointing out something unfavorable to the wicked man. For this reason it has been turned into a prayer, a wish: "*light may he be, etc.,*" but without a single mark in the language to countenance any such idea. It is a part of his picture, even if taken as describing generally the transitoriness of the evil life, and it is at once explained by keeping ever in view the two leading ideas contained in the first verse, namely, events (*times*) known to God, but no visible signs of retribution coming from His hand. The wicked man's misfortunes are freely mentioned, the popular curse pursuing him, his death, and being carried off to Sheol, his fleeing and keeping out of the way of the vineyards; but these come from social and natural causes, not from any seen hand of God. It is just as the drouth and heat carry off the snow waters. No more appearance of retribution in the one case than in the other. Both classes of events alike confirm his argument.

<sup>22</sup> Ver. 18. **The way of the vineyards** is the open, known, cultivated country, in contrast with the forest, or the desert. See the similar expression: *the way to the city*, Eccles. x. 15.

<sup>23</sup> Ver. 19. **Melting snows.** This is the best expression the translator could find for מַיִם שֶׁלֵּג, *waters of snow*; the watery more; unless it refers to the streams that have become swollen from the snows; but the sense of *quick carrying off* which is in מַלֵּךְ would not so well suit the drying up of full streams. Compare, however, Job vi. 17. For the application of this, see remarks in note above.

<sup>24</sup> Ver. 19. **Those who.** The second clause is an example of the extreme Hebrew conciseness; and yet the English nearly admits of it without sacrificing clearness: *So Sheol, who have sinned*—a construction barely tolerable, if we regard *who* as containing the object in the subject (like the relative *what*), just as in the Hebrew of the above the relative or object is contained in the personal pronoun existing in the form of the verb.

<sup>25</sup> Ver. 20. **The womb.** Compare Isaiah xlix. 15.

<sup>26</sup> Ver. 20. **Feeds the worm.** A most striking, yet mournful picture: Dead and gone; forgotten by the maternal heart; but the worm loves him—feeds sweetly on him. Comp. xxi. 33. There is no need of the sense *sucks* here, although it may be primary in מָצָן (compare מִצָּן), unless it carry the idea of sucking with relish; since the thought of pleasure or sweetness must not be lost from the comparison.

<sup>27</sup> Ver. 20. **Injustice.** The simple rendering of עֲוֹנָה will do here, without taking it for the unjust man. It would only make a repetition; whilst the idea of his *injustice*, too, lying prostrate like a broken uprooted tree which can no longer yield him any fruit, makes quite an addition to the picture. If anything is to be supplied, it might perhaps be rendered his *unjust gain*, the cause put for the effect. The tree broken off, and no longer yielding, would represent this very well. If it is a personification, it might be taken as in the Bunyan style, the name given from the leading characteristic: Injustice, there he lies, uprooted like a tree.

<sup>28</sup> Ver. 21. **The barren childless.** This was esteemed a more desolate state than that of the widow, even the bereaved or childless widow.

<sup>29</sup> Ver. 21. **No compassion.** Negative phrases, like

לֹא יֵיטִיב (for יֵטִיב), are sometimes the most positive and aversive in their significance: "*Does no good to the widow*" as UMBRELL and DELITZSCH render it, is very tame. *Not to do good* here is to be inhuman and unmerciful. It is not a mere selfish neglect. So בְּלִיעַל (belial) is not *unprofitableness* (its etymological significance), but utter villainess, and בְּנֵי בְלִיעַל (sons of Belial), the worst of men. So in Greek and Latin. Compare the ἀχρεῖος δοῦλος, the *unprofitable servant* of the gospel. In like manner, *in-imicus* is not merely *not a friend* (*non amicus*), but a positive enemy; *in-mittis*, not simply *not mild*, but most fierce and cruel.

<sup>30</sup> Ver. 22. **Bears away.** מִשֵּׁן here may have the Arabic sense, very near akin to the Hebrew of *seizing, holding fast*; Comp. Ps. xxviii. 3, although the common sense of *drawing, dragging away*, would suit very well. Whether this is a new character that here enters into the picture, or an old one brought up again, cannot be certainly decided. It looks some as though the one described, ver. 18, as pursued by the popular curse, whether robber or tyrant, had recovered power to the dismay of his enemies and of all others. "*He rises up again,*" and they have to escape for their lives.

- 23 God lets them rest<sup>31</sup> in their security ;  
But still His eyes are ever on their ways.
- 24 They tower a little while, and straight are gone ;  
Brought low like all,<sup>32</sup> like all they're gathered in ;  
Even as the topmost ears are severed like the rest.
- 25 Is it not so ? Who then shall prove me false ?  
Or bring to nought my words ?

DELITZSCH makes God the subject of כִּשָּׁן: "*He (God) preserveth the mighty.*" But there is not the least warrant for this on the face of the text, nor does he give any authority for the sense of *preserving* thus taken for the verb. Nowhere has כִּשָּׁן any such meaning. Others, like UMBERT, make

אֲפִירִים the subject: Die Starken halten fest an ihrer Kraft.

The singular verb itself is not an insuperable objection to this, although it is not easy, and no such indications appear as justify the collective use of the plural here, or the distributive use of the singular in some other verses. The context, too, is all against it. No intimation is given that the true subject of the verb here is not the same man, whoever he may be, that wronged "the childless barren," and "showed no compassion to the widow." He it is who, after his injustice to the weak, drags down his powerful foes. The conjunction I would be sufficient to warrant such an inference, besides the structure of both verses pointing to a contrast as intended between these two varying classes of his victims, and thus making a completed picture. The verb קִסַּם, too, seems to carry the idea of one who had once been overcome, but now rises up to a greater vengeance.

31 Ver. 23. **God lets them rest.** Literally: "He grants to them that they may be stayed in confidence." God is doubtless the subject here of יָתַן, but the verse is not to be taken as indicating either favor or disfavor. DELITZSCH's version is so made as to give the first idea: "God giveth him rest, and he is sustained, and His eyes are over all their ways," that is, to preserve and prosper them. In this the *e* is to be seen the influence of that idea which has so perverted the interpretation of this whole chapter. It is, that Job is solely intent on describing the prosperity of the wicked. But the contrary picture so comes out, in a number of verses, that no forcing can keep it out of sight.

Hence the strangely conflicting efforts at explanation; one class of commentators charging the others with holding untenable positions, until extreme men, like MEX, settle the whole thing, to their own satisfaction, by the most arbitrary changes in the text. Generally Job is not very logical; but in this chapter, he seems never to lose sight of the two leading ideas, before mentioned, with which he sets out in its beginning: *Events are not hidden from God, and yet those who profess to know Him do not see his visible days of retribution.* Both are maintained here. God lets the wicked go on in their security; but He is not favoring them in so doing. The second clause does not mean looking upon them for preservation, but simply what it says: "His eyes are on their ways;" or as it is said Prov. xv. 3: "beholding the evil and the good." The language here reminds us of that which Paul uses Acts xvii. 30; when he speaks of God as *overlooking* the times (τοὺς μὲν χρόνους ὑπερὶβλῶν, Job's word עֲתִיבָה, ver. 1), not in the sense of *not seeing*, or *winking at* as our translation gives it, but of looking over, or beyond, to the great day when all shall be right; just as the German verb *übersehen* and our *overlook* may have both senses according to the context, or to the division of its parts. In interpreting this chapter, the memorable passage xxi. 30, though controverted, is not to be lost sight of. Neither are we to regard Job as denying a thing so undeniable, whether regarded in the light of history or of revelation, as the fact of there being sometimes visible divine retributions upon earth, striking, though rare. But it was this view of their *non-visibility*, or of their comparative *rarity*, that was here to be urged against extremely one-sided opponents, and every pious interruption of that argument would have been out of place.

32 Ver. 24. **Like all.** The force of כָּלֵךְ, "*like all*," goes through the clause.

## CHAPTER XXV.

- 1 Then answered Bildad the Shuhite, and said :
- 2 To Him<sup>1</sup> belongs dominion—yea,<sup>2</sup> and fear.  
'Tis He who makes the harmony<sup>3</sup> on high.

1 Ver. 2. **To Him.** Bildad would overwhelm the impatient Job with a display of God's power and mighty works. He does this in a very grand style. As abstract truth, or regarded as something said about God (see remarks on the interpretation of אֱלֹהִים, xlii. 7, INT. THEISM, p. 85),

it is better than Job's passionate expostulation; but the latter, it may be said, is nearer to the great mystery which the untried Bildad has little feeling of, much as he thinks he understands it in theory. RENAN says here: "Bildad, désespérant de vaincre l'impiété obstinée de Job, et pour montrer combien sa prétention d'arriver jusqu'au trône de Dieu est insensée, cesse de le prendre à partie et se borne à exalter d'une manière générale la puissance divine."

2 Ver. 2. **Yea, and fear.** The conjunction I seems to have the force of the double *et* in Latin—both *fear and dominion*—or, dominion and fear, too, as though he meant to terrify the daring Job who talks (xxiii. 3) of coming even to

God's throne. Such a view is suggested by פֶּחַךְ, a stronger word than יִרְאָה, *religious fear*. This denotes *dread, terror*; and, as thus making a climax, seems like something added to the idea. "*With Him is dominion,*" etc. It reminds us of the doxology to the Lord's Prayer: "*Thine is the kingdom, the glory.*"

3 Ver. 2. **The harmony.** Heb. שְׁלוֹם, *peace, pax, pactum*, as though referring to personal beings. Here, however, as spoken of the heavenly bodies, God's hosts or armies, it must mean a physical harmony—something like "the music of the spheres," or rather the higher thought of beauty and order out of which that Pythagorean conception arose. See Ps. xix. 5: "Their line (their vibrating musical string) hath gone out to the ends of the world." VULGATE: *Concordiam in sublimitibus enis*. It is that idea of law as holding together the universe which all devout minds had long before Newton, although it was unknown in its mathematical



- 3 The number of His armies, who can count?  
Or say o'er<sup>4</sup> whom His light doth not arise?
- 4 How then can man be just with God?  
Or how can he be clean, of woman born?
- 5 Look to<sup>5</sup> the moon; behold! she pales her;  
The stars, to His beholding, are not pure.
- 6 Much less a mortal man—corruption's<sup>6</sup> child—  
The son<sup>7</sup> of man—the worm!

terms. It is admirably expressed by SOCRATES in the *Gorgias*, 508 A, though treated there as an old idea of the wise: "For they say, the sages, that community (*κοινωνία*), harmony, peace, holds together heaven and earth, and therefore do they call it Kosmos."

<sup>4</sup> Ver. 3. **O'er whom—arise.** Some would render **קִים** *surpass*: God's light surpasses that of the moon and stars. This is undoubtedly the idea, as appears in the verses following, but the more simple and literal rendering clearly expresses it. There is suggested, moreover, the idea of these lesser lights being but reflections from Him, "the Father of Lights," James i. 17. With the first clause of the verse compare Isaiah xl. 26.

<sup>5</sup> Ver. 5. **Look to the moon: even to the moon.** **עַד** here expresses degree: *usque ad*, **עַד כְּדָר**—even to the moon so high. It goes with **הִנֵּה** in calling attention.

<sup>6</sup> Ver. 6. **Corruption's child.** Not merely to avoid

an unpleasant tautology in English may this rendering be used, but as really giving that fuller etymological significance of the word which must have been felt in the original, since **רֶפֶה**, the generic term for worm, is so called as the supposed product of putrefaction; see Exod. xvi. 24. **אֲנוֹשׁ**,

man *individually*, poor and wretched, *mortalis*, *Sporós*.

<sup>7</sup> Ver. 6. **The son of man.** **בֶּן אָדָם**, man *generically*—the human race, *humanity*. See xvii. 14:

To corruption have I said—my father thou;  
My mother and my sister—to the worm.

How the Bible expresses the physical lowliness and the spiritual greatness of man—especially redeemed man united by faith to the Eternal—may be seen from Isaiah xlii. 14, 16: "Fear not thou worm, Jacob; fear thou not; for I am with thee, I strengthen thee; I help thee; I uphold thee by the right hand of my righteousness. *Thou art mine.*"

## CHAPTER XXVI.

- 1 Then answered Job and said:
- 2 How hast thou helped the powerless?  
Or saved the feeble<sup>1</sup> arm?
- 3 How hast thou counseled the unlearned?  
Or truth,<sup>2</sup> in its immensity, made known?
- 4 Of Whom<sup>3</sup> hast thou declaimed?<sup>4</sup>  
Whose inspiration is it comes from thee?

<sup>1</sup> Ver. 2. **Feeble arm.** Man of the feeble arm.

<sup>2</sup> Ver. 3. **Truth in its immensity.** The expression **לִרְיָ** almost always denotes a vastness beyond count or measure; as Deut. i. 10; x. 22, etc., *stars for multitude*: Josh. xi. 4; 2 Samuel xiii. 5, etc., *sand on the sea shore*, etc.; Judg. vi. 5; vii. 12, *the innumerable locusts*; 1 Kings ix. 27, the countless willows of the valley, and so on in many other places. **הַנִּשְׁתַּחֲוֶה** here suggests the same idea as in xii. 16, where see note; as also EXCURSUS V, pa. 188.

<sup>3</sup> Ver. 4. **Of whom.** **אֵת כִּי**. This is rendered by some, *with whom*, that is, *by the aid of whom*. It agrees with a sense that is given to **אֵת** when regarded as a preposition, and harmonizes quite well with the question in the second clause. UMBREIT renders it to *whom*. So DELITZSCH and others, *whom hast thou taught*, making it the subject of **הִנָּחֵת**, as in xxxi. 37. The latter view may be modified by regarding **כִּי** as the object of the verbal sense in **כִּלְיִן**, rather than of the verb expressed; and that probably gives the reason of its being accompanied by **אֵת**, the sign of the object, used when there is something emphatic about it, or requiring to be peculiarly noticed. Or it taken directly with **הִנָּחֵת**, it may be because the verb, in that case, has a double object

(*whom dost thou speak words about?*) like the Greek **ἀλέγειν τινα τι**. In many cases where the sense of *with* is given to **אֵת**, it simply denotes government, as in the frequent phrase, **עָשָׂה חֶסֶד אֶת־פֶּ**, *did good with (or to) any one*. This may be better rendered *do one good (show him mercy)*, exactly like the other Greek phrase, **ἐδῶν τινα τι**.

<sup>4</sup> Ver. 4. **Hast thou declaimed.** This seemingly free rendering is given to **הִנָּחֵת כִּלְיִן** because the words, taken together, convey here just that idea. **כִּלְיִן** is thus used for the more formal speeches (*sermones*) or speech-making, *sententious and showy*. The verb in its more primary sense of *holding forth (setting before)*, making a show, contains the same idea. This is increased by the emphasis on **כִּי**, taken with **אֵת**: *who is it, who is the Being you are making speeches about?* The reference is to Bildad's display in respect to the heavenly bodies, as Eliphaz, too, had done xxii. 12. These are patent glories; but the mind of Job is on the dark mysterious side of things, and, therefore, instead of looking up, he looks down, and calls attention, in the opposite direction, to the depths below, left only to the trembling imagination of man, but as visible to God as any of the upper splendor that strikes our eye.



- 5 Where<sup>5</sup> groan the giant<sup>6</sup> shades,  
Beneath the waters and their habitants,—  
6 All bare before Him lies the Underworld,  
And deep Abaddon<sup>7</sup> hath no covering.  
7 High o'er the Void, He stretcheth out the<sup>8</sup> North;  
And over<sup>9</sup> nothing hangs the world<sup>10</sup> in space.  
8 He binds the waters in his cloud;  
Nor is it rent beneath their weight.  
9 He closes<sup>11</sup> firm the presence of His throne,  
And o'er it spreads His cloud.  
10 A circle<sup>12</sup> marks He on the water's face,  
Unto the bound where light with darkness blends.  
11 Heaven's pillars rock;<sup>13</sup>  
They stand aghast at His<sup>14</sup> rebuke.  
12 So by His strength<sup>15</sup> He quells<sup>16</sup> the [raging] sea,  
And by His wisdom smites its threatening down.  
13 By His spirit hath He made the heavens fair;<sup>16</sup>  
The serpent swift (on high) His hand hath formed.

<sup>5</sup> Ver. 5. **Where.** This word of place is necessary as connected with the declaration ver. 6. See EXCURSUS VI., pa. 189.

<sup>6</sup> Ver. 5. **Giant shades.** See Exc. VI., pa. 189.

<sup>7</sup> Ver. 6. **Deep Abaddon.** See Exc. VI., pa. 189.

<sup>8</sup> Ver. 7. **Stretcheth out the north.** See Exc. VI., pa. 189.

<sup>9</sup> Ver. 7. **Over nothing—world in space.** See Exc. VI., pa. 189.

<sup>11</sup> Ver. 9. **He closes firm.** כִּתְּמָה, maketh fast. Shut-

ting is only a secondary sense as used in Kal. Neh. vii. 3; but there it more properly means *holding tight* the gate after it is *shut*; the shutting being expressed by another word. The best places to determine its meaning here are 1 Kings vi. 6, where it is used of the building of Solomon's house, and 2 Chron. ix. 18, where, as here, it is connected with the building of a throne. The Piel here is simply intensive of Kal. It never loses its primary sense, and therefore *firmly closing*, as by a ceiling or a bar, would be better than DELITZSCH's "*enshrouding*," which makes, moreover, a mere tautology of the second clause. It may be a question whether *strengthening* or *firmly maintaining* is not the sense here, rather than *shutting*. Thus regarded, the verse would be nearly parallel to Ps. xcvi. 2: "Clouds and darkness are round about Him; but Justice and Truth are the establishment of His throne." פְּנֵי כִסֵּה, the face of the throne, would

be the אֹהֶל, the vestibule or porch of the throne regarded as a large structure (עַל פְּנֵי הַיְבֵל) as described 1 Kings vi. 3.

<sup>12</sup> Ver. 10. **A circle.** This is simply phenomenal, or optical, rather. It sets forth the visible horizon though it may be taken to represent the earth's remotest limit. DELITZSCH makes too much of it. It has nothing to do with "the conception of the ancients that the earth is surrounded by the ocean, on the other side of which the region of darkness begins." That was an idea of the Mediterranean Greeks and Phœnicians, rather than of the desert-roving or inland Arabians.

<sup>13</sup> Ver. 11. **Heaven's pillars rock.** The word רֹבֵף, Poel of רוּף, occurs only here, but it almost explains itself: *yerophaphu*. It expresses a rapid, vibratory, oscillating motion,—a quivering, like the Greek ῥομφαλῶν, phonetically similar, but having a different etymology. The "pillars of heaven" are the high mountains that present the optical appearance of holding up the heavens, as Atlas to those who sail on the African Atlantic; whence the Greek fable.

<sup>14</sup> Ver. 11. **At His rebuke.** His thunder-voice. UMBREIT says admirably: "We think on the heavy sounding thunder rolling on from mountain to mountain (den dampf von Berg zu Berg fort rollenden Donner)." So Sinai shook, Ps. lxxviii. 9; Job. v. 4. Comp. also Ps. civ. 12: "He toucheth the mountains and they smoke." As expressive of this astonishment of nature at the presence of her Lord, see,

moreover, Ps. cxiv. 5-7: "What ailed thee, O thou sea, that thou fleddest? thou Jordan that thou wast driven back? Ye mountains that ye skipped like rams, ye little hills, like lambs. Tremble thou earth (חָרַל) at the presence of the Lord, at the presence of the God of Jacob."

<sup>16</sup> Ver. 12. **He quells.** EWALD, DELITZSCH, and ZÖCKLER, give רָגַע the opposite sense of *rouses up*, but the other is certainly more in accordance with the Hebrew usage (see Isaiah li. 15), as well as with the corresponding Arabic verb (*to return*). So in the second clause, they translate *Rahab* (רָחַב) as a proper name, and refer it to some supposed monster of the deep. The sense of *pride*, *threatening*, *rage*, or *strength* (Ps. xc. 10) which the word undoubtedly has, suits well the application to the sea, although, there is no pronoun: Smites down the threatening storm (רָגַע) smites it

at one blow). This is the rendering of GESSENIUS, UMBREIT, and CONANT. It is too, in the more perfect harmony with the parallelism, even if we regard *Rahab* as the sea monster, to render רָגַע as GESSENIUS does. It would carry the idea of this mighty creature sporting in the storm, and struck down by the power that quells it. Comp. Ps. cvi. 9.

<sup>16</sup> Ver. 13. **The heavens fair.** By this rendering, which is that of UMBREIT and CONANT, the parallelism is better maintained than by any other. The transition is now from the stormy sea to the serene heavens. It is *first* to the heavens generally, or the brilliant nightly sky with its glorious array of constellations, and *secondly* to one particular constellation (*Serpens*, or *Draco*), of excellent interest and beauty. This constellation, from its striking and graceful appearance, is represented as the special work of God's hand, as the whole is of His creating, order-producing spirit (see Gen. i. 2). It is called the *swift serpent* (*fleeing, fugitive*) from its appearance of *gliding among the stars and twining* as it were, around the North pole of the heavens. To one who looks at this very ancient figure, as it now shines in our northern nightly heavens, a very little imagination will call up the appearance that suggested this epithet to Job.

חָרַל, as the Poel of חָרַל, has the generative or parturitive sense from the primary idea of *pain, travail*, or *struggle*, and thence transferred to production generally. When applied to God's creative efforts, if we may use the term, it seems to carry the idea of some mighty struggle with opposing forces; not literally, of course, but as indicative of the comparative greatness of the work (see Ps. xc. 2; Dent. xxxii. 18). The other rendering: *wounds*, *pierces* the Serpent

(from חָרַל), makes an incongruous image, and drives to some far-fetched supposition like that which DELITZSCH gives, namely, God's piercing the Dragon who swallows up the sun in an eclipse (see also his comment on ch. iii. 5). The supposed parallelism, in that case, between the first and second clauses, would consist in the first mentioned *serenity* of the heavens, and the *restoration of their light* on the slaying of the sun-devouring dragon. With all respect, however, for so excellent a commentator as DELITZSCH, the opinion must

- 14 Lo, these, the endings<sup>17</sup> of His ways;  
'Tis but a whisper<sup>18</sup> word we hear of Him;  
His thunder-power, then, who can comprehend?

be expressed that this is extremely forced, beside being destructive of the exquisite harmony of the passage. It may be said, moreover, that this fable of the swallowing dragon, however it might suit the monster-loving Chinese, or Hindu imagination, is alien to the clear Shemitic mind. There is no proof of its having ever conceived any such thing. There is a difficulty in שפּרה, first clause. It cannot be the Piel

(make fair), it is said, for the want of the Dagesh; but that objection is, by no means, insuperable. The gender also seems in the way, unless, as some think, ה is paragogic. This, however, may be resolved by the idea of an attraction between the verb and רוח, in ברוּחו, which is in fact the more immediate agent; or it may be said to be demanded to

make a more perfect parallelism with הוללה ירו in the second clause: if we may not rather regard יר itself as the subject of שפּרה, anticipated, as it were. By taking it, however, as a noun (the heavens are beauty), we get the same general idea, and, as some might think, more vividly expressed. There is some plausibility in the rendering "by his breath (his wind) he makes the heavens serene," as by a clearing up after a storm. This has in its favor its agreement with the previous verse, but it would impair the connection with the second clause. Another idea may be entertained, that by the serpent here is meant the ordinary serpent described by his ever gliding away, and then the parallelism might be said to consist of a contrast between the heavens, the great works of God, and one of the lowest things on earth. The astronomical idea, however, suits best with the spirit of the whole chapter.

<sup>17</sup> Ver. 14. **The endings of His ways.** The reference is to the works of nature, or rather to those of the greatest beauty and magnitude, such as are represented in the latter verses of this chapter. These phenomena, splendid

as they are, are but "the ends of his ways,"—the lower ends. The great power stands back of them, or above them. It calls to mind a most impressive formula employed by the Arabian Schoolmen. Our present knowledge, or the knowledge of sense, they called *makateu 'lamure* (מקאטעי

אלאכורי, the ends or off-cuttings of things—sectiones rerum, something, perhaps, like what Paul meant, 1 Cor. xiii. 9, 12, by "knowing in part," ἐκ μέρους). They compared it to the threads which stick out from the lower or wrong side of the tapestry which the great Artificer is weaving above—*exitus finales rerum* (קצות) comparati cum telis quæ super iugo

textorio divinæ voluntatis texuntur (see WILLMET Arab. Lex. 811). Even the brilliant heavens present to us the lower side, the wrong side of the carpet, as it were, in which the figures (the ideas) are dim and confused. How gloriously, then, must they stand out above, or to the mind that sees them from the higher plane!

<sup>18</sup> Ver. 14. **A whisper word.** Nature's "still small voice," קול רממה רקה, 1 Kings xix. 12. **The thunder power,** or literally the thunder of His power, רעם, רעם

is that displayed in the great creations, or creative days (referred to in the theophanic Address, xxxviii. 4-12), when the Word went forth like "the seven thunders in the Apocalypse," or the great days of renovation referred to in Ps. cii. 27, and Isaiah lxv. 17: "Behold I create new Heavens, and a new earth." Or it may refer generally to the miraculous in the history of this world, or God's special dealings with it, in distinction from the orderly movements in the common course of things. See EXCURSUS on Ecclesiastes xi. 6, Lange Com. vol. x. p. 150.

## CHAPTER XXVII.

- 1 Then Job again took up his chant and said.
- 2 As liveth God who turns<sup>1</sup> away my plea,—  
The Almighty One who hath distressed my soul,—
- 3 So long<sup>2</sup> as breath remains to me,  
And in my nostrils dwells Eloah's<sup>3</sup> life,—
- 4 These lips of mine shall never say the wrong,  
My tongue shall never murmur<sup>4</sup> what is false.

<sup>1</sup> Ver. 2. **Turns away.** E. V. and others, "takes away my right," conveying the idea of an unjust decision. But Job cannot mean this. In the first place, the words will not bear it. They cannot here be carried beyond the idea of turning aside, or putting off. In the second place, the charge of an unjust decision would be inconsistent with the act of swearing by God, which implies that He is the sure support of right, as well as of truth—the ground of confidence. God's people are represented as those who swear by his name, Deut. vi. 13, וְשָׁבַע אֱלֹהֵינוּ, Isai. lxxv. 16, "shall swear by the God of truth and justice," בְּאֱלֹהֵינוּ אֱמֶת, Isai. xlviii. 1; Ps. lxxli. 12: "Let every one rejoice that sweareth by Him." There is, therefore, weight in the remark that RASCHI quotes from Rabbi Joshua, that "Job must have served God from love, because no one swears by the life of the king (בְּחַיֵּי הַמֶּלֶךְ) unless he loves the king."

<sup>2</sup> Ver. 3. **So long as.** DELITZSCH and ZÜCKLER, with others, take the 3d and 4th verses as a parenthesis, and bring the force of the oath on the 5th. The reasons they give will not hold. SCHLOTTMANN goes with the old exposi-

tors, and gives substantially the rendering here adopted, which is that of E. V., LUTHER and CONANT. For כִּי after verbs of swearing, see 1 Sam. xxi. 16; 2 Chron. xviii. 13.

<sup>3</sup> Ver. 3. **Eloah's life.** רִיחַ here evidently denotes something more than נְשָׁמָה in the first clause: *The breath of life*, in distinction from the mere respiration. *Eloah's life*, the life that Eloah has given. Comp. Gen. vi. 3, רִיחִי, "my spirit," the spirit or life that I have given man. Comp. Ecclesiastes xii. 7.

<sup>4</sup> Ver. 4. **Murmur.** The Hebrew רָגַל is frequently rendered to meditate; but this is only a secondary sense. The primary idea is that of a low muttering, or murmuring voice, as when one is reading to himself. A contrast of diminution is evidently intended here, and our word *murmuring*, in its primary sense of a low sound (not that of complaining), is the best our language affords for its expression: shall not speak it—shall not even breathe or murmur such a thing.



- 5 Away<sup>5</sup> the thought; I'll not confess<sup>6</sup> to you;  
Nor mine integrity, until my latest breath,<sup>7</sup> renounce.
- 6 My right I hold;<sup>8</sup> I will not let it go;  
My heart shall not reproach me<sup>9</sup> while I live.
- 7 Mine enemy; be he the wicked one;  
And mine accuser,<sup>10</sup>—he the unjust.
- 8 For what the false<sup>11</sup> man's hope that he should<sup>12</sup> gain,  
When once Eloah redemands<sup>13</sup> his soul?
- 9 Will God regard his cry  
When trouble comes?

<sup>5</sup> Ver. 5. **Away the thought.** חֲלִילָהּ *Profanum*. As used thus, it is a kind of interjection expressing the utmost abhorrence: O profane! O abomination!—*procul abest*.

<sup>6</sup> Ver. 5. **I'll not confess.** אֶצְדִּיק אֹתָם. *Admit you to be in the right.*

<sup>7</sup> Ver. 5. **Latest breath.** Literally, until I gasp, עַד אֶנְוֶה, *adh egroah*, an onomatopoeic word.

<sup>8</sup> Ver. 6. On the omission of conjunctions, see Note xiv. 2.

<sup>9</sup> Ver. 6. **My heart shall not reproach me.** RENAN: Mon cœur ne me reproche pas un seul de mes jours. So DELITZSCH: My heart reproacheth not any one of my days. This may do if we take כִּי in its prative

sense: any one of my days. But the other view which regards the expression as denoting the time how long is easier and saves a difficulty. The reader sympathizes with Job's general vindication of himself; but the assertion that nothing to cause self-reproach had ever occurred in any single day of his life is extravagant and repelling.

<sup>10</sup> Ver. 7. **Mine accuser.** Literally, one who riseth up against me—his adversary in the litigation. This idea is in the Hithpoel כְּתוּבָם, like the Greek Middle participle

ὁ καταδικάζων. It is not an imprecation, nor even a harsh wish, personally, except so far as it affords a vehement way of repelling the charge from himself. It simply means: if he cannot make it out, then he is the wicked man, he the unjust.

<sup>11</sup> Ver. 8. **The false man.** Such a one as they would make Job to be, and such a one as he would truly be, should he make a false confession. GESENIUS gives to חָנֵן the general sense of profane, impious, impure, which is almost the direct contrary of the Arabic حَنِيف. Most of the later commentators follow this. The old rendering *hypocrite*, however, is almost everywhere used by E. V., and the idea of *falsehood* of some kind, which the context generally connects with the word, gives it countenance, especially in such a place as this. It furnishes, too, a better ground of agreement with the Arabic sense of devotee, which might easily come from it, or give rise to it, by that reverse association which has great influence in language.

<sup>12</sup> Ver. 8. **That he should gain.** This corresponds to the old versions, to the Syriac especially, and, in general, to the views of the older commentators. The rendering, when He cutteth off, given to the Kal בָּצַע (DELITZSCH, ZUCKER, UMBREIT and others), is presented with great confidence; but there are to it very serious objections. 1. It makes, in fact, an intervening clause, to which, however short, the accents ought to have conformed. 2. It gives one subject (God) to two verbs, in two separate clauses, each beginning, unnecessarily, with the particle כִּי—a thing certainly very unusual, if not unexampled in Hebrew. The rarity of such a construction seems admitted in the fact that DELITZSCH can only cite two cases: Job xx. 19; Neh. iii. 20. But a careful examination of those places shows very essential differences, rendering them quite inapplicable here. In both, the verbs are preterites, and follow each other immediately in the same clause. What is still more important, in each example the first verb is evidently used as adverbially qualitative of the other. Thus xx. 19, רָצַץ עֵינָיו, "he hath crushed, he hath forsaken the poor," he hath cruelly forsaken after crushing, or in crushing. The two make one complex act, the first heightening the effect of the other. The example, Neh. iii. 20, is still more clear. It is a graphic picture of the builders of the walls of Jerusalem, each one earnestly engaged in his separate work: "After him Bazuk, the son of Zabbai, הָרַחֵץ הָהוּא, he was zealous, he strength-

ened;" that is, he zealously strengthened; as in other cases where one verb is qualitative of another. 3. It would make a feeble repetition, besides changing the figure: "cut off—draw out his soul." 4. It destroys the parallelism, as it breaks the clauses. The other view is very easy and natural, besides most perfectly preserving the parallelism and the harmony of contrasted ideas. It is certain that בָּצַע in

Kal has this sense of *gaining, gathering wealth*, though coming from the sense of seizing plundering, in a word, of rapine (rapuit); that, too, derived from the still more primary sense of cutting. The pure primary sense, however, is quite rare, and is mainly confined to the Piel, though even there the sense of rapine is predominant. The idea of *gaining wealth* by violent means is the most common, especially in Kal, and as it appears in the noun בָּצָע, which comes to mean

*gain acquired in any way*. In Job vi. 9, we have the Piel with the sense of carrying or taking away. Had it been Piel here, it would have been more favorable to the view of DELITZSCH; and it is not easy to see why, if such had been the intended meaning, there should have been used another form more commonly associated with the other idea. RASCHI gives the same idea as we have in E. V. He renders

it by גָּנַל to plunder (when he hath plundered). This, too,

has the primary sense of *excision*, and gives the same play of words, or rather of ideas, which is one of the elements of the parallelism: the rapine of the wicked man (his evil gain) and his own rapine or carrying off, when death makes a prey of him. DR. CONANT aims at preserving this in his translation, whilst preserving also the old idea. The rendering above given calls up the picture drawn by our Saviour, Luke xii. 20, of the rich man congratulating himself upon his gains at the very time when his soul is required of him, or literally when they demand back his soul (ἀπαρτίζουσιν; "then whose shall those things be," etc. The rendering which this demands for the first כִּי is certainly its most usual and natural one before a future: תִּקְוֶה כִּי יִבְצַע,

"hope that he shall gain," or may gain. In the next clause, where this connection ceases, it has the other and very frequent rendering of *when*, which is both temporal and causal. There is no difficulty about this. כִּי connects as *motive*, as *reason*, or as occasion: *that—for or because—when*. All these uses come from its original pronominal sense, and are analogous to the two senses of ὅτι in Greek (*that and because*), and to the closely allied ὅτε (*when*), all of which flow out of the pronoun like the double sense of quod in Latin (*that and because*, also *quum when*, neuter of *quod* form *quid*), and the similar double use of that in English.

<sup>13</sup> Ver. 8. **Re-demand.** Great difficulty is found with יִשְׁאֵל, which cannot be made, grammatically, from נָשָׂא, nor from שָׁלַל, whilst the attempt to derive it from שָׁלַח falls to give any suitable sense, unless we borrow it from a similar Arabic verb, as GESENIUS and others do for this occasion. They would thus render it *draves out* his soul, as from the body it's sheath—a conception having little warrant in the Hebrew psychology, and only a seeming one—as connected with a totally different word—in the Chaldaic of Daniel vii. 15. It, however, the Arabic is to be resorted to, then is there a very strong warrant for SCHNURER's view, which GESENIUS says "is not to be contemned." Regarding it as pure Hebrew in sense and etymology, he would treat it as taking a form prevailing in the corresponding Arabic word. Thus it would be from שָׁאַל, to ask, demand, or יִשְׁאֵל abbreviated for יִשְׁאֵל with a falling out of the weak N, and

the vowel of the preformative lengthened by the usual law of compensation. In Arabic the abbreviation comes from



- 10 Is he the man who in the Almighty<sup>14</sup> joys?  
Or who at all times on Eloah calls?
- 11 I'll teach you now by God's own hand;  
His dealings<sup>15</sup> I will not keep back from you.
- 12 Behold, ye all have seen the<sup>16</sup> sight;  
Why then speak ye such utter vanity?
- 13 This is the bad man's dole assigned<sup>17</sup> by God,  
The robber's heritage from Shaddai's hand:
- 14 'Tis for the sword his children multiply;  
His offspring are not satisfied with bread.
- 15 Those that remain are buried<sup>18</sup> all in death;  
His widows<sup>19</sup> do not weep.
- 16 Though silver like the dust he heaps,  
And raiment common as the clay<sup>20</sup> provides;
- 17 He may prepare, the just shall put it on;  
His treasures shall the innocent divide.
- 18 His house he buildeth like<sup>21</sup> the moth.  
Or like the vineyard booth the watcher makes.
- 19 Rich<sup>22</sup> lies he down, never to sleep<sup>23</sup> again;

the trite use of the word. The same reason would have force in the Hebrew, and is, moreover, strengthened by the fact of cases where this weak *נ* is actually lost in the derivative noun, as in *שְׁלֵה* for *שְׁלֵהָ*, 1 Sam. i. 17. Such a rendering, *demands* or *re-demands* (*ἀναιρεί*), would make perfect the parallelism which is felt to exist between this and Luke xii. 20, before cited: *τὴν ψυχὴν σου ἀναιροῦν*, "they will demand thy soul of thee;" although there, instead of God, the subject is plural—the evil agents whom He permits to carry away the avaricious man's soul. *Meax* is often very extravagant in his treatment of the text; but here he keeps the usual reading, and is very happy in his rendering, especially of this second clause:

Was hat der Lasterer denn zu hoffen, wenn er raubt,  
Und wenn sein Leben durch den Fluch gefordert wird?

<sup>14</sup> Ver. 10. **Is he the man?** The rendering in the future (E. V.), "*will he delight himself?*" instead of the indefinite present, mars the force of the passage as descriptive of character. Job contrasts such a man and his probable doings with his own well known religious life. It is not to boast of it, but to repel the idea of his being such an evildoer as their charges would make him. They had no proof of them, and, therefore, they were bound to take his character for piety, so well known throughout the East, as evidence that he could not be guilty of such sins. His life of prayer was opposed to it, especially what is recorded, i. 5, of his continual supplications, and his offering of sacrifice for his children when exposed to temptation in their hours of feasting. "How does this suit the man you have repeatedly described? Will he take delight in the Almighty? Will he be earnest and constant in prayer?"

<sup>15</sup> Ver. 11. **His dealings.** Literally, "the things that are with the Almighty." His peculiar dealings. The preposition *עִם* has been several times used to denote some

special attribute or way. Comp. xii. 16: "With Him is strength and wisdom;" xv. 9; xxiii. 14: "Many such things are with Him." Job takes high ground here. He not only repels their charges, but assumes the position of their instructor. He has a wider experience than they possess, both of the ways of God and the ways of men. On the consistency of what follows as compared with former speeches of Job, see EXCURSUS III. of the ADDENDA, p. 183.

<sup>16</sup> Ver. 12. **Ye all have seen the sight.** This language, as DELITZSCH well observes, is of the highest importance in the interpretation of the rest of the chapter. You have seen the man, he says, as you have described him, and as I am about to describe him. You profess to be familiar with the case. Am I like him? Does my life, known

to you, known to the world, carry those marks of the רָשָׁע that you are fond of setting forth? If not; if ye have no proof of any such thing, what utter falseness and absurdity in the application ye so repeatedly make of it to my case!

<sup>17</sup> Ver. 13. Literally *with God*, *עִם אֱלֹהִים*: in the course of His dealings. See Note 15, ver. 11.

<sup>18</sup> Ver. 15. **Buried in death.** Unnecessary trouble has been given by this phrase, as here occurring. BÖTTCHER, quoted by DELITZSCH, regards כָּוֶן here as denoting pesti-

lence, as it seems to do, Jer. xv. 2: xviii. 21; and so DELITZSCH himself takes it, whom ZÖCKLER follows. OLSHAUS N and DE WETTE would draw back the negative from the second clause, or supply it here by way of correction: *not buried*, that is, *left unburied* in death. May it not be simply a kind of summing up: They are slain by the sword, by famine, etc., and these miserable remnants that escape such violent ends are all somehow buried in death, whatever may be the manner of it.

<sup>19</sup> Ver. 15. **His widows.** etc. The same Ps. lxxviii. 64. comparisons, not of *quality*, but of *quantity* merely.

<sup>21</sup> Ver. 18. **Like the moth.** Not as the moth builds, but frail as the moth—same comparison iv. 19. **The watchers' booth.** A transient, temporary hut for the watchman of the vineyard. See Isai. i. 8.

<sup>22</sup> Ver. 19. **Rich lies he down.** Not the rich man; for that would seem to denote another character introduced. רִשְׁוֹן is not a new subject, but a descriptive epithet.

<sup>23</sup> Ver. 19. **Never to sleep again.** In order to get the rendering there must be a different pointing אָכַף, making it אָכַף (= יוֹסֵף) instead of אֶכַף, out of which it is difficult to get any meaning. Literally, then, it would be: he lies down, and adds not, that is, never does it again. This is adopted now by the best commentators, and the chief authority for it is the LXX. version: οὐ ποσθίσει, which, in such a case, is good testimony for the supposed ancient vowel reading to which it corresponds, however little its authority, in general as a translation. The far more accurate Syriac translation here has also לוֹכָה וְנֹכַח לֹכָה, and he shall not again arise, being sufficiently variant from the LXX. to show that it was independent of it. Like the images in the next clause, and in the next verse, the whole language denotes his sudden taking off.

- Once opens<sup>24</sup> he the eye, and is no more.  
 20 Terrors o'ertake<sup>25</sup> him like a flood;  
 A tempest steals him in the night away.  
 21 The east wind lifts him up, and he is gone.  
 Tornado like,<sup>26</sup> it hurls him from his place.  
 22 God sends (his bolt)<sup>27</sup> upon him—spares him not;  
 Though gladly from His hand would he escape.  
 23 Men clap their hands at him;  
 At sight of his abode<sup>28</sup> they hiss in scorn.

<sup>24</sup> Ver. 19. **Once opens he the eye.** One glance, one look, and he is gone. Or as RENAN gives it:

Il s'est endormi opulent; mais c'est pour la dernière-fois!  
 Il ouvre les yeux, il n'est plus.

<sup>25</sup> Ver. 20. **Terrors o'ertake him.** The image of a pursuit and capture; "terrors catch him." It is like the Greek idea of the chase of the Furies. *Æsch. Eumenides*, 130, 140.—

—λάβε, λάβε, λάβε, λάβε—  
 \*Ἔγειρ', ἔγειρε καὶ σὺ τῆνδ', ἐγὼ δὲ σέ.

**Steals him in the night away.** Comp. xxxvi. 20.

<sup>26</sup> Ver. 21. **Tornado like.** The Hebrew word is a very strong one, and the Piel form adds greatly to its intensity. It gets its verbal sense here from the noun שַׁעֲרָה.

Literally, it storms, or hurricanes him. Comp. Dan. xi. 40, and the cognate סער, *Isab.* iii. 14.

<sup>27</sup> Ver. 22. **(His bolt).** God is doubtless the subject of the verb שָׁלַח. The near or direct object is unexpressed, because, so easily implied in such a connection, like βέλος in Greek. It is the thunderbolt which Greeks and Latins, as well as the Hebrews, regarded as the peculiar weapon of the supreme Deity. Comp. xxxvi. 32, 33: "His thunder tells of Him."

<sup>28</sup> Ver. 23. **At sight of his abode.** Literally, from

his place. But the translation of E. V., which is nearly that of EWALD, DELITZSCH, and ZÖCKLER, may give a wrong idea: *Hiss him out of his place*, as though that were a means of driving him away from his place. But this had been already done by the tempest, and by God's bolt. מִקְוֹחוֹ can, there-

fore, only denote the position of the hisser. When men come to the place where he once lived, they hiss in scorn. It might be given in English by changing the order: *from his place they hiss*. This, however, being liable to ambiguity, the translator has adopted the fuller rendering of the VULGATE: *et sibilabit super illum intuens locum ejus*. The Hebrew is secure from ambiguity by reason of the preposition עִלָּיוֹ

(hiss at him), which translators seem strangely to have neglected. It is not likely that Job meant this as a general description of the wicked man's doom, any more than he intended some, or any, of his seemingly opposite pictures, for universal application. It has the look of being a marked case of sudden and overwhelming downfall, which he had himself known of, and which was probably notorious to the friends, as we may gather from his language, v. 12:

Behold ye all have seen the sight.

It had made a great impression upon all minds as a striking example of both Divine and popular vengeance. Job shows by it that his experience, in such matters, was not limited, and that, after all, there was a substantial agreement in their views, although he denounces their applications to himself as utter vanity, ver. 12.

## CHAPTER XXVIII.

- 1 Yes<sup>1</sup>—truly—for the silver there's a vein,  
 A place for gold which they refine.  
 2 The iron from the dust is brought,  
 And copper from the<sup>2</sup> molten ore.  
 3 To (nature's) darkness man<sup>3</sup> is setting<sup>4</sup> bounds;  
 Unto the end<sup>5</sup> he searcheth<sup>6</sup> every thing,—  
 The stones of<sup>7</sup> darkness and the shade of death.

<sup>1</sup> Ver. 1. **Yes, truly.** A musing pause is to be supposed between this and the abrupt end of the previous chapter. The probable cause of such unexpressed thinking, very rapid it may be, is attempted to be traced in EXCURSUS V., p. 186, which see. The particle כִּי is the connecting con-

firmation of the passing thought or emotion (taking form) which makes the transition, and with which the speaker breaks silence, as one who had been thinking aloud, as it were, or as though it were something known to those with whom he speaks, or which they would immediately apprehend.

<sup>2</sup> Ver. 2. **The molten ore.** More literally, *the ore molten becomes copper*.

<sup>3</sup> Ver. 3. **Man.** In the Hebrew the verb has only the pronominal subject: *He puts an end*. Most commentators, however, regard man as the subject, and the context forces to it.

<sup>4</sup> Ver. 3. **Setting bounds.** Literally, *puts an end*, that is, he throws the dark border farther and farther back, extends the horizon of knowledge. The imagery suggests that of xxvi. 10.

<sup>5</sup> Ver. 3. **Unto the end.** תְּכֵלִית taken adverbially.

The rendering is that of DR. CONANT.

<sup>6</sup> Ver. 3. **Searcheth.** (חֹקֵר), or, *is the explorer*, taken as a noun. This shows that man is the subject above, as it would not be in harmony with the idea of God. The participle is to be carried all through the verses following, and should be expressed where there is no specifying verb. It is not adding to the translation, but a filling up; whether the singular or the plural number be required.

<sup>7</sup> Ver. 3. **Stones of darkness, etc.** אֲבָנִים taken collectively. The ores hidden in the earth, and conceived as



- 4 Breaks from the settler's<sup>8</sup> view the deep ravine;  
And there, forgotten<sup>9</sup> of the foot-worn path,  
They let them down<sup>10</sup>,—from men they roam afar.
- 5 Earth's surface (they explore) whence comes forth bread,—  
Its lowest depths, where it seems<sup>11</sup> turned to fire;
- 6 Its stones the place<sup>12</sup> of sapphire gems,  
Where lie the glebes of gold.
- 7 A path<sup>13</sup> the bird of prey hath never known,  
Nor on it glanced the vulture's piercing sight,
- 8 Where the wild beast hath never trod,  
Nor roaring schachal<sup>14</sup> ever passed it by.
- 9 Against the granite<sup>15</sup> sends he forth his hand;  
He overturns<sup>16</sup> the mountains from their base.
- 10 He cutteth channels in the rocks;  
His eye beholdeth every precious thing.
- 11 From weeping bindeth he the streams,<sup>17</sup>  
The deeply hidden brings he forth to light.
- 12 But Wisdom,—where shall it be found?  
And where the place of clear intelligence?<sup>18</sup>

lying near Tzalmaveth or the confines of the underworld (the *terra umbrarum*).

<sup>8</sup> Ver. 4. **Settler's**. The word is a modern one, and yet seems to give the idea here. נָזִיר is rendered *inhabitant*, but it means rather a *resident*, a *dwellor* merely, as distinguished from a *born native*. נָזִיר is rendered *stranger pilgrim*, one away from home; but in fact the two words are nearly the same. One of them is used to define the other, as in *Leviticus* xvii. 12, הָגֵר הַנָּזִיר, "the stranger that sojourneth in the midst of you." The idea here, as colored by the context, seems to be that of one dwelling in a remote region, the last inhabitant, in fact, on the very frontier of this wild mining district. If so our word pioneer, or settler would convey just that idea of remoteness required, and the double preposition, מִן, would intensify the meaning (*from with*, from his society, to the desert wild). From this last border of civilization they go, *letting themselves down* the precipices, *lost to the beaten road*, and far away in the trackless solitude. The description, though very abrupt and concise, suggests almost literally the similar language with which *Æschylus* describes the wild Caucasian region.

Χθονὸς μὲν εἰς τηλοῦρον ἤκομεν πίδον,  
Σκύθην ἐς οἶμον ἄβατον εἰς ἐρημίαν.  
ὕψηλα κρημνοῖς— —πρὸς πέτρας

τῶν ἀπανθρώπων πάγῳ.

"A frontier land—an untrodden desert—high beetling rocks—a craggy region far from human haunts." On the words נָזִיר and נָחַל, and the differing interpretations given to them, see *Excursus* VIII., pa. 199.

<sup>9</sup> Ver. 4. **Forgotten of the foot**. נָזִיר denotes here a well trodden, well-known way. To this they are lost, if we may take the Niphal participle deponently; but the literal passive is far more poetical. Instead of their having lost their way, or wandered from it, the way itself is personified as having forgotten them. It is in accordance with such expressions as we have, *Job* vii. 10; *Ps.* ciii. 16; "the place thereof knoweth it no more."

<sup>10</sup> Ver. 4. **They let them down** (*themselves down*), by ropes, or other means from the precipices: דָּלָה—דָּלָה.

On this see *Excursus* VIII., pa. 199.

<sup>11</sup> Ver. 5. **Seems turned to fire**. See *Excursus* VIII., pa. 199.

<sup>12</sup> Ver. 6. **Place of sapphires**; near this region of fire or affected by it. There may be here, perhaps, some idea of sapphires and other precious stones being the pro-

duct of fire,—*pyritic, pyrogenous*; or, in some way, of a fiery formation. See *Exc.* VIII., pa. 201.

<sup>13</sup> Ver. 7. **A path**. The place where or whither, for all these researches preceding it; or it may be confined to what follows, to the 12th verse. Or it may denote, generally, the scene of every thing narrated or described from the נָחַל, the entering valley, wady, or ravine, ver. 4. Such a view would be conclusive against the idea of its meaning the narrow shaft of a mine. The eagle's glance, the vulture's eye, the wild beast's tread, suggest something more than this. They give the thought of deep and dark places on the earth, difficult of access, indeed, but foreign to the idea of channels sunk under the earth. נָחַל, a word of place, used as נָחַל is used, ver. 4. קָוֹם ver. 6, and אָרָץ, ver. 5, "above."

<sup>14</sup> Ver. 8. **Roaring Schachal**. There are so many different names for lion in Hebrew, and especially in the book of Job, that it was thought best to transfer this, as has been done also *iv.* 10. The sense of *roaring*, which Gesenius gives, is adopted, although founded on slender authority, from the Arabic. Still less satisfactory, however, is the other view, which would regard שָׁחַל as equal to שָׁחַר, with a change of ר into ל, thus making it to mean *black lion*.

<sup>15</sup> Ver. 9. **Granite**. חֶלְכִישׁ rendered *flint*, *Ps.* cxiv.

8.—The hardest kind of rock; see *Deut.* viii. 15; xxxii. 13.

<sup>16</sup> Ver. 9. **Overturns**. On הִפְךָ as here used and as

compared with Niphal, ver. 5, see *Exc.* VIII., pa. 201.

<sup>17</sup> Ver. 11. **The streams**. The word נַחֲלֹת is ever used of the larger kind of streams, and often of the mightiest rivers. It never denotes a mere vein, or trickling flow in the rocks, unless the sense be manufactured for it just to suit the supposed exigency of this place, as Gesenius seems to do. The word alone is sufficient to show that the operations here described, from ver. 4 to 12, cannot be confined to so narrow a place as the artificial shaft of a mine. Though mining explorations do certainly form a chief part, yet the language gives rather the idea of extended wilds, precipices, inaccessible places, where they are carried on. What is said about the birds and the wild beasts shows this. The reference here, then, would rather be to the damming of large streams, so as to leave their channel dry for "prospecting" to use an Americanism. The poetical expression *weeping*, would have all its force when applied to the percolations from dams, as well as to the ooziings from the rocky veins.

<sup>18</sup> Ver. 12. **Clear intelligence**. Our word understanding is hardly the right one here. It is too vague, and taken in too many different senses. The German *Einsicht* carries with it too much of the idea of mere sagacity, skill, as



- 13 A mortal knoweth not its price;  
Among the living<sup>19</sup> is it never found.
- 14 The Deep<sup>20</sup> saith—"not in me;"  
The Sea,—“it dwelleth<sup>21</sup> not with me.”
- 15 For it the treasured<sup>22</sup> gold shall not be given,  
Nor massive<sup>23</sup> silver for its price be weighed.
- 16 With Ophir bars it never can be bought;  
Nor with the onyx, nor the sapphire gem.
- 17 The glass with gold adorned gives not its price,  
Nor its exchange, the rarest jewelry.
- 18 Corals and crystals, name them not;  
The wealth of Wisdom far excelleth pearls.

belonging mainly to natural knowledge, or the discernment of natural causalities. The true sense of בְּנִיָּה, here, must correspond to that of חֲכָמָה. Whatever that may be, as absolute truth, בְּנִיָּה is the power of discerning it, the higher vision of the higher truth. ZÖCKLER makes the distinction to be between “wisdom in its practical aspect חֲכָמָה, and its theoretical,” בְּנִיָּה; but that tells us nothing. If the חֲכָמָה here set forth is above us, so is the בְּנִיָּה; though something is gained when we understand that they differ as **truth**, and the **faculty** or power of discerning that truth. It is something which man has not in this life, as is most clearly expressed in the next verse. It is, however, an intelligence clear, unmistakable, not admitting the least doubt. The pronoun הֵן here, is simply emphatic; to render it by our demonstrative would overload the sense.

<sup>19</sup> Ver. 13. **Among the living.** Lit.: in the land of the living. This wisdom is unknown to men in this life. No declaration can be clearer, and it is one of the utmost importance in the interpretation of this wonderful chapter. It is confirmed in ver. 21, *hidden from the eyes of all living*,—of all living in the present state. In the other world, or in Death and Abaddon, as distinguished from “the land of the living,” there first begins to be heard a rumor, a whisper of it. Whatever may be that state of being, it is then that the great secret of God, the great end for which He made the world and man, begins to disclose itself. Something is learned about it after death, which no amount of natural knowledge, or of human science, can give us here; whether it be the science of Bildad, or of Ptolemy, or of Laplace, or of a thousand years hence. Such merely natural knowledge never has, it never will, shed one single ray of light on the great question of questions. The utmost knowledge of the physical world can only give us the *how*; and even there, in its own natural department, the darkness and the mystery grow faster than any light it sheds. Nature itself is growing darker the more we study it. It presents more unsolved and unsolvable problems now than in the days of Pythagoras. Its study can never give us the *διὰ τί*, the *why*, the *reason* of nature itself. So Natural Theology may discover adaptations, designs term nating in nature, and that without end, but never the design of those designs. And that, perhaps, is the reason why what we call by that name has so little place in the Bible. For we are still in nature. It cannot take us out of it to the *wisdom* above, or to the world beyond, or to that remoter end to which the physical is only a means, and without which, or in the ignoring of which, it has neither a rational nor a moral value. Nature is but subordinate to a higher supernatural world. Science without this idea is leading us to atheism. It is darkening all minds except those who have, in some way, been taught, as from a higher plane, the solemn lesson conveyed in the close of this chapter, that the fear of God, faith in Him, and in His goodness, whether we can see it in nature or not, is, for man, his highest, and, in a comparative sense, his only wisdom.

<sup>20</sup> Ver. 14. **The deep saith.** The Deep and the sea represent the physical world. They are put for its more unexplored recesses. It is a confirmation of the thought dwelt upon above. There could not be a more express way of saying: this great wisdom of God is not revealed in the physical world. The broad face of nature, its Immediacy, even its unsearchableness, proclaim His glory. His greatness, the existence of something immensely above man, a *divine* conceivable being (see Ps. xlx. 1; Rom. i. 20), but it reveals not

the great secret of moral destinies; it answers not the question: “where shall wisdom be found?”

<sup>21</sup> Ver. 14. **It dwelleth not.** The second clause goes beyond the first. It has the asserting negative particle אֵין, giving a stronger emphasis to the declaration, and also the more intimate preposition עִנְדָּי—it is not *with me*—no where with me.

<sup>22</sup> Ver. 15. **Treasured gold:** so rendered from the etymological sense of כְּנֹר, something *shut up*, kept *secure* as very precious. The chief difficulty in rendering this splendid passage, arises from the number of names for gold. In respect to the other precious things, absolute correctness is not required to give the impression of great and incomparable value. Unless, however, we can get reliable diversities for these different names for gold, it is difficult to avoid tautologies, with their weakening effect, such as we know could not have been in the original. Gold is mentioned, in some way, four times. In our E. V. it is first simply gold, (ver. 15 כְּנֹר). Next, ver. 16, we have what is rendered

“gold of Ophir,” or *aureum pretiosum*, as Gesenius very vaguely gives it. Etymologically it would be *stamp* of Ophir (כֶּתֶם אוֹפִיר, from a verb — כָּתַב, and meaning to *mark*, *cut*, etc.). Hence the translator has rendered it *bars* of Ophir, or *Ophir bars*, as denoting gold uncoined, too precious for numismatical purposes,—bars with their value *marked* upon them. In ver. 17 there is a compound expression, זָרָב וְזָכִית, rendered by E. V. *gold and crystals*, but by most

commentators, and more correctly, perhaps, *gold and glass*. The difficulty with this, however, is two-fold: We have gold again unqualified, which looks like a coming down, and joined with it a substance, which, however rare and precious it may have been in early times, is now very common. If it be *gold and glass*, it must be some combination of the two, such as *awrated glass*, or *crystalline* (*glacial*) *gold*, expressing something once esteemed very rare and precious, but now unknown. The translator has here followed PAREAU, who renders it *vitrum auratum*, or *vitrum auro ornatum*, and makes a very good argument for the existence and preciousness of such an article. *Transparent gold* was thought of; but the other rendering appeared less hazardous. In verse 19, we have again the word כֶּתֶם (*mark, stamp*) as a name

for gold, but joined with טָהוֹר the *pure*, the *unmixed*.

Hence it was taken as a *superlative* expression, denoting the very highest degree of purity—gold in its זָכִית, or *essence*

—gold without a particle of alloy of any kind, like the χρυσιον πενταμενον of Rev. iii. 18,—the purest and most precious metallic substance, as a type of the spiritual wealth. For the most elaborate and satisfactory dissertation on the precious things mentioned in this chapter, there is recommended to the reader the work of PAREAU, *De Immortalitatis ac Vitæ Futuræ Notitiis ab Antiquissimo Jobi Scriptore adductis*. The latter half of the volume (pp. 229-367) is occupied with an exhaustive analysis of this remarkable chapter. According to the view taken, the fourth mention of gold, at the close of the long comparison, ver. 19th, is simply a confession that no conceivable earthly value makes even an approach to the worth of wisdom.

<sup>23</sup> Ver. 15. **Massive silver.** Silver being more common than gold, quantity enters the more into the estimate of its value. The epithet *massive*, therefore, only gives the emphasis implied in שָׁקָל, the verb of *weighing*.



- 19 With it the topaz gem of Cush holds no compare  
No stamp of purest gold can give its estimate.
- 20 But Wisdom,—whence, then, doth it come?  
And where this place of clear intelligence?
- 21 So hidden from the eyes of all that live;  
Veiled even to birds<sup>24</sup> (that gaze) from heaven's height?
- 22 Death<sup>25</sup> and Abaddon say:  
“A rumor of it hath but reached our ears.”
- 23 God understands its way;  
HE knows its place.
- 24 For He to earth's remotest ends looks forth,  
And under all the heavens, all beholds.
- 25 'Twas when He gave the wind<sup>26</sup> its weight,  
And fixed the waters in their measurement;
- 26 When for the rain He made a<sup>27</sup> law,  
A way<sup>28</sup> appointed for the thunder flash;

<sup>24</sup> Ver. 21. **Birds (that gaze).** They are taken as the symbol of the keenest intelligence, as they actually exhibit the highest perfection of mere *sense vision*, aided by the vast height to which some of them, especially birds of prey, as before mentioned ver. 7, rise in the air. The words in brackets only give the clearly implied idea. UMBREIT here, under a show of learning, utters a great deal of absurdity: “In the East,” he says, “a deep knowledge and an extraordinary power of divination was ascribed to birds. They were regarded as intrusted with the interpretation of the Divine will. We are only to call to mind the personification of the good spirits of Ormuzd through the birds, as we find it in the Persian religion, or think of Simurg, the primeval king of the birds, who represented the highest wisdom, and who dwelt on the mountain Kaf, or of the bird language as set forth by FERIDEDD in ATTAR, the great mystical poet of the Persians, etc., etc.” This is all rationalistic nonsense, or “the higher criticism” run mad. Such an idea of the birds’ intimacy with the gods, in consequence of their apparent nearness to heaven, (towards which they seem to soar), very probably entered into all old systems of bird divination, whether in the East or in the West; but there is not the least trace of it in the Bible, and it has left no mark on the Shemitic languages, like *ἀνέμω* (bird omen) in Greek, or *auspiciū* (*aves specio*) in Latin. Especially preposterous is this idea of UMBREIT when viewed in relation to a theism so reverentially pure, as to make a plous man like Job actually jealous of the effect of the heavenly bodies. “the sun in its brightness, the moon walking in glory” (xxx. 26), lest it might detract from what is due to “Him who setteth His glory above the heavens.” There is no doubt, too, that *im Morgenlande*, or in some parts of it, there was a superstitions regard to precious stones. Certain gems were regarded as having magical or divining properties; and UMBREIT might just as well have made the same remark (*Man denke nur an*) in respect to Job’s use of these in his comparisons of the value of Wisdom. The meaning, too, of the bird comparison is so obvious. The keenest sense vision, Job means to affirm, cannot discover it. What is this but saying that its perception does not belong to the sense world at all, even though sought by the keenest and most microscopic science, but to the sphere of things “*unseen and eternal*”—that world of supernatural being which “eye hath not seen, nor ear heard, (unless it be an ear that hath passed beyond the bounds of mortality, see ver. 22) nor hath it ever ascended in the heart of man” to conceive.

<sup>25</sup> Ver. 22. **Death and Abaddon.** Compare this with the 2d clause of ver. 13, and also with remarks on that verse in note 19. The language implies a bare whisper in respect to this ineffable wisdom,—a rumor, something *said about it*, and which first reaches the soul in that land beyond death, whether it be the region of the rest secure in Hades, or of the irrevocably lost in Abaddon, “the bottomless pit,” Rev. ix. 2.

<sup>26</sup> Ver. 25. **The wind its weight:** The air (as *רוּחַ* might be rendered) its gravity. The sublimity of Job is only lessened by studied attempts to find in it any of our modern scientific conceptions; but this is evidently selected from other parts of creation, as furnishing a wonder. The light-

est of these known substances, or rather one which, to the common mind, was altogether imponderable, has a true weight assigned to it by God. Our Saviour speaks of this popular mysteriousness of the wind, John iii. 8, but He was comparing it with the higher mystery of the Spirit named after it in the necessary analogies of language. As a physical fact, however, the gravity of the wind, or air, needed no formal scientific teaching to bring it under the notice of that contemplative mind which regarded the earth (xxvi. 7) as resting in space, supported only “by the everlasting arms.”

<sup>27</sup> Ver. 26. **A law (חֹק) for the rain.** Comp. xxxviii. 33; the laws of the heavens, Jerem. xxxiii. 25; the laws of the heavens and the earth; Jerem. xxxi. 35, the laws of the moon

and stars חֹקֵי יָרֵחַ וּבִלְכִּים. The “law of the rain” here, according to ZÖCKLER, is simply the determining “when and how often it shall rain, and when it shall cease.” We cannot help regarding this as an inadequate view of the language. Why should not the term be taken in a sense as high and as profound as any we attach to the modern term *law of nature*, as used by scientific men, or any others? The idea of law in nature is a different thing from a knowledge of the details of that law as they may be expressed in numbers, or in mathematical formulas. Law in nature, as an idea, may be defined to be regulated sequence with a uniform, and uniformly expected, recurrence, and this connected with the thought of a real nexus of causality distinct from the bare fact-conception of antecedence and consequence. The ancient mind had this. The Greek mind had it clear and distinct. Never has it been better defined than by Socrates when he speaks of it as “the harmony, the law, that holds together heaven and earth, and makes the universe a *κόσμος* instead of *ἀκόσμος*” (see PLAT. Gorg. 508, A.) The Hebrew mind had it, as represented by David when he said (Ps. cxix. 89, 91): “All things stand according to Thine ordinance,” “Thy word forever fixed in Heaven.” The most important part of the idea, in fact, namely, that of a necessary *inherent causality* in distinction from the mere *fact of sequence*, some of our modern savans, and philosophers, have wholly discarded. They pride themselves in knowing a few more of the steps of causal fact, though but an infinitesimal part of the immeasurable road, but this, in fact, has a less intimate connection with the essential idea than the part which they have rejected as unknowable and therefore unreal. On the “Bible Idea of Law in Nature,” see remarks, SPECIAL INTRODUCTION to the First chapter of GENEIUS, LANGE series, Vol. I, page 143. In this passage, there is no reason for doubting that, to a mind so contemplative as that of Job, to say nothing of any guiding inspiration, the thought, though formally undefined, was present in all its inherent power. It was not arbitrary; it was not mere sequence; he knew that there was “a law for the rain” extending to every link in its physical production. As respects the knowledge of the number of those links, he was a few inches behind a modern savan, but to the *inherent causation* the latter is no nearer,—he may, in fact, be farther from it,—than Job himself.

<sup>28</sup> Ver. 26. **A way.** Here, too, ZÖCKLER’S conception seems inadequate. He renders *דֶּרֶךְ*, a way, a path, ein



27 'Twas then HE saw<sup>29</sup>,—declared it [good],  
And built it firm,<sup>30</sup> and made its<sup>31</sup> testings sure.

Bahn, which would do very well, were it not for his comment, nämlich durch die Wolken, *through the clouds*. Poetically this is expressive, and is favored by the context xxxviii. 25, where the whole language is intended to be in the highest degree phenomenal. But here the train of contemplation which is produced by this description of the ineffable Wisdom seems to demand something more than the

mere conception of a passage through the clouds. As חָק decree (*primarily, mark, line, terminus*) may be taken for the inward law or *idea*, so רָחֵק suggests, not so much the space

way, or direction, as the phenomenal order of causalities. In this sense it is yet a way to science. More and more facts, or links, are constantly making themselves known, but they are only additional steps in the way of which Job speaks. This is not ascribing to Job any measure of what would be called science, or philosophy. It is a distinction belonging to the common thinking, to every contemplative mind in all ages. There is another scriptural term for law in nature which goes deeper than all. It is the word בְּרִית (*covenant*)

as applied to nature; as in Jerem. xxxiii. 20, "My covenant of the day and my covenant of the night," the established order of time, of the seasons, of nature's courses. It is God's covenant with His rational beings, that they may trust nature, with its order of sequences established by Him for their moral benefit, or for ends higher than nature itself. It is appealed to as a kind of oath, confirming the constancy of His moral and spiritual purposes by the constancy He has established in the physical world: "If ye can annul My covenant of the day and of the night (see Gen. i. 14, 15; viii. 22; ix. 12-17) then may ye annul my covenant with David": The great promise of the Messiah and of His eternal kingdom, confirmed, as it is, by an oath, having for its pledge the constancy of nature. Here is a higher constancy. Here is an order of things in respect to which the dictum of the naturalist, asserting invariability, holds true. The moral and spiritual system can admit of no breaks, no suspensions or deviations in its eternal laws. For it all lower law was made.

<sup>29</sup> Ver. 27. **He saw**, רָאָה. There is a Masoretic note indicating another reading with Mappik רָאָה, *he saw it*, which ZÖCKLER adopts. It would seem a plausible emendation, until we think of the resemblance here suggested to the i. of Genesis, the repeated declaration as made with this same

verb without a pronoun, וַיֵּרָא אֱלֹהִים, and *God saw*, Gen. i. vers. 3, 10, 12, etc., and especially the closing one ver. 31, "And God saw all that He had made, and lo it was good, very good." The word וַיִּסְפָּר here: *and He declared it*, suggests the same great announcement, and, therefore, the translator has ventured to add the word in brackets. It might, however, be regarded as actually contained in the verb itself, which has the sense of *praising, celebrating*, as in Ps. xix. 1, where the response to Gen. i. 31 seems sent back: "the heavens are telling (יְסַפְּרוּ) the glory of God"—the greatness and goodness of Him who pronounced them good, His glorious handiwork. The pronoun in וַיִּסְפָּר must

refer grammatically to חֹכְמָה, the ineffable Wisdom, but the more immediate reference must be taken as being made to these *works of Wisdom*, or the creation as its outward phenomenal representative. But the whole chapter is involved in a contradiction, unless a distinction is made between such manifestation of its effects, and the eternal Wisdom itself. Of this it cannot be said, *that sie kund*, as ZÖCKLER and ÜBEREIT translate, or *erschülte sie*, as others render it. The phenomenal representation (and so in some sense the thing itself as an ineffable fact) is *made known, narrated, reported*, but not so can it be said of the Wisdom itself, whose place is here so earnestly inquired after as something *hidden from all the living*, and of which the afterworld and underworld have barely heard a rumored whisper. Neither can Wisdom here be the Divine architectural *skill* in the construction of the world. It is not the wisdom shown in the adaptation of natural means to natural ends, such as that which forms the subject of natural science, and even of natural theology. It is not nature, or God's great skill in nature itself, or in utilitarian happiness-producing final causes, as they are called, but the great ineffable reason why nature, why man, why the world at all, was ever made. If it were natural knowledge, then it might be said that men like Newton, Laplace, and Faraday, made some advance in it, though infinitely small in comparison with the vast unknown. If it were any speculation about ideas, and an ideal world, then Pythagoras, and Plato, and Cudworth, might claim some stand-

ing there. But every thing of this kind is shut out in the most express terms. It is not a priori knowledge, or any rudiments of such knowledge, through which we may humbly inquire, though to a very feeble extent, *how God made the worlds?* It is not in nature at all, whether viewed a priori or inductively, and, therefore, through nature can it never be revealed.

The deep saith—not in me;  
The sea—it dwelleth not with me.

These are evidently put for nature's most unexplored and inaccessible departments. Although, therefore, we cannot affirm what it is, or go beyond the fact of a mystery, ineffable, yet having a most intimate practical relation to the human moral destiny, yet this may be said, and every one who believes God's Word should fearlessly assert it, that the humblest Christian, the most ignorant man who has in his soul a true reverence for God, and a true hatred of sin, is nearer to this great secret of the Universe, even in the present life, than the proudest philosopher, the proudest man of science, who neither knows nor prizes such a state of soul.

<sup>30</sup> Ver. 27. **And built it firm**, הִכִּינָה. Here, too, the objective pronoun must be taken as referring to the phenomenal creation, though grammatically related to the Wisdom which it represents, or rather, for which it was made, (τὰ πάντα δι' αὐτοῦ, καὶ ἐν αὐτῷ ἐκτίσθησαν—καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν, Coloss. i. 16, 17). ZÖCKLER interprets הִכִּינָה, and especially יִסְבְּרָה, above, as an "evolution of the everlasting Wisdom, or an unfolding of its contents before men and other rational beings, the whole creation being nothing else than such an Entfaltung and display of its adaptedness" (Vergesellschaftlichung). But this certainly makes it, after all, only a knowledge of God in nature, or of His ways in nature, and seems to contradict the idea so expressly set forth in other verses of its being utterly unknown to men in the present life. It moreover buries all in nature, and leaves no moral end or moral world wholly above it,—the great heresy, and the source of all the irreligious positions of our modern science. There is found in a few manuscripts the reading הִבְיִנָה, *he understood it*. It seems

strange that it should have been adopted by EWALD, as it makes a barren repetition of what is said in ver. 23, besides being out of place in its relation to what follows. There is, moreover, lost by such a reading, another striking suggestion of the creative account. The supposition that this was known to Job traditionally or otherwise, and that there was some degree of familiarity even with its language, derives strong support from the Divine address xxxviii. 4, 13, where the resemblances are unmistakable. Here הִכִּינָה calls to mind the assertion וַיֵּרָא חָק repeated after every going forth

of the Word. Each originates a new movement in the ascending scale of things, and then this formula is used (imperfectly rendered *and it was so*), as though merely giving the narrator's assurance that it actually took place. Even if we render כֵּן as an adverb, *so*, it does not lose its participle sense of *firmness, establishment, fixedness*.—It was so, and it continued so,—became כֵּן, *fixed, established*,—in other words,

became a nature to remain such until suspended as God might see fit, or finally revoked when the great end for which nature was constituted, or the great Wisdom of God might, perhaps, dispense with nature altogether. So here the same root is used: הִכִּינָה, *He fixed it*—built it firm. The language loses none of its strength or sublimity by being thus anthropopathically rendered. He made it to stand till its end was answered.

<sup>31</sup> Ver. 27. **Its testings**. We certainly cannot render חָק here, as we would when used of man, as in ver. 3, or as E. V. has given it, and many others: *He searched it out*. It would not be applicable either to the creation, as the work, nor to the Wisdom as the pattern, unless taken anthropopathically, not in the sense of discovering the unknown, but of testing the work, or the model, when made. There is something of this kind of representation in the creation account itself. It is an emphatic mode of conveying to the finite mind a sense of its excellence and perfection. God appoints the heavenly bodies as denoters, among other things, of times and seasons. He is represented as *trying them*, putting them in the heavens for that purpose. What right-feeling and right-thinking mind would lose the sublimity of all this for any assurance of scientific accuracy, which, after all, is no accuracy, for science is never finished. Again, God looks at the whole, as the maker would survey his machine



- 28 But<sup>22</sup> unto man He saith :  
 ["Thy] wisdom ; Lo, it is to fear the Lord ;  
 To fly from evil, (thine) intelligence."

after he has set it in motion, and pronounces it admirable, שׁוֹכֵן כָּאֵל, καλὰ λίαν, *valde bona—good—VERY GOOD*. We

would not think of charging PLATO with anthropopathism, when in a similar way he represents (Timæus 37, c) the great ζωον, with its animal life, or plastic nature, as the subject of admiration to the "Generating Father," Πατὴρ ἀγεννής, when he sees it move on in all its harmony and perfection. So God is said here to *test*, or try, the world He had made, to see if it answered that great *supra-mundane* end which is here called Wisdom, transcending all PLATO'S

ideas as much as it transcends our limited inductive science.

<sup>22</sup> Ver. 28. **Unto man.** Some would render אֲדָמָה of *man*: So PAREAU, *de homine*, concerning man. The direct address, however, is the more common for the preposition ל. The other may be regarded as implied, and either view would justify the possessive pronoun placed in brackets. It is a special Wisdom for man, leading, at some time, to some glimpse of the great Wisdom. The distinction is demanded by the whole spirit of the chapter

## CHAPTER XXIX.

- 1 Then again<sup>1</sup> Job lifted up his chant and said :
- 2 O that it were with me as in the moons of old ;  
 As in the days when o'er me still Eloah watched ;
- 3 When shone His<sup>2</sup> lamp above my head,  
 And when through darkness by His light I walked ;
- 4 As in my autumn days ;  
 When God's near presence<sup>3</sup> in my tent abode ;
- 5 Whilst still the Almighty was my<sup>4</sup> stay ;  
 Around me still my children<sup>5</sup> in their youth ,
- 6 When with the flowing<sup>6</sup> milk my feet I bathed ;  
 And streams of oil the rock poured forth for me.

<sup>1</sup> Ver. 1. **Then again,** וְעַתָּה. It certainly seems to indicate a pause of some kind; being said, not after the words of another, but in the course of Job's own speaking. It may have been a waiting for the friends to resume their argument. There is, however, no contradiction between the close of the xxviii., and the opening of the xxix. The under-current of thought can be easily traced, and yet the difference in style between this and the resumption demands the idea of some intervening silence, aside from this expression in the caption. In the xxviii. Job's thought of God's ineffable wisdom came from the contemplation of his own mysterious sufferings, bringing him to the grand conclusion that it is man's wisdom to believe and adore where he cannot understand. This high train of thought carries him, for a season, out of and above himself. Such a pitch, however, cannot be sustained, and so he comes down again to his own sorrows, his ever smarting pains, and that leads to the contemplation of former happiness which that same unsearchable wisdom had so bountifully conferred upon him. This is far from being an unnatural transition, although it is emotional rather than logical. It may be said, too, that the ascent, if we may call it such, is all the more pathetic as thus succeeding a meditation so glorious and profound.

<sup>2</sup> Ver. 3. **When shone his lamp.** Lit.: *In its shining of his lamp.* The first suffix pronoun does not refer to God, as though the verb had a Hiphil sense: *in His making to shine*. Neither is it to be taken as DELITZSCH renders it: "*when He, when His lamp shone, etc.*" It is the pleonastic use of the pronoun so common in Syriac, and if it were of much importance this might be called one of the Aramaisms of the book.

<sup>3</sup> Ver. 4. **Near presence.** קִרְבָּנִי, *concessus, familiar intercourse*. See Ps. lv. 15; Job xix. 19. קִרְבָּנִי, *God's favor*. The rendering of our translators, *the secret of God* is very happy, giving the idea of a heart intercourse unknown to others.

<sup>4</sup> Ver. 5. **My stay.** Lit.: *With me*. But עֲמָי always seems to have something more than its preposition sense.

It denotes not only a very intimate communion, or a connection nearer and stronger than עִמִּי, but also the idea of constancy (see its use ver. 20 and Note) *firmness, support*, as the context generally shows. So Ps. xxiii. 4, כִּי אֵלֶיךָ עֲמָי, "for Thou art *with me*, Thy rod and Thy staff they sustain me." It suggests the idea of the verb עָמַד to stand, as though עֲמָי meant my stand by. This is not without ground etymologically, although lexicographers regard it as only a strengthening of עִמִּי by insertion of י euphonic, a thing, however, which has no other example in Hebrew.

<sup>5</sup> Ver. 5. **My children in their youth.** בְּנֵי עֲמָי means simply a *youth*, either a *boy* or a *young man*, as in ver. 8. Some would render it here, *my servants*, because it is sometimes so used like *puer*, or *pais*, but that would destroy all the pathos. Still, it rendered *my children*, it needs the qualifying words. Job's children seem to have come to manhood at the time of his great bereavement, but he remembers them best in their tender age, when their presence was pure joy, or less mingled with anxiety, such as increased with their approach to adult manhood. The anticipated trouble to which he seems to allude, iii. 25, 26, had probably some connection with the fears that grew out of their older state, and which led to those touching acts of prayer and sacrifice mentioned, l. 5.

<sup>6</sup> Ver. 6. **The flowing milk.** The epithet is needed here to give the proper emphasis, and, thereby, bring out the fair meaning which might, otherwise, be mistaken. This emphasis is on the words *milk* and *oil*, as both, from their smooth-flowing nature, suggestive of exuberance. It is not a mere effeminate luxury that Job has in mind. It is true that in the case of a rich man of old, possessed of vast flocks and herds, such a luxury as actually lathering the feet in milk would be neither incredible nor improbable. In the case of Job, however, we must take it as a hyperbolic expression figurative of great abundance, and not only that, but as something peculiar to him beyond others. This latter em-



- 7 When up the city's way, forth' from my gate, I went,  
And in the place of concourse fixed my seat;  
8 The young men saw me, and retired;  
The elders rose—stood up.  
9 The leaders checked their words;  
And laid their hands upon their mouths.  
10 The men of note, their voice was<sup>8</sup> hushed;  
Their tongue suspended to the palate clave.  
11 Then, too, there was an ear that heard<sup>9</sup> and blessed,  
An eye that saw and testified,  
12 That<sup>10</sup> I had saved the poor man when he cried,  
The fatherless, the one who had no friend.  
13 Thus on me came<sup>11</sup> the blessing of the lost;  
The widow's heart I made to sing for joy.  
14 I put<sup>12</sup> on justice,—it became my robe—  
As mantle<sup>13</sup> and as diadem, my right.  
15 Eyes to the blind was I—  
Feet to the lame.

phasis is given by the strong preposition עַל, which denotes something more than mere adjacency, as some take it, the rock, "near Job," or "in his neighborhood." It has a close personal sense: *with me* in distinction from others,—in my case, as something peculiar, or beyond the case of men generally. And this puts a still stronger emphasis on the substances mentioned. It was milk, in distinction from other fluids, in which the feet might be laved; or as though he intended to say, it was oil instead of water, the usual product of the rocky fountain, that the rock poured forth. Nature gave to Job her richest abundance. So UMBREIT seems to take it: Statt Wasser strömte der Fels Oel. See the same hyperbole Deut. xxxii. 13. עַל occurs only in this place.

It is rendered *steps* by some, feet by others. UMBREIT admits that the feet are here intended, even though the rendering be *steps* or *goings*. And indeed the other makes a most extravagant idea—a walking or wading in milk. It is rather strange that this whole verse is omitted in the Syriac.

<sup>7</sup> Ver. 7. **Forth from my gate.** Does שַׁעַר here mean the gate of Job's dwelling or the gate of the city? It would seem that such places as Gen. xxxiv. 24, and Job xxi. 34, ought to settle it. They can only mean the gate or door to the place of departure, or of one's abode. DELITZSCH, however, rejects it on the ground that "the place where Job dwelt in the country is to be thought of as without a gate." But private dwellings in the country may have had gates to protect them against marauding banditti, and this would be especially necessary in the case of a man of great wealth, like Job. The preposition עַל may be rendered simply *to*, but its etymology suggests the idea of *ascend, up to*. It may mean *position* merely, *by the city*; but that requires the supposition that שַׁעַר is the city gate. The other is the more natural from the fact that a city, with its acropolis, was anciently built on the higher ground, as making, in that way, a better place of defence for its inhabitants, as well as for persons coming into it from without, and who, in time of peace, dwelt in the plain below.

<sup>8</sup> Ver. 10. **Was hushed.** Heb. *hidden*, that is, *suppressed*. For the plural form see ZÖCKLER. Vers. 8, 9 and 10 present a very concise yet most graphic picture of the effect produced by the sudden entrance into an assembly of one held in great and universal respect. Its simplicity, its air of truthfulness, and the pathos of its connection with his then state of extreme suffering, divest it of every appearance of vanity and boasting. The language gives the idea of one not in office, but living a most honorable private life. Job would have been called by the Greeks one of the καλοκάγαθοι, the good men and fair, the good men and true, who held no public station, but still, on that very account, possessed more true influence than the professional politician.

<sup>9</sup> Ver. 11. **And blessed.** UMBREIT *ruhmt mich*, made good report of me. This is very touching. In such assemblies there was not only the honor paid to him by the orators, and the leading men, but here and there some poor man's ear arrested by his voice, some eye that testified to acts of beneficence of which public fame made no report.

<sup>10</sup> Ver. 12. **That I had saved.** To render כִּי *for* or *because*, in this place, as most commentators do, seems greatly to mar the effect of the passage. It makes it a *reason*, and a somewhat boasting one, asserted by Job, instead of a testimony to the fact: *That I had saved, etc.* The latter view is not only in harmony with the more usual sense of כִּי as a connective (*quod*, *ὅτι* — that instead of *because*, see Note 12, ver. 8, ch. xxvii., pa. 113), but seems also demanded by the future following and denoting a *subjective succession* of event, or idea, dependent on a preceding governing word, such as יִתְעַדֵּן in this case. Thus Jerome in the VULGATE renders it *eo quod*, as dependent on *testimonium reddebat*. If כִּי denotes a reason independently, it is not easy to see why it should not have been followed by the präterite, or why אֲמַלֵּט, as it stands, should not be rendered in the future.

It may be said that the *exigentia loci* demands the other sense, but if the view taken of כִּי be correct, then the *saving* is a dependent idea, and the word takes properly the Future, that is, the *Subjunctive* form. If it is an independent assertion, it is impossible to distinguish it from לְבַשְׁתִּי, ver. 14, below. כִּי has no converse power except as it connects, not as a reason, but as an assertion of dependence on a preceding verb whose sense is incomplete without it.

<sup>11</sup> Ver. 13. **On me came.** The Future form of the verb יָבִיאוּ, is because of the train of thought being still under the influence of the recital, ver. 11. Though it may be regarded as grammatically independent of the כִּי, it still keeps the direction thereby given to it. So is it in respect to the 2d clause (אָרְוֵנוּ). It is all a part of that which made "the ear to bless and the eye to testify."

<sup>12</sup> Ver. 14. **I put on.** Here begins an entirely independent clause, and the assertion having no connection, either logical or grammatical, with what precedes, takes the preterite form לְבַשְׁתִּי. There is no tautology in the clause. The latter verb יִלְבֹּשֵׁנִי simply explains the figurative sense by the literal: yes, it did really *clothe me*—It became my *habit*—as the figure has become naturalized in English—*habitual* to me.

<sup>13</sup> Ver. 14. **Mantle and diadem.** These are not mentioned as ornaments, but as expressing the completeness of the clothing: From head to foot attired in righteousness.

- 16 A father to the poor;  
The cause I knew<sup>14</sup> not, I would search<sup>15</sup> it out.
- 17 So would I break the fangs of evil<sup>16</sup> men,  
And from their very teeth would dash the prey.
- 18 Then said I, "in my nest shall I expire,  
And like the palm tree<sup>17</sup> multiply my days;
- 19 My root laid open to the water's breath,  
And all night long the dew upon my branch;
- 20 My glory constant<sup>18</sup> with me—still renewed,  
And in my hand my bow forever<sup>19</sup> green."
- 21 To me men listened—waited eagerly;  
Were silent at my counseling.
- 22 After my word, they answered<sup>20</sup> not again;  
For on them would my speech be dropping still.
- 23 Yes, they would wait as men do wait for<sup>21</sup> rain,  
And open wide their mouths, as for the latter rain.
- 24 That I should mock<sup>22</sup> them they would not believe,  
Nor make to fall the brightness of my face.

<sup>14</sup> Ver. 16. **Cause I knew not.** Some would render it, "the cause of one I knew not." It requires too great an ellipsis, a double ellipsis in fact, [וְ] לֹא יָדַעְתִּי רִיב (אִישׁ) לֹא יָדַעְתִּי רִיב. The rendering given implies the same and more. In the one case it would simply denote *impartiality*; the other and more literal rendering gives, in addition, that of carefulness to obtain a full knowledge of the case in order to be impartial.

<sup>15</sup> Ver. 16. **I would search it out.** אֲחַקְרֶהוּ is the *subjective future* denoting *disposition*, and, in that way, habitual or repeated action, such as we denote by our auxiliary *would* (from *will*) which never loses its subjectively future idea: "I would do so and so;" it was my way. This is carried into the next verb at the beginning of the next verse, וְאֲשַׁרְהוּ; its ו, whether we call it conversive or not, giving it the exact time force of אֲחַקְרֶהוּ immediately preceding.

The paragogic ending, however, gives it an optative as well as a subjunctive sense: "I would *desire* to break:" "I took pleasure in breaking the fangs of evil men."

<sup>16</sup> Ver. 17. **Evil men.** עוֹלִים, taken collectively.

<sup>17</sup> Ver. 18. **Like the palm tree.** On the three interpretations of חוֹל, in this verse, see EXCURSUS IX. pa. 206.

<sup>18</sup> Ver. 20. **With me.** עִמִּי. This seems to be a favorite preposition in Job's speeches. It is stronger than עִמִּי would have been: *My glory*, in distinction from that of others. It gives also the idea of permanence.

<sup>19</sup> Ver. 20. **Ever green.** תַּחֲלִי, *regerminates*. It is the same word that is used of the tree, xiv. 7. See Ps. cii. 27; Isai. ix. 9; xl. 31; in Kal Ps. xc. 5, 6. The bow the emblem of vigor, strength, power. See Gen. xlix. 24.

<sup>20</sup> Ver. 22. **They answered not again.** The reason is given in the 2d clause, commonly rendered, *and my speech dropped upon them*. To regard ו, however, at the beginning of this second clause, as merely copulative, and thus denoting a subsequent speaking, would be an absurdity. By taking it as illative, that is, as connecting by way of giving a reason, we understand why they answered not. It was on account of the gentle and persuasive manner of his speech disinclining them to make reply. And this suggests another idea closely akin to it, and well deserving of notice as favored by the peculiar sense of נָטַף, "*distillation, gentle and repeated dropping, as of dew or rain*." It may be taken as describing what may be called the musical effect of his words, the charm they possessed, as though still sounding on, or *distilling* in the souls of the hearers. UMBRETT gives a simi-

lar idea when he represents it as a spiritual influence: Meine Rede in ihrer Einwirkung auf die Herzen der Zuhörer war zu vergleichen mit dem auf den Erdboden träufelnden Regen. This is in harmony too with the tense form of נָטַף,

the *subjective future*, expressive of repeated influence, regarded as in the mind. The voice that charmed the soul seems still to prolong its tones, producing music in the soul, and there is a reluctance to destroy this effect by speaking again after its outward utterance had ceased. In this respect it suggests the striking passage Phædo 84, B. When Socrates closes his great argument on the Immortality of the soul as drawn from *Ideas*, the charm of his words still fills the ear, keeping them from speaking for some time, whilst each of the auditors is reluctant to break the silence. A similar effect is most poetically described in the *Odyssey* XI. 333, where Ulysses ends the long narrative of his wanderings, terminating with what he saw in Hades:

ὧς ἔφαθ' οἱ δ' ἄρα πάντες ἄκην ἐγένοντο σιωπῇ,  
καλῆθ' ὃ δ' ἔσχεοντο κατὰ μέγαρα σκιάεντα:  
He ceased to speak, and all, in silence hushed,  
Were held as by a rapture sounding on  
Amid the shadowy halls.

Κηληθμός, a soothing strain prolonged, still vibrating, undulating, throbbing. So נָטַף carries a similar idea of *dropping, distilling*.

<sup>21</sup> Ver. 23. **For rain.** An instance of subtle emotional transition. This mention of the rain is suggested by הָטַח in the preceding verse, or rather, the spiritual metaphor contained in it.

<sup>22</sup> Ver. 24. **That I should mock them.** See how the word שָׂחַ is used xii. 4, in the sense of mocking or scornful. There is no reason why it should not be so translated here. The rendering *smile*, in the sense of *favor, pity*, as DELITZSCH and some others would give it, has no example in the Scripture. שָׂחַ is used with אֶל or ל, and with עָלַי. The two first denote *laughing at*, in the sense of sport or mockery, the third carries the stronger idea of *laughing against*, that is, of scorn, or derision. There are only two places where it even seemingly varies from this. In Job v. 22, it might seem capable of the rendering *smile*, but it is the smile of contempt ("at destruction and at famine shalt thou laugh" or smile) not of favor or pity. So Pr. v. xxxi. 25, "she rejoices" (E. V.) "she laughs (CONANT) at the time to come." If rendered *smile* there, it is the smile of fearlessness. The stronger word *laugh* is according to the usage of the ancient world generally. They expressed all emotions of the kind, whether of grief or joy, by words and actions of a more violent nature than we exhibit. The sense of *smiling for fa-*



- 25 'Twas thus their way I chose,<sup>23</sup> and sat their head.  
As king amidst the multitude<sup>24</sup> I dwelt,—  
Among the mourners as a comforter.

vor, however, having no example whatever in Scripture, there is no need of dwelling on the rendering some give to

לֹא יֵאֱמָנוּ, in order to accommodate it to such a view. It is a mode of exegesis consisting simply in that easy resort of turning a clause from the apodosis to the protasis of a sentence, by supposing an ellipsis of the relative, which will only do when the context most clearly demands it. According to this DELITZSCH and ZÖCKLER would give the general idea to be: He smiles upon (favors, pities) the despairing—or "He smiles upon them in their hopelessness;" as though

it were an ellipsis for אֲשֶׁר לֹא יֵאֱמָנוּ. This, however, even if it could be tolerated by itself, only makes the next clause all the more difficult and unmeaning. See the efforts of DELITZSCH and others to make any sense out of it. The substance of it as given by EWALD, ZÖCKLER, and DELITZSCH is, that they did not make him cease to smile by their hopelessness. One can hardly look at the structure of the verse, however, without seeing that a strong contrast is intended which this treatment fails to give. The virtue which Job here claims for himself is that of gravity or dignity. Equally opposed to this, as they are to each other, is levity, whether in the form of frivolity, mockery, or derision, on the one side, or of petulance, moroseness, or anger, on the other. The meaning of the expression in the second clause would seem to be determined by Gen. iv. 5: In Kal, to be angry, as

Cain was וַיִּפְּלוּ בָנָיו, and his countenance fell; consequently, in Hiphil, to make angry, or to act angrily, as in Jerem. iii. 12, or to make sad, gloomy, morose. Men would not believe that Job could indulge in mockery or vain laughter; neither could they ever make him angry, or disturb the gravity of his countenance;—ever the same even, cheerful, dignified, God-fearing man.

<sup>23</sup> Ver. 25. **Their way I chose**, guided, directed, them in their way of life. **Sat as head**: as judge or arbiter among them; as in ver. 16.

<sup>24</sup> Ver. 25. **Amidst the multitude**, or crowd.

וַיִּרְךְ is used oftentimes of warlike bands, but to give it a military sense here, so as to make Job captain of a troop, or to render it as RENAN does,—

Je trônais comme un roi entouré de sa garde—

is not only preposterous in itself, but destroys one of the most touching contrasts in the chapter. Though וַיִּרְךְ is

mostly used in a bad sense for a troop of banditti, or marauders (Mos. vii. 1; 1 Kings xi. 24; Gen. xlix. 11), yet there is nothing in the way of its meaning any large crowd or body of men, especially of a turbulent character. (UMBREIT, in dem Haufen.) It would be the best Hebrew word to be found to designate a mob, whom the presence of such a man as Job would overawe by his very force of character. The expression as a king (כִּמְלִיךָ), or, as though a king, is conclusive against the idea some have entertained that Job was in reality some kind of monarch or duke. He was that far higher thing, a holy, God-fearing man, known to be most just, whose very appearance struck with reverence and respect even a godless multitude, and made him, for a season, like a king among them. It is a picture that reminds us of one of Virgil's best comparisons: Æn. I. 148.

Ac veluti magno in populo cum sepe coorta est

Seditio, sævitque animis ignobile vulgus;

Tum, pietate gravem ac meritis si forte virum quem

Conspexere, silent, arrectisque auribus astant.

Ille reor dictis animos.

That is he sits as REX. A strong contrast is evidently intended between what is expressed by וַיִּרְךְ (the turbulent

assembly) and the hushed mourning circle, where Job appears in so different a capacity. The idea of EWALD and DILLMANN that in this language Job meant to give the three friends a kind of back-stroke for their failure to comfort him is unworthy of such excellent commentators, as it would be wholly at war with the impassioned earnestness of this most pathetic chapter.

## CHAPTER XXX. [SCENE: *The Border of the Desert.* See Exc. X.]

- 1 And now they mock me; younger men than I,  
Whose fathers I disdained,  
To set them with the dogs that watched my flock.
- 2 For what to me *their* strength of hand,  
In whom (the hope) of ripened manhood<sup>1</sup> fails?
- 3 Through want and hunger like the arid<sup>2</sup> rock,

<sup>1</sup> Ver. 2. **Ripened manhood**. בָּלֹחַ occurs only, here and in ver. 26; but there the comparison seems to fix its meaning: the ripened age, the ripened corn. It is not necessarily *old age*, though that well fits the first passage, but ripeness in general: so that it may be rendered here, manhood, mature age and strength, which these poor wrecks of humanity fail to reach. It has perished (אָבַד) in their youth, and hence they are unfit for any industrial service.

<sup>2</sup> Ver. 3. **Arid rock**. נֶלְכָח. See Job iii. 7; xv. 34; Isai. xlix. 21 (where it has Patach in the first syllable, here only Segol). The primary idea is *hardness* (hence barrenness, Isai. xlix. 21). The Arabic word means *hard rock, or earthen*. It may be taken here as a collective noun-epithet: Want and hunger have made them rock—or like the rock, dry and hard; the particle of comparison in the concise language of poetry left out.

<sup>3</sup> Ver. 3. **Vagrants**. עָרַק, as a verb, occurs only here. It is quite common in the Syriac in the sense of *fleeing*. This it always has in the Peshitto; as in Matth. ii. 13:

"Flee into Egypt," iii. 7, "to flee from the wrath to come," Jas. iv. 7, "Resist Satan and he will flee." So also Mark xiv. 52; Acts vii. 23, and a large number of other places. So in the Old Testament Peshitto (Zech. xi. 16, the only seeming exception, being a wrong reading for פָּרִקוּ). The sense of gnawing is found in the Arabic, though there, too, it has the other meaning: to roam through the land; the gnawing sense being secondary, in some way of derivation, or most likely onomatopoeical, like the Hebrew חָרַק to grind the teeth, חָרַק. In verse 17, the noun, or participle, עָרִיק,

may be rendered *my gnawers*, and suits very well the context (*gnawing pains*); but there again we are met by the fact that the corresponding Arabic has the sense of *veins, arteries, or sinews*, such as our translators have given it. How it gets this we may not clearly know; although the conjecture may be hazarded that it has some connection with the idea of *fleeing* or *darting* pains, as they are called. See Note on that verse. It cannot be denied that in this place, the sense of "gnawing the desert," the "hard ground of the steppe," is very harsh and hyperbolic. In the sense of *fleeing*, as so



- These vagrants<sup>3</sup> from the land of<sup>4</sup> drought—  
Of old time<sup>5</sup> waste and wild,—  
4 Who in the jungles pluck the acrid<sup>6</sup> herb ;  
The roots of juniper<sup>7</sup> their food.  
5 From human concourse<sup>8</sup> are they driven forth ;  
Men shout against them as against a thief ;  
6 Within the gloomy gorge<sup>9</sup> their dwelling-place ;  
In holes of earth,<sup>10</sup> amid the hollow rocks.  
7 Between the desert shrubs they bray ;<sup>11</sup>  
Under the brambles do they herd<sup>12</sup> like beasts.  
8 Children of folly, sons<sup>13</sup> of nameless sires,  
With scourgings<sup>14</sup> are they driven from the land.  
9 And now their song have I become,  
Their ribald word<sup>15</sup> of scorn.  
10 They view me with abhorrence—stand aloof—  
Yet from my face their spittle<sup>16</sup> hold not back.

common in the Syriac, the Chaldaic, and the later Rabbinic, it has the usual prepositions to and from. As joined here with צִיָּה, the latter meaning (*fleeing from*) is the easiest ;

since, in other languages, a verb of flight (when meaning *from*) often has the accusative directly without any preposition (as to flee the land), whilst the other ellipsis, when *fleeing to* is meant, is unexampled. It does not, therefore, mean, as our translators give it: "fleeing into the desert;" and that is a sufficient answer to DELITZSCH, who says "that the meaning *fugere* is tame, since the desert is the proper habitation of these people." There is nothing, however, opposed to the idea of their being driven *in from* the desert, on account of want, or of their *roaming* back and forth from their wild haunts to the borders of civilization, and to that the word *vagrants* is exactly adapted.

<sup>4</sup> Ver. 3. **Land of drought.** צִיָּה, simply means *aridity, drought*; as in Job xxiv. 19, from the root צָרָה. In Psa. lxx. 2: cvii. 35, אֶרֶץ is joined with it. Here it stands for the place—the desert.

<sup>5</sup> Ver. 3. **Of old time.** אָנָּשׁ. Some render this word *darkness*, forcing its derivation for that purpose. It never has that sense, however, in any other place, but always the clear idea of *yesterday* or *yesternight* (Gen. xix. 34; xxxi. 29; 1 Kings xii. 26). But how could a word meaning *yesterday* be used for remote or indefinite past time? That objection is met by observing that רִמּוֹל, with the same meaning of *yesterday*, is used Ps. xc. 14: *a thousand years as yesterday*. Time past and gone, is all gone; yesterday is "with the years beyond the flood." And so all past time is called *yesterday*, even in the non-poetical language of the New Testament (Heb. xiii. 8, ὅς τις καὶ σήμερον καὶ εἰς τοὺς αἰῶνας, "yesterday, to-day, and for the ages"). It may be said, too, that this indefiniteness of time associates well with that indefiniteness of space, and is poetically suggested by it.

<sup>6</sup> Ver. 4. **The Acrid herb,** מַלְחָה. E. V., *mallows*. CONANT, the salt plant. Etymologically, any salt, ill-tasting herb.

<sup>7</sup> Ver. 4. **Roots of juniper.** CONANT, broom roots, (EWALD, *geniden-wurzel*). ZÖCKLER, *ginder-wurzel*.

<sup>8</sup> Ver. 5. **Lit., from the body**—that is, of society. גֵּר does not mean specially *the back*. It does not suit this place, and it gives a false notion (גֵּרָה) Job xx. 25. The Syriac גֵּר always has the sense of *within*, and becomes a preposition, as גֵּרָה from *within*.

<sup>9</sup> Ver. 6. **Gloomy gorge.** סוֹדוֹת נַחְלִים is well rendered by CONANT.

<sup>10</sup> Ver. 6. **Holes of earth.** עֲפָר would suggest the idea of artificial rather than natural caverns. **Rocks:**

כַּפְפִּים; etymologically *hollow rocks—caverns*—though the word in Syriac means *rock* or *stone* generally.

<sup>11</sup> Ver. 7. **They bray.** Descriptive future: *They are ever braying.* In vi. 5 נָחַק is used for the ass braying for food. The braying here is not necessarily for the same cause. Their famished state had already been expressed. It may denote their barbarous language, which sounded like braying, or some mere animal noise they made, whether of pain, or of wild exhilaration. שִׁיחִים the desert shrubs. The

plural is here used to denote a more special locality, as demanded by the preposition בֵּין. So in Gen. xxi. 15: the desert shrubs under which Hagar cast the child Ishmael in the wilderness of Beersheba. Elsewhere it is שִׁיחַ, the singular taken collectively.

<sup>12</sup> Ver. 7. **Herd like beasts.** MICHAELIS and EICHORN seem to give the truest exposition here, referring it to a beastly conduct demanding an euphemism for its expression. Such is the Hebrew word itself, נִכְרָה, primary sense *effunder*, the same in the Arabic, and easily giving rise to the rarer secondary meaning of *addition, flowing together, increase, association*. But this latter sense seems very poor here, and DELITZSCH's rendering, "under the nettles are they poured forth" gives hardly any consistent idea. *Huddle together* would be better as suggesting smaller numbers. The general Arabic sense is that of *pouring*, like the Hebrew, but its third conjugation has the sense *scortari*, coming very naturally from the primary. It is a deponent, and in this corresponds to the Hebrew Pual, as the Arabic III, generally does. The best argument, however, is from the parallelism; the beastly sounds in the first member suggesting some kind of beastly action in the second. It is thus that Herodotus, I. 203, describes the ways of the old Caucasians of whose stock we boast ourselves to be. It is rather worse, because more open and shameful: μίξιν τε τούτων τῶν ἀνθρώπων εἶναι μὲν πάντα κατὰ τὴν τοῖς προβάτοις.

<sup>13</sup> Ver. 8. **Sons of nameless sires.** Not *sons of infamy*, as some render it. The first בְּנֵי is simply descriptive, like "sons of Belial," "daughters of song," as the word is often used in Hebrew. A son of *folly* is, simply, a fool. The context, however, demands that the second בְּנֵי be taken as strictly genealogical: *sons of the nameless*,—thus intensifying their own namelessness.

<sup>14</sup> Ver. 8. **With scourgings.** נִכְּתָה, they are beaten, can only indirectly mean that they are driven. They are whipped out of the land.

<sup>15</sup> Ver. 9. **Word of scorn.** בִּיָּה, a *by-word*. Something often repeated. LXX, ὑπόβλημα. Job's appearance on their borders in his strange plight (see EXCURSUS, App., p. 208), was the constant theme of their brutal jest. They could not understand his calamity.

<sup>16</sup> Ver. 10. **Their spittle.** or their *spitting*. The rendering, "they forbear not to spit before my face," would be merely charging them with a want of politeness. It has probably come from a supposed difficulty in רָחַקוּ, as though it meant a distance too great for spitting in the face;



- 11 Since HE hath loosed<sup>17</sup> my girdle—humbled me—  
They, too, against me come with unchecked<sup>18</sup> rein.  
12 At my right hand they rise, this beastly brood;  
My feet they thrust aside;  
Against me cast they up their deadly<sup>19</sup> ways.  
13 They mar my<sup>20</sup> path;  
As though 'twere gain to them,<sup>21</sup> they seek my hurt,  
With none to help<sup>22</sup> (the mischief all their own).  
14 Like a wide fracture in a<sup>23</sup> wall they come;  
Beneath the desolation roll they on.

[PAUSE.]

- 15 All turned<sup>24</sup> against me—terrors everywhere;  
My dignity it scatters like the wind;  
Gone as a cloud is my prosperity.

but this supposition is not demanded. They stand some distance off, and spit at him, from some strange dread his appearance occasions. It is thus a most graphic picture of turpitude and ignorant malignity. Or the order of event may be different from that of expression: they spit at him, and then start back.

<sup>17</sup> Ver. 11. **Loosed my girdle.** The metaphors in the two members are different, but they suggest one another. The agent in the first clause is God, unnamed, as is frequently the case in Job, and for reasons similar to those given in note to iii. 20, and other places. The other verbs which have these Troglodytes for their subject are all plural (vers. 7, 8, 9, 10), and therefore it would be strange that there should be a singular, or a distributive, here. The verb פָּתַח, literally to open, may be rendered to loose, when by

the loosing something is made bare, and, therefore, in such a connection as this it cannot be used of the bow string, as some take it; nor as applied to God can it denote the metaphor of the loosened rein, as in the second clause. It must therefore be taken figuratively of the girdle (or the loins) as the symbol of strength. It may be said, too, that יַעֲנֵנִי would not suit as used of the wild horde. Their other acts are most specifically set forth, and it would be strange that such a general term (hath humbled or afflicted me) should occur among them. For these reasons, too, the Kerl (יָתֵר) my cord, is to be preferred to the Ketib (יָתֵר).

<sup>18</sup> Ver. 11. **Unchecked rein.** The clause reads literally: *They send (or cast off) the rein (or bridle) before me.*

רָכַן שְׁלָחִי. It is exactly the Latin phrase *habenas immittere, or remittere*. So *remittere fræna—dare fræna—German: den Zügel schiessen lassen—English: Give him the rein: Greek: ἀφείναι τὰς ἵππας.* שְׁלָחִי, the Piel; they send, or throw them, violently, or suddenly,—cast them on the horse's neck, as EURIPIDES, πάλους ἐμβαλόντες ἵππας. The metaphor is a very natural one, and it does not require us to suppose that these creatures actually rode horses. It simply denotes the suddenness and violence of their attack.

<sup>19</sup> Ver. 12. **Their deadly ways.** Lit.: *The ways of their destruction.* The suffix in דִּמְרוֹם belongs to the whole compound expression. The whole figure denotes an invading and besieging host. The language is military and hyperbolic.

<sup>20</sup> Ver. 13. **They mar my path.** To be taken figuratively, says DELITZSCH: *They make escape impossible; others: they take away all my resources.* This answers very well in general; but there are grounds for taking much of this description in its most literal sense. These creatures wantonly destroy the poor accommodation Job had in his lonely leper house (בֵּית הַחֲפְשִׁית, 2 Chron. xxvi. 20; Ps. lxxxviii. 6), and annoy him every way in his helplessness.

<sup>21</sup> Ver. 13. **As though it were gain to them.** Most commentators simply render this clause: "They aid my fall, or my ruin;" E. V., they set forward my calamity; giving עֵילָה the sense of עָוָר. The references made by ZÖCKLER and others are to Zech. i. 15, and Isai. xlviii. 12, neither of which resemble this case in the essential point. The

context sometimes allows this rendering to the verb (to help, to aid, etc.), but it never loses the radical idea of profit, real or supposed. This makes the contrast here, which the clause presents, although so very short. It might be rendered almost word for word according to a common English idiom: *they profit to my hurt.* But the future is subjective, not signifying an actual but a seeming fact: *they would profit; or, it is as though they would profit.* It is indeed pure wantonness, the mischief they do, but they labor as though they were really to get some gain from it. Then there is the implied personal contrast: whether it be gain, or wantonness, or sport to them, it is trouble and ruin to Job. In this view there is no need of bracketing any words in the full translation given. There is no more than is needed to express the contrast so concisely presented in the Hebrew.

<sup>22</sup> Ver. 13. **With none to help.** Lit.: *no helper to them.* EWALD renders this: *niemand hilft vor ihnen.* This is also Dr. CONANT'S: *There is no helper against them.* It seems to fit the passage admirably, but there cannot be found an

example of ל being thus used with this verb in the sense of against. The words put in brackets may be regarded as the briefest exegesis: They are too vile to have an ally. The mischief they do, and the malice they show against a man in Job's wretched condition is sui generis: "None but themselves can be their parallel."

<sup>23</sup> Ver. 14. **Fracture in a wall.** Compare Isaiah xxx. 13, where we have the exact image. It is the rendering of the Vulgate: *quasi fracto muro*. Here too there is something which has the appearance of being intended literally. It looks like a real assault upon Job's wretched temporary habitation (his בֵּית הַחֲפְשִׁית, free or separate house, see

note 20 above) whether upon the mezbele or place of offal far from the city of which DELITZSCH speaks (LXX., οὗ τῆς κομπίας ἔξω τῆς πόλεως) or on the border of the Desert according to the view taken Exc. X., p. 207. They break it all down through pure recklessness, rushing in upon him and filling him with terror. The wholly fugitive view would regard the language as denoting simply great change of condition, or great reverse of fortune; but there is too much particularity in the painting for that alone. If literal, it must refer to events which occurred to Job's annoyance before the coming of his three friends.

<sup>24</sup> Ver. 15. **All turned against me:** A total reverse of fortune, an overthrow, a catastrophe. הִפְתָּהּ is taken

impersonally: *It is all upturned, or, there is an upturning, an overthrow* (אֵל כִּהֲפֹכָהּ see the word as often used of Sodom and Gomorrah) most graphically presented in the impersonal rendering of the verb regarded as having for its subject its own idea: *subvernum est*, like the Latin *concurrunt, pugnant, or, pugnamus est, it is fought, there is a battle.* UMREITER assumes God (unnamed) as the subject: *Er hat sich gegen mich gewandt, "He is turned against me."* But this does not suit the extremely passive Hophal conjugation as used here, although it might, perhaps, have been consistent with the use of the Niphal (see Note to xxviii. 5, and EXCURSUS VIII., p. 201). The Kal having two related senses, namely, that of transformation (one thing turning into another), and that of subversion (turning upside down, or reversed), the Niphal is the passive of the first as the Concordance uniformly shows, the Hophal (comparatively unfrequent) of the latter.



- 16 And now my very<sup>25</sup> life is poured out;  
The days of my affliction hold<sup>26</sup> me fast.  
17 By night my every bone is pierced<sup>27</sup> above;  
My throbbing nerves<sup>28</sup> (within me) never sleep.

Its subject must be the state or thing overthrown, and therefore cannot be God. The more common way is to take בְּלִהוֹת for the subject, as DELITZSCH and EWALD do, but there is the same incongruity (terrors cannot be *overturned*, and even when it is rendered "*turned*") it makes but a vague and feeble sense) whilst there is the other difficulty arising from the disagreement both in gender and number. It is indeed the case that in II-brew, where the verb precedes, there may be, sometimes, a subject, or seeming subject, differing in number; but this is not a mere arbitrary rule of the grammarians. There is a reason for it. In such cases the predominant subject is the very idea of the verb itself, which on that account comes first, whilst the subject afterwards expressed represents only an aspect of that more important idea. As for example Jer. li. 48, יְבוֹא לָהּ הַשְׂדֵּדִים, "shall come (there shall be a coming) upon her, —the scollers." The coming upon her, or that there should be an invasion, an invasion of the strong Babylon, was the strange thought, the important idea, and therefore the verb is placed first, and left uncontrolled by the number of the noun, in order to give it prominence or emphasis. In the preceding part of the same verse, on the other hand, the noun subject contains the predominant idea, and the verb,

notwithstanding it is placed first, conforms to it: וְרָנְנוּ עַל שָׁמַיִם בְּבָבֶל, "the Heavens shall cry out against Babylon." In this case, moreover, the accents make a separation between הַהֲפֹךְ and בְּלִהוֹת, although the latter belongs to the same clause, and, therefore, there should be given to it something of an independent, or partially separate rendering, as the translator has endeavored to do, in order to prevent the enfeebling which would come from making it the sole subject of this abrupt and exclamatory verb: *terrors everywhere*, as the result of the *overturning*, whether taken literally or figuratively. So RENAN, Les terribles m'assiégent de tous parts. The expression here might seem to resemble

the one we have, 1 Sam. iv. 19, נִהְפְּכוּ עֲלֶיהָ צָרָה, rendered: *her pains were turned upon her*, but there it is Niphal, and, as we have elsewhere seen (EXCURSUS VIII., p. 202), denotes transformation, a sudden "*turn*," as we say, from quiet to extreme anguish. Besides in that case all is regular, whereas the peculiar feature of this passage is its passionate abruptness as shown in the brokenness and irregularity of its language. No commentator has taken a better view of this than the quaint and greatly unappreciated CARYL. He makes his exegesis and his pious practical commentary illustrate each other: "For as terrors discompose the mind and put it out of all due frame and order, so the construction of this text, wherein Job complains of them, is out of all grammatical frame and order. There is here a double *anomalie*, or breach of ordinary grammar. The word *terrors*, being of the plural number, is joined in construction with a verb in the singular; there is, also, alike irregularity in the genders of these two words. It is as if the Spirit of God would hint to us by these disturbed expressions, how much disturbance and irregularity such terms will and impress upon the affections." CARYL on Job, Vol. II. 710. This learned old non-conformist is right. The Spirit of God makes its revelation to us *through the souls of men*, through the medium of their emotions and conceptions; the language, therefore, that comes out to us from such a process is His language, even when most intensely human. The impassioned state of soul stamps itself upon such broken utterances; and to overlook them in an exegesis is to act the part of unfaithful interpreters. In these chapters, xxix. and xxx., we have pictures from the life. It is no invented thing. A true experience lies before us. The view taken of הַהֲפֹכֶה is confirmed by the 2d and 3d clauses of this same verse. They are but illustrations of the great change of fortune so abruptly expressed in the first, whether we regard that as referring to the general description given in the xxix. (of which this may be taken as the reverse picture) or whether we suppose Job to have in mind the literal overthrow as before referred to, or to mingle both together in the images of the wind and the clouds that immediately follow. UMBREIT seems to enter

into the spirit of the passage when he says of עַל, הַהֲפֹכֶה,

als Ausruf zu nehmen. It is, in fact, an exclamation, an outcry, caused by the terror of the assault he seems to be describing, or by a sudden vivid recollection of the terrible overthrow or reversal of his condition, as though he had said: "dire catastrophe!—how great the change!—everything against me—all terror and confusion!" LICHORN renders

הַהֲפֹכֶה עַל, "es ist mit mir ganz anders worden," taking it impersonally, and בְּלִהוֹת by itself as an addition to the general exclamation. There is no difficulty in making the subject of תָּרַד in the second clause refer to בְּלִהוֹת taken collectively; but a better way is to regard the feminine as denoting generally the event, or the whole course of events, for which the feminine pronoun would stand in II-brew as the neuter does in Greek.

<sup>25</sup> V. r. 16. **My very life.** Literally: My soul is poured out upon me, or my soul upon me. It seems to be merely an intensive expression. Or, upon me may mean, while yet alive.

<sup>26</sup> V. r. 16. **Hold me fast.** אֶרְוֹנִי, the stubbornness and tenacity of his disease: will not let him go; no remission.

<sup>27</sup> V. r. 17. **Above.** Or more strictly from above me,

מֵעַל. Hence TREMELLIUS renders it *perfordiuntur* (a *stragula*) *imposita mihi*, supplying *coverlet* or blanket as something that chafed his bones,—a rendering not at all unnatural, since the idea of a chafing or fretting of his garment, or bed-clothes, is so easily suggested. Again, מֵעַל may mean not much more than עַל above, my bones upon me, with me, in me, as our translation has it (see the places in NOLMIUS where this preposition, like עַל, seems to have the meanings, *in*, *apud*, *juxta*). Thus taken it, too, may be merely intensive: *my very bones, each one of them*, as is denoted by the distributive plural with a singular verb. But there seems intended something of a contrast between the two members of the verse. The bones may be regarded as *above*, *without*, or *over*, in respect to the *nerves*, or *veins* supposed to belong more especially to the interior of the body. We do, indeed, commonly think of the bones as *within*, but beside the general demand of such a comparison, there was something peculiar in Job's extreme emaciation, that would make the contrast very striking. His bones protruded; they had become visible; so that his body seemed like a skeleton. *all bones*. So he speaks of himself vii. 15: *Death rather than these bones*. So Elihu says xxxii. 21, evidently meaning Job: *His bones before me* *stick out*. Compare also Ps. xxii. 18: "I can count all my bones, they look and stare at me." Thus

viewed מֵעַל in its common literal sense of *above*, or *from above*, becomes not only allowable, but most appropriate. In his contemplation of himself in this condition, the bones become the outside of him, as it were. The rendering, *pierced from me*, as some translate, gives a strange sense, or if paraphrased as a *constructio prægna* (ZÖCKLER: Die Nacht durchbohrte meine Gebeine, sie von mir abfließend, as also, in substance EWALD, DELITZSCH, UMBREIT, and RENAN) seems forced and unwarranted. The rendering of TREMELLIUS, "cut or fretted by the blanket above" is to be preferred, if the view here taken cannot be sustained. There is, moreover, the view of RASCHI, presenting less difficulty than the harsh *constructio prægna* to which UMBREIT and ZÖCKLER are compelled to resort. He takes עֲצָמֵי מֵעַל as equivalent to עַל מֵעַל, and interprets it as meaning "the worms who strip off the flesh from above my bones."

<sup>28</sup> V. r. 17. **My throbbing nerves**, עֲרֻבֵי. In Note 3 ver. 3 there have been already given some of the reasons for adhering to the old translation of the word in this place, as supported by the TALPUM, by MALMONIDES, with the learned Jewish Rabbis, and by the older commentators, such as MERCERUS, PISCATOR, and others mentioned in POOLE'S *Synopsis*. ABEN EZRA renders it by עֲרֻבֵי נֶרְוִי (LXX. νεῦρα πού) a sense which he says it has "in the Ishmaelitic language." So Kimchi in his book of roots: עֲרֻבֵי יָקְרוּ הַנִּרְוִי "in Arabic they call the nerves (or sinews) אַלְעֻרֻק,



- 18 By great exertion is my garment<sup>29</sup> changed;  
Close as my tunic's mouth it girts me round.  
19 Into the mire, His hand hath cast me<sup>30</sup> down;  
To dust and ashes is my semblance<sup>31</sup> turned.  
20 I call to Thee—Thou answerest not;  
Before Thee do I stand—Thine eye beholds;  
21 But Thou art turned relentless (to my prayer);  
Thou art against me with Thy mighty hand.  
22 Thou liftest me upon the wind to ride;  
As in my very being<sup>32</sup> Thou dissolvest me.

אלערוק," using the Arabic article. It is thus used indiscriminately of all the finer or more interior parts of the body, as of *sineus, arteries, or veins*; and the latter especially were so called from the idea of continual motion in them increased by pain or heat. They were conceived of as continually *fleeing, throbbing, pulsating, etc.* (see Note on ערקים

ver. 8). It is this which justifies the epithet added in the translation, and it would seem to have been some idea of this kind, as attaching to the word which suggested that other graphic expression יִשְׁכְּבוּ לֹא, they never lie down, they are never still. This was the thought, too, which suggested to RASCHI his interpretation of the word in this place:

גִּידֵי אֵין לָהֶם מְנוּחָה גִּיד, to which he adds: in the Arabic גִּיד is called עֵרוֹק. So RABBI LEVI BEN GERSON renders it הרפקים, "my nerves that *pulse and never rest*, on account of the strange and distempered heat that is in me." MAIMONIDES, too, in his comment on this place has a similar thought about the motion caused by the increased heat of the body, and this leads him to a remark so curious that the translator hopes to be pardoned for inserting it. This most philosophical commentator has his thoughts so carried away by the idea suggested that he cannot stop short of the Primus Motor: "When a thing is moved we may say, it is the staff that moves the stone, but the hand moves the staff, the chords (הַמִּיתָרִים) move the hand, the muscles (הָעֵרָקִים) move the chords, the nerves (הַחֹסֶם הַטָּבֵעִי) move the muscles, the natural heat (הַצֹּרֵר) moves the nerves, the form (הַצֹּרֵר) moves the natural heat. The Prime Mover God (הָרָאשׁוֹן) moves, originates and sets in action, the idea." On this frequent Rabbinical word, see Buxtorf Lex. Chald., and the Worterbuch Chaldaisches, lately published, of RABBI DR. J. LEVI. It is an argument for this sense of עֵרוֹק that it seems demanded by the parallelism.

The mention of bone in the first clause, requires that some other part of the body should be the subject of the second. The Syriac עֵרוֹק, wherever it occurs in the Peschito version of the Old and New Testaments, always means some kind of ligament (*lorum*) string or cord, being equivalent to גִּידִים by which the Rabbins render the Hebrew עֵרוֹק. See Gen. xiv. 13 (*corrigia, strings or ties for the shoe*) Isai. v. 27; Job i. 27; Ezek. xxiii. 15; Mark i. 7; Luke iii. 16; Acts xiii. 25. The participial form is one common to a great many Hebrew nouns like שָׁקַד סָהַר, etc.

<sup>29</sup> Ver. 18. **My garment changed.** The word הִתְחַפֵּשׂ occurs in this Hithpael form in four places, 1 Sam. xxviii. 8, which is the key passage, 1 Kings xxii. 30; 2 Chron. xviii. 29, and 1 Kings xx. 38. The first gives us the sense of the word as clear as any Lexicon could have done. It shows that the sense of disguise is not, by itself, the predominant one. The word simply expresses the mode by which it is effected, as the words immediately following show:

הִתְחַפֵּשׂ himself, that is, put on other garments, יִלְבֵּשׁ אֲחֵרִים גִּידִים which may be regarded as an epexegetical of it.

The 24 and 34 examples in the same way give the explanation: The kings in the battle exchanged garments. In 1 Kings xx. 38, the disguise seems to have been made in a dif-

ferent way, עָלַי עֵינָיו, בְּאָפֶר, with ashes upon his eyes, as commonly rendered, but as rendered by the LXX. with a strip or belt (τελαμώνι) upon his eyes,—the word being אָפֶר instead of אָפֶר, the usual one for ashes. GSENIUS

regards it as a different word, if the true reading of the text before them was not, rather, אָפֶר (unpointed), an *ephod* or linen veil. Reading it, however, as *ashes* it may fairly be taken as something additional to the action expressed by the verb יִתְחַפֵּשׂ just before it; or it may well be that the phrase, originally meaning change of raiment, had come to represent the idea of disguise in whatever way effected. If this is regarded as inherent in the Hithpael form it may, perhaps, be supposed to come from the Kal sense to *seek, investigate, etc.*, with the reflexive idea added: one who causes himself to be sought, *inquired after*. This, however, is not easy, and a more direct way, if allowable, would be to regard the sense of change of raiment as predominant, and connect it with the cognate חָפֵשׁ, to be free from, liber, solutus, as in the word חֹפֶשׁ, Job iii. 9, and many other places. Hence

the idea of having the garment stripped off, or of being free from it, to be replaced by another. So PARKHURST would seem to view it, though, from his disregard of the Hebrew punctuation the two verbs are regarded by him, not simply as cognate, but as one and the same root. It should be noted, too, that in any view we may take of the word, the idea of disguise is not in the garment, but in the person. Here, however, to give it any application at all in that sense, it is the garment itself that is disguised. That could in no way be truly said, though it were ever so much fouled by the disease. If the view taken can be sustained, it certainly gives a clear and suitable sense. Job undoubtedly would desire to change his garments. There are a number of passages (see especially iv. 31) which show that he was very sensitive in this matter, and that his neatness was greatly offended by the foulness of condition produced by his disease. This would make the change very desirable, and, at the same time, very difficult in consequence of the adhesion. The necessity for it, and the pain occasioned, would be no small part of his wretchedness, and even hyperbolic language would seem most natural in describing the effort for that purpose. The chief difficulty of the other view is in the words כֹּהֵל. To render this "divine" or "almighty force," as DELTITZSCH and UMBREIT do, seems utterly extravagant, and to take it of the violence of the disease, as E. V. and others do, is not warranted by any other usage of כֹּהֵל. The second clause gives the reason why so much force was required, and which would seem all the greater from the pain it occasioned.

<sup>30</sup> Ver. 19. **Cast me down.** הֲרִץ. Dejecit.

<sup>31</sup> Ver. 19. **My semblance turned.** לִי: I have likened myself. But the Hithpael is intensive rather than simply reflex: I am become the picture, the perfect copy or resemblance. The reference is doubtless to the earthy, ashen, cadaverous appearance that the leprosy occasioned; though there probably mingles with it something of that idea of weakness and mortality connected with the word ashes in other parts of the Bible.

<sup>32</sup> Ver. 22. **As in my very being.** This is given as the best rendering of that difficult word הַנִּשְׁיָה in its accommodation to the demands of this place (see Exc. v. p. 169 and also Notes upon it, xii. 16; xxvi. 3, and other places). Its general etymological sense of *reality, solidity, substantiality, true being, or ovvia*, may be referred either to knowledge or truth. It is the deepest essence, and may be taken here adverbially, as is not unfrequently the case with qualifying



- 23 I know that Thou wilt turn me back<sup>33</sup> to death,  
The assembly house<sup>34</sup> ordained for all that live.
- 24 Ah! prayer is nought,<sup>35</sup> when He sends forth the hand;  
In each<sup>36</sup> man's doom, of what avail their cry?
- 25 Have I not wept<sup>37</sup> for him whose life is hard?  
Has not my very soul grieved<sup>38</sup> for the poor?

Hebrew nouns, *essentialiter, substantialiter*, οὐσιωδώς. It may have, moreover, something of a superlative sense, like the similar words נִצְחָה excellency, truth, splendor, לִנְצָה

completely, triumphantly, or תְּכִלִּית perfection, perfectly. TRE-

MELLIUS: *Efficit ut diffusum substantia*; COCCÆIUS, among the older commentators: *et maceras me reipsum (re ipsa), in very truth, using it as a term of intensity. VULGATE valde. BEXTORY, Lex. Chald., in essentia, id est, ut tota essentia perent, totoliter, et omnino*; though he seems to regard it as equivalent to a Targumic word תְּשִׁיבָה, meaning *foundation*. DE

WETTE, zerrüttet Sinn und Geist. Others translate it *happiness, safety*, though still retaining the old reading. Our translators, by "*substance*," may have meant wealth, as the Greeks use the word οὐσία, so very similar etymologically. In the margin, however, they have given the word *wisdom*. In this old rendering, *being, essence, reality, etc.* is entitled to the more regard in view of the great difficulty later commentators (EWALD, DILLMANN, DELITZSCH, ZÖCKLER) have in giving anything more satisfactory. They render it, "the crash, noise, roaring of the storm;" ZÖCKLER: und lässt mich zergehen in Sturmesbrausen. But to get this they have to take another and quite different reading, תְּשִׁיבָה, as found in xxxv. 23, and xxxix. 7. UMBREIT and GESNIUS turn it into a verb, תְּשִׁיבָה, and give it the sense of a Chaldaic word found only in another conjugation: "Thou frightened me." But there is no suffix pronoun, as there ought to be in such a case. The greatest objection, however, besides the change required in the reading, is the wretched anticlimax it makes: "Thou catchest me up to the wind; thou makest me to ride upon it; thou dissolvest me; *thou frightened me*." It is supposed by some that the first clause is meant to represent Job's prosperity, the second his downfall. But there are no words giving the least indication of such a contrast, and there is little in the calm, God-fearing, domestic happiness of Job, that suggests such a picture of sudden elation. It is rather that of ruin expressed in a weird and passionate style which almost resembles the language of delirium. Such an idea is favored by that most sober Jewish commentator ABEN EZRA, who ascribes this strange language to the "wild imaginations caused by fever; Job dreams of riding on the wind." It may, in fact, have been one of those "scaring visions" of which he speaks vii. 14; xx. 8, and which formed no small part of his misery. There is nothing, as CARYL supposes, unworthy of the Scriptures in such an idea. Were not the first clause so clear, so incapable of being taken in any other way, we might almost suspect the translation as too Shakespearean, or Duntcan, for Job, though he shows much more imagination than the other speakers. But everything except the תְּשִׁיבָה is so perspicuous, the "being lifted up to the wind," the "riding upon it," the being "dissolved," or melting away, that there can be no doubt of the rendering: It reminds one of Virgil's description of the expiating processes endured by spirits, *Æn. VI., 740.*

—Alie pandantur inanes  
Suspense ad ventos.

Job's language resembles some of the mad utterances of Lear, giving the impression that called out the comment of ABEN EZRA. It is almost in the very words of Othello:

"Blow me about in winds,"

presenting also something of a parallel to Homer's language, employed Odys., IV. 727, and elsewhere, to denote utter and remediless destruction:

ἀΐστον ἀνερρίψαντο θυέλλα, —

a "carrying away by the gales," a "disappearing" in their unknown viewless regions. Stress has been laid on the fact that the word is abbreviated in its viewless, wh. as in other places it is written full (הָ) for (הַ); but this is evidence rather of some difficulty which old transcribers or editors may have had about the meaning of the word, and hence of a de-

sire to exchange it for another. Had there been some other word in the original it is almost incredible that this difficult תְּשִׁיבָה should have been put in place of it. MEXX, as usual, solves the difficulty by his arbitrary reading תְּשִׁיבָה.

<sup>33</sup> Ver. 23. **Turn me back.** Comp. שׁוּבוּ בְנֵי אָדָם, Gen. iii. 19; שׁוּבוּ בְנֵי אָדָם, "Go back ye sons of Adam," Ps. xc. 3.

<sup>34</sup> Ver. 23. **The assembly house.** בֵּית כְּנֻעַר, the house of rendezvous, of gathering. It suggests the frequent phrase *gathered to the fathers*, gathered to his people. All such language must have come from some idea of death or Sheol being a place of waiting for something to come after it. See LANGE Gen., Note 585.

<sup>35</sup> Ver. 24. **Prayer is nought.** The translation given of the whole verse is nearly that of RENAN:

Vaines prières! — Il étend sa main;  
A quoi bon protester contre ses coups?

אֵין לֹא-בְּעֵי. The negative לֹא, here, seems to be a qualifying rather than an impliedly asserting particle. It is joined with בְּעֵי, *prayer*, like our inseparable negative syllables in, im, un; as in חֲסִיד לֹא חָסִיד Ps. xliii. 1; לֹא חָסִיד, *infirmus* Prov. xxx. 25; לֹא אִישׁ, *without men*, uninhabited, ἀνάνθρωπος; לֹא דרך, *without a way*, *inivius*, ἀπορος, ἀβατος, *wayless, trackless*. It is a case that is *prayerless*, he would say, that is, where prayer is of no avail; the substantive verb understood: It is a prayer that is no prayer, like the Greek νόπος ἀποπος. For the other view which resolves the word into parts, בְּ and עֵי, see DELITZSCH.

<sup>36</sup> Ver. 24. **In each man's doom . . . their cry.** It is a case where a distributive singular in one part corresponds to a plural pronoun in the other. Our own tongue admits it. But what authority for giving it this turn, or inserting the words "of what avail," or, *a quoi bon*, as RENAN does? It is because of the אֵין, leaving the question unanswered, or making what is called an aposiopesis,—a silence that leaves the answer to the thought as the most expressive way of asserting its unavailableness: "what if they do cry?" It occurs in all passionate or animated language, but especially in the ancient. "If it bear fruit," Luke xiii. 9. There is nothing more there in the Greek; but the silent answer is all the more expressive on that account. "He that planted the ear (Ps. xciv. 9), shall he not hear? He that fashioned the eye, shall he not see? He that teacheth man knowledge"—There it closes in the Hebrew, but the answer is admirably given in E. V. in italics: "Shall he not know?" Shall the source of knowledge be unintelligent? For a striking example, see *Iliad* i. 26. So here: "If they cry, each of them (בְּכֵדָם) in his own special doom,—what then?" There is, however, nothing here like an arraignment of God for injustice or cruelty. It is simply stating the inevitableness of death as the common doom. It is in this way no harsher than Gen. iii. 19, and Ps. xc. 3. The

fem. לָהֶן may be a mere matter of euphony to avoid the harshness of final ך before שׁ in שׁוּבוּ (see the *Sepher Ha Rifka* or Hebrew Grammar of JONA BEN GANNACH, Sec. VI., changes of ך and ך, pa. 37, where he gives a number of analogous examples). We have examples of לָהֶן for לָהֶם Ruth i. 13, and of הִנֵּה for הִנֵּה, 2 Sam. iv. 6.

<sup>37</sup> Ver. 25. **Have I not?** אֵין לֹא is equivalent to a strong assertion; but the interrogative form is the more pathetic.

<sup>38</sup> Ver. 25. **Grieved.** עָנָה. This verb occurs but once. The context, however, leaves little doubt about it, though we get no help either from the Syriac or the Arabic.

- 26 But when I looked for good, then evil came;<sup>39</sup>  
When I expected light, then darkness came.
- 27 My very bowels boil,<sup>40</sup> they're never still;  
The days of pain have overtaken me.
- 28 Mourning I go,<sup>41</sup> no sunlight (on my way).  
In the assembly do I rise; I cry aloud.
- 29 Brother am I to howling desert<sup>42</sup> dogs,  
Companion to the owls.
- 30 My skin is black above;<sup>43</sup>  
My bones are dried with heat.
- 31 My harp,<sup>44</sup> to mourning is it turned;  
My organ like the tones of those who weep.

<sup>39</sup> Ver. 26. **Evil came . . . darkness came.** The repetition of the same word, both in the Hebrew and in the English, increases the force and pathos.

<sup>40</sup> Ver. 27. **Bowels boil.** This may mean mental affliction (bowels put for the feelings), but it is easier taken literally.

<sup>41</sup> Ver. 28. **Mourning I go;** or, *with darkened face I go.* The key to this obscure verse is to be found, we think, in Jer. iv. 28, where a day of trouble is thus described by the same verb, קָרַר הַשָּׁמַיִם כַּמָּעַל, *the heavens are darkened above.* The sense of mourning in קָרַר comes from that of obscuration. The sunlight denotes joy and happiness, as in Eccles. xi. 7, "sweet is the light, and pleasant to the eyes to behold the sun." The sense of the words put in brackets are really included in the idea of הַלְכָתִי. The second clause seems abrupt and disconnected, but this is what is to be expected in such a passionate strain.

<sup>42</sup> Ver. 29. **Howling desert dogs.** It is some hideous animal that makes a wailing melancholy sound, and that is all that can be determined from BOGHART's long discussion. The word in the second clause may be rendered ostriches, but the idea of desolation intended is far better given by *owls*, as in E. V.; at least to our modern conceptions.

<sup>43</sup> Ver. 30. **My skin is black above.** See remarks on כָּעוֹל in Note 10, ver. 17. The contrast there was between bones and the more interior parts, *nerves* or *sineua*. Here it is between the skin *above*, and the bones as the interior. It may be rendered *my skin upon me*.

<sup>44</sup> Ver. 31. **My harp, etc.** The exact nature of the musical instruments here mentioned, it is now very difficult to determine. An objection is made to rendering עֲוִיבָה, here and Ps. ci. 4, by the word *organ*. It is however a wind instrument, and may, therefore, be a combination of pipes; or *organ* may be taken for any compound instrument, complex or simple. The single pipe was a shepherd's instrument, and hardly corresponds to our idea of the dignity of Job. It may be said, however, that a seeming exactness may sometimes fail as a translation by destroying the very impression intended to be made. RENAN, we think, exemplifies this.

*Ma guitare s'est changée en instrument de deuil;  
Mon hautbois ne rend que des sons de pleurs.*

Something antique is needed, yet still enough understood to give the effect intended, without marring by a lowering familiarity. In general, however, no translator excels RENAN in purity and taste.

## CHAPTER XXXI.

- 1 Yes,<sup>1</sup> I did make a covenant for<sup>2</sup> mine eyes;  
How<sup>3</sup> then could I upon a virgin gaze?
- 2 What portion of Eloah from above,  
What heritage [could I expect] from Shaddai in the heights?
- 3 Does not a woe await the evil man?  
A vengeance strange,<sup>4</sup> to malefactors due?

<sup>1</sup> Ver. 1. **Yes.** We cannot suppose that the commencing words of this chapter come directly after the closing words of the xxx. There is no inconsistency, but certainly a change of style, indicating a silent meditation for a few moments, and then a sudden resuming with the thought to which it had led him. Thus regarded, the starting *yes*, or something equivalent, is nothing more than the expression of such a resuming. The need of it in the Hebrew was compensated, virtually, by the feeling of the context, and, perhaps, by look, tone, or gesture.

<sup>2</sup> Ver. 1. **For mine eyes.** Not as a party with whom the covenant is made, for that would require עִי, but rather as the evil or enemy against whom Job had made a solemn compact with God. Hence the language that follows—*how could I, etc.*

<sup>3</sup> Ver. 1. **How then?** It is the strongest denial. *Why*, as commonly rendered, is too tame, as though simply asking *what reason could I have?*

<sup>4</sup> Ver. 2. **Could I expect.** These words in brackets are but the filling up of what is clearly implied.

<sup>5</sup> Ver. 3. **A vengeance strange, נִקְמָה.** See the same segolate, only with the O vowel, Obad. 12. The primary idea of *strangeness* adheres in the word, but giving it a bad sense as suggestive of the *awful*, the sudden in calamity. There is the same word in Arabic, with the O vowel, and used precisely as this is here and in Obadiah 12. For clear examples see HARIRI, *Seance xiii.*, p. 153 (*De Sacy, Ed.*) xvi., p. 188, xxiv. 288. It occurs in the same sense in the Koran; as in Surat lxx. 8, xviii. 86, where it is joined with the most severe word for punishment: "He shall visit him with a strange (*nukran*) or awful penalty." In Surat xviii. 73 it is, in the same way, associated with the crime of murder: "Hast thou slain an innocent person, then hast thou done a thing (*nukran*), awful, strange." Compare the very similar language in the *Antlia Mundi* of TIMÆUS the Leontian, 104 E: *τυσώπαις ἐξείναι*, "strange vengeance," the fearful nature of which is shown in the context. Compare it with ξέρον, 1 Pet. iv. 12.



- 4 Does He not see my course of life,  
And number all my steps?  
5 If I have walked in ways<sup>6</sup> of vanity,  
Or if my foot hath hasted to deceit,—  
6 So weigh<sup>7</sup> me God in scales of righteousness  
And know Eloah mine integrity.  
7 If from the path my step hath turned aside,  
Or soul hath strayed<sup>8</sup> submissive to mine eyes,  
Or aught of blemish to my hand hath cleaved,  
8 Then let me sow, and let another reap,  
And let my plantings all be rooted up.  
9 By<sup>9</sup> woman, if my heart hath been seduced,  
Or at my neighbor's door, if I have watched,  
10 Then let my wife for others grind;<sup>10</sup>  
Let others humble<sup>11</sup> her.  
11 For that were deed of foul intent<sup>12</sup>,—  
A sin demanding sentence from the Judge.  
12 A fire<sup>13</sup> consuming to the lowest<sup>14</sup> hell,  
And killing<sup>15</sup> all my increase at the root.

<sup>6</sup> Ver. 6. **Ways of.** This is implied in the metaphor: **vanity.** The Hebrew נָפִישׁ denotes generally what is most false and vile, the good for nothing as opposed to the sound or the true. We have become accustomed to our word *vanity* in its usual Scriptural rendering, and as thus understood nothing could be better adapted here.

<sup>7</sup> Ver. 6. **So weigh me God.** It is the language of adjectival appeal, like the words "so help me God," "God do so to me," etc. The most concise rendering, therefore, is the clearest as well as the most forcible. The reader need hardly be reminded that *weigh* and *know* are both to be taken as the 3d pers. Imperative.

<sup>8</sup> Ver. 7. **Or soul hath strayed.** Lit.: *Or my heart has gone after mine eyes.* לֵב here, as in many other places, denotes the *will* or *active reason*, rather than the mere feeling. It is what Socrates calls the *reversal*, or turning upside down, or wrong end foremost, of human nature, indicating a dire catastrophe: the reason following the sense, and submitting to the sense instead of controlling it.

<sup>9</sup> Ver. 9. **By woman;** or, *on account of*, as עַל may be rendered.

<sup>10</sup> Ver. 10. **Grind.** The commentators generally make an unnecessary display of learning here.

<sup>11</sup> Ver. 10. **Humble her.** The rendering here best corresponding to a Scriptural expression עָנָה אִשָּׁה, Deut. xxii. 24, 29; Jud. xix. 24; xx. 5; Gen. xxxiv. 2. The servile idea, however, is the main thing. The other is indicated as a mere incident to it, and there was less indelicacy in the language than would now be felt. But would not this be a great sin in Job, to think or utter such a wish? No commentator treats such questions more purely and judiciously than the Puritan Caryl. After admitting that there was wrong and rashness in such language, he goes on to speak of it as the "strongest expression of the retributive or retaliatory idea (*the lex talionis*): as he hath done to others, so be it done to him) which, in itself, or as brought about in the causative or permissive providence of God (2 Sam. xii. 10; Hos. iv. 12, 13, 14) is the very essence of justice." "But holy Job," he farther says, "did not strictly wish his wife's adultery. He speaks thus to show that by the law of counterpassion he deserved to have suffered in such a way had he himself been guilty. An adulterous and unfaithful wife is a fit affliction for an adulterous and unfaithful husband. Breach of the marriage covenant is a due reward for marriage covenant breakers."

<sup>12</sup> Ver. 11. **Of foul intent.** זָכָר primarily means *purpose, intent*, but is mostly taken in *malum partem*, like the Latin *facinus*, which is, etymologically, a *deed* or *doing*, but in usage denotes a *bad deed*, an *enormity*. So the Greek *ἔργον* unqualified, or when joined with μέγα, is taken in a bad sense, μέγα ἔργον being equivalent to κακὸν ἔργον;—a most

severe satire which language, in its unconscious formation thus casts upon human nature. It is nothing less than an implication that the majority of human acts, especially the great and notorious, are so surely evil that the word becomes a synonym for the idea of crime. The same linguistic law affects this Hebrew word. It is equivalent here to an act done feloniously, or with *malitia*,—*malice prepense*—as our law calls it; not so much, however, in such a case as this, with the idea of passion, or hatred, as with that of evil design, or depravity, of any kind.

<sup>13</sup> Ver. 12. **A fire consuming.** It is quite common in the Scriptures to compare this sin to a fire. See Prov. vi. 27, 28, 29. The language there is, most likely, derived from this older Scripture. For the richest illustrations of the way in which it consumes every thing, body, estate, honor, dignity, conscience, and, finally, the very soul itself, see CARYL, Practical Remarks on the passage.

<sup>14</sup> Ver. 12. **The lowest hell.** There is more of literality in it than commentators express. See remarks on the word אֲדָמָה Note 5, ver. 5, chap. xxvi., and Excursus VI., p. 20. It may be taken here as strong hyperbolic language, like that in Deut. xxxii. 2, תַּחֲתִיתִּים שְׂאוֹל, instead of confining it to the mere etymological sense of *loss* or *destruction*. It is entire destruction, body and soul, in the world of destruction. The words reach there, whatever measure of force or of idea Job put upon them.

<sup>15</sup> Ver. 12. **Killing.** הָרַג here can hardly be confined to the sense of *uprooting*, tearing up the roots, *eradicans*. It would be out of harmony with the figure of the consuming fire which is the subject of הָרַג as well as of הָאֵשׁ. It is rather the fire of Inst, killing the root as well as the branches. So MEAX very happily renders it:

Das alle Frucht mir in der Wurzel tödtet;

whilst most of the later German Commentators, like UMBREIT, SCHLOTTMANN, EWALD, DELITZSCH, DILLMANN, ZÖCKLER, destroy the metaphor by giving the sense of *uprooting*, or *rooting out*. It might have been seen that the preposition בְּ

בְּכָל was in the way of this. It must either be regarded as redundant, or it denotes some deadly influence in or upon the increase—not uprooting, but killing it in its root, bringing death into the very root of all prosperity, whether belonging to the outward or the inward estate, all of which may be denoted by the word הַבְּרִיאָה, *revenue, income*. In such a wide way is it used, Prov. xviii. 20, "the income or fruit of the lips," תְּבוּאַת שִׁפְתָּיו, or what a man gains or loses by his talk. Here, as CARYL well says, it denotes every



- 13 My serf,<sup>16</sup> or handmaid, if I spurned<sup>17</sup> their right,  
When their complaint before<sup>18</sup> me they have laid,  
14 What could I do when God to judgment<sup>19</sup> rises?  
When He makes search, what could I answer him?  
15 Who in the womb made me, made He not him?  
And from one<sup>20</sup> common mother formed us both?  
16 From poor men's want,<sup>21</sup> if I have kept<sup>22</sup> aloof,  
Or caused the widows' eyes to fail<sup>23</sup>,—  
17 If I have eaten by myself alone,  
And from my crust the orphan had no share,  
18 [No—like a father, from my youth, he made<sup>24</sup> me his support,  
And from my earliest dawn<sup>25</sup> of life was I to her a guide],  
19 If e'er I saw<sup>26</sup> the perishing, with nought to cover him,  
Or any lack of raiment to the poor,  
20 His very loins, if they have blessed me not,  
When<sup>27</sup> from my lambs' fleece he hath felt the warmth,

thing which may be called worth or value in a man, not only outward estate, but honor, fair repute, spiritual dignity. Of all this the very roots are killed, burnt out by this fire of hell. It "leaves neither root nor branch." Comp. Malachi iii. 23.

<sup>16</sup> Ver. 13. **Serf.** עֶבֶד here is not a slave or bondsman bought with money. Neither, on the other hand, is he, probably, a perfectly free hired laborer. The context seems to intimate a vassal, or client, under the jurisdiction of a superior lord.

<sup>17</sup> Ver. 13. **I spurned.** It can hardly be rendered in any other way; and yet it is a question worth noticing why the future form is used here instead of the preterite as in

הֲלֹכְתִי ver. 5 above. The only answer is that the verb for *despising* is more inward or subjective, and that there is denoted here *disposition*, state of soul, *intention* (looking to futurity) rather than a single outward act as is expressed by the other word, though apparently in the same grammatical connection. It is also more conditional or hypothetical: *if I should ever have been so disposed*. The keeping this idea in mind will explain changes in the Hebrew tenses which otherwise would seem wholly arbitrary.

<sup>18</sup> Ver. 13. **Before me.** עֵינַי, in the second clause, confirms the opinion expressed above that this is the relation of lord and vassal, in which the former could not be sued by the latter as an equal party in an outward court. In such a case it would have been עֵינַי instead of עֵינַי, as DELITZSCH well observes on the authority of the Talmud. The preposition עִמִּי would denote *litigation with*; עֵינַי may be rendered *apud, penes*, at my own tribunal, in the lord's manor court where he sits as judge, not as party. The claim that Job makes here is stronger on this account: He rendered justice, he listened to the complaints of his vassal, even against himself, though no outward law compelled him to do them justice. עֵינַי may express either kind of interpleading.

<sup>19</sup> Ver. 14. **To judgment.** Implied in יָקִים אֵל. See Ps. vii. 7; ix. 20; iii. 8; xiv. 13; lxviii. 2.

<sup>20</sup> Ver. 15. **One common mother**—one common source or origin. Make אִמִּי the subject, and refer to Malachi ii. 10. See DELITZSCH. The LXX. and Symmachus take it as agreeing with רַחֵם. There is no need of the article. This DELITZSCH admits, and also that it may express unity of kind rather than a numerical oneness. רַחֵם can only mean the womb as place; רַחֵם as a derivative from the sense of *loving, cherishing, fostering*, denotes maternity in general.

<sup>21</sup> Ver. 16. **Poor men's want.** חֲפֵץ, *desire, purpose*. It might be rendered here, *prayer*.

<sup>22</sup> Ver. 16. **Kept aloof.** The subjunctive future אֶכְתֵּב, indicating disposition, or rather *aversion*. See Note 18, ver. 13.

<sup>23</sup> Ver. 16. **To fail;** with looking for relief and disap-

pointment. See Lam. iv. 17. *Our eyes fail for our help, that is, with looking for it.*

<sup>24</sup> Ver. 18. **Made me his support.** נִרְלִי. This

is variously rendered: UMBREIT, EWALD, DELITZSCH, ZÖCKLER, DILLMANN, *wuchs er mir, he grew up to me*, as if we should say concisely in English, *he grew me up*. SCHLOTTMANN, *erzog ich sie*, for what he takes as the literal, *sie wuchs mir auf*. This is very similar to the rendering, *he grew up with me*, which

some give; as UMBREIT, who thinks it may stand for נִרְלִי

עִמִּי. That would resemble 2 Chron. x. 8, where it is said

of Rehoboam's young companions, אִתּוֹ נִרְלִי *who grew up*

*with him*. But there the preposition makes a marked differ-

ence. Had it been נִרְלִי אִתּוֹ the cases would have been

similar. The Piol reading has been proposed, נִרְלִי (OLS-

HAUSEN) *er ehrte mich, he magnified, honored me*. That how-

ever gives too strong, and at the same time, too limited a

sense. Growing up with me, or to me, would denote the relation

of foster brothers rather than that of patron and ward.

Although it would be rare, there would be nothing in the

way of keeping the Kal form, and giving it the sense of *esteeming great*.

In this it will agree with the Latin *magnifico*, and the Greek *μεγαλύνω*, which are both used in this

way sometimes. The nearest resemblance to it, however,

would be found in the Greek *αἰξω, αἰξάω*, which is intransi-

sitive primarily, like נִרְלִי or נִרְלִי, but becomes transitive

with an object of the person, and the sense of *esteeming great*;

hence of honoring; celebrating, as a nurse, or patron. See

Oed. Tyr. 1091:

σὲ καὶ τροφὸν καὶ μητὲρ' αὔξεν.

Allied to this is the version above given, *to esteem great*, that is, *rely upon as his support*. The *e* is an impassioned eloquence in this irregular burst from the hypothetical to the direct asseveration, as though the thought of what he had truly done to the orphan and the widow would not allow him to pass on without this vehement parenthetical statement.

<sup>25</sup> Ver. 18. **Earliest dawn of life.** The literal Hebrew: *from my mother's womb*, is evidently hyperbolic. As far back as I can remember was I a guide to the widow and a friend to the orphan.

<sup>26</sup> Ver. 19. **If e'er I saw.** Another subjunctive future in אֶרְאֶה. See Note 14, ver. 13, and 22, ver. 16. If I could

bear to see it—have the heart to look upon it.

<sup>27</sup> Ver. 20. **When.** This is generally taken as a separate hypothetical asseveration with אֲנִי understood: "If from my

lambs' fleece, etc." There is, however, not only no need of such an ellipsis, but it actually destroys the pathos as well as the grammatical simplicity of the passage. It needlessly makes two asseverations out of one act, the second clause being simply a touching illustration of the effect of the beneficence mentioned in the first clause and the verse before. It is the feeling of the soft, warm, comforting lamb's fleece, that makes the shivering loins pour out their blessing on

- 21 If o'er the orphan I have stretched my hand,  
When at the gate<sup>28</sup> I saw my helper near,—  
22 Then fall my shoulder from its blade,  
And let my arm be broken from the bone.  
23 For God's destruction would have been my fear;  
Before His majesty I could not stand.
- 24 If I have made the gold my confidence,  
Or to the coined<sup>29</sup> gold said, thou art my trust;  
25 If I rejoiced<sup>30</sup> because my wealth was great,  
Or that my<sup>31</sup> hand had gotten mighty store;  
26 If e'er I saw<sup>32</sup> the sunlight when it shone,  
The moon in glory as it walked above,  
27 And then my soul was silently enticed,  
And hand (in adoration)<sup>33</sup> touched my mouth;  
28 Even that<sup>34</sup> would be a sin for vengeance calling,  
For then had I been false to God above.<sup>35</sup>  
29 If in my foe's calamity I joyed,  
Or lifted up myself when ill befell him,  
30 (No, no<sup>36</sup>—I suffered not my mouth to sin,  
To ask a malediction on his life);  
31 If men of mine own household have not said,  
"O tell us one not sated from his meat,  
32 (The<sup>37</sup> stranger never lodged without;  
My doors I opened to the traveller");

the giver. The conjunction *ו* may indicate almost any kind of connection, *time, reason, inference, comparison*; or it may be merely copulative. The spirit of the context here demands the first. *When* he felt the lambs' wool it warmed him into gratitude that could not refrain from pouring, it self out in benedictions. This mode of taking it also agrees best with the Hithpael תְּחַנֵּן.

<sup>28</sup> Ver. 21. **The gate.** The place of judicial proceeding. The helper is some corrupt ally among the judges.

<sup>29</sup> Ver. 24. **Coined gold;** rendered generally, the pure gold, or fine gold. See Note on כֶּסֶף, chap. xxviii., ver. 16.

<sup>30</sup> Ver. 25. **Rejoiced.** *Subj. fut.* See Note 26.

<sup>31</sup> Ver. 25. **My hand.** This is not a tautology. The first joy relates to the abundance, the second to the self-acquisition.

<sup>32</sup> Ver. 26. **If e'er I saw.** אִם־אֶרְאֶה *Subj. Fut.* See Note 26. CONANT calls it here the Future, or Imperfect of repeated action. But it comes to the same thing. Repeated action expresses disposition, tendency, what one is wont to do, and so demands the tense of continuous or unfinished action.

<sup>33</sup> Ver. 27. **In adoration.** This is certainly implied, whatever may have been the mode. But it is clear enough. The barely touching the hand to the mouth is just the gentle, silent act which would be prompted by a rising thought of adoration. The idea of throwing a kiss is a trifling modernism. It implies submission—silence, rather—laying the hand upon the mouth. If any kind of worship, except to God, could be thought blameless, it would be Sabæism in such a gentle form. Job's selecting this, therefore, shows how far he was from the first thought of idolatry.

<sup>34</sup> Ver. 28. **Even that,** or *that too*, הֵן־כֵּן, light as it might seem, would have been a sin, and one to be ranked in enormity with adultery, ver. 11, and called like it פְּלִילִים, פְּלִילִים. It would have been not simply impiety, but falseness—express or implied violation of covenant by which a rational being is bound to God (בְּרִית or religio)

like that of the marriage vow. There is suggested the same idea here that appears elsewhere in the Old Testament, and especially in the Prophets, of the affinity between the sins of adultery and idolatry.

<sup>35</sup> Ver. 23. **To God above,** כִּמְעַל. However enticing the conception, that would be the enormity of it, namely, falseness to Him who is above the heavens, and "putteth His glory upon or above the heavens," Ps. viii. 2;

"Who looketh down (stoopeth down לְרֹאשׁוֹ), (הַמִּשְׁפִּיל לְרֹאשׁוֹ), to see even the things in the heavens," Ps. cxlii. 6. DELITZSCH's rendering *gehuechelt*, plays the hypocrite, fails to meet the idea.

<sup>36</sup> Ver. 30. **No, no** (οὐκ οὐκ). Another of those impassioned outbreaks, driving the speaker from the more even hypothetical style of denial. See Note 24, ver. 18. He will not even allow it as a supposition that he could have done so. In such a case, not only acts, but words and thoughts of evil were kept under strictest guard. The same breach comes again, ver. 32. The irregularity increases with the passion. Sentences are commenced and left unfinished; a vehement protasis has no apodosis; strong parenthetical appeals every where break in, and when the general vindication is resumed, it is in another strain, and apparently lacking any direct connection with what preceded the broken utterance. It has led some commentators to talk of interpolations and displacements; and, what seems most strange, this is often done by those who are fondest of characterizing the book as "a work of art," and who have most to say, in a patronizing style, of "the genius of the old Dichter." The exceeding eloquence of the chapter is in these very irregularities. They are evidence of the highest art, or rather of that reality of which we have spoken as transcending all art. An evidence of this is the difficulty of putting it into English, and especially of giving it a right grammatical punctuation,—there are so many sentences apparently unfinished, and from which the speaker seems driven by the strong and wayward current of his conflicting emotions. The two most impassioned dramas in the world's literature are the Lear of SHAKESPEARE, and the *Œdipus Coloneus* of SOPHOCLES. In neither of them do we find anything that, for emotional eloquence, can be compared to this vindictory protest of Job.

<sup>37</sup> Ver. 32. **The stranger.** This first clause of ver. 32 may be taken as a continuation of what was said by the "men of his household," to whose testimony he appeals in the preceding verse. The 2d clause also (*my doors, etc.*) might be regarded as the same, in spirit, as though it had been,



- 33 If I, like Adam, mine offences hid,  
My sin concealing in my secret breast,  
34 Because I feared the rabble multitude,  
Or scorn of families<sup>38</sup> affrighted me,  
So that I kept my place and went not forth—  
35 (O had I one to hear me now;  
Behold my sign<sup>39</sup>—let Shaddai answer me;  
Mine adversary—let him write<sup>40</sup> his charge.  
36 Would I not on my shoulder<sup>41</sup> take it up,  
And bind it to me as my crown?  
37 The number of my steps<sup>42</sup> would I declare,  
Yes, as a prince, would I draw nigh to him.)  
38 Against me, if my land hath cried,<sup>43</sup>  
And all its furrows wept,—  
39 If I have eaten of its strength for nought,  
Or made its toilers pant<sup>44</sup> away their life;—  
40 Instead of wheat let there come forth the thorn,  
And noxious weeds in place of barley grow;  
Job's words are ended,<sup>45</sup> [he protests no more].

"his doors he opened," etc.; but Job's vehemence confounds the persons.

<sup>38</sup> Ver. 34. **Scorn of families.** קִשְׁפָּחוֹת, families, is used for men of families,—men of rank, of birth, in distinction from the common multitude, or רֶבֶךָ הַכֹּהֵן. Some take כִּי as the apodosis: *Then let me dread, etc.*; but there is very little ground for this in the particle, and what follows, if taken as *apodosis*, would be beneath the gravity of impressive adjurations: "If I have committed these crimes, then let me fear the great multitude, and the contempt of families, and keep to myself." CONANT and others render רֶבֶךָ הַכֹּהֵן the great assembly, as though it meant some great judicial proceeding, but the words do not favor this. We expect something different, if there is to be an *apodosis* at all. Had none been expressed, it would still have been most impressive, as in other scriptures, where it is left in silence to the moral judgment. There is, however, an express *apodosis*, although it does not come in until several verses after. In his wrought-up state, the speaker breaks off again, as he had done twice before, with an impassioned cry that could not wait: O why continue such appeals, why vindicate myself instead of calling on my accusers for their proofs,—and this leads immediately to what follows, ver. 35, "O had I one to hear me now."

<sup>39</sup> Ver. 35. **Behold my sign.** My signature, or my writing; the letter הָ being put for the alphabet, not for the sign of the cross as made by one who could not read nor write,—a custom which was long afterwards. Our translators regarded it as equivalent to אֲנִי my desire, but this makes a feeble sense, and is generally rejected.

<sup>40</sup> Ver. 35. **Let him write.** The preterite פָּתַח is really connected with יָתָן above: O that he had written—would that, etc., equivalent to imperative, 3d pers.

<sup>41</sup> Ver. 36. **On my shoulder.** Not, as some think, because of its supposed weight, whether actual or moral; but rather to give it a conspicuous position; or it may have been some ancient form of challenge.

<sup>42</sup> Ver. 37. **The number of my steps,** or of my stepplings, indicating a firm and steady walk. No irresolution; every step visible and capable of being counted. No shrinking and hiding away like Adam (see ver. 33). Very bold in Job, but very sublime. What there was in it that was wrong he sees afterwards, and most penitently confesses.

<sup>43</sup> Ver. 38. **Against me cries:** either on account of injustice in obtaining it, or on account of oppression to those who have cultivated its soil. The second idea is most evident in the second clause. Note again the Fut. Subjective, תִּזְעַק, repeated, constant action. The weeping is that of the unrequited serfs, or hired laborers who have

ploughed its furrows and watered them with their tears. This is strengthened by the word יַחַד, altogether, every-

where alike, o'er all its furrows. Compare Jas. v. 4, "Behold the hire of the laborers that have reaped your fields, it crieth out." There is taken another view, not so probable, yet still having much force, that the reference is directly to the harassed land itself, to which a greedy and ill-judging avarice would not allow its demanded rest. So CARYL (among other interpretations) with reference to Lev. xx. 4, 5, on the land enjoying its Sabbath. It is, too, an old idea, and Job may have heard of it, which makes the earth the representative of justice, on account of its paying back most faithfully what is given to it, and the labors bestowed upon it. Hence the explanation of the two names Θέμις and Γαῖα which ÆSCHYLUS treats as a mystery. *Prom. Vinc.* 200,

οὐκ ἀπαξ μόνον Θέμις  
καὶ Γαῖα, πολλῶν ὀνομάτων μορφή μία.  
Justice and Earth, one form of many names.

This idea of earth's justice and impartiality is finely brought out by Virgil, *Georgic*, II., 460:

Fundit humo facilem victum JUSTISSIMA TELLUS.

It is very poetical, this representing the just Earth as weeping for the injustice done to her. It is, however, no less so if we regard the passage as referring to the laborers. The two ideas are closely connected.

<sup>44</sup> Ver. 39. **Or made its toilers pant.** This may not sound well to those accustomed to a different mode of translating. DELITZSCH and others render it: "I have caused the soul of its possessors to expire." (So E. V.) The verb הִפְחִיחַ is also used to denote scornful treatment, as in Ps. x. 5, "all his enemies he puffeth at them," פָּחַח בָּנָם; the

preposition there making but very little difference in the general idea. It might perhaps be rendered here, "I have blown away, puffed at, treated as wind, or worthless, the breath (that is, the laboring, panting breath) of the laborers." These may properly be called פָּחַח from the idea of some right in the soil derived from having mingled with it their sweat and tears.

<sup>45</sup> Ver. 40. **Thus end.** These words have been generally regarded as merely a note made by the author, or some very early transcriber. There is cited, as a similar case, the words Ps. lxxii. 10: "The prayers of David the son of Jesse, are ended." There is no doubt that this was an early practice of translators and transcribers. A formula just like it is attached to the books of the Peschito Syriac Version, Old Testament and New; very much as *finis* used to be put to the end of English books. There is, however, an impressive propriety in this last clause regarded as the closing words of Job himself, and his using his own name this once adds to its force. As though he had said: "This is my vindica-

tion; I have done; you will hear from Job no more." It is true, he speaks afterwards, but it is under remarkable circumstances, xl. 3; xlii. 1-6, and even then he seems to have reference to some former close he had made (אחת דברתי)

and repeats again: "I will add no more."

If, however, it be decided that these words are put to the end of the chapter by a third person, either author or early transcriber, it would seem almost conclusive against the idea that in that ancient time there immediately followed the address of Jehovah, chap. xxxviii. Such an immediate answer

from the thundercloud (though no such cloud or storm had been mentioned) would have rendered them impertinent and superfluous as a note to the reader. They bear the intimation that Job's part in the drama is, for the present, closed, but only as suggestive of other human speakers (whether the old or some new one) who are to follow. Thus it furnishes a preparation for the speech of Elihu. If in our present copies, chap. xxxviii., followed directly after ch. xxxi., we could not help feeling the incongruity of such a note, so made by author or transcriber, and it would long ago have been rejected as most decidedly out of place.

## CHAPTER XXXII.

- 1 So these three men ceased from answering Job because he was wise in his own
- 2 eyes. Then was aroused the zeal of Elihu,<sup>1</sup> son of Barachel the Buzite, of the family of Ram.<sup>2</sup> Against Job was his zeal aroused because he accounted him-
- 3 self more<sup>3</sup> just than God. And against his three friends was his zeal kindled,
- 4 because they had found no answer, and yet had condemned Job. Now Elihu
- 5 had waited till Job had spoken, because they were older than he. And Elihu
- saw that there was no answer in the mouth of the three men, and his zeal was
- 6 kindled. Then answered Elihu, the son of Barachel the Buzite, and said :

I am but young in years,

And ye are very old.

It was for this I shrunk<sup>4</sup> away,

And feared to show you what I thought.

- 7 For days should speak, I said,

And multitude of years should wisdom teach.

- 8 But surely there's a<sup>5</sup> spirit dwells in man,

'Tis Shaddai's breath that gives intelligence.

- 9 Not always wise, the men of many<sup>6</sup> years;

Elders there are who fail to know the right.

- 10 For this I said: "O listen now to me,

Let me, too, show my knowledge, even me."<sup>7</sup>

<sup>1</sup> Ver. 2. **Elihu.** On the genuineness of this Elihu portion, see INTRODUCTION, THEISM OF THE BOOK, pa. 89, and especially the marginal note, pp. 26, 27.

<sup>2</sup> Ver. 2. **Family of Ram.** The genealogy of Elihu is here given, but not a word is said about the way and time of his introduction into the Drama. It is left to the reader's imagination, along with other things, such as the probable place of the dialogue, the number of days and nights that may have been occupied with the discussion. How many persons may have come and gone during this time, or been present throughout, cannot be told. There is something in the xix. 13-15-19 that seems to intimate an occasional presence and departure of kinsmen and others. It seems, however, almost certain that if some later hand had wholly interpolated this episode, he would have explained, in some way, the connection, had it been only to make it seem natural and consistent. The original writer would have felt no such responsibility, as he would have feared no such charge of inconsistency. He would have felt that the story was his own, to give in his own way, or as he received it, without an obligation to fill up any blanks or omissions as others might conceive them.

<sup>3</sup> Ver. 2. **More just than God.** UMBREIT renders: *Wen er sich für gerecht hielt vor Gott.* Job, he says, had never claimed to be more just than God. Still his language suggested such an inference, and such a charge against him on the part of Elihu, even though a mistaken one. DELITZSCH renders it, *auf Kosten Gottes*—"at the expense of God."

<sup>4</sup> Ver. 6. **I shrunk away.** The primary idea of *נָחַס* is that of an animal that creeps, or winds like a ser-

pent, into his hole, and is reluctant to come out again. The cognate *נָחַס* becomes the common Syriac verb to fear instead of *נָחַס*.

<sup>5</sup> Ver. 8. **A spirit.** The lowest and most naturalizing exegesis is compelled to give *רוּחַ* here a high spiritual sense. If not the Divine Spirit, it is that in man which is most akin to it—the rational principle, or *the Reason*, in the highest sense that can be given to the word. See Gen. ii. 7.

<sup>6</sup> Ver. 9. **Many years.** *רַב* is taken by most commentators with reference to age. The *בְּנֵי־יָמִים* are not the great in rank or magnitude, but the *πολυχρονοί*—still, however, carrying the idea of superiority, as COMANT says.

<sup>7</sup> Ver. 10. **Even me.** Nothing can be more unjust, and, at the same time, more uncritical than the charge some German commentators delight to make against Elihu as an incoherent, as well as forward and impertinent babbler. He does, indeed, seem to repeat himself, but it is this very sincere diffidence that causes it. They are neither affected nor cringing apologies he makes. It is the hesitating feeling of a thoughtful yet modest young man, deeply interested in the discussions to which he has been intently listening, conscious of having something to say which is worth their hearing, and yet with a true reverence for persons not only older, but esteemed wiser, than himself. The introduction and the speech that follows are certainly most characteristic; and if this be proof of artistic merit, it may be said that, in this respect, there is nothing surpassing it in the drama.



- 11 Lo! I have waited while ye spake;  
To all your reasonings have I given<sup>8</sup> heed,  
Whilst<sup>9</sup> ye were trying words.
- 12 Yes, unto you with earnest thought I look,  
And lo, there's no one that convinces Job,—  
No one of you who truly answers him.
- 13 Beware<sup>10</sup> of saying, *we* have wisdom<sup>11</sup> found;  
(Know ye) 'tis God that crushes him, not man.
- 14 At me he hath not marshalled<sup>12</sup> words,  
Nor with your speeches will I answer him.
- 15 All broken down, they fail to make reply;  
(Some power) hath taken<sup>13</sup> all their words away.
- 16 And still I waited, though<sup>14</sup> they did not speak,  
But silent stood,<sup>15</sup> and offered no reply.
- 17 I too<sup>16</sup> would answer, I would bear my part;  
Let me, too, show my thought.
- 18 For I am filled with words;  
The spirit in my breast<sup>17</sup> constraineth me.
- 19 My heart<sup>18</sup> is full, as with unvented wine;  
Like vessels new that are about to burst.
- 20 Yes, I would speak<sup>19</sup> that I may find relief—  
Open my lips, and give it utterance.
- 21 O let me not regard the face of man;  
To no one let me flattering titles<sup>20</sup> give.

<sup>8</sup> Ver. 11. **Given heed.** Clearly intimating that he had been present during the whole discussion.

<sup>9</sup> Ver. 11. **Whilst.**  $\kappa\alpha\iota$ , like  $\kappa\alpha\iota$  in Greek, may mean *until, as long as, or whilst*. The latter seems preferable here as more suited to the context.

<sup>10</sup> Ver. 13. **Beware,**  $\pounds$  implying caution with an ellipsis of some verb—*lest ye do it*—that is, *take care, look out lest ye do it*. Just so the Greeks use  $\mu\eta$  and sometimes  $\sigma\omega\varsigma$ , Latin *ne*. See another example Gen. iii. 22,  $\pounds$  יִשְׁלַח  $\pounds$ : "lest he send forth his hand," etc.

<sup>11</sup> Ver. 13. **We have wisdom found:** that is, discovered the truth in Job's case. Elihu's language in the second clause is a denial of this: You have not found out the secret; it is one of God's mysteries. He crushes him, not man, or in the way of, or after the notions of men.

<sup>12</sup> Ver. 14. **Marshalled words.** Bitter, hostile, controversial words, set in battle array, as it were. Such is the force of  $\pounds$ . "There is nothing in the way of my answering Job carefully and candidly."

<sup>13</sup> Ver. 15. **(Some power) hath taken.** Here is another example of what grammarians unmeaningly call the use of the active for the passive. See note on  $\pounds$  vii. 3,

with reference to Ps. xlix. 15; Luke xlii. 20, and other similar places. The same general explanation answers here. Most commonly, as we have seen, there is, in such cases, something terrible or revolting in the subject, or agent, which suppresses mention. Again, it is something perplexing, astounding, inexplicable, suggesting the idea of strange, mysterious influences. It would be just the place here for such an idiom: "Something seems to have taken away their power of speech;" referring to their strange and prolonged silence. The words in brackets are an attempt to give the idea implied in this particular idiom. SCHLOTTMANN would explain it by Gen. xii. 8; xxvi. 22, where  $\pounds$  gets the

sense of *moving on*, from the action of putting up the pegs that fastened down the tent. Hence he renders it, not passively, but intransitively: das Wort war ihnen entwichen, "the word was gone from them; it moved away." This, however, seems like putting a great strain upon the metaphor. It may apply to a tent; but it would be very strange as used of words.

<sup>14</sup> Ver. 16. **Though they did not speak.**  $\pounds$  as causal, or as giving a reason, may be taken in two ways, according as the context demands. It may give a reason for, and then it is rendered *for* or *because*. Or it may be a reason against, and then it must be rendered *though*, or *notwithstanding*. See the numerous examples of the latter given by NOLDIUS.

<sup>15</sup> Ver. 16. **But silent stood.** The particle  $\pounds$  is repeated here, but the asyndetic rendering is more forcible in English, and therefore more true to the spirit of the passage. This picture of Elihu is most faithful to the life, and could hardly have come from anything else than an actual life scene. The young man has been intently listening. His breast is alternately swelled with indignation at the treatment Job experiences from his professed friends, and with wondering awe at some of the bold language of the sufferer. Yet still he constrains himself. Even after they had ceased speaking, the reverential feeling felt to be due to his elders holds him silent, although his thoughts and emotions are becoming irrepressible. It is a very frigid criticism that overlooks the exquisite naturalness of this scene, takes no heed of the speaker's unaffected embarrassment, and treats him as a mere stammerer, repeating over and over again, his platitudes and tautologies.

<sup>16</sup> Ver. 17. **I, too,**  $\pounds$  אֲנִי. It recurs twice in the two clauses, not as the language of egotism, but of sincere modesty, hesitating, embarrassed, repeating, but with a consciousness of having truth that had been overlooked, and an irrepressible desire to utter it.

<sup>17</sup> Ver. 18—19. **Breast—heart.** The most faithful rendering of  $\pounds$  in these places is that which modernizes them, that is, translates by transferring the idiom as well as the words. The Hebrews and the Arabians both use this word (commonly rendered the belly) for the most interior seat of thought and feeling, like the *bowels* and the *reins*. See Note 3, ver. 2, ch. xv., and the references there made to Prov. xxii. 27; Heb. iv. 12.

<sup>19</sup> Ver. 20. **Yes I would speak.** Paragoric or optative future.

<sup>20</sup> Ver. 21. **Flattering titles give.** The Hebrew  $\pounds$  is almost identical with the Arabic verb of the same consonants, which is very common in the sense of naming, especially used of surnames, *cognomina*, or titles; hence denoting metonymy, or the expressing a thing by some other



22 I know not how to flatter; were it so,  
Then would my Maker take me soon away.

name than its own, or the usual one. In this way the noun also among the Rabbinical Grammarians כְּנִי is the word becomes in Arabic a grammatical and rhetorical technic. So for *epithet, periphrase, pronoun*.

# CHAPTER XXXIII.

- 1 And now,<sup>a</sup> O Job, but listen to my speech.—  
Thine ear attentive to my every word.
- 2 Behold I have unbarred<sup>b</sup> my mouth;  
My tongue gives utterance<sup>c</sup> distinct.
- 3 My words—they are my soul's sincerity;<sup>d</sup>  
The truth I know, my lips do purely<sup>e</sup> speak.
- 4 God's spirit made me man;<sup>f</sup>  
'Twas Shaddai's breath that gave me life.
- 5 If thou canst do it, answer me;  
Array<sup>g</sup> thy words against me, take thy stand.
- 6 To God<sup>h</sup> belongs my being, like<sup>i</sup> thine own;

<sup>1</sup> Ver. 1. **And now, O Job.** Still the excusing, deferential tone so becoming in the young man. אֵינִי a strong adversative particle,—οὐ γὰρ δὲ ἀλλὰ, LXX.—notwithstanding my youth. DELITZSCH, Jedoch aber. **My every word** כָּל דְּבָרִי: "As though he had said, I hope I shall not speak one needless word,—not a word beside the business." CARYL.

<sup>2</sup> Ver. 2. **Unbarred my mouth.** Justice to this wise and godly young man, whom some critics treat so injuriously, demands an interpretation of his words that will not make them a flat tautology, such as he never could have intended. As shown by the context, פָּתַחְתִּי here means more than simply opening. It is an unclosing of what had been shut or barred. CARYL gives the key to it: "the phrase opening the mouth, here importeth that he had been long silent." See Note <sup>15</sup>, ver. 16, xxxii. Unable to repress (see chap. xxxii. 18, 19) he opens it at last. The emphasis we have given to the word is justified by the particle הִנֵּה calling attention to the fact of his venturing to speak at all in the presence of his elders.

<sup>3</sup> Ver. 2. **Gives utterance distinct.** The second clause, rendered as is done by E. V. and others: "*my tongue hath spoken in my mouth,*" or *my palate*, would make a like tautology, or rather empty platitude. "How should a man speak but with his mouth?" asks CARYL in view of such a rendering. UMBRETT remarks most characteristically: Es ist hier zu deutlich dass der Verfasser unseres Buches den Elihu absichtlich als einen eingebildeten Schwätzer sich geberden lässt. He does not go with those who reject the Elihu portion, as EWALD does, but thinks that the author meant to represent the speaker as talking like a conceited fool. Our old Puritan commentator shows a keener insight into such shades of difference and matters of emphasis than many modern critics who underrated or wholly ignore him. He regards "speaking in or by the palate" as a phrase for well considered utterance, or the use of carefully chosen words. The idea is well supported from the fact that the palate is the organ of taste as well as of utterance, and that so universally in language is there this transfer of idea from the sense *taste* to the mental discernment (*Lat. sapio, sapiens*, Heb. אָכַל): "So saith Elihu, my mouth hath spoken in my palate, I *tasted* my words before I spoke them." The word tongue, however, suggests another idea. The palate, in connection with the tongue and its motions, is an organ of articulate speech in distinction from the confused and the stammering. So COCCURUS: *disertis verbis, distincte et enucleate*. Notwithstanding his diffidence and hesitation, he gets con-

fidence at last to speak distinctly, and with what wisdom, this chapter and the following clearly show, notwithstanding the disparagement of UMBRETT and EWALD. The attempts to give force to the language, aside from the two ideas mentioned, avail but little to save the tautology. Says DELITZSCH: "He has already opened his mouth, his tongue is already in motion,—they are circumstantial statements that solemnly inaugurate what follows." SCHLOTTMANN's comment is to a similar effect. DILLMANN, "die Zunge in Gaumen denotes that he is just ready to speak," like the bow to sprang, etc.

<sup>4</sup> Ver. 3. **My soul's sincerity.** Elihu is like Job in the consciousness of his sincerity, but his diffidence greatly adds to the interest of the picture.

<sup>5</sup> Ver. 3. **Purely.** כְּנִי taken adverbially may carry an intellectual or a moral sense,—speaking clear and distinct, or sincere and true. The last suits the passage best, though both may be included.

<sup>6</sup> Ver. 4. **Made me man.** Elihu undoubtedly takes the words according to the obvious idea of Gen. ii. 7. It is not mere breath, or breathing. It is the manner of making him specifically man, as something distinct from the formation of what may be called the human physical, whether by processes of typical growth, or by evolution, or by direct mechanical creation. "And God breathed into him and man became," or, he "became man, a living soul." Other animals are called נֶפֶשׁ חַיָּה *breath of life*, but they become animated from the general life of nature, or the רוּחַ "that brooded upon the face of the waters." But it was in a more divine or special way, or by a peculiar fiat, that man became נֶפֶשׁ חַיָּה. The emphasis is on the manner of becoming. Thus he became man. This higher life directly from God is his specific distinction, that which makes the species אָדָם, *homo*, in distinction from other animal tribes who are nothing but animals. See LANOE, Gen. Am. Ed., pp. 174, 211, Marginal Notes.

<sup>7</sup> Ver. 5. **Array thy words.** See xxxii. 14, עָרַךְ מִלִּין.

<sup>8</sup> Ver. 6. **To God my being.** לֵאלֹהִי. RENAN, *Devant Dieu je suis ton égal*. But this can hardly be what Elihu means to assert, and it would have little association with the second clause. Literally, *Godward*, if we would imitate the conciseness of the Hebrew; as regards God, or in respect to the Divine side of our common being.

<sup>9</sup> Ver. 6. **Like thine own.** כַּפִּיךָ. The rendering of E. V.: *according to thy wish. or thy mouth, etc.*, comes from regarding כִּי, כַּ as separate and taking it literally. It is, however, only an intense form of the comparative particle

- And I, too, was divided<sup>10</sup> from the clay.  
 7 Behold, my terror shall not frighten thee,  
 Nor heavy shall my hand<sup>11</sup> upon thee press.  
 8 But surely thou hast spoken in mine ears;  
 The sound of words I hear [they seem to say]:  
 9 "A man without transgression—pure am I;  
 Yes, I am clean<sup>12</sup>—I have no sin.  
 10 Against me, Lo He seeketh grounds<sup>13</sup> of strife;  
 He counts me as his foe;  
 11 My feet He putteth in the stocks,  
 And watcheth all my ways."  
 12 Behold, in this, I answer thee, thou art not just;  
 For know, Eloah is too<sup>14</sup> great for man.  
 13 O why against Him dost thou make complaint,  
 That by no word of His<sup>15</sup> he answereth?  
 14 For God *does* speak—He speaketh once<sup>16</sup>—  
 Again, again—though man regard it not;  
 15 In dreams, in visions of the night,  
 In slumberings on the bed;  
 When falls on men the overwhelming<sup>17</sup> sleep.

occurring in a number of places in the old, and becoming quite common in the later Hebrew. כ and כפ are to each other like *as* and *as* in Greek (*as*, and *just as*). Our translators were led to this to justify their rendering of לל, "in God's stead," or as one representing him. But this is without authority in the usage of the preposition ל. DELITZSCH, ZÖCKLER, CONANT and others render: "I am of God as thou art," which is in substance the idea conveyed by the words employed: We stand to God in the same way and in both respects—soul from His spirit—body from the clay, or as a "lump taken from the clay." GESIENUS, *Sicut tu a Deo (creatus sum)*.

<sup>10</sup> Ver. 6. **Divided.** The Hebrew קר is used of the biting of the lips, Prov. xvi. 30, of the winking of the eyes, Prov. vi. 13; x. 10; Ps. xxxv. 19. Hence Lexicographers deduce as a primary sense that of *cutting*, which connects it with verbs of forming or creating. So GESIENUS regards it, *De luto decerpit sum et ego, imagine a figulo repetita qui vasculum formaturus luti partem de massa decerpit*. Hence from it a noun in Syriac denoting a crumb, *frustum*, or piece of anything. This will be more easily accepted when we bear in mind how much this idea of *division*, separating one thing, or one element, from another, enters into the language of Genesis 1. Each step is a parting of something from that with which it before was blended—a rising *above*, or an *evolution* from. We need not be in the least afraid of this kind of language, of which some scientists are now so fond, as long as we hold to the idea of a commencing *flat*, or of an outgoing word. Whether through longer or shorter stages, man's physical, man's animal or earthly, is a *cutting*, out of nature; a Divine elevation, not a *salus* or leap.

<sup>11</sup> Ver. 7. **My hand.** אכח occurs only here, but its etymological affinity to כח, and the parallelism presented to xlii. 21, where the second clause is precisely like the first here, and כח stands in it just as אכח stands here, would seem to put the matter beyond doubt. Of the ancient authorities the Targum and the Syriac give it the sense of *burden*, connecting it probably with כפח to *bend*, or *bow down*. The LXX. render it *hand*, and with that agrees the great Jewish authority KIMCHI. RASCHI renders it כפית, and explains it by Prov. x. 26, אכח עליו פיהו.

<sup>12</sup> Ver. 9. **Clean.** חה has the sense of *smoothness*, from the primary idea of *friction* in the verb חפה. Hence חוף, *the shore of the sea*, the beach worn clean by the washing of the waters.

<sup>13</sup> Ver. 10. **Grounds of strife.** תנאות. See the word and its root, Numb. xiv. 34; xxxii. 7. Elihu is now pressing Job with allusions to some of his rash speeches. Says CARYL: "Having ended his sweet, ingenious, insinuating preface, he falls roundly to the business, and begins a very sharp charge."

<sup>14</sup> Ver. 12. **Too great for man.** This rendering answers well to the comparative כ, and yet is not the same as the proposition: God is greater than man." As a naked fact, or truism, that could hardly be what Elihu meant to assert; but rather that God's acknowledged greatness made such language as Job had used, very unseemly. He is too great a being, to say nothing of his holiness and other attributes, to be addressed in that manner. So DELITZSCH: *Denn zu erhaben ist Eloah dem Sterblichen*.

<sup>15</sup> Ver. 13. **By no word of his.** More literally, *that not a word of his he answereth*, making דבריו the direct object of יענה, as 1 Kings xviii. 21, וְלֹא עָנָה דָּבָר, and they answered not a word (the same Isai. xxxvi. 21; Jerem. xlii. 4; xlv. 20). This is the rendering of SCHLOTTMANN:—

Warum hast mit ihm du g-hadert,  
 dass kein einzig Wort er erwiederte—

making a universal negative according to the Hebrew idiom. E. V. and the older commentators generally, render כ (2d clause) *for* or *because*: "Why strive, since he giveth no account," etc. The view adopted by DELITZSCH, SCHLOTTMANN, ZÖCKLER, et al., making כ denote the ground of Job's charge (why complain that he does not) harmonizes better with the verse following. Along with this view of כ, however, DELITZSCH and ROSENUELLER take דבריו as denoting, generally, *deeds, dealings*. But here, too, the rendering of SCHLOTTMANN is to be preferred for the same reason, or as agreeing better with the peculiar diction of ver. 14. Job complained that God did not answer him—did not speak—xix. 7; xxx. 20. Elihu says God *does* speak to man. There is also some discussion respecting the pronoun in דבריו. HIRZEL would refer it to אנוש, man generally. Some would understand it of Job, as though Elihu, in his earnestness, suddenly changed to the 3d person (*his for thine*), forgetting himself and speaking of Job instead of to him. The rendering given has the least difficulty. It makes Job's charge and Elihu's answer, each more clear and direct.

<sup>16</sup> Ver. 14. **Speaketh once.** נכחת. DELITZSCH renders, "in one way;" but it comes to the same thing. As opposed to בשתית means *more than once—repeatedly*.

Comp. xl. 5.

<sup>17</sup> Ver. 15. **Overwhelming sleep.** GESIENUS makes ררר an onomatopoe, from the *morning* (*stertor*) of heavy sleep—comparing it in this respect with the Latin *domio*, and the



- 16 Then opens He their ear,  
And seals the warning given ;  
17 To make<sup>18</sup> man put away his deed,  
To hide from man<sup>18</sup> the way of pride.  
18 That from the pit He may keep back his soul,  
His life from passing on the spear.  
19 With anguish is he chastened on his bed—  
His every<sup>20</sup> bone—a never-ceasing pain ;  
20 So that his very life<sup>21</sup> abhorreth bread,  
His appetite<sup>22</sup> rejects the once<sup>23</sup>-loved food.  
21 His flesh, from sight, it wastes away ;  
His bones laid bare, before concealed<sup>24</sup> from view.  
22 Unto perdition<sup>25</sup> draweth nigh his soul ;  
His life awaits the messengers of<sup>26</sup> death.  
23 And is there then an angel<sup>27</sup> on his side,—  
The interceding one,—of thousands chief,—  
To make it known to man,<sup>28</sup> His righteousness ;  
24 So does He show him grace, and say :  
“ Deliver him from going down to death ;  
A ransom<sup>29</sup> I have found.”  
25 Moist as in childhood<sup>30</sup> grows his flesh again,  
And to his youthful day does he return.

Greek *σάβανον*. Sleep, however, thus regarded, is not favorable to the clear undisturbed dreaming or vision here demanded. Better take as primary the sense which the Niphal has, Dan. viii. 18 : x. 9 : Psalm lxxvi. 7, of *awe, astonishment* (Vulg. *consternatus*) denoting a trance-like state. See the note on this word iv. 13, and the reference there to the Introduction. Here it may be less clairvoyant, but it clearly denotes something different from ordinary slumber, and that ordinary dreaming which comes from a semi-consciousness of something affecting us from the outer world around us. On the other hand, the dreams here spoken of are supposed to come from within the soul itself, as from its deeper being, or as the voice of God in it, or from some plane above, when the sleep is of such a nature that the outer world is wholly excluded.

<sup>18</sup> Ver. 17. **To make man put away.** The syntactical harmony of this verse is preserved, without any change of subject, by giving to the Niphal *הִסְתִּיר* a double, or an intensive causal force, such as it will bear, and which the context seems to demand. It may thus be regarded as having a double object, *אָרָם* and *כַּעֲשֵׂה*.

<sup>19</sup> Ver. 18. **To hide from man.** The hero or mighty man (*גִּבּוֹר*) in distinction from (*אָרָם*). Some ellipsis seems demanded with *וְהָיָה*, such as *look, way, or deed of pride*. It seems to resemble the Greek *ὑψηλός*, denoting *haughty, reckless action*, rather than mere *feeling*. So *כַּעֲשֵׂה* in the last clause would denote a *bad deed*. See Note 12, ver. 11, chap. xxxi., on Heb. *וְהָיָה*, Lat. *facinus*, Greek *ἔργον*. SCHLOTTMANN gives *schcheiden, to divide, separate*, as the rendering of *כָּסַף*, but that seems to destroy the metaphor—*covering, hiding, veiling*, putting it away from his sight, or giving it a different appearance.

<sup>20</sup> Ver. 19. **His every bone.** The Holem vowel in *רוּחַ* shows the true rendering, making it exactly like iv. 14. The other reading *moreover*, is made very clear by comparison with iv. 14—the *multitude of his bones*: an expressive mode of saying, every bone of the many bones in his body, great and small. Anatomy reveals how numerous they

are, and, before precise anatomical knowledge, the number seemed, perhaps, still greater. It should be remembered, too, how abrupt the style is. Elihu seems moved by his own description, and his language becomes passionate, leaving out the verbal copula: *His every bone—pain unceasing*.

<sup>21</sup> Ver. 20. **His very life.** This use of *חַיָּה*, *life* for *soul*, is unusual, but the parallelism with *נַפְשׁוֹ* makes it clear. It is meant to be intensive: the very *life* which the food would sustain rejects it.

<sup>22</sup> Ver. 20. **Appetite.** So *נֶפֶשׁ* is used Prov. vi. 30 ; x. 3, 27 ; xxvii. 7 : Isai. lv. 2.

<sup>23</sup> Ver. 20. **Once-loved food.** Literally, *food of desire*,—choice, favorite food.

<sup>24</sup> Ver. 21. **Before concealed from sight.** So the Vulg. renders *לֹא רָאָה* as a relative or descriptive clause (*which are not seen*). In like manner JUNIUS and TREMELIUS, and most of the old commentators. DELITZSCH, SCHLOTTMANN, EWALD, take *רָאָה* directly: *they are not seen*.

They either connect it with *שָׁפָן*, making two distinct assertions: *his bones are bare, they are not seen*; which seems a contradiction, unless by *bare* is meant *wasted away*, and so disappearing, which is not an easy view; or they take the *Kethib* here, *שָׁפָן*, as the noun subject: *seine verstörten Glieder*, DELITZSCH; *seine dürrer Gebel*, SCHLOTTMANN; *ses os dénudés s'évanouissent*, RENAN. The old way of taking it as a relative clause is much easier than in some other places where that method of interpretation is freely adopted, but the strong argument for it is the harmony it makes in the parallelism: *His flesh once seen, so plump and fair, now wasted out of view; his bones once closely covered by the flesh, now projecting, thrusting themselves out to view, as it were*, “looking and staring at him,” as Ps. xxii. 18. ÜNBREIT very concisely and clearly: und kahl wird sein Gebel das man vorher nicht sehen konnte. For *שָׁפָן* see, in Niphal, Isai. xlii. 2—used of a mountain bare and projecting. The corresponding Syriac and Arabic words have the same meaning.

<sup>25</sup> Ver. 22. **Perdition.** *שְׁחָתָה* means more than the grave here, or *corruption*. The idea is not distinct, but it is that of some great loss,—something terrible connected with the thought of the going out of the life.

<sup>26</sup>, <sup>27</sup>, <sup>28</sup>, <sup>29</sup> Vers. 22, 23, 24; see EXCURSUS XI. in the Addenda, pp. 208, 209.

<sup>30</sup> Ver. 25. **In childhood.** *כַּנְעֹנָר* here in *כַּנְעֹנָר* is not comparative but causal. DELITZSCH.

- 26 He prays to God and God accepts his prayer,  
To let him see His face with joy,  
And thus give back to man his righteousness.<sup>31</sup>
- 27 It is his song<sup>32</sup> to men, and thus it says :  
" I sinned, I made my way perverse,<sup>33</sup>  
And it was not requited<sup>34</sup> me ;
- 28 My soul hath He redeemed from passing to the grave,  
My life that it may yet behold the light."
- 29 Behold ! in all these ways, so dealeth God,  
Time after time,<sup>35</sup> and times again, with man ;
- 30 His soul to rescue from the grave,  
That it may joy<sup>36</sup> in light,—the light of those who live.
- 31 Attend, O Job, give ear to me ;  
Be still<sup>37</sup> that I may speak.
- 32 If thou hast words, then answer me ;  
Speak out ; my wish is thy defence.
- 33 If not, then give to me thine ear ;  
Be still, if I may wisely counsel thee.

<sup>31</sup> Ver. 26. **His righteousness.** *Man's righteousness* objectively ; but the righteousness of God, to whom the pronoun may be referred in the sense of God's dealings with man in return (וְיָשָׁר) for man's dealings towards him,—or righteousness and mercy for unrighteousness. See remarks on יָשָׁר Ver. 23, in Excursus XI., p. 210.

<sup>32</sup> Ver. 27. **It is his song.** שִׁיר from שָׁר — שָׁר ; *he chants or sings.* It is now the commonly admitted view of the word. This deliverance becomes his song of holy rejoicing. Thereby as the Psalmist does, he tells men, " what the Lord hath done for his soul," at the same time most humbly confessing his sin. Compare also xxxv. 10 ; *Songs in the night*—or season of sorrow.

<sup>33</sup> Ver. 27. **Make my way perverse.** Lit., *pervert*, or make crooked the straight.

<sup>34</sup> Ver. 27. **Requited,** שָׁוָה : *make like or equal*, hence the sense of *retribution*.

<sup>35</sup> Ver. 29. **Time after time.** The dual פַּעַמַּיִם. Lit., *two strokes, blow after blow*, thus coming to be used for changes, turns (*vices*) *vicissitudes*—שְׁלֹשׁ פַּעַמַּיִם *two times*,—three times—repeatedly.

<sup>36</sup> Ver. 30. **That it may joy in light.** DELITZSCH : Und mein Leben labt sich am Lichte. Compare the expressions Ecclesiastes and elsewhere, in which seeing the light is equivalent to life. See INT. THEISM., p. 5. לְאֹרֶךְ לְהָאֹר, Inf. Niphal—*be made light*.

<sup>37</sup> Ver. 31. **Be still.** The language would seem to intimate some impatience,—a look or gesture of dissent or appeal. There is much in this speech of Elihu that suggests the idea of a real life scene. See INT. THEISM., p. 39.

## CHAPTER XXXIV.

- 1 And Elihu continued his reply and said :
- 2 Hear, O ye wise, my words ;  
Ye knowing ones give me your ear.
- 3 It is the ear that trieth speech,  
As tastes the palate<sup>1</sup> food.
- 4 Let us then make the right our choice,<sup>2</sup>  
And aim to know between us what is good.
- 5 For Job saith, " I am innocent ;  
'Tis God who puts away my cause.

<sup>1</sup> Ver. 3. **Food.** Lit., to eat. לֵאכֹל what is good to eat —not, by tasting, as DELITZSCH takes it.

<sup>2</sup> Ver. 4. **Our choice.** בָּחַר, to examine, but in order to choose. So the Greek δοκιμάζεν καὶ τὸ καλὸν κατέχειν. 1 Thess. v. 20. The paragogic futures, in both clauses, express aim, desire.



- 6 Against my right shall I speak what is false?  
Sore is my wound, but from no crime of mine.”
- 7 Where is the mighty<sup>3</sup> man like Job?  
Who like the water drinketh scorning down;
- 8 Who<sup>4</sup> joins the malefactor's band,  
And walks the way of wicked men.
- 9 For he has said: “It does no good to man,  
That he should take delight in God.”
- 10 To this,<sup>5</sup> ye wise of heart, my answer hear:  
Away the thought;<sup>6</sup> O far be God from wickedness;  
O far be evil from the Almighty One.
- 11 For sure, the work of man, to him will He requite,  
And make him find according to his way.
- 12 Yea, verily,<sup>7</sup> God will not do the wrong;  
The Almighty One cannot pervert the right.
- 13 Who gave<sup>8</sup> to Him the charge of earth,  
And on it built the world?
- 14 Should He think only of Himself,<sup>9</sup>—  
His breath and spirit (from the world) withdraw,—
- 15 All flesh together would expire,<sup>10</sup>  
And man go back to dust.
- 16 O could'st thou see it!<sup>11</sup> list to this,  
Give ear unto my words.
- 17 A hater of the right; does he (the world) restrain?<sup>12</sup>  
The Just, the Mighty—Him shalt thou condemn?<sup>13</sup>
- 18 Even to a king shall one say Belial?<sup>14</sup>

<sup>3</sup> ver. 7. **Mighty man.** גִּבּוֹר. Elihu seems to have some admiration of Job's bold, heroic bearing, though censuring him. גִּבּוֹר may refer to his haughty repelling of the charges made against him, or to his mode of speaking of God.

<sup>4</sup> ver. 8. **Who joins, etc.** Elihu does not charge this literally, but only as the tendency of Job's language.

<sup>5</sup> ver. 10. **To this.** לָכֵן is more special than עַל כֵּן. It is a reply to something just said, and prompting an answer that cannot be suppressed. See the example, chap. xx. 2, where it denotes Zophar's haste to reply to Job's bold speech at the close of the preceding chapter: לָכֵן, for so—to

such a speech as that, I make haste to answer. This is implied in שָׁמַעְתִּי: *hear what I have to say to this—prompter-er.*

<sup>6</sup> ver. 10. **Away the thought.** This is the answer he is impatient to give. חָלַלָה, O profanum; a vehement protest. The best translation is that which gives it most strongly and clearly without attempting to imitate the almost untranslatable Hebrew construction. The thought of a God of wickedness is not to be tolerated for a moment. The idea of Omnipotence connected with that of injustice is still more horrible. It is to be protested against, not argued about.

<sup>7</sup> ver. 11. **Yea verily.** אֲמֵן אֲמֵן. The strongest particle of asseveration = N. T., ἀμὲν ἀμὲν.

<sup>8</sup> ver. 13. **Who gave.** “A mere viceroy might do wrong, but the Supreme Ruler is in a different position.” So DELITZSCH and others. The argument, however, seems to be a higher one. It is simply the a priori idea of the moral sense. We cannot reason about it. So Abraham, Gen. xviii. 25:

*Shall not the Judge of all the earth do right?* חָלַלָה לֵךְ, far be it from Thee, Lord.

<sup>9</sup> ver. 14. **Of himself.** E. V. and others regarded אֵלַי as referring to man. לֵב יָשִׁים, put his mind upon him,

(*προσέχει νοῦν τινί*), that is in the way of judgment. The interpretation given above is that of GROTIUS, and has since been generally followed. See SCHLOTTMANN, DELITZSCH, et al. The statement is in proof of the Divine benevolence. His continuation of the universe is an evidence of it.

<sup>10</sup> ver. 15. **Would expire.** See Ps. civ. 29: “When thou takest away their breath (principle of life) they expire, (יָנֻעִין) *gasp* and return to their dust.” The source of life must be the fountain of all goodness.

<sup>11</sup> ver. 16. **O could'st thou see it!** DELITZSCH regards כִּי־נָה as the Imperative verb instead of a noun; but thinks the joining with it of the אַם, makes it equivalent to אִם תִּבִּין. E. V., and others, took it as a noun; but thus

viewed it comes to about the same thing either way. It does not imply a reflection on Job as the E. V. rendering seems to do, but only an earnest wish that he could see things rightly. Elihu is very zealous and, at the same time, tender. This gives interest to his seeming repetitions, as it divests them of that tautological, prattling character, which some are fond of ascribing to him. It is a sufficient answer to all this jaunt criticism, that nowhere in the book, except in the address of the Almighty, are there to be found grander ethical and theological ideas: God cannot do wrong; It cannot be a deceiver of right that blinds the world in harmony; His very continuance of man and the world show this; O that Job's sufferings would allow him to see it. Nothing in the speeches of Eliphaz and Zophar comes up to this.

<sup>12</sup> ver. 17. **Restrain.** חָזַק is not the usual word for governing, but such a sense here would be analogous to the use of the similar word, נָצַר, to restrain, 1 Sam. x. 17, and

אָכַר, to bind, Ps. cv. 22. In the usual sense of binding, which it has both in Hebrew and in Arabic, it would be very appropriate here. Elihu has reference to God's government in the most general sense, as the binding power of the universe. Injustice here would be anarchy and dissolution in the moral, as it would ultimately be in the physical world.

<sup>13</sup> ver. 17. **Condemn.** תְּרַשֵׁעַ, pronounce wicked.

<sup>14</sup> ver. 18. **Belial.** בְּלִיעַל. The idea is best expressed by keeping the well understood epithet—worthlessness.



- To (earthly) powers, O wickedness ?
- 19 There's One who favors not the face of kings,  
Who knoweth not the rich before the poor;  
For His own hands did make them all alike.
- 20 So suddenly they die (these mighty ones);  
At midnight rage the people—rush<sup>15</sup> they on—  
And take away the strong; 'tis by no (human) hand.
- 21 For sure His eyes are on the ways of men;  
He seeth all their steps.
- 22 No darkness<sup>16</sup> is there, yea, no shade of death,  
Where men of evil deeds can hide themselves.
- 23 He needeth<sup>17</sup> not repeated scrutiny,  
When man to God in judgment comes.
- 24 He breaks the strong, in ways we cannot trace;<sup>18</sup>  
And setteth others in their stead.
- 25 To this end knoweth He their works;  
He overturns them in the<sup>19</sup> night—they're crushed.
- 26 [Again],—He smites the wicked as they<sup>20</sup> stand,  
In open place, where all behold the sight.
- 27 It is for this, because they turned aside,  
And disregarded all His ways;
- 28 To bring before His<sup>21</sup> face the poor man's cry,  
That He should hear the plaint of the oppressed.
- 29 When He gives quiet, who can then<sup>22</sup> disturb?

<sup>15</sup> Ver. 20. **Rush they on.** וַיִּעֲבְרוּ, and pass on; the rapid motion of a transported mob. It has also the sense of *attack*, as Nah. iii. 19; Ps. cxxiv. 2; Job xlii. 13, etc., in which cases, however, it is generally followed by עַל here unnecessary because the object is so clearly implied in the other verbs. Some take יִעֲבְרוּ passively with אֲבִיר for its passive subject. The other way is the easier, as well as the more vivid. The sudden and stormy rising of the people, (וַיִּעֲשׂוּ), VULGATE: *in media nocte turbabantur populi, et pertransibant, et auferent violentem* is the cause of the tyrant's dethronement. And yet, although it is the popular commotion which makes the visible and immediate cause, it is truly the hand of God which we may regard as the remote and unseen agency. Comp. Ps. xvii. 14, 15: כִּמְתִים יָדָהּ, *from men, thy hand*, כִּרְשָׁע חֲרָפָה, *from the wicked thy sword*. The truth has often had its illustration in modern as well as in ancient times. That Elihu means to represent it as God's doing, notwithstanding His seeming neglect, or His forbearance, appears from the words לֹא בָדָה, which can hardly have any other meaning, and is confirmed by the language of the verse following.

<sup>16</sup> Ver. 22. **No darkness.** (Compare SOPHOCLES' *Oedip.* Col. 280:

φύγῃν δὲ τοῦ  
μῆτις γενέσθαι φῶτος ἀνόςτου βροτῶν.

<sup>17</sup> Ver. 23. **He needeth not.** etc. This is the substantial meaning of the verse as given by EWALD, and as it is well explained by RENAN:

Dien n'a pas besoin de regarder l'homme deux fois,  
Pour prononcer sur lui son jugement.

<sup>18</sup> Ver. 24. **Cannot trace.** Lit., *no searching (perscrutatio)*, לֹא חָקַר, adverbial negative phrase, *inscrutably*. The fact is seen, as in the midnight popular commotion, but the real hand that does it is invisible. Comp. Amos iii. 6, "Shall there be evil in a city and the Lord hath not done it?"

<sup>19</sup> Ver. 25. **In the night.** The same imagery as in ver. 20, suddenness and darkness; the hand unseen.

<sup>20</sup> Ver. 26. **As they stand.** Lit.: *Beneath the wicked He smites them, or if we take כָּפַק as a noun—beneath the wicked their blow*. This expression רָחַת רָשָׁעִים, has been very variously rendered. רָחַת has been taken to mean, "as though they were wicked," or as wicked, or in place of wicked, or after the manner (DELITZSCH, nach Missethäter Art, or mit den Ruchlosen (SCHLOTTMANN); or רָשָׁעִים is made the plural of רָשָׁע, on account of, or as the price of their transgressions. These are all secondary senses of רָחַת coming from its primary sense of *under*, very much as *υπο* is used in Greek. But may not the difficulty here have arisen, as in other places, from overlooking the simple idea that comes from the exact literality? It is a second example, as is sought to be expressed by the word in brackets. The first was an unseen blow; this is an open one. *Beneath the wicked smites he them—right where they stand—the very ground beneath their feet*. Or רָחַת may mean their support, that which is *under them*—thus meaning their very limbs. This latter idea is strengthened by a comparison of Habakkuk iii. 16, וַתִּחַתֵּי אֲרֵנִי, *I trembled beneath me*, in my underneathing, my limbs or supports. Just so Homer uses *υπο*; in Iliad VII. 6 *υπο γυια λεδυνται*—his limbs relaxed beneath—not beneath his limbs; *υπο* used adverbially.

Thus regarded as two varying examples, לִילָה in verse 25, and the words בְּמִקּוֹם רָאִים in the 26th, are in direct contrast. Such a sudden and open blow at the very foundations, suggests the מַהֲפֶכֶה or upturning of Sodom and Gomorrah, which is RASCHT's idea.

<sup>21</sup> Ver. 28. **Before his face.** The pronoun in עָלָי may perhaps refer to the sinner. In that case it should be rendered *to bring upon him, the cry, the μῆτις, vengeance or retribution, of the poor*. See Homer, Iliad XXII. 358; Odyss. XI. 73: *μη τοι τε θεῶν μῆτις αὐγέωμαι*.

<sup>22</sup> Ver. 29. **Disturb.** Primary sense of רָשָׁע, whence that of wickedness. It is in evident contrast here with יִשְׁקֵט.

- Or who can trace Him, when He hides his face,  
Whether towards a nation or a man ?
- 30 Whether against<sup>23</sup> the ruling of the vile,  
Or those who of the people make<sup>24</sup> a prey ?
- 31 For O had he but said<sup>25</sup> to God :  
"I bear it.—I will not offend ;
- 32 Beyond what I behold, O teach thou me ;  
Have I done evil, I will do no more."
- 33 On thine own terms,<sup>26</sup> shall He requite [and say],  
"As thou dost spurn or choose [so be it], not as<sup>27</sup> I?"
- 34 Let men of understanding say,—  
Or any strong and wise<sup>28</sup> who hears me now.
- 35 Job speaks in ignorance,  
And without understanding are his words.
- 36 O would that Job were proved to the extreme,  
For his replies like those of evil men.
- 37 For sure he adds rebellion to his sin ;  
Among us in defiance claps his hands,  
And still at God doth multiply his words.

<sup>23</sup> Ver. 30. **Against.** Negative sense of כִּי.

<sup>24</sup> Ver. 30. **Make a prey.** Lit., from snares of the people.

<sup>25</sup> Ver. 31. **For, had he said.** An elliptical expression of a wish, or of what Job ought to have done: *Ah, had he said.* The adversative sense of the כִּי denotes that he should have so said. It is, however, very difficult to preserve both in English, namely the *chiding* and the *reason* in the 'כִּי, and, at the same time, the regret and surprise expressed in the particle הִנֵּה which is exclamatory as well as interrogative. **וְהָאֵל** is not the infinitive Niphal, as some take it, but the Kal preterite and the exclamatory interrogative with Segol before a guttural with Quamets.

<sup>26</sup> Ver. 33. **On thine own terms.** Lit., that which is from thee.

<sup>27</sup> Ver. 33. **Not as I.** This can only refer to God, not to

Elihu; but it makes a sudden change of person, which, though allowable in Hebrew, is too abrupt for a close English translation, without a preparation such as is supplied by the bracketed words, *and say*, in the first clause, or something equivalent.

<sup>28</sup> Ver. 34. **Or any strong and wise.** Lit., strong, wise man. **וְהָאֵל** is not used superfluously here, or tautologically. **וְהָאֵל לְכָבֵד** may be taken as referring to those present who claimed the reputation of wisdom from age, position, or otherwise, such as the friends who had been contending with Job. Elihu appeals to such, or to any other one in the audience who might be a man of note, or strength, (**וְהָאֵל**), though not professedly a **וְהָאֵל** or Sage. He appeals to all men of character and intelligence.

## CHAPTER XXXV.

- 1 And Elihu<sup>1</sup> answered and said :
- 2 Dost thou hold this for right ?  
Thou said'st, I am more just than God.
- 3 Yes—thou<sup>2</sup> dost say it : "what the gain to thee ?"  
What profit have I, more than from my sin ?"
- 4 I answer thee ;  
And thy companions<sup>3</sup> who take part with thee :
- 5 Look to the heavens and see ;  
Behold the skies so high above thy head.

<sup>1</sup> Ver. 1. **And Elihu answered.** This chapter follows on so closely and directly in the spirit of the preceding, and especially of its concluding verses, that it may well raise a question as to the genuineness, or antiquity, of this intervening statement.

<sup>2</sup> Ver. 3. **Yes—thou dost say it.** כִּי is here the

particle of proof, as though Job had intimated some dissent by look or gesture. Such is the fair import of thy words; it cannot be denied.

<sup>3</sup> Ver. 4. **Thy companions.** This cannot mean the three friends. As unlikely is the opinion of DEHRZSCH that



- 6 If thou hast sinned, what doest<sup>4</sup> thou to Him?  
If many are thy sins, what doest thou to Him?
- 7 If thou art just, what givest thou to Him?  
What profit from thy hand does He receive?
- 8 To one just like thyself pertains thy wrong;  
Unto the son of man<sup>5</sup> thy righteousness.
- 9 "From hosts of men oppressed<sup>6</sup> the cries resound;"  
[So sayest thou<sup>7</sup>]; "they groan beneath the tyrant's arm."
- 10 But no one saith,<sup>8</sup> "where is my maker God;  
Who in the night<sup>9</sup> time giveth songs<sup>10</sup> of praise?
- 11 Who teacheth us beyond<sup>11</sup> the beasts of earth,  
And makes us wiser than the birds of heaven."
- 12 Thus<sup>12</sup> is it that He hears not when they cry  
By reason of the pride of evil men.
- 13 For God will not hear vanity;  
Nor will the Almighty hold it in regard.
- 14 Yes, even<sup>13</sup> when thou sayest, thou seest Him not,  
There is judgment still before Him—therefore wait.
- 15 But now, because His anger visits<sup>14</sup> not,

Elihu means the פְּעִיל of xxxiv. 36, and the פְּעִיל of xxxiv. 8, with whom Job is represented as joining himself. It is more probably a general challenge to all who might take his side in justifying such complaints.

<sup>4</sup> Ver. 6. **What doest thou to him?** The expressions in the two Hebrew clauses are so alike that it would seem idle to seek diversity of translation. There is moreover a real impressiveness in the repetition: In either case, whether it be a single sin, as might seem implied in the preterite or aorist, וְאַתָּה, or many transgressions, or a life of transgression, *what doest thou to Him?* Such a contrast seems intended. The variance in the verbs, הַפְעַל הַפְעִיל, would seem to be rather for the sake of parallelistic rhythm than as intending any difference in the appeal. DELITZSCH: Wirk'st du auf ihn—thät'st du ihm.

<sup>5</sup> Ver. 8. **Son of man.** It is in vain here to seek nice distinctions between אִישׁ and אָדָם.

<sup>6</sup> Ver. 9. **Oppressed.** עֲשֻׁקִים here cannot be rendered *oppressions*. Amos iii. 9 gives it no countenance, and Ecclesiastes iv. 1 is against it, since, in the same verse, the word is used in its only proper sense of *oppressed men*. The noun however may be regarded as implied. The subject of the verb may in like manner be included. They do not cry out singly and apart, but from a great multitude of the oppressed. *They cry out—men everywhere cry out, but not to God.*

<sup>7</sup> Ver. 9. **(So sayest thou).** The words in brackets simply express what is certainly intended by Elihu, namely to cite one of Job's speeches for comment, whether rightly understood or not. This reference is to what Job says generally, ch. xxiv., and especially in ver. 12, where almost the very words occur.

<sup>8</sup> Ver. 10. **But no one saith.** It gives the reason why God does not hear: The oppressed no more acknowledge Him than do the oppressors. A godless humanitarianism cannot expect his favor. Both parties being alike deficient here, He lets things work their own cure in such ways as are so graphically described, xxxiv. 20. It is, however, the strongest mode of saying that He does hear those who fly to Him for relief and consolation in the night of suffering. Elihu was a sound political philosopher, as well as a devout theologian.

<sup>9</sup> Ver. 10. **The night time.** Metaphorically, the time of sorrow and oppression.

<sup>10</sup> Ver. 10. **Songs of praise.** Such is the special meaning of שִׁיר. "Songs in the night." Comp. Ps. xlii.

8; lxxvii. 6; cxix. 15; cxxxiv. 1; xvi. 7; Cant. iii. 1. For a specimen of rich and glorious practical exposition read the old Puritan CARYL on these Songs in the Night.

<sup>11</sup> Ver. 11. **Beyond:** *more than.* Some render מִן from, instead of taking it as comparative: *from the beasts, etc.* On the metaphorical wisdom of the birds, see notes to xxviii. 7 and 21.

<sup>12</sup> Ver. 12. **Thus is it.** שֶׁ (there) may denote condition as well as place and time: *in such a case, or in such circumstances, or relations; as Ps. cxxiii. 3: שֶׁמֶן כִּי שָׁמַיִל* for *there* (in such a state of things, that is, in the exercise of brotherly love) *the Lord commended the blessing.* The reference is not to the mountain there mentioned. See also Hos. vi. 7. The Hebrew order of the first clause of this verse is somewhat unusual. If strictly followed it would require this rendering:

Thus is it that they cry—and He hears not—  
By reason of the pride of evil men.

But in that way the English reader might miss the sense; since כִּי, in the second clause, must clearly be connected with יִצְעֻקוּ *they cry*. To connect it with יִנְהַר *as the ground of God's not hearing, would be meaningless and absurd.*

<sup>13</sup> Ver. 14. **Yes, even when thou sayest.** אֲךָ כִּי is often rendered *much less, quanto minus*, but here the sense is better reached by the rendering adopted. See DELITZSCH, who renders it *although*. Notwithstanding what Elihu says about God's not visiting, or strictly marking human wrong, he does not mean to teach the Divine indifference either to man's evil, or to his suffering. רִי לִפְנֵי; *the cause is still before Him; judgment is with Him; in its own way and time it will appear.* The reference is to what Job says, xxiii. 8.

<sup>14</sup> Ver. 15. **Visits not.** אֵין has strictly a verbal sense, and is not a mere qualifying negative particle like לֹא. It simply denotes, *it is not so*, being the negation of the other verbal יֵשׁ, *it is*. Here, however, it is a more emphatic way of expressing the negation of פָּקַד: *It is not the case that His anger visits*, expressing the general truth rather than a particular fact, or a particular denial. Its being followed by לֹא shows that אֵין is not taken here by itself, for the prodoes to which פָּקַד, אֵין is the apodosis, as E. V. regards it: "because it is not so, therefore hath He visited in His anger." Such a view breaks up the whole argument of Elihu; as is also done by those who refer this, ver. 15, to God's visitation of Job. SCHLOTTMANN leaves it indefinite, and DELITZSCH regards it as doubtful. BENAN refers it to God's wider dealings:

- Nor strictly<sup>15</sup> marks wide-spread<sup>16</sup> iniquity,  
 16 Job fills his mouth with vanity,  
 And without knowledge multiplieth words.

Mais, parce que sa colère ne s'exerce pas encore,  
 Parce qu'il fait semblant d'ignorer nos fautes.

Elihu is plain with Job, but at the same time tender, and cannot mean that God had not visited him as he deserved.

<sup>15</sup> Ver. 15. **Strictly marks.** נָאֵר qualifies יָדַע *to know* (here in the sense of *notice*, similar to פָּקַד *visit*), to know *particularly*. It cannot qualify פָּשַׁע. Compare Ps. cxxx. 11: *If thou Lord should'st be strict to mark iniquities.*

<sup>16</sup> Ver. 15. **Wide-spread iniquity.** The Hebrew פָּשַׁע and its derivatives with the predominant sense of *exuberance, extravagance, multiplication, taken in malam partem* (licentiousness), gives the sense required here without going to the Arabic. See how it is used, Hab. i. 8; Mal. iii. 20; Jer. l. 11; Nah. iii. 18 (פָּשַׁע, Lev. xiii. 17, and a

number of other places, of the spreading leprosy). So the Targum and Jewish commentators generally. The LXX. and VULGATE give it the sense of פָּשַׁע, and there is good reason for regarding them as cognate words. פָּשַׁע *transgression is passing over, going beyond bounds—license, licentiousness*. The idea is: God is not always exhibiting His special vengeance in the *multiplicity* of human sins. "He is not strict to mark iniquity;" or He would be always striking. Besides His long-suffering, so often spoken of in the Old Testament, there is the great יָדַע, or judgment, ver. 14, always before Him. No cause is really forgotten. But Job complains of Him because He lets "the wicked live;" see xxi. 7. There is a greatness in Elihu's views unsurpassed by anything in the book outside of the Divine address, and that is a sufficient answer to those who would argue the spuriousness of this portion, because there is no mention of his being answered with the rest.

## CHAPTER XXXVI.

- 1 Then Elihu continued and said :
- 2 A moment wait<sup>1</sup> that I may show thee still,  
 That there are words for<sup>2</sup> God.
- 3 Unto the Far<sup>3</sup> will I lift up my thought;  
 'Tis to my Maker<sup>4</sup> I ascribe the right.
- 4 Indeed, there is no dissembling in my word;  
 It is the all-knowing One<sup>5</sup> that deals with thee.

<sup>1</sup> Ver. 2. **Wait.** Some appearance perhaps of impatience on the part of Job leading to a slight interruption, and then a resumption, as indicated by the scholium of continuance at the head of the chapter. וְעַתָּה, וְעַתָּה, וְעַתָּה have been pronounced Aramaisms, but they are all pure Hebrew as well as Syriac.

<sup>2</sup> Ver. 2. **For God.** In justification of the Divine proceedings. There is nothing arrogant in this declaration of Elihu as some maintain.

<sup>3</sup> Ver. 3. **Unto the far.** The double preposition מִן וְעַתָּה, gives a twofold sense, *to and from*, including here both ideas, elevating the thought to God (the Afar) and deriving thought from Him. The words easily bear this, since מִן וְעַתָּה may have the two senses of *taking, or raising, according to the context and the preposition used*. A very little change here gives that appearance of boasting and vanity which UMBRETT and some others are so fond of ascribing to Elihu. It is, however, perfectly consistent with the unfeigned modesty of his opening. The word יָדַע or יָדַעַת (יָדַעַת) is not necessarily knowledge as *science*, exact or inexact, but often means *opinion, view, sincere conviction*. It may be *cognitio, notitia*, rather than *scientia* or *intellectus*. This is the way in which the Rabbinical writers everywhere use יָדַעַת. Elihu says that the view he takes shall not be a narrow, or personal, or party one. He will aim to bring all his reasonings from that far-reaching, yet most near and plain truth, the unchangeable righteousness of God. This gives him confidence, and when this is understood all appearance of conceit disappears.

<sup>4</sup> Ver. 3. **To my Maker I ascribe the right.** In ascribing to God the right, he can, without arrogance, speak in his name, and all the more confidently whilst using such tenderness towards Job. This helps to explain what follows.

<sup>5</sup> Ver. 4. **It is the all-knowing one that deals with thee.** A comparison of this with what the same

speaker says in the very same words, xxxvii. 16, puts it beyond doubt that God is meant. Even if regarded as a claim to inspiration, it would not be inconsistent with a true humility. If Elihu felt that he was speaking to Job the very truth of God, however learned, it would be false modesty in him to disclaim it. Therefore does he so affirm his sincerity

in the next verse: לֹא שֶׁקֶר, there is truth in what I say: Through it, "the Perfect in knowledge *speaks with thee*;" if we may so render עֲבָרָה. This is quite different from the impression that RENAN's version would give, applying the words to Elihu himself. C'est une homme d'une science accomplie qui te parle. SCHLOTTMANN and ROSENUELLER regard it as spoken by Elihu of himself, yet without boasting, and as only claiming what was due to the strength and depth of his convictions. They thus take תָּמִים in its more primitive sense of *integer, purus, etc.*, rather than as denoting perfection in the degree or height of knowledge. The old commentator MERCERUS gives this admirably: De se dicit Elihu quod Job habet hominem acum agentem integrum sententis, et pure, sincere, ac ut par est, sentientem, qui nihil sit adulteraturus, aut depravatus in alienum sensum. The passage has been marred by the rendering *is before thee*, which cannot be obtained from עֲבָרָה. It gives a wrong im-

pression as to the one of whom it is said, and of the spirit with which the declaration is made. Regarded as denoting speech (*speaks with thee*) it would be an inward rather than an outward communing; but as we have seen in several places, עֲבָרָה standing alone (or without any verb) denotes rather *dealing with*, and in either view would favor the idea of God being the subject intended rather than Elihu himself. It may be said, however, to come to nearly the same thing whether Elihu intends to represent God by the words תָּמִים יָדַעַת, or himself as speaking to Job in His name. In either case it is Divine knowledge he professes to give, or "knowledge brought from afar" (ver. 3).



- 5 Lo—God is great,<sup>6</sup> but nought does He<sup>7</sup> despise;  
Great in the power of His intelligence.
- 6 He will not “let the wicked<sup>8</sup> live;”  
And justice will He render to the poor.
- 7 His eye He takes not<sup>9</sup> from the righteous man;  
With kings upon the throne,  
He makes them sit in glory;<sup>10</sup> they are raised on high.
- 8 Again, when bound in iron chains,<sup>11</sup>  
And held in sorrow’s bands,
- 9 Then showeth He to them what they have done,  
Their oversteppings,<sup>12</sup> how they’ve walked in pride.
- 10 Thus openeth He their ear to discipline,  
And warns them that from evil they turn<sup>13</sup> back.
- 11 If they will listen and obey,  
Then shall they spend their days in good,  
Their years in joyfulness.
- 12 If they hear not, they perish by the sword,  
And without knowledge<sup>14</sup> shall they yield their breath.
- 13 But those impure<sup>15</sup> in heart, they treasure wrath;  
Such cry not<sup>16</sup> when He bindeth them.
- 14 Their very soul dies<sup>17</sup> in them in their youth;  
Their life, it is a living with the<sup>18</sup> vile.
- 15 Yet in his suffering<sup>19</sup> saveth He the poor;  
In straitening openeth He their ear.

<sup>6</sup> Ver. 5. **Great.** כָּבִיר *kabbir*. It reminds us of the frequent Arabian dextology from the same root: *Allah Akbar*.

<sup>7</sup> Ver. 5. **Despise**, דָּנָה, *reject*, overlook. Elihu presents the sublime contrast, or that general equilibrium in the Divine attributes which our science so much ignores: God’s attention to the most minute as well as to the largest things of His creation. “He numbereth the very hairs of our heads.” This is “the power of His intelligence,” (כֹּחַ לֵב), *force de son intelligence*, as RENAN renders it. It is a higher thing than His dynamical force.

<sup>8</sup> Ver. 6. **Let the wicked live.** This is the literal rendering of יִחְיֶה; that is, live on in their wickedness. It is not inconsistent with what Elihu says, xxxv. 9, 10, 15, about God’s forbearance. This rendering is chosen because it would seem as though the word יִחְיֶה had been used with direct reference to Job’s complaint, xxi. 7: “Wherefore do the wicked live, grow old, etc.?”

<sup>9</sup> Ver. 7. **Takes not from.** Lit., does not diminish; constant, steady vision, never relaxing. What follows about the righteous man, and his vicissitudes, has, undoubtedly, reference to Job, but not in the narrow way taken by the friends. Elihu does not charge him with gross outward crimes, such as “wronging the widow,” and “breaking the orphan’s arms” (xxii. 9), but he sees the possibility that even one who has borne the character of the just (ὁ δίκαιος, ὁ καλοκαγαθός) if placed in high station, “sitting with kings,” and greatly tempted to pride, may become self-confident, and so fall as to need the chastisements of God, “whose eye is never withdrawn from him.” This “sitting on the throne with kings,” as an honored and consulted assessor or vizier, may have been suggested by what Job says himself very eloquently, but somewhat proudly (xxix. 9), of the honors paid to him by people and princes.

<sup>10</sup> Ver. 7. **Sit in glory.** לִנְצַח is improperly rendered forever, like לְעוֹלָם. It is not a word of time but of degree, completeness,—a general superlative of excellence, or superiority.

<sup>11</sup> Ver. 8. **Bound in iron chains;** either from the capricious tyranny of their royal or popular patrons, or from their own too strongly tempted pride. It is a supposed case,

but one readily presenting itself to the speaker’s mind from what Job says, xxix. 9, of the favor he had once enjoyed with the people and the great.

<sup>12</sup> Ver. 9. **Their oversteppings:** The most literal etymological sense of פְּשָׁעֵיהֶם. RENAN:

Par leur péchés, par leur orgueil.

<sup>13</sup> Ver. 10. **From evil they turn back.** The word שׁוּבוֹן implies barely a beginning in the evil way. Whatever suspicion of Job Elihu here may intimate, it is very different from the gross and wholly unwarranted criminalations of the three older friends, besides being stated as a mere hypothesis. But the striking distinction is the freedom from all exasperation, such as they show, especially Zophar and Bildad (see viii. 2; xi. 2, 3; xx. 2). Elihu represents God’s dealings thus far as all proceeding from love, from that merciful “eye upon the righteous man,” which is never withdrawn, though sometimes leaving him to himself for a season, that he may be tried and gain self-knowledge. It reminds one of a touching passage in the Koranic Commentary of Al-Zamakshari on Surat xviii. 75: Mohammed had committed a fault for which he had been severely visited. Says the commentator: “We have it from the Prophet, Allah bless him, that when this was revealed (Sur. xviii. 75) he prayed, O Allah! never again leave me to myself for the wink of an eye.” Al. Zam., p. 780.

<sup>14</sup> Ver. 12. **Without knowledge.** Comp. iv. 21.

<sup>15</sup> Ver. 13. **But those impure in heart.** The לֵב in distinction from the צִדִּיק, or reputed righteous man tempted and disciplined, as described above.

<sup>16</sup> Ver. 13. **Such cry not.** Another difference: They are not led to prayer and repentance. See xxxv. 10.

<sup>17</sup> Ver. 14. **Their very soul.** Soul is here in contrast with life in the 2d clause. Passages like it in the Proverbs would support the idea of spiritual death. Their life: their course of life.

<sup>18</sup> Ver. 14. **The vile.** קִלְשִׁים, the unclean, the obscene rather. Lit., those devoted to the obscene worship of Astarte, and other heathenisms. See the Deut. xlii. 18; 1 Kings xiv. 24; xv. 12; xxii. 47. Comp. also Gen. xxxviii. 21, 22.

<sup>19</sup> Ver. 15. **In his suffering.** SCHLOTTMANN ren-



- 16 Thus thee, too, would He draw<sup>20</sup> from trouble's mouth,  
To a broad place,<sup>21</sup> no straitening underneath,  
With richest food<sup>22</sup> the spreading<sup>23</sup> of thy board.
- 17 But hast thou<sup>24</sup> filled the judgment of the bad;  
Judgment and Justice will lay hold on thee.
- 18 For there is wrath,<sup>25</sup> see lest it stir thee up against the blow;<sup>26</sup>  
Then a great ransom may not turn thy<sup>27</sup> scale.
- 19 Thy wealth<sup>28</sup> its price! no treasure here avails

ders: in *His* compassion, referring the pronoun to God. This is a sense which עֲנִי will bear, but it would not harmonize here with לֶחֶץ in the 2d clause.

<sup>20</sup> Ver. 16. **Would He draw.** הָסִית means literally to *incite*—either to or from—by sharp or by gentle means. The former is the more common, but the latter is to be taken here. SCHLOTTMANN: *loct* or *aus*—*allures, entices*. The general word, *draws, attracts*, seems better.

<sup>21</sup> Ver. 16. **Broad place:** The favorite Hebrew figure for *prosperity, as straitness, or narrowness* for the reverse.

<sup>22</sup> Ver. 16. **With richest food.** This is what is meant by the Hebrew כִּלְאָה רֶשֶׁן *full of fat*, a figure not poetical in modern languages.

<sup>23</sup> Ver. 16. **Spreading of thy board.** More literally, *setting*—that which is set down to rest upon it. נָחַת

from נָחַת to rest. Hiph. *demisit, deponit*.

<sup>24</sup> Ver. 17. **But hast thou filled:** if thou hast filled. So SCHLOTTMANN takes it, conditionally. Elihu does not regard Job as one of these *impure of heart*, or “hypocrites in heart,” as E. V., renders it, or the חֲנוּפֵי לֵב of ver. 13. He however makes the supposition of what would have been had Job gone to that extent, and makes it the ground of warning in ver. 18. The word חָיָה here, just like our word

*judgment*, may denote Job's judgment in the case, as some take it, or God's verdict or sentence upon the wicked. In this latter view, which is preferred here, it may be transferred to the wickedness that causes judgment. Hast thou filled up the wickedness of the wicked (the measure of his judgment) then expect no mercy. “Judgment and justice” instead of threatening, “will take hold on thee.” יִתְכַּבֵּן, which DELITZSCH strangely renders, “will take hold on one another.” He seems to have regarded it as an abbreviated Hithpael: יִתְכַּבְּנוּ יִתְכַּבְּנוּ. The pronoun is not needed, it is so easily supplied. It can hardly be that הָיָה is used of Job's judgment in the one clause, and of God's judgment in the other.

<sup>25</sup> Ver. 18. **For there is wrath.** By comparing כִּי חֶמֶד with the same words, used in a very similar manner, xix. 29, it will be seen that this is a warning formula. Cautionary words accompany it in both cases; there immediately preceding, here immediately following. הִנֵּן is an el-

litical particle of warning, or of calling attention, like the Latin *ne*, or the Greek *μή* with *ὅρα* (*see to it*), or *δεῖδω*, or some similar word understood; comp. PLAT. *Phædon*, 69 A., “Ὁ μακάριος Σίπυλος, μή οὐκ αὐτῷ ἢ ᾧ ὀφείλει κ. τ. λ.;” Iliad I. 26, μή σὺ παρὰ τῶν κακίων, *Odys.* V. 467 (*δεῖδω* understood; compare line 300) and other places. The הִסִית with its usual sense of *inciting to or from* (here to or against, because followed by כִּי) must have an indefinite or impersonal subject. DELITZSCH and SCHLOTTMANN render it *allure*, as in ver. 16, but this would require חֶמֶד for the subject which would be harsh (*wrath alluring*) even if the grammar would allow. It would, however, be giving a feminine subject to a masculine verb following, which is hardly defensible from the case Prov. xii. 25. חֶמֶד may, perhaps, be regarded as implying the subject of הִסִית, by reason of its representing the whole case. If the impersonal view does not satisfy, the subject may be regarded as implied in שָׁפַק, or that to which the warning refers: “Let it not stir thee up (the blow) against it (the blow itself). This would make the כִּי in שָׁפַק very easy, and perfectly grammatical.

<sup>26</sup> Ver. 18. **The blow.** The places to gulde us in determining the meaning of שָׁפַק = שָׁפַק, are ch. xxxiv. 26, 27. The idea of *sudden striking* is in both. In the second, however, *hand* is understood (*clap the hand*), or some other

part of the body, as in Numb. xxiv. 20; Lam. ii. 15; Job xxvii. 33, and that gives it the secondary sense of *scorning* or *defiance*. *Blow*, however, is the primary literal sense (evidently onomatopoeic, S. P. K.) and that seems here most fitting, besides being better adapted to יָסִית—against the blow, or the chastisement as CONANT renders it. SCHLOTTMANN would give it the sense of *mockery* (*zum Spott*), DELITZSCH of *scorning* (*zum Hohnen*, with reference to xxxiv. 37. These,

however, would require that יָסִית be followed by לֵב instead of כִּי, as DILLMANN remarks (see concordance of places). DELITZSCH regards חֶמֶד as denoting the anger of Job, but

the comparison with xix. 29, where it is used in precisely the same way, shows that God's wrath is meant, and that כִּי חֶמֶד is to be taken independently. The drift of Elihu's language is that Job has got to that point where he needs a caution, such as he himself gave to his monitors, xix. 29. Beware of further defiance. He has reason to pray: “Keep back thy servant from presumptuous sins” (יִסְרוּסִים), Ps. xix.

14), from the defiant, unforgivable sin, כִּפְשֵׁעַ רָב, “from the great transgression.”

<sup>27</sup> Ver. 18. **Turn thy scale.** The word ransom here (כֹּפֶר) is suggested to Elihu by his own language respecting the penitent sufferer, xxxiii. 24: “I have found a ransom.” The word נָטָה, Hiph. הִנָּטָה, to incline (transitively) or to deflect, is repeatedly used, elliptically and figuratively, in the sense of deflecting the scale in judgment. See Prov. xviii. 5; Isai. x. 2; xxix. 21; Amos v. 12. The last case is most like this since we find them in close connection with this same word כֹּפֶר. The verb thus used, might just as well, as far as grammar is concerned, have for its object the person favored, although the cases cited relate to the unjustly condemned. The context alone must determine whether it is a turning the scale in *favor of or against*; and, in fact, the one implies the other. DELITZSCH gives יָטָה the sense ver-

leiten, mislead, seduce, and makes the ransom refer to the hope of restoration. It must, however, have the same application here as in xxxiii. 24. It is something which God provides, not the sufferer. Job had been stripped of all, so that, as DELITZSCH says, “any reference to his own riches,” as something that he could offer, “is out of the question.” In regard to the negative אַל, it is used in the same way as the

Greek *μή* for *οὐ* where the declaration is a subjective one. It is not simply a denial of the happening of the event, but of its possibility, and so the particle is really dependent: *It cannot be that, etc.* There is, moreover, to be taken into the account the influence of כִּי above in making the clause subjective; as though repeated: *take care lest a great ransom should not turn the scale in thy favor.* The version of E. V. would demand יָסִית in the clause above.

<sup>28</sup> Ver. 19. **Thy wealth its price!** The word שִׁנְיָה here used, may mean either *wealth*, or a *cry*, as clearly appears by the respective contexts in which they are found. For the first see xxxiv. 19 (שִׁנְיָה), Isai. xxxii. 18, and this place, where it seems determined by its connection with בָּצַר, for which see Job xxii. 24, 26. The other usage is more frequent. The connection between the two meanings is not easily traced. שִׁנְיָה, to cry, implore, and its noun derivatives, seem like onomatopoeies: *shinagh—sugh—sigh*. Comp. the Syriac שִׁנְיָה used for the crying, bleating of the flocks, Jud. v. 16. As Job was utterly destitute, the reference must have been to his former vast possessions. All his camels and oxen, etc., could not avail as the price of this ransom. It is its spiritual value vainly estimated by the richest outward things. עָרַךְ, with the price for its subject, is used here precisely as in xxxviii. 17, in the attempted prizing of Wis-



Nor all the powers<sup>29</sup> of might.

- 20 O long not for the<sup>30</sup> night,—  
The going up of nations in their place.  
21 Take heed—turn not thy face<sup>31</sup> to sin,  
For this thou chooseth<sup>32</sup> more than suffering.  
22 Lo God exalteth by His power.  
Who is a teacher like to Him?  
23 Who is it that assigns<sup>33</sup> to Him His way?  
Or who can say to Him, Thou doest wrong?  
24 Remember that thou magnify His work,  
Which men so celebrate.  
25 With wonder gaze they<sup>34</sup> on it, Adam's race,  
And every man<sup>35</sup> beholds it from afar.  
26 Lo God is great,<sup>36</sup> we know Him not;  
Unsearchable the number of His years.  
27 For He it is who draws<sup>37</sup> the water drops;  
Whence they distil to rain in place of<sup>38</sup> mist;

dom: "Gold and crystals cannot prize it, give its estimate,"

לֹא יִעֲרֹכֶנָּה. The price of redemption is far above rubies.  
<sup>29</sup> Ver. 19. **Powers of might.** Literally, the mighty of strength. כֹּחַ does not mean *opes* here, or *wealth*, but has its literal sense—*no wealth—no strength*.

<sup>30</sup> Ver. 20. **The night.** הַלַּיְלָה, with the article, is the night of death emphatically, as our Saviour styles it, John ix. 4, "the night wherein no man can work;" see Ecclesiastes ix. 5. Elihu alludes to Job's having prayed for death, as appears in several places. The whole passage furnishes another of those cases where the closest adherence to the most literal rendering gives the best guide to the idea.

The verb עָלָה, to go up, becomes used of dying (*departing, going off*) from the old idea of the spirit, or breath, going up to God, its source, and the body going down to dust. There is no reference here to the underworld, and the difficulty arises from a feeling of incongruity connected with the figure of going up, especially where the language is used of evil men. But there is in it no idea of going to Heaven according to the modern notion. It is simply a mysterious going off. Another seeming incongruity is made by תַּחַת, the

opposite to עָלָה, apparently. This is especially felt in the translation of CŒNANT, which otherwise would seem to have much in its favor:

Long not for that night,  
When the nations are gathered to the world below.

Even where a word like עָלָה has lost its figure, as employed in some special applications, poetical feeling would be against its use in connection with a real opposite. But תַּחַת here means simply in *their place*, right where they stand, their very foundation, as in the examples cited, note

to xxxiv. 26. The proof passages for this sense of עָלָה (*dying, as going up, or off*) are Ecclesiastes xxi. 7, where we have the idea without the word, and Job v. 26, and Ps. cii. 25, where the very word occurs just as it does here; the Hiphil in Ps. cii. 16, making no difference. In the first passage (Job v. 26) the incongruity alluded to is not felt as jarring with our modern conception, because it is said of a supposed good man, and it is in beautiful harmony with the figure of the sheaf going up to the garner, which overcomes the other image, in the same passage of going down to the

grave. In Ps. cii. 25, אֶל תִּעָלֶינִי (take me not up (not off) from the midst of my days), the going up (or being taken up) means no more than the עֲלִית in this place, though said here of many going up, or going off, in the night of death. The plural עַמִּים, peoples or nations, is used here to make it the

more impressive, and to give Job the idea of its being a general or common doom which he should not desire to anticipate. They are going off fast enough, this vast procession of the dead, disappearing in that night to which all human existence seems to lead. עַמִּים the multitudes. It calls to mind Homer's κλυτὰ ἔθνεα νεκρῶν, the far-famed nations of the dead (Odys. X. 526, and other places); more numerous than the nations of the living. In the word לַעֲלֹת, the

ל of the infinitive may be taken as specificative: to wit, the going up, etc.; and so the second clause may be regarded as exegetical of the first, or as in apposition with לַיְלָה: the night, I mean, in which the nations go up, etc. DELITZSCH renders it: "Long not for the night to come which shall remove people from their place," and seems to refer it to some great and special judgments, not to the general night of death. He has no authority for rendering תַּחַת from their place. SCHLOTSKY renders more correctly, as their *Stätte*, in or on their place, right where they stand, or just as they are. Comp. Ecclesiastes xi. 3.

<sup>31</sup> Ver. 21. **Turn not,** אַל תִּפְּנֶה. Look not; do not even set your face in that direction, give no countenance (פְּנֵה, פְּנִיָּה) to iniquity.

<sup>32</sup> Ver. 21. **Thou chooseth.** That is, thou art choosing to turn in the wrong direction—towards sin, and away from God. It is a tendency charged upon him, but not actual sin. Elihu is very plain with Job, but at the same time judicious and tender. He desires his justification, xxxiii. 32.

<sup>33</sup> Ver. 23. **Who is it that assigns?** Comp. Isai. xl. 13, 14.

<sup>34</sup> Ver. 25. **With wonder gaze.** Among the Hebrew verbs of sight, רָאָה may be regarded as more emotional, and more spiritual than רָאָה. It denotes sight with feeling, or an interest of wonder in the object, like the Greek θεάσθαι, or the Latin *specto*, in distinction from *ὁράω* the merely visual, or *deapéo* which is more perceptive, that is, of facts and truths rather than of objects.

<sup>35</sup> Ver. 25. **Every man—from afar.** The most common man, אָדָם, cannot help seeing it in its remotest aspects. Comp. Ps. xli. 1, and Rom. i. 20.

<sup>36</sup> Ver. 26. **Lo God is great.** This declaration seems more frequent in Job than in any other book in the Bible, and strongly calls to mind the similar Arabian and Mohammedan doxologies.

<sup>37</sup> Ver. 27. **Who draweth up.** Drawing is the more usual sense of the verb דָּרַג, that of diminishing, seeming to come from its sense *draweth*, but the rendering of E. V., maketh small, suits very well some parts of the process intended to be described. If we render it *draweth*, then the water drops must denote the substance drawn up, whatever it may be, and which becomes water drops afterwards.

<sup>38</sup> Ver. 27. **In place of mist.** Gen. ii. 6 puts beyond

- 28 Even that with which the heavens<sup>39</sup> flow down,  
And drop on man abundantly.
- 29 Is there<sup>40</sup> who understands the floatings<sup>41</sup> of the cloud,  
The thunderings<sup>42</sup> of His canopy?
- 30 Behold, upon it<sup>43</sup> spreadeth He the light,  
Whilst darkening<sup>44</sup> the sea's profoundest depths.
- 31 (Yet, 'tis by these that He the nations rules,  
And giveth food in rich supply).
- 32 O'er either<sup>45</sup> hand the lightning doth He<sup>46</sup> wrap,

doubt the meaning of **אֶרֶב** as *vapor* or *mist*, in distinction from rain itself which comes from it. But the **ל** has given trouble. "According to the vapor thereof," E. V.; "with its mist," DELTSCHE; zu Regen l  uert sich's im Nebel, SCHL  TTMANN; wenn er in Nebel sich geh  llt, UMBREIT; Qui se fonde en pluie et forment ses vapeurs, RENAN. But the vapor is the preceding state. *Vice, in loco, in place of*, is a meaning

of **ל**, of which NOLDIUS in his Concordance of particles gives a good number of examples. The one nearest to this is Gen.

xi. 3, *bitumen for mortar*, **וְהָחֹמֶר לָחֹמֶר**, or **וְהָחֹמֶר לָאֶבֶן**, *brick for stone*. Bitumen for mortar, or in place of mortar; the imperfect substance for, that is, as a preparation for the more finished; or mortar in place of bitumen, according to

the reverse conception. Grammatically, the preposition **ל** would denote either of these according to the context. Here it would demand the latter—rain now in place of what was

*mist* before the distillation. The pronoun in **לֹאֲרוּ** shows this—its mist—the rain's mist, or that from which the rain is formed. The subject of **יֹקֵד**, taken intransitively, is water drops. They distill into rain, that is, the water or vapor that was raised up called by the name of what it becomes. The primary sense of **וָקֵק** is *binding* (whence **וָקֵק** *chains*, ver. 8), *compression*, hence *straining* or *condensation*. They condense into rain, would be a good rendering if it would not seem to make Elihu talk too scientifically; and yet some such idea must have been in his mind. **וָקֵק** may

be taken, grammatically, as either the direct or the remote object of the intransitive verb: They distill, or condense, rain, or they distill into rain. There is really no great difficulty in the clause unless made, as is often done, by overlooking the directness and simplicity of the language. The general fact of the transformation is known to all, but our best science yet finds a mystery in attempting to trace the exact rationale of the process. "The law of the rain" (**חֹק**)

**לְמִטְרָה**, xxviii. 26) is yet, in some points, one of the secrets of the Divine **חֹכְמָה**, as it was in the days of Job.

<sup>39</sup> Ver. 28. **The heavens**. **שָׁחִים** is the poetical word for the skies, the high, attenuated expanse, from **שָׁחַק** *atruviti, comminuit, made smooth or thin*, as **רִקְעָה** from **רָקַע** *to beat out like gold leaf, to spread out*. See xxxvii. 18, and Ps. lxxxix. 7.

<sup>40</sup> Ver. 29. **Is there?** This may be treated as a section by itself. After the general account of the rain comes a special description of the thunder-storm.

<sup>41</sup> Ver. 29. **The floatings**. **מְפֹרְשֵׁי עָב**, Comp. **עָב מְפֹרְשֵׁי עָב** xxxviii. 16, *suspensions of the cloud*. It is, in both cases, the mystery of the cloud hanging in the air, seemingly without support. We talk of gravity and think we have explained it. GESENIUS gives to **מְפֹרְשֵׁי** here the sense of expansion merely, as in Ezek. xxvii. It would then refer to it as stationary, or in a tranquil state, reminding us of Graham's description:

Caltness sits throned on yon unmoving cloud.

This sets the two phenomena in contrast and gives more force to the allusion to the gathering storm in the 2d clause.

<sup>42</sup> Ver. 29. **Thunderings of His canopy**. **תְּשֻׁאוֹת**; see xxxix. 7; Isai. xxii. 2. God is said to dwell

in the nimbus, or thunder-cloud, as in a tent, or canopy. The word **כֶּכֶבֶת** strictly means a temporary booth, as a *retreat* or hiding-place. Comp. Ps. lxxxix. 8, **בְּכֶכֶבֶת יָרַעַם**, in the secret place of the thunder, and especially Ps. xviii. 12, where we have this same figure of the booth or canopy: **הַשֶּׁכֶת**.

**מִים עָבִי שָׁחִים**.

<sup>43</sup> Ver. 30. **Upon it**; **עָלָיו**, upon the cloud, (**עַל עָב**),

the nimbus. The pronoun is by many referred to God: He spreadeth the light upon himself; but there is no need of this. It mars the parallelism, and makes very difficult the rendering of the second clause, which then must be taken in the same way.

<sup>44</sup> Ver. 30. **Whilst darkening**: Taken participially to denote the close conjunction of the two acts. *Lit., and He covers*, that is, with darkness, as the context demands. The object covered (not that with which he covers) is the roots or depths of the sea. The other rendering is, He covereth himself with the roots of the sea. This is grammatically harsh, and makes the English or German more difficult to understand than the simple Hebrew. Such a rendering, in both clauses, seems prompted by Ps. civ. 2, "He covereth himself with light, although there is no personal or reflex pronoun there. But in that case the verb is **עָטָה**, which, more strictly than **כֶּכֶבֶת**, follows, in its government, the

analogy of verbs of *clothing, arming, etc.* It is there, moreover, a description of creation, and there is no other object of the verb. Here the design of Elihu is simply to present phenomena, and the language, therefore, is demonstrative and optical instead of reflective. Some take the sense of the light (the lightning) covering the roots of the sea, so vividly that the bottom of the ocean is illuminated. No one, however, ever saw that, and it would have been wholly imaginative in Elihu, instead of an appeal to things visible, and conceivable by all. Again, the roots of the sea, say some, is the water drawn up, though once lying in the depths (ver. 27), and God has a robe of double texture woven of light and the waters, or the darkness of the waters. We may doubt whether the mind of Elihu in this grand optical description was in the mood for such a fine-spun conceit. Everything, too, both here and in the next chapter, goes to show that he spoke under the vivid emotion of an actual storm then making its approach in the distance. There is a contrast undoubtedly between the two clauses of ver. 30, but it is one which every black thunder-storm presents, especially to those who view it, or conceive it, in connection with the vicinity of waters. It is the bright blazing in the heavens, and the dark horror, as the poet calls it, which it makes upon the face of the sea. See how Virgil pictures the two things together, *  n. I., 90—89*,

—Mical ignibus   ther,—  
—ponto Nox incubat atra.

Again *  n. III., 199—194*:

—Ingeminant abruptis nubibus ignes,—  
—Et inhorruit unda tenebris.

So Homer's *Odys. V., 294*:

—  ραπει δ' ο  ραν  θεν ν  ξ;,—  
And night rushed down the sky.

<sup>45</sup> Ver. 32. **O'er either hand**. The Dual, **בְּפָיִם**.

<sup>46</sup> Ver. 32. **Doth he wrap**. **בִּסְחָה** has here both its direct and remote object, and the sense is unmistakable. The light here is the lightning. It is the figure of the slinger



And giveth it commandment where<sup>47</sup> to strike.  
33 Of this the<sup>48</sup> crashing roar<sup>49</sup> makes quick report,  
While frightened herds announce the ascending<sup>50</sup> flame.

gathering up the cord around his hands, and taking a firm hold that he may hurl the weapon the more forcibly, as well as more surely. For that purpose he takes it with both hands. If it is plain, it is exceedingly sublime.

<sup>47</sup> Ver. 32. **Where to strike.** כִּפְּנֵי. Hiphil participle here, admirably expresses the opposing object, that which comes in the way or causes a meeting. It seems strange that DELITZSCH should say that the Hiphil sense is lost in such rendering. He himself makes it, not the object, but the aim, by virtue of the all-explaining *both essential*. The participle thus used as object becomes synonymous with כִּפְּנֵי vii. 20, only it is better here as more easily admitting the personificative idea, as though the thing hit were regarded, for the moment, as the adversary against whom the bolt is hurled. The verb in this Hiphil form appears most expressively Isai. liii. 12, וְיִפְּנֵי פֶשַׁע יְהוָה, "and He (the Redeemer) interposed for the transgressors"—came between them and the bolt of justice, so that it might fall on Him. From the very nature of the verb כִּפְּנֵי, its Kal and Hiphil must be very much alike in their general significance; the latter being only the more intensive. It is, in this respect, like the kindred verb פָּנַח, to meet, in which Kal, Piel, and even Niphal present nearly the same idea.

<sup>48</sup> Ver. 33. **Of this.** עָלָיו; that is, the mark, the thing hit, or the fact of hitting. Those who refer the pronoun to God, as in the other cases above, get into great confusion. It turns away the thought from the optical, or the direct picture, on which the speaker seems intent, to a kind of moralizing out of place and interrupting the effect.

<sup>49</sup> Ver. 33. **The crashing roar.** An error in respect to עָלָיו leads to a false view of רָעַע, or to the rendering friend, or thought, as some take it, whilst it so obviously means the sharp sound of the thunder when the lightning strikes near. See the use of it, Exod. xxiii. 17 for the wild cheering or uproar of the camp, and especially Micah iv. 9. The latter place leaves no doubt of its meaning, or of its derivation, לִפְנֵי תְרִיעֵי רָעַע, *lamna tha-ringni reangh*, if we

give to the *y* something of that nasal tone with which the modern Jews pronounce it: "Why ringest thou out, breakest thou out, with that roaring cry, quare vociferaris vociferando?" רָעַע is onomatopoeically like רָעַע, only its guttural, especially if there is something nasal in it, makes it better adapted to represent a rough, hoarse, roaring, crashing sound, in which everything seems breaking to pieces. When in a thunder-storm there is heard that peculiar crash simultaneous with the vivid lightning blaze, we say immediately, that has struck somewhere, and very near. It immediately announces the effect, such as is not expected when the thunder is distant, though it may be very heavy, and the lightning very vivid. Hence we call it a report. רָעַע well expresses this—*telle—telle*—declares—puts it before us (רָעַע) in a way we cannot doubt.

<sup>50</sup> Ver. 33. **The ascending flame.** Here is another example where the most literal following of the words in their most literal sense, but with a sharp look to the context, furnishes the best guide in the interpretation. כִּקְנָה, אֵף עַל עוֹלָה, the herds, even of the ascending: Unchanged the words give that and nothing else. עַל is to be taken as just before in עָלָיו. There it is, "make report of it," that is, the striking. Here it is a making report (for יָדִיד belongs to both clauses) of something else described as עוֹלָה (*ascendens*, *de surgente*, or *de ascendente*). But what is it that goeth up? This is to be determined by the context, and the use of the participle עוֹלָה in other passages of Scripture,

or of the verb from which it comes. Connecting it with the lightning stroke in the first clause we can hardly help thinking of Gen. xxi. 28, where "the smoke of Sodom" is pictured as "going up," (עוֹלָה), like the smoke of a furnace," or of Joshua viii. 20, וְהָיָה עוֹלָה עֶשֶׂן הָעֵיר, "and lo, there went up the smoke of the city." For similar imagery see Judg. xx. 40; Jerem. xlviii. 15, and other places. The name, too, given to the burnt offering, עוֹלָה, with only a change of vowel to make it a participial noun, presents the

same image. It is so called because of the smoke ascending high in the air from the altar of incense and sacrifice, Coup. Gen. viii. 20, the ascent of Noah's offering; also such passages as Lev. vi. 2, מוֹקְרָה עַל מוֹקְרָה, Ezek.

viii. 11, עֹנֵן הַקְּסִיתָ עוֹלָה, "the cloud of incense going up." These passages are cited to show how easy and natural the image, and how difficult it is, in such a context to associate it with any other. Other views require changes in the text; for example, instead of כִּקְנָה, some would read כִּקְנָה, and then demand that it be regarded as equivalent to כִּקְנָה governing אֵף (as a noun) and making it mean, arousing jealous wrath. This to make any sense requires

עוֹלָה (fem. of עוֹלָה) wickedness, and also that עַל should have the sense against; thus taking it out of the obvious parallelism with עָלָיו in the first clause. They say, too, אֵף is in the wrong place for it as a participle,—it should have come at the beginning of the clause. But the briefest consultation of NOLDIUS' *Concord. Partic.* would show that this is futile. See 2 Sam. xx. 14; Cant. i. 16; 1 Sam. ii. 7; Isai. xxvi. 9; Ps. lxx. 15, etc. It is frequently, as we here find it, when emphasizing a word as it emphasizes עוֹלָה,

"even of that which goeth up." Others take the text as it stands, but refer עוֹלָה to God. But this is very difficult. God does not go up in the storm. Still less fitting is the rendering *in Anzug*, on his approach (DELITZSCH) or *im Zuge* (EWALD), on the march. עוֹלָה is never used in such a way.

Some of the Jewish commentators regard it as equivalent to עַל, a supposed name of God, Hos. xii. 27, or to עוֹלָיו,—the Most High, so frequently used in Genesis; but that denotes position, height as rank, not ascension in any way. Some, following ABEN EZRA, refer it to the rising storm, and the cattle foreboding its approach; but that disorders the time, and takes us away from the scene so vividly painted as present to the imagination at least, if not to the actual sense of the persons addressed. It is something startling, as is shown by the close connection with the 1st verse of ch. xxxvii., and which any such retrospective reflections of the speaker would interrupt and impair. Others render רָעַע friend:

SCHLOTTMANN, Er zeigt ihm seinen Freund—Zorneseifer über die Feind; but that besides requiring two changes in the text of the second clause, seems a sort of reflective moralizing which would hardly come between such vivid description preceding and immediately following. It seems too forced to be capable of defence even by the reasoning of so excellent a commentator as SCHLOTTMANN. UMBREIT renders רָעַע in the same way; but in the second clause goes very far off in rendering עוֹלָה das gewachs, the plant, for which the places he cites Gen. xi. 10; xli. 22, furnish no warrant. Even if ever used in the Bible for a plant, it would be unmeaning here, and the construction he gives altogether ungrammatical. The epithet frightened, in the translation, gives only what is clearly implied, if the view taken of the passage be correct, and so is it used by RENAN, though referring it to the cattle's foreboding of an approaching storm:

L'effroi des troupeaux révèle son approche.  
Others content themselves with rendering simply and safely *de surgente*, or *de ascendente*, without any attempt at explanation. But what is that which goeth up after the crash and the striking of the lightning? Not unfrequently do we witness what ought to give us the idea. It is when the lightning strikes anything that is highly combustible, a barn with grain, a stack of dry sheaves in the field, or, as it often does, the dry trees of the forest. It could not have been uncommon on the plains of Uz. In such a case the smoke and flame rise up almost immediately from the fierce combustion. A sight of this kind strongly associates itself in the mind of the translator, with the study of this passage. During a storm of terrific blackness a most blinding flash of zigzag chain lightning came down over a near hill. The terrible crash was simultaneous with it, and hardly had the reverberation ceased when up rose from a barn behind the



hill a lurid column of pitchy smoke and flame ascending perpendicularly towards the heavens, like that which went up from the blasted plain of Sodom. It was, indeed, an awful sight, and had the fleeing cattle formed part of the scene, it would have been in closest conformity with the picture so vividly presented to us in these few Hebrew words. Taken as a whole, this portion of Elihu's speech (vers. 27-33) suggests most of the ideas which are prominent in VIRGIL'S description of the thunder-storm, Georg. I. 328:

*Ipsæ Pater, media nimborum in nocte, cornusca*

*Fulmina molitur dextra.*—

*fugere feræ, et mortalia corda  
Per gentes humilis stravit pavor; ille flagranti  
Aut Atho, aut Rhodopen, aut alta Ceraunia, telo  
Deiçit; ingeminaut Austri et densissimus imber.*

With the 4th and 5th lines of the above, compare Ps. clv. 32; *He touches the mountains and they smoke.* The difficulty of the passage gives the apology for so long dwelling upon it.

## CHAPTER XXXVII.

- 1 At such a sight,<sup>1</sup> with shuddering fear my heart  
Leaps wildly<sup>2</sup> from its place.
- 2 Hear ye, O hear the roaring<sup>3</sup> of His voice,  
The deep reverberation<sup>4</sup> from His mouth;
- 3 As under all the heavens He sends<sup>5</sup> it forth,—  
His lightning to the edges<sup>6</sup> of the earth.
- 4 Then after it resounds a voice,  
The glorious voice<sup>7</sup> with which He thundereth.  
One cannot trace<sup>8</sup> them when their sound is heard.
- 5 Yes, with His voice<sup>9</sup> God thunders marvellously;  
Great things does He; we understand Him not.
- 6 For to the snow He saith, be thou<sup>10</sup> upon the earth;

<sup>1</sup> Ver. 1. **At such a sight.** לֹאֲחֹזֶה, *yea at this.* There is intimated the closest connection with what precedes.

<sup>2</sup> Ver. 1. **Leaps wildly.** נָתַר, *trepidavit, palpitavit.* In Piel it denotes the sudden leap of the locust.

<sup>3</sup> Ver. 2. **Roaring.** רָגַן. The first loud, rough crash.

<sup>4</sup> Ver. 2. **Reverberation.** The succeeding sound, loud, yet lower in tone, literally *muttering, rumbling, etc.*, deep barytone, like a low murmuring voice.

<sup>5</sup> Ver. 3. **Sends it forth.** Not from שָׁר to direct, but from שָׁר to set free, let loose.

<sup>6</sup> Ver. 3. **Edges.** Literally, *wings, extremities.*

<sup>7</sup> Ver. 4. **Glorious voice.** Lit., *voice of his glory.* To avoid the tautology, in the 3d clause it is rendered *sound*.

<sup>8</sup> Ver. 4. **Cannot trace them,** יַעֲקֵב. GESENIUS

gives it the sense *retardavit*, citing the Arabic (Conj. II.) which does not support him, since it simply means coming behind (pressit vestigia). DELITZSCH, following GESENIUS, renders, und spart die Blitze nicht; SCHLOTTMANN. nicht zögern die Blitze; UMBREIT, und er hält's nicht zurück. On the other hand EWALD gives it the sense of *finding, tracing, investigating*, though he seems to regard as its object the men to be punished, for which there is no authority. This, too, is the rendering of the VULGATE (*non investigatur*, taken impersonally), of Symmachus, and of the Peschito, which uses the very word, and with the sense of *investigating, tracing, tracking*, which it always has in Syriac. See the numerous examples in N. T., and especially Acts xvii. 27, *seeking after God and tracing Him* (עֲקֵבִי used for the Greek ψηλαφῆσαι, *feel after*). So among the older commentators. עֲקֵב is a denominative or noun verb, and all its uses are easily traceable from the primary sense of עֲקֵב *the heel*;

such as *to go behind one* (at his heels), *to supplant, or trip the heel*; hence to retard (impedire) should the context demand it. The most natural idea, however, belonging to the Piel, (as to the Syriac Pael) is that of *tracking, investigating* (from *vestigium*, a *footstep*). The same metaphor appears in the nouns; as in עֲקֵבוֹת, Cant. I. 8; Ps. lxxxix. 52, and especially, as strongly suggested by this, Ps. lxxvii. 20: "Thy way is in the many waters, and thy footstepe (or thy tracings עֲקֵבוֹתֶיךָ, *vestigia tua*) are unknown," *untraceable*. Here, however, it must be taken indefinitely as in the VULGATE:

*One cannot trace them, that is, the thunder voices.* In giving the verb the sense of *holding back*, DELITZSCH and UMBREIT make *lightnings* the object. But thunders, mentioned just before, is more properly the grammatical object, especially in the sense above given. The reference is to the rolling or reverberating thunder, "under the whole heavens," or all round the sky; unlike the sharp crash of the striking bolt which immediately announces itself (xxxvi. 33). It seems to be every where. We hear but cannot trace it.

<sup>9</sup> Ver. 5. **With his voice.** The repetitions of the word קוֹל are somewhat remarkable, although the Hebrew seems to allow such a thing better than the English. It may be regarded as coming from the anxiety of Elihu to impress the idea that the thunder in the storm now raging around them, is really, and not metaphorically merely, the voice of God impressing itself in the undulations of the air. This idea of an actual thunder-storm coming up, subsiding or passing off, gathering again (as seems to be represented in the two chapters) and finally terminating in the tornado from which breaks forth the unmistakable voice of God, furnishes a clue to much that is peculiar in the style of this portion of Elihu's speech. Especially in ch. xxxvii. does he talk like a man amazed and awed by the approach of terrible phenomena. In the intervals of subsidence, he moralizes as men are wont to do at such seasons. Every few moments his attention seems called to some new appearance, interrupting and confusing his language: "See there"—"hear that," etc. A darkness comes up, and he "cannot speak by reason of it" (ver. 19); it passes away and his eyes are drawn to a strange electric light approaching from the North. For this effect of the storm on Elihu's speech, see INT. THEISM, pp. 25, 26, 27, and note.

<sup>10</sup> Ver. 6. **Be thou upon the earth.** DELITZSCH, *falle erdwärts.* In thus rendering עָלָה, he goes to the Arabic *هَوَى*, *decidit, delapsus fuit.* GESENIUS, *rue in terram*; but as CONANT well says, "this very poorly expresses the gentle falling of the snow." Its quiet descent has ever given, in fact, its most poetical image. Homer uses it Il. III. 222, to represent the steady persuasion of true eloquence:

*Kai ἔπεα νηφέσσιν εὐκότα χειμέριον,*

which Bryant so exactly as well as beautifully renders:

"And words came like the flakes of winter snow."



- Thus also to the pouring<sup>11</sup> rain,  
His mighty<sup>12</sup> flooding rain.
- 7 The hand of every man He sealeth<sup>13</sup> up;  
That all may know—all men whom He has<sup>14</sup> made.
- 8 Then go the beasts,<sup>15</sup> each to his hiding place;  
And in their dens abide.
- 9 From the dark<sup>16</sup> South proceeds the<sup>17</sup> sweeping storm,  
From the Mezarim<sup>18</sup> comes the chilling blast.
- 10 From God's own breath the hoar frost<sup>19</sup> is congealed;  
By it the water's breadth is firmly<sup>20</sup> bound.
- 11 Through drenching<sup>21</sup> rain the dense cloud He exhausts,  
The thin light-breaking<sup>22</sup> cloud He scattereth.

See Lucian's allusion to this, Eulogy of Demosthenes, sec. 15. A modern hymnist uses it for its soothing or sedative effect. SCHLOTTMANN regards נָשַׁם as simply the imperative of the Hebrew substantive verb in its older form: Sei auf erden, LXX., γίνου ἐν τῇ γῆς.

<sup>11</sup> Ver. 6. **Pouring rain.** נָשַׁם (*gashem*) as its very sound seems to indicate (*gush, glessen*) denotes the heavy rain when it seems to descend in floods, or almost in a body (Arabic *شام* *sham*) as it were, or like a mass or weight (Arabic *شام* *josham*).

<sup>12</sup> Ver. 6. **Flooding rain.** Lit. *pouring of rains of his strength*. In a compound expression of this kind, the Hebrew puts the pronominal suffix, generally, to the last noun, and uses it like an adjective.

<sup>13</sup> Ver. 7. **Sealeth up.** Confines them to their homes during the storms, that, under shelter, they may think of God's works, and give Him glory. Comp. Ps. xlix., where there is a like description of a thunder-storm as witnessed from the sheltering temple: "He maketh bare the forests," whilst, at every thunder peal, "every one who sits in his temple אִמָּר כְּבוֹד, is crying, glory." The scenic state here is not easily determined, but they were all probably in the shelter of a tent.

<sup>14</sup> Ver. 7. **Whom He has made.** Lit. *men of his work*. Some would make a change in the text, אֲנָשִׁים for אֲנָשִׁי, so as to make it like xxxiii. 17, *that every man may know His work*. But all that is expressed there is implied here, without a change, whilst there is the additional idea that men too are His work.

<sup>15</sup> Ver. 8. **The beasts.** חַיָּה, here, is taken both collectively and distributively.

<sup>16</sup> Ver. 9. **The dark South.** הַחֲרִי, the chamber, is an elliptical expression for the South. See its full form, חֲרִי תִּמָּן, chambers of the South, ix. 10. EWALD: The secret chamber. See Note 7 to xxiii. 9. It was the region in which thunder-storms arose.

<sup>17</sup> Ver. 9. **Sweeping storm.** סֻפָּה, the sweeping storm, as distinguished from סֻעָה the tornado.

<sup>18</sup> Ver. 9. **Mezarim.** The word is left untranslated. It evidently means the North, though on what grounds is not easily seen. Lit. *the scatterers*, and DELITZSCH refers it to the boreal winds that disperse the clouds and bring clear cold weather. It is not the Mazzaroth of xxxviii. 22.

<sup>19</sup> Ver. 10. **The hoar frost is congealed.** Lit. *it gives*; but the Hebrew יָתַן, is used as a substantive verb, like the German *es gibt*, for any mode by which the event is brought about. קָרָה is generally rendered *ice*, but that does not suit well the figure of *breath*. Hoar frost gives just the image: frozen vapor or moisture, such as that of descending dew, or of the breath congealing on a cold day as it is exhaled from the mouth. Ice, however, as the product of breath is not any easy conception. Congealed moisture may be taken as the general idea, whatever may be the degree or form of congelation as determined by the context. For this reason, in Job vi. 16, we have rendered it sleet (*frozen rain*) as agreeing best with the darkened floods and the snow-flakes disappearing as they fall into them. The rendering *crystal*, Ezek. i. 32, is not primary, but comes from the sense of ice, which this word unquestionably has where the context demands it, as in xxxviii. 29, with its general words of

production or generation. Frost, there, comes in the second clause (כָּפַר) the hoar frost, from the idea of *covering*, or overspreading, as the manna (Exod. xvi. 14). In Gen. xxxi. 40, and Jer. xxxv. 30, קָרָה is used generally for cold, as is shown by its being, in both places, the antithesis of חֲרִי, heat. So קָרָה, Prov. xxv. 30: בְּיוֹם קָרָה, in die frigoris.

<sup>20</sup> Ver. 20. **Firmly bound.** מִצָּק from יָצַק to pour, to become fused. Hence the idea of *something metallo* that becomes solid from a molten state: It comes more directly, however, if we can regard יָצַק as deriving one of its senses from the cognate יָצַן, *stabilize*, or suppose מִצָּק —

מִצָּק or מִצָּן. Compare מִצָּק, xl. 15, xxxviii. 38. Akin to these are the derivatives from יָצַק, as מִצָּן, column, 1 Sam. ii. 8. מִצָּן, and especially 1 Sam. xiv. 15, where it seems to denote a basaltic pillar of rock, so named from the appearance of *fusion* such rocks obviously present. מִצָּן here is a clear case of the *beth essentialis*.

<sup>21</sup> Ver. 11. **Drenching rain.** Copious effusion. This verse has occasioned much difficulty. פָּרַי has been derived from פָּרַי taken as equivalent to פָּרַי, and rendered *purity, clearness, serenity*. Then it has been taken as the subject of מִפְּרִי in its Arabic sense *projectil*, etc.: The serenity, or brightness (the clearing up), drives away, or precipitates the thick thunder-cloud. But this makes the two clauses express the same or a very similar idea. Others (like E. V.), take פָּרַי as a preposition, and פָּרַי as an abbreviation of פָּרַי, like כִּי (burning) for כִּי. Such an abbreviation would be still more likely with the preposition: פָּרַי for פָּרַי. The Arabic word פָּרַי *copiosa irrigatio* is just like it, and comes in just the same way from פָּרַי. This makes a clear and suitable sense which is supported by E. V. and the majority, perhaps, of authorities. Some who take this sense of פָּרַי, however, altogether change the idea by giving יִטְרִיחַ the sense of loading or putting a load upon (with *copious rain* *He loads the cloud*) resorting to the Arabic word from which no such idea can be fairly abstracted. The sense, however, which the context demands, comes very easily from the Hebrew idea of מִטְרָה, namely, *weariness* as in Deut. i. 12, and

Isa. i. 14, the only places where it occurs, but abundantly sufficient to fix its meaning. The idea of load is only passive or subjective, especially as it appears in the latter passage. The primary idea is *moestia, defatigatio*, and hence, *exhaustion*; by the copious flooding. He exhausts the עָנָה or the dense heavy cloud. There would be an incongruity in the idea of loading (*charging*) the cloud by irrigation. That of exhaustion gives just the sense that best fits the whole verse, and this E. V. has well expressed by "He wearyeth."

<sup>22</sup> Ver. 11. **Light-breaking cloud.** The clouds through which the light is breaking. Heb. literally, *cloud of his light*. עָנָן being in the construct state it cannot be rendered, *His light disperses the cloud*, though that would be a good sense, and in harmony with the general idea of the whole verse. There is, moreover, an evident contrast between עָנָן, the dark dense storm cloud, and עָנָן, the ordinary cloud, the cloud as it usually floats in the atmosphere,

- 12 In circling<sup>23</sup> changes is it thus transformed,<sup>24</sup>  
By His wise laws,<sup>25</sup> that they may execute  
All His commands o'er all the sphere of<sup>26</sup> earth ;
- 13 Whether as punishment, or for His land,  
Or in His mercy He appointeth<sup>27</sup> it.
- 14 O Job ! give ear to this ;  
Be still and contemplate God's wondrous works.
- 15 Knowest thou how over these Eloah laid His laws,  
Or from the cloudy darkness<sup>28</sup> streams the light ?
- 16 Knowest thou the poisons<sup>29</sup> of the cloud,  
The wondrous works of Him whose knowledge has no bound ?
- 17 (Or how it is) what time thy robes are warm ;  
When from the South the land in sultry<sup>30</sup> stillness rests ?
- 18 Dost thou with Him spread out the skies  
So strong—so like<sup>31</sup> a molten mirror smooth ?
- 19 O teach us what to say !  
We cannot speak aright<sup>32</sup>,—so dark it grows.<sup>33</sup>

"the morning cloud," Hos. vi., or "the passing cloud," Job vii. 9. The contrast is lost in many renderings. Its preservation, and the clear calling to mind of the phenomena that attend the breaking up of a heavy thunder-storm, lead us out of all difficulty. The symptom that the shower is nearly over is generally a sudden and unusual outpouring as though the *נֶבֶל* or nimbus was emptying itself of all its contents.

Very soon the clouds assume a lighter appearance. We say it is beginning to clear up, and in a short time we see them in motion with the light breaking out of them, and through them in all directions. *אֶרֶץ* is indeed used for the lightning in a number of places, but here it would seem to be taken in its ordinary sense. Even should we render it *His lightning cloud*, as Dr. CONANT does, it would make no great difference in the general view: the cloud or clouds out of which His lightning had been playing. It is, however, more literal and more easy to render it as it stands, the *cloud of His light*—His illumined cloud, his light or lightsome cloud now almost transparent instead of dark and dense. The distinction is well given in the Article on Clouds, Am. Encyclopedia: "The nimbus (the *נֶבֶל* here) having discharged its moisture, the lighter forms of clouds appear (the *cirrus* in some of its modifications), whilst the fragments of the nimbus are borne along by the winds." There is a resemblance to this picture in the interpretation of the old commentators MERCERUS and DAUSIUS. Hanc appellat nubem lucis Dei, nubem qua dispulsa, lux et serenitas inducitur.

<sup>23</sup> Ver. 12. **In circling changes.** *מְהִיבֵן*, a circuit, a revolving. It is, however, in causality, rather than in space movement. The latter idea of a turning round, or over, of the cloud, gives no clear meaning here. In the kindred

word *מְהִיבֵן*, as used 1 Kings xii. 15 (2 Chron. x. 15, *מְהִיבֵן* representing the same thing), it denotes a political revolution, a bringing about of events by a combination of physical and moral means, yet still, as here, ascribed to God's agency, as though the Scriptures made little of our distinction between natural and supernatural causation. It is here the series of changes through which these phenomena occur, taking in the whole process, from His "drawing up of the water drops," xxxvi. 27, the distilling from vapor to rain, ver. 28, to the discharge and clearing up of the storm as described in the verse above.

<sup>24</sup> Ver. 12. **Transformed.** *מִתְהַפֵּךְ* may refer to the cloud thus formed, or to the event as it comes out of this circuitous causation bringing things back to their former state. See note on the Niphal *מִתְהַפֵּךְ*, xxviii. 5, and the Hophal *מִתְהַפֵּךְ* xxx. 15. The Hithpael *מִתְהַפֵּךְ* may sometimes present the idea of changes in space and motion, as in Ge. i. iii. 24, but in this place, and xxxviii. 14, the general idea of transformation, metamorphosis, or the causal turning of one thing, or one phenomenon, into another is to be preferred.

<sup>25</sup> Ver. 12. **Wise laws.** *מִתְחַבְּלוֹתֵי*. The uses of this word in such places as Prov. i. 5; xl. 14; xx. 18, where it is

parallel with *מַחְשְׁבוֹת*, thoughts, designs, and *עֲצָה*, *consilium* (see also Prov. xxiv. 6), make it very clear. In regard to physical things it means just what we call laws (God's thoughts) though with a less pious meaning. The etymological image is in harmony with this as derived from the primary sense of the verb *חָבַל* to bind (noun *חֶבֶל* a rope or string). *תְּחַבְּלוֹת*, things or events tied together. God's counsels in the ligatures, linkings, or concatenations of nature.

<sup>26</sup> Ver. 12. **Sphere of earth.** Lit., the world-earth: The earth and the skies belonging to it, above and around

it. For this use of *הָאֶרֶץ* see 1 Sam. ii. 8; Ps. xviii. 16; xciii. 1; Ps. xc. 2, *אֶרֶץ וְהַבַּיִת*, and Prov. viii. 31, *הָאֶרֶץ*.

*אֶרֶץ*. "The habitable earth," Dr. CONANT renders it. It has this sense sometimes, and it may be more proper here; but the prominent presence of aerial phenomena seems to justify the wider rendering: *the terrestrial world*.

<sup>27</sup> Ver. 13. **He appointeth it.** Dr. LITZSCH renders *מִצְאָתוֹ*, "He caused it to discharge itself," that is the cloud. It is an unnecessary loading of the sense beyond the requirements of *מִצָּע*, which, in Hiphil, is sometimes used in the manner of a substantive verb—to make a thing present, that is to make, to be, as in Job xxxiv. 11. From this comes the frequent Rabbinical usage of *מִצָּע* as a verb of existence.

<sup>28</sup> Ver. 15. **Cloudy darkness.** This rendering is given to *עָנָן*, not only as suiting the etymological idea, covering, overspreading, but also as best suggesting the wonder, or seeming miracle intended: the brilliant light radiating from so dark a source, like the sparks from the flint.

<sup>29</sup> Ver. 16. **Knowest thou the poisons.** Comp. xxviii. 25, 26, and notes: the law for the rain. Here, as in xxxvi. 29, the wonder presented is that of the cloud remaining balanced in the air with its heavy watery load.

<sup>30</sup> Ver. 17. **In sultry stillness rests:** Compare Isaiah xviii. 4: "I am still (*אֲשַׁקֵּטָה*), and look out in my place, as when the dry heat is in the air, or like the cloud of dew in the heat of harvest." The South, the region of heat and thunder-storms.

<sup>31</sup> Ver. 18. **So like a molten mirror smooth.** The true point of the comparison is lost when we connect *כְּ* with *חֻקִּים*. It rather refers to *תְּרִיקֵעַ*, and the resemblance is, not in the strength, but in the expansion or apparent smoothness.

<sup>32</sup> Ver. 19. **Cannot speak aright.** Lit., cannot arrange (words) by reason of (or before) the darkness. If there were nothing else, this would naturally be interpreted of mental darkness. So RENAN, who, however, gives a very fine rendering:

Mais plutôt, taisons-nous, ignorants que nous sommes.

But the thought again suggests itself that this is a real



- 20 Ah, is it told<sup>34</sup> to Him that I am speaking!  
Has one so said?<sup>35</sup> take care lest he be swallowed up.
- 21 And now the lightning<sup>36</sup> they no longer see,—  
That splendor<sup>37</sup> in the clouds;<sup>38</sup>  
The wind has passed and made them clear.

scene. It is a real darkness perturbing his thoughts and disturbing his utterance. It may be a coming back of the nimbus as is the case sometimes in thunder-storms, or some strange darkening of the air from some unknown cause, and, therefore, more awing than though it came from clouds. Something still more fearful is anticipated. There are symptoms of the כַּעַר, or whirlwind. And so he turns

again from the reflective to the phenomenal style, like that of a man calling attention to some new and strange appearances in the heavens, after the storm has partially passed by.

<sup>33</sup> Ver. 19. **So dark it grows.** Hebrew, literally, *before the darkness, or by reason of the darkness.*

<sup>34</sup> Ver. 20. **Ah, is it told to Him.** An overawing sense of an actually approaching divine presence, making even the reverent Elihu fear lest he may have said something rash, as he charges Job to have done. From this his own confession, therefore, we may expect perturbation, confusion, and consequent obscurity in what immediately follows. He "cannot order his speech" or marshall (עָרַךְ) his words.

He hardly knows what he says, as was the case with the disciples (Mark ix. 6) when they came down from the mount of transfiguration; οὐ γὰρ ᾔδει τί λαλήσῃ ἦσαν γὰρ ἐκφοβοί.

<sup>35</sup> Ver. 20. **Has one so said?** It is not easy to get a clear meaning to this verse, unless we take כִּי elliptically with some word of caution, such as is sometimes to be supplied before the Greek *ὅτι*, or *μή* *ὅτι*, *μή* *ὅπως*, *take care lest*; or as the Latin *ut* is used as a caution, with some such word understood as *fieri potest*, or the like: it may be that he will be swallowed up. Among other places a good example of this elliptical כִּי may be found, Deut. vii. 17: כִּי תֹאמַר בְּלִבְּךָ

*take care lest thou say in thy heart.* It is an idiom which would be especially likely to occur in impassioned language, such as Elihu uses in his confessed perturbation. RENAN renders it very freely, and supposes that the reference is to Job's rash language in demanding that God would appear and speak to him.

De grâce, que mes discours ne lui soient point rapportés!  
Jamais homme a-t-il désiré sa perte?

<sup>36</sup> Ver. 21. **The lightning.** The question on which turns the whole interpretation of this and the following verse, is whether אֵשׁ here means the sun, or the lightning. Most commentators say the former. There are, however, strong objections to it regarded in itself, and they become still stronger in the attempt to make any application of such a meaning. It certainly seems against it that whilst אֵשׁ is used for the sun in but one clear place in the Bible, Job xxx. 26 (two other places cited, Hab. iii. 4; Isai. xviii. 4, being better rendered by the general term *light*) there are no less than five passages in this very description (xxxvii. 27—xxxviii. 24), and in close connection, where it is used for the lightning. They are xxxvi. 32; xxxvii. 3, 11, 15, about which there can be no doubt, and xxxvi. 30, where it makes the clearest sense. It is certainly the predominant meaning of אֵשׁ in these two chapters. The word עָרַךְ, too, seems to

be taken in its temporal sense: *at the present time, now*, in distinction from something past; as is also denoted by the demonstrative הַהוּא in the second clause, *the splendor that was in the skies, or clouds.* Such a definition would not have been appended had the sun been meant, or light generally. It conveys the impression of something peculiar that had been very lately seen. The same effect is produced on the mind by the third clause: "*the wind has passed and cleared them,*" the storm is just over; an assertion which seems to have no meaning in connection with the mere general reflection supposed to be expressed by this verse. The strongest argument, however, is that the rendering controverted stands wholly isolated. It seems to refer to nothing that precedes, and has no application to any thing following, except what is wholly inferential, or is to be supplied by each interpreter's own critical imagination. The analogy is certainly not expressed or even hinted at. The very modes of applying the fact supposed to be stated only render such interpretations all the more unsatisfactory. The principal one is that cited by SCHLOTTMANN, from RABBI SIMEON BEN ZEMACH, and which is adopted by most of the Jewish interpreters: "As

men cannot look upon the sun in the heavens without being blinded, so they cannot judge of the works of God." This demands a potential sense for אֵשׁ, without any authority. The idea is indeed a good one, but wholly supplied from the commentator's own mind. Others, like DELITZSCH, refer it to the passing away of the storm as denoted in the 3d clause, and make the hidden doctrine to be that "as a breath of wind is enough to bring the sun to view, so God, hidden for a time, can suddenly unveil Himself to our surprise and confusion." This may be a true and striking thought, but it is wholly applied. It has, moreover, no connection with ver. 22, where וְהָיָה, whatever it means, cannot be the sun coming from the North. Added to all this is the general objection that such a view represents Elihu as suddenly turning from the demonstrative optical, or phenomenal style, which he has used almost throughout, to a refined moralizing in which, after all, he leaves the point of his preceptive comparison, to say the least, very obscure. By referring, on the other hand, אֵשׁ to the lightning, as it has been five times used in these phenomenal picturings, we get a clear sense, in closest harmony with what follows in ver. 22, and giving a consistent meaning to the 3d clause of ver. 21 which occasions so much difficulty in adapting it to the other interpretations; for if it means the sun appearing after a storm, then men do see it, and hail its appearance, and this is wholly at war with the application of RABBI SIMEON which SCHLOTTMANN cites. The key to the irregular language of both these chapters is found when we regard Elihu not as moralizing, or drawing on his imagination, but as describing real appearances in the heavens, the skies, the clouds (for שָׁמַיִם may have all these meanings) just as they occur.

EWALD, SCHLOTTMANN, DELITZSCH, all admit that the storm or כּוֹפֵה, terminating in the כַּעַר or whirlwind, out of which the Divine voice proceeds, is actually occurring during Elihu's speech. The latter draws this conclusion from xxxvii. 1, dass die Gewitter-schilderung Elihu's von einem dem Himmel überziehenden Gewitter begleitet ist, from which he justly infers that עָרַךְ, ver. 21, must be understood in its temporal, instead of its mere conclusive sense:

"None, at this present time, they do not see the light, etc. So SCHLOTTMANN, remarking on the article in עָרַךְ, xxxviii. 1, puts it on the ground, dass das bestimmte Wetter gemeint ist dessen Heraufziehen schon Elihu geschildert hatte. He means the painting which commences xxxvi. 27, and was most probably suggested by the symptoms of the thunder at that time beginning to show themselves. This makes it all the more strange that these commentators should have made so little use, or rather no use at all, of this important circumstance in their interpretation of vers. 21 and 22. If ver. 21 presents an actual scene then present to the beholders, instead of a mere moralizing imagination, then every thing becomes easy, and a most obvious preparation is furnished for ver. 22. The כּוֹפֵה or thunder-storm has passed by; they see no longer the lightning in the clouds; they are broken up (xxxvii. 11): "the wind has passed and made them clear. But see! Something else is coming (יָאֵרָה) ver. 22, future of approach) from the opposite direction, and all eyes are intently fixed upon it. What this is we are told in the next verse.

<sup>37</sup> Ver. 21. **That splendor, הוֹאֵר פְּהִיר.** The Arabic פְּהִיר has the primary sense of splendor, but it is almost lost in its numerous secondary applications. We get a better idea of the root from the Hebrew noun פְּהִירָה, which comes

so frequently in the minute description of the leprosy, Lev. xlii. and xlii. It is the "inflamed" pustule of a "reddish color," which the LXX. constantly renders by words denoting brilliancy and burning, πυρρὴς, κατακαύμα, αὐράς, αὐράς, and similar words—VULGATE *combustus*—all leaving no doubt as to its appearance: a fiery red (Heb. אֶרֶב פְּהִירָה).

or *inflamed spot*. In analogy with this, the adjective פְּהִיר would mean a blazing, angry, radiating splendor, suggestive of the red lightning glow, though it might be applied to the sun if the context demanded.

<sup>38</sup> Ver. 21. **In the clouds.** This word שָׁמַיִם may be used either for the clouds or the skies. If the sun were intended it would be more properly בְּשָׁמַיִם, as the sun is never elsewhere said to be שָׁמַיִם.



- 22 From the North<sup>39</sup> it comes, a golden<sup>40</sup> sheen ;  
O, with Eloah there is awful majesty !
- 23 The Almighty One ! we cannot find Him out ;  
So vast His power !  
So full of truth and right ; He'll not<sup>41</sup> oppress.
- 24 For this do men hold Him in reverence ;  
For He regardeth not the wise of heart.<sup>42</sup>

<sup>39</sup> Ver. 22. **From the North.** The opposite direction to that from which comes the כִּסְפָה.

<sup>40</sup> Ver. 22. **A golden sheen.** זָהָב. Lit., gold. From the context there cannot be a doubt that by this word Elihu means an appearance of a peculiar kind in the heavens, and approaching them from the North. It is something that combines the *beautiful*, as we may judge from the name he gives it, with the *terrible*. That there was something of this fearful fascination about it is evident from the sudden cry which it calls out: *with God is dreadful majesty*; or as RENAULT most expressively renders it:

O admirable splendeur de Dieu !

It would have been out of place had he been calmly moralizing, and drawing refined analogies, as the other interpretations represent him. *He saw something.* It was this which made him cry out. Nothing but some wonderful glory before his eyes, something that filled him at the same time with admiration and alarm, could have called out such an exclamation. זָהָב here cannot represent the sun, (though *aurous* or *golden* would be a good descriptive epithet of it) since it comes from the North. The Future זָהָב, too, would be out of place, from its so evidently denoting approach. There is no ground for rendering it *fair weather*, as E. V. and others have done. Why should Elihu make a general reflection here about the weather, and what was there in such an idea to bring out that sudden cry of wonder and alarm? The literal rendering *gold* is the most preposterous of all. That he should stop in the midst of such a splendid storm painting (Gewitterschilderung) to express an opinion in metallurgy is more incredible than his supposed meteorological ideas about the weather; or that under such circumstances he should interrupt his speech in order to tell his hearers that gold comes from the North. All the learning about the "Arimasian mountains" with their fabled treasures, and Indian stories of guarding griffins, a kind of lore that UMBRELL and MEXX are so fond of displaying, cannot redeem it from absurdity. Such a mode of interpretation is specially unsatisfactory when an attempt is made to find a contrast, or a comparison, in the two members of ver. 22: The gold buried in the North and God's unsearchableness; or, as DELITZSCH says, "man lays bare the hidden treasures of the earth, but the wisdom of God still transcends him." How it ignores, too, the pictorial style so evident in the זָהָב of the first clause, and the strong emotional aspect of the second! The reference to chap. xxviii. is wholly out of place; since there the contrast between the Divine and human wisdom is evident throughout to every reader; but here all is optical, with no intimation of any such reflexive ideas as are drawn from it. Every thing goes to show that זָהָב here must be used to denote a peculiar celestial phenomenon, which no other word could so well describe; a steady, untwinkling brilliancy, having a fascinating yet fearful beauty, not dazzling like the sun, or irritating like the *in-*

flamed splendor denoted by כְּהָרִיר. The Hebrew use, in this way, of זָהָב for color, is not frequent, though there is a very good example of it, Zech. xiv. 12, where זָהָב denotes the clear shining oil, but the classical usage is most abundant. It shows how easy and natural is the analogy in such applications of the word χρυσός, *aurum*, with their derivative adjectives, such as χρυσαννής, *gold gleaming* (see PRINCE, Olym. i. 1, χρυσός αἰθέμενος πύριον). Compare too the epithets most usually applied to gold by the Greek poets, such as καθάρσις, αἰγλήεις, φασγίνος, διαυγής, στίασων as Lucian styles it. So in the Latin, *aurora* the morning light, from *aurum* (not from *auror* as some absurdly make it), the clear calm light, in distinction from the blinding light of the meridian sun. Hence our word for the *aurora borealis*. So the Latins used *aurculus* (*auricule*) to denote the halo round the heads of gods or saints. For this idea of gold as representing the calm and beautiful in distinction from the fierce and inflamed light, see Rev. xxi. 18: "And the city was pure gold, *χρυσίον καθαρόν*, like to pure jasper." The rendering of the LXX. νέφη χρυσαννύοντα, *gold-gleaming clouds*, has been contemned; but it gives an idea most suitable to the context, as it immediately calls to mind the remarkable appearance described Ezek. i. 4, which of all others, is most suggestive of this. It is a wonder that the resemblance should have been so little noticed by commentators. That, too, comes from the North: "And I beheld, and lo, a whirlwind (רוח סערה), came from the North, and a great cloud of inter-circling flame (מְתַלַּקֶת) not diffusing itself but making a globe of light), and a brightness (or halo) round about it, and in the midst of it, like the color of amber (*quasi species ELECTRI*) from the midst of the cloud." It was God's cherubic chariot, as in Ps. xviii. 11. Some such strange appearance, represented in the distance mainly by its golden color, appears to Elihu as coming from the same direction. Ezekiel calls it (i. 28) "the likeness of the glory of God," and "falls upon his face." Elihu cries out, "O awful glory of Eloah;" and this is followed by no mere sententious wisdom, but by one of those doxologies which appear to have been common to the ancient as well as to the later Arabians: Allah akbar, *God is very great*, incomprehensible, vast in strength and righteousness; He will not oppress. It is an emotional cry called out by a sense of approaching Deity.

<sup>41</sup> Ver. 23. **He'll not oppress.** In the INT. THEISM, page 27 (note), the translator was disposed to regard יְעַנֶּה in Kal as the better reading. A more careful study, however, confirms the common text.

<sup>42</sup> Ver. 24. **Regardeth not the wise of heart.** That, is, those who are "wise in their own eyes," or vain of their own wisdom. "No flesh shall glory in His presence." It is a fitting conclusion to such a scene, as it was a most fitting prelude to the voice which soon breaks from the electric splendor of this whirling, inter-circling, cloud of gold.

## CHAPTER XXXVIII.

- 1 Then Jehovah answered Job out of the whirlwind;<sup>1</sup> and He said:
- 2 Who is it thus, by words makes counsel<sup>2</sup> dark?  
Not knowing<sup>3</sup> what he says?
- 3 Now like a strong<sup>4</sup> man gird thee up thy loins;  
'Tis I who ask thee; show me what thou knowest.
- 4 Say, where wast thou when earth's deep base I laid?  
Declare it if thy science<sup>5</sup> goes so far.
- 5 Who fixed its measurements, that thou<sup>6</sup> should'st know;  
Or on it stretched the line?
- 6 On what were its foundations sunk?  
Who laid its corner-stone?
- 7 When morning stars in chorus<sup>7</sup> sang;  
And cried aloud for joy, the sons of God.
- 8 Or who shut up the sea with doors,  
When it gushed forth—when from the womb it came?
- 9 What time I made its raiment of the cloud,  
The dark araphel<sup>8</sup> for its swaddling band?
- 10 When I broke<sup>9</sup> over it my law,  
And set its bars and doors?
- 11 And said, thus far, no farther, shalt thou come;  
And here it stops<sup>10</sup>—the swelling of thy waves?

<sup>1</sup> Ver. 1. **The whirlwind.** See Addenda, Exc. XII., p. 213.

<sup>2</sup> Ver. 2. **Makes counsel dark.** On the question: to whom is this addressed, or of whom spoken. See Exc. XII., p. 213.

<sup>3</sup> Ver. 2. **Not knowing what he says.** The accents separate כִּלִּים דַּעַת בְּלִי דַעַת. The general sense, however, is the same. See Exc. XII., p. 213.

<sup>4</sup> Ver. 3. **Now like a strong man.** A turning from Elihu to Job. For reasons for this view, see Exc. XII., p. 213.

<sup>5</sup> Ver. 4. **If thy science goes so far.** This may seem a free rendering, but it comes nearer to the meaning of the intensive form בִּינָה בְּיָדֶיךָ, than the rendering of E. V.: "if thou hast understanding." DELITZSCH'S Urtheilsfähigkeit seems to give a very tame sense. Literally it is *know understanding*, that is, with understanding, or *understandingly*, with discernment, or as we would say, scientifically—the reason as well as the fact. EWALD: Verstehst du klug zu sein, which seems to have hardly any meaning at all.

<sup>6</sup> Ver. 5. **That thou should'st know.** Some regard this as irony. So RENAN:

Qui a réglé les mesures de la terre (tu le sais sans doute).

There is irony in the Bible, but the idea here is revolting. To say nothing of the theological aspect, it is inconsistent with the frank and encouraging spirit in which Job is invited to the conference (ver. 3d, 2d clause). The rendering above is the most literal, and gives a very satisfactory idea: Who fixed them so that they should fall within the measure of thy science? It is simply a mode of saying, without irony or contempt, that they are far beyond his knowledge. The measures of the earth are not known yet. The North pole is not yet reached, and even should that be accomplished, there is still "the Great Deep," the vast interior all unexplored and likely to remain so for ages we cannot estimate.

<sup>7</sup> Ver. 7. **In chorus.** יַחַד, *all together—in union.*

<sup>8</sup> Ver. 9. **The dark araphel.** This word expresses a peculiar conception generally translated "thick darkness." It is something denser than the עָב, and darker than אֶפֶס. There is in it the idea of dropping or distillation from עָרָה,

as though it were a kind of *flowing* or *floating* darkness, having some degree of black visibility. See Exod. xx. 18; Deut. iv. 11: 2 Kings viii. 2. Ps. xviii. 10: *And the araphel was under His feet.* As the word is well understood to mean intensive darkness, and is itself quite emphatic, it was thought best to leave it untranslated.

<sup>9</sup> Ver. 10. **Broke over it my law.** The most literal rendering is the best. Much is lost when we attempt to substitute for it a more general expression. In this word אֶשְׁכַּח, there is the idea of something very powerful which the law had to deal with,—something very ungovernable, as though it really taxed the Almighty's strength to keep this new-born sea within bounds. We must not look for any geological science in Job, but this kind of language very readily suggests the idea of immense forces at work in the early nature. The *breaking of the law* upon it represents better than any other linguistic painting could do, its wild stubbornness. It is really the sea breaking itself against law; but there is great vividness, and even sublimity in the converse of the figure. We are reminded by it of PLATO's language (*Myth in the Politicus*) representing God as contending with, and putting forth His strength against, the inherent ungovernableness, and chaotic tendencies of matter. UMBREIT shows great insensibility to the grandeur of this passage in rejecting the common Hebrew sense of אֶשְׁכַּח, and going to the Arabic for the sense of *measuring*, which is only a denominative meaning, and, in the real application, very unsuitable here. ROSENUELLER is still more out of the way in his effort to make אֶשְׁכַּח equivalent to נָצַח decree, a sense which this frequent word nowhere else has in the Hebrew Bible.

<sup>10</sup> Ver. 11. **Stops.** Some take יָשַׁת passively, or impersonally. Its active transitive sense, however, may be preserved by regarding קָח (ver. 10), the *imposed law*, as its



- 12 Since thou wast born, hast thou the morn commanded,  
Or made the day spring know its place?
- 13 To reach the utmost limits<sup>11</sup> of the earth,  
When from its face the wicked flee<sup>12</sup> dismayed?
- 14 Transformed<sup>13</sup> like clay beneath<sup>14</sup> the seal,  
All things stand forth a fair<sup>15</sup> embroidered robe;
- 15 Whilst from the wicked is their light<sup>16</sup> withheld,  
And broken the uplifted<sup>17</sup> arm.
- 16 To the fountains of the sea hast thou gone down?  
Or walked the abysmal<sup>18</sup> depths?
- 17 The gates of death, have they been shown<sup>19</sup> to thee?  
The realm of<sup>20</sup> shades, its entrance hast thou seen?
- 18 Or even<sup>21</sup> the breadth of earth hast thou surveyed?  
Say, if thou knowest it<sup>22</sup> all.
- 19 The way,—where is it, to light's dwelling<sup>23</sup> place?  
And darkness,<sup>24</sup> where the place of its abode?

subject. The preposition בּ בְּנִתָּן may, in that case, be regarded as making it the indirect object of יִשִּׁית: puts a stop to.

<sup>11</sup> Ver. 13. **Limits of the earth.** See Note xxxvii. 3.

<sup>12</sup> Ver. 13. **Flee dismayed.** יִנָּעֲרִי is passive, and would be rendered, literally, are shaken. But כִּפְנֶה (referring to the earth) can hardly mean out of it. From it is more literal, that is, from its face, or from open appearance in it. The rendering given corresponds well with the usual primary sense of נָעַר agitation. Scared out of it, that is driven away to their lurking places when the light comes winging its way to the ends of the earth.

<sup>13</sup> Ver. 14. **Transformed.** See notes on כִּתְהַפֵּן, xxxvii. 12, and the references thereto. Notes on נִהְפֵן xxviii. 5, and on הִהפֵן xxx. 15.

<sup>14</sup> Ver. 14. **Beneath the seal.** "Its dark and apparently formless surface is changed to a world of varied beauty and magnificence; just as the shapeless clay takes the beautiful device from the seal; CONANT. See HERDER's idea that, in some sense, "every morning is a new creation."

<sup>15</sup> Ver. 14. **A fair embroidered robe.** To make the comparison good, by לבוש must evidently be meant a robe with figures worked upon it. CONANT, gay apparel; SCHLOTTMANN, Festgewand; DILLMANN, in mannigfaltigen Umrisen und Farben; RENAN, un riche vêtement.

<sup>16</sup> Ver. 15. **Their light.** "According to xxiv. 17," says DELITZSCH, "the light of evil doers is the darkness of the night, which is to them, as an aid to their work, what the light of day is for other men." Compare John iii. 19: "Loved darkness more than light."

<sup>17</sup> Ver. 15. **Broken the uplifted arm.** Our word frustrated has the same figure. The picture is a very vivid one: the arm just raised to do evil arrested by the light.

<sup>18</sup> Ver. 16. **Abysmal depths.** חֲקֵר הַהוֹם. Lit., the secret of the tehom, or "great deep" mentioned Gen. 1. 2; vii. 11. It is sometimes used for the sea or ocean.

<sup>19</sup> Ver. 17. **Been shown.** The sense of נִתְּנָה here is not that of opening (the gate opened) but of revealing.

<sup>20</sup> Ver. 17. **The realm of shades.** צִלְכוֹת may be used figuratively of a state of sorrow, or of approach to death, as it seems to be taken Ps. xxlii. 4, but here by the usual law of parallelism, Tzalmaveth would mean something more remote and profound than Mareth (death), or farther removed from this present earthly being. In both, the imagery of gates is from the same feeling of returnlessness that gave rise to the similar language in Homer: Αἴθαι πύλαι, the gates of Hades, Il. V. 646, IX. 312.

<sup>21</sup> Ver. 18. **Or even the breadth of earth.** CO-NANT, even to (עַד), which is, perhaps, to be preferred; since עַד, here, as in some other places, denotes degree.

<sup>22</sup> Ver. 18. **Knowest it all.** It refers to all the questions asked, and not merely the breadth of the earth.

<sup>23</sup> Ver. 19. **Light's dwelling-place.** Well rendered by UMBRETT:

Wo geht der Weg hin zu des Lichtes Wohnung.

<sup>24</sup> Ver. 19. **And darkness.** It is not the same question. Darkness is spoken of as a positive quality having a source and place of its own. So Isaiah xlv. 7, יֹצֵר חֹשֶׁךְ וְכוֹרָא חֹשֶׁךְ. When God speaks to men He must address them in their own language, and that must be according to their thinking, or the conceptions on which their words are founded. Again, if according to their conceptions, it must also be in accordance with the science to which those conceptions owe their birth. This must be done, or the language will be unintelligible, conveying neither emotion nor idea. There is no more ground of objection here, on these accounts, than there is to the recorded announcements to the Patriarchs or the Prophets, or in any other cases in which God is represented as speaking to men in human language, whether from a flaming mountain, or from a burning bush, or from a bright overshadowing cloud (νεφέλη φωτεινή) Matth. xvii. 5, or from a whirlwind, or from "a still small voice." Light, darkness, Tzalmaveth, the gates of death, the sea with its bars and doors, the araphel with its swaddling band, the Tehom or great deep, are themselves but a language, the best that could be employed, to express the great ultimate truth here intended, namely THE IMMEASURABLE UNKNOWN to which the highest human knowledge only makes an approach, ever leaving an unfathomable, which is still beyond, and still beyond, its deepest soundings. However far the phenomenal is pushed the great ultimate facts are as far as ever from being known. We may think we have reached the last, and given it some name that shall stand, but another addition to the magnifying power of our lenses throws this again into the region of the phenomenal, or of "the things that do appear," leaving the ultimate law, and the ultimate fact, still beyond, and so on forever and for evermore. It has been rather boldly said that the questions of these last chapters of Job would not now be asked, since science has answered most of them long ago. Science has done no such thing; and no truly scientific man would affirm it. Whatever hypothesis we adopt, whether of rays, or of undulations, light itself, in its ἀρχή, is invisible. It is one of "the things unseen" (Heb. xi. 3); "the way to its house" is not yet known. And so of other things, even the most common phenomena mentioned in this chapter have yet an unknown about them. What change takes place in the molecules or atoms of water (whether in their shape or their arrangement) when it congeals, is as unknown to us as it was to Job. We know not out of what "vomb" of forces comes the ice, and the hoar frost, or the snow flake even, with its myriad mathematical diversities of congelation and crystallization. The truth is, the unknown grows faster, at every step, than the known. Every advance of the latter pushes the line farther back than it was before, and so long as the ratio of the discovered to the undiscovered is itself unknown, there is no rashness in saying that as compared with the Divine knowledge, the real truth, even of nature, we are as ignorant as Elihu or Job. That this is no mere railing against sci-



- 20 That thou should'st take it to its<sup>25</sup> bounds,  
Or know the way that leadeth to its<sup>26</sup> house ?
- 21 Thou know!<sup>27</sup> It must be that thou then wast born,  
And great the number of thy years.
- 22 The treasures of the snow hast thou<sup>28</sup> approached ?  
Or seen the store-house of the hail ?
- 23 Which for the time of trouble I reserve,<sup>29</sup>  
The day when hosts draw near<sup>30</sup> in battle strife.
- 24 Where is the way by which the lightning<sup>31</sup> parts?<sup>32</sup>  
How drives<sup>33</sup> the rushing tempest<sup>34</sup> o'er the land?
- 25 Who made a channel for the swelling flood ?  
A way appointed<sup>35</sup> for the thunder flash ?—
- 26 To make it rain on lands where no one dwells,  
Upon the desert, uninhabited ?
- 27 To irrigate<sup>36</sup> the regions wild and waste,

ence is shown by the testimony of no less a scientist than Alexander Humboldt himself. Thus he says, *Kosmos*, Vol. II., p. 48, in respect "to the meteorological processes which take place in the atmosphere, the formation and solution of vapor, the generation of hail, and of the rolling thunder, there are questions propounded in this portion of the book of Job which we, in the present state of our physical knowledge, may indeed be able to express in more scientific language, but scarcely to answer more satisfactorily."

<sup>25</sup> Ver. 20. **To its bounds.** This shows that ultimate causal knowledge is intended,—or that finishing knowledge (*τὸ τέλος* as distinguished from the *τὸ ἐκ μέσου*, 1 Cor. xiii. 10) beyond which nothing more is to be known about it.

<sup>26</sup> Ver. 20. **The way that leadeth to its house.** Another mode of expressing the same idea. "Its house" where dwells the *ἀρχή*, or first principle that makes it what it is, and of which all subsequent phenomena are but different degrees of manifestation; the phenomenon last reached by scientific discovery being only called an *ἀρχή* till something beyond it is revealed, and takes the name. These questions, as Humboldt intimates, may yet be asked, each one of them, and no more names like "gravity," "force," "correlation of forces," can evade their point, or conceal our inability to answer perfectly.

<sup>27</sup> Ver. 21. **Thou know!** Many take this as irony. This is the way RENAN gives it:

Tu le sais sans doute! car tu étais né avant elles;  
Le nombre de tes jours est si grand!

The idea is inexpressible. The voice of Jehovah is sounding loud above the roar of the tornado that bursts from the electric amber cloud; Job and all the rest most probably lying prostrate, with their faces in the dust! What a time for sarcasm, especially on such a theme, the fewness of the human years! But the translation above given, it may, perhaps, be said, comes nearly to the same thing. It is not so. The peculiar style, combined of the exclamatory and the interrogative, is to bring vividly before the mind the change that ensues in the illustrative phenomena to be now mentioned. The personal knowledge of the first mentioned great creative acts could only be claimed on the score of experience or contemporaneity, which are out of the question. Those now to be mentioned are familiar every-day phenomena, and observation, it might be thought, is sufficient for their discovery. But in these, too, there is an unfathomable depth of mystery. As no length of human days could give the one, so no keenness of observation, or of inductive analysis, could reach the other, though lying right beneath our eyes. So here *רָעַתָּה*, spoken abruptly and forcibly, but not with irony or contempt, is exclamatory and at the same time carries a hypothetical force: *Thou knowest!* that is, as if thou knewest, or could'st know! The second clause is only a varied and forcible mode of presenting the same thought. There is much here that reminds us of a passage in that strangely impressive apocryphal book of II. Esdras (sometimes styled the IV.): "Then said the angel unto me: go thy way; weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past. If I should ask thee of the springs of the Deep, or where are

the outgoings of Paradise, peradventure thou would'st say, I never went down into the Deep, neither did I ever climb up into Heaven; but now have I asked thee only of the fire, and the wind, and of the day through which thou hast passed, and of things from which thou canst not be separated, and yet thou canst give me no answer. Things grown up with thee thou canst not know; how then should'st thou comprehend the way of the Highest!"

<sup>28</sup> Ver. 22. **Approached.** *הִבֵּאתָ*, most literal, *gone or come to, visited, entered into*, as *בָּא* may be rendered without the preposition, as, *בָּא שְׁעָר עִירוֹ*, Gen. xxi. 18.

<sup>29</sup> Ver. 23. **I reserve.** *שָׁחֲבֵתִי*, see Note xxi. 30; "the wicked reserved to the day of doom."

<sup>30</sup> Ver. 23. **When hosts draw near.** This gives the etymological idea of *קָרַב*: *closeness and battle*, literally, for battle closely joined. See Dent. xx. 2, 3, *בָּקָרְבָנְךָ אֶל מַלְחָמָה*, when ye draw nigh to battle, or join battle.

<sup>31</sup> Ver. 24. **Lightning.** So SCHLOTTMANN *אֶרֶץ*: Das Licht ist der Blitz, as in xxxvi. 32, and he might also have said, as in xxxvii. 3, 11, 15. He finds an argument for it from its agreement with the second clause: the lightning and the storm coming with the snow and the hail. The word *רָךְ* here may refer to the direction of the lightning flash so difficult to trace (see Note on xxxvii. 4) or to the method or law of the fact, as *חֶק* (see xxxviii. 26) refers to the dynamical principle. If referred to light it may be the law of its existence or origin.

<sup>32</sup> Ver. 24. **Parts.** Lit., *is parted*; but the Niphal may be rendered deponently or intransitively. If *אֶרֶץ* is the lightning, it presents the idea of the heavens cloven by it in all directions, or its being cloven from the cloud. Ps. xlix. 7 may be regarded as parallel to it: "the voice of the Lord (the thunder) cutteth out (heaveth out) the flashes of fire," RABBI LEVI BEN GERSON renders: "how it (the lightning) breaks from the cloud."

<sup>33</sup> Ver. 24. **How drives**—or *spreads*. *יָפִיץ* is taken intransitively, as in Exod. v. 12; 1 Sam. xiii. 8.

<sup>34</sup> Ver. 24. **The rushing tempest.** *The East wind* (*קַדִּים*), the classical *Eurus* is thus used for a tempest. See Ps. xlviii. 8, the wind "that breaks the ships of Tarshish, Job xxvii. 21." The East wind (or the storm) carries him away. See Jer. xlii. 17; Isai. xxvii. 8; Ezek. xxvii. 26.

<sup>35</sup> Ver. 25. **A way appointed.** This is exactly like the second clause of xxxvii. 26. There *רָךְ* is parallel to

*חֶק*, law, decree, which requires something like it in the 2d clause. The way is not here merely space direction, but method of action.

<sup>36</sup> Ver. 27. **To irrigate.** To satisfy, does not seem to suit the context. The regions mentioned in the 1st clause, *שָׂדֵה וּמְשֹׁאָה*, wild and waste, are without any elements of vegetation, and rain can only water them.



As well<sup>37</sup> as cause to spring the budding grass.

- 28 Is there a father<sup>38</sup> to the rain?  
The drops of dew, who hath begotten<sup>39</sup> them?
- 29 Out of whose womb came forth the ice?  
Heaven's hoar frost, who hath<sup>40</sup> gendered it?
- 30 As by a stone<sup>41</sup> the streams are hid from sight,  
And firmly bound<sup>42</sup> the faces of the deep.
- 31 Canst thou together bind the clustering<sup>43</sup> Pleiades?  
Or loose Orion's bands?
- 32 Canst thou lead forth Mazzaroth<sup>44</sup> in its times,  
Or guide the ways of Arctos<sup>45</sup> with her sons?
- 33 The statutes of the heavens knowest thou?  
Their ruling<sup>46</sup> in the earth canst thou dispose?
- 34 To the clouds canst thou lift up thy voice,  
That floods of rain may cover thee?
- 35 Lightnings canst thou send forth, that they should go,  
And say, Behold us! Here we are?
- 36 Who hath put wisdom in the inward<sup>47</sup> parts?

<sup>37</sup> Ver. 27. **As well as.** There seems a contrast between the two clauses. The first is the sending of rain where no vegetation could be effected by it, as in the desert or the sea, the second where there is drought, but still something to germinate. There is no dwelling here on utilitarian ends merely, though there are such occasionally referred to; the great design seems to be to show the Divine sovereignty—God's omnipotence in making nature and her laws, just as it pleases Him.

<sup>38</sup> Ver. 28. **A father to the rain.** A creator to the rain; or is it the production of chance?

<sup>39</sup> Ver. 28. **Begotten.** The figure of generation is kept up in חוליד (Hulid). There has been a great lack of attention to the momentous fact that so much of this language of generation, or of evolution, or production by birth (one thing coming out of another), is employed in Scripture, not only in the poetical parts such as Ps. xc. 2 (הרים ילדו) —

אֵרֶץ (תחולל ארץ), Prov. viii. 22; Ps. civ., and here in Job, but in the prose account of Gen. i. "The earth bringing forth"—"the waters swarming with life"—the Spirit "brooding

upon them"—the "generations" (חולדות) of the heavens and the earth." It is all so different from those ideas of mechanical or magical creation in which Mohammed indulges, and which distinguish so many pagan mythologies. It is a Divine evolution, through an outgoing Word, and the term should not be given up to the naturalists, who discard the idea of semination, and thereby make it an eternal, uninterfered with, self-evolving of the higher as lying hid in the lower.—in the lowest even,—from an infinite eternity.

<sup>40</sup> Ver. 23. **Out of whose womb?—Who hath gendered?** The same language of parturitive generation

(חולדת) or causal growth, is here kept up. The cold ice the product of some cherishing heat, or brooding warmth, such as we can hardly separate from the idea of generation.

<sup>41</sup> Ver. 30. **As by a stone.** The icy covering. יתן. **Firmly bound.** The Hithpael כרוו (Lit., *Hold fast* to each other. The idea of the flow arrested. Nothing could better express the transition from the fluid to the congealed state. It is some change in the coherence and space relations of the ultimate particles, or it may be in molecules still undiscovered, yet at immense distances from the ultimate parts. But what that change is, or what a world of mystery lies so near us, right under our hands and eyes, we know no more than Job.

<sup>43</sup> Ver. 31. **Clustering pleiades.** מערנות. by metathesis for מעננות as generally received. Lit., the clusterings of Cima. For ענן see Job xxxi. 36; Prov. vi. 2, where it is used, in connection with the same word קשר,

for the graceful binding of ornaments. There is evidently a contrast of binding and loosing between the two members, but as regards our knowledge of what particular constellations are meant we are not much beyond the ancient versions. How little can be certainly known is seen in the labored commentary of DELITZSCH.

<sup>44</sup> Ver. 32. **Mazzaroth.** The change of the liquids מ and ל is so common and so easy that there can be but little doubt of מנורות here being the same as מנולות (Mazzaloth) 2 Kings xxiii. 5, where it is used for the constellations. Literally, houses (in the heavens) as the term is used in the old astrology (from the sense to dwell, which נול has in Arabic). From the constellations generally it is transferred to the 12 signs of the Zodiac; though the signs in all parts of the heavens were observed for the determination of seasons.

<sup>45</sup> Ver. 32. **Arctos and her sons.** The Northern Bear; her sons, the three bright stars in the tail that seem constantly sweeping after it as this ever visible constellation circles round the pole. BOCHART (*Hierozoicon*, Vol. II., p. 113) shows beyond all doubt that עש is identical with the

Northern Bear as named by the Arabians, and described in a similar way as accompanied by her daughters. The name is feminine here, as ἀρκτος in Greek, and *ursa* in Latin. So the Greeks called this constellation, as well as the Northern Indians of our own continent. The fixing it helps to determine some of the others ever named with it, probably, in the first place, by the Phœnician sailors much before the Homeric times. Among quite a number of other places see *Odyssey*, V. 272:

ΠΑΛΙΑΔΑΣ τ' ἑσπέρωντι—

ἌΡΚΤΟΝ θ'

Ἦν' αὐτοῦ στρεφέται, καὶ τ' ὈΡΙΩΝΑ δοκεῖσι.

The verb נחה has a pastoral air here; see Ps. xxiii. 3: leads them in the field of the skies as the shepherd his flock.

<sup>46</sup> Ver. 33. **Their ruling.** The corresponding Arabic verb שטר means to write, to make records. Hence it would seem to denote signs, prescriptions, and to suggest the idea given Gen. i. 14.

<sup>47</sup> Ver. 36. **Inward parts.** It is common in all languages to assign certain parts of the body as the seat of intellectual and passion movements. The Hebrew, like the Greek, has quite a number of such words—heart, reins, bowels, etc. The use of this word מנחות, Ps. ii. 8 (truth in the inward parts) ought to settle its meaning here as equivalent to reins, used as the Greeks use ἡρᾶς or ἡρᾶς (heart or liver) for the region where dwells the deepest thought. The refer-

- Or who hath given discernment to the<sup>48</sup> sense?  
 37 Who, by his wisdom, rules<sup>49</sup> the clouds?  
 Or who inclines<sup>50</sup> the vessels of the skies?  
 38 When dust becomes a molten mass,  
 And clods together cleave?  
 39 For the lioness dost thou provide the prey,  
 Or still the craving of her young?  
 40 When in their wonted lairs they lay them down,  
 Or in the jungle thickets lie in wait.  
 41 Who for the raven maketh sure its meat,  
 When unto God her children cry,  
 And wander<sup>51</sup> without food?

rence of טחות to outward phenomena (lightning, etc.) as is done by EWALD and UMBREIT, depends on far-fetched Arabic etymologies, and requires us to regard such phenomena as personified, with little or no distinct meaning after all. SOHLTSMANN shows clearly the connection of thought: the mention of the celestial laws and their ruling in the earth suggests most naturally that greater work of God, the making and implanting the faculties that comprehend them. See Ps. xciv. 9.

<sup>48</sup> Ver. 36. **The sense.** The rendering given to the first clause determines the general meaning of the second, though leaving somewhat uncertain the precise meaning of שְׂכִי. The Rabbins render it a cock, which DELITZSCH follows, although such a rendering of the word (see BOCHART, *Hieros.* II., pp. 114, 115) breaks up the harmony of the parallelism. שְׂכִי, which occurs only here, must correspond to טָחוּת, but as it is not easy to determine what part of the body is meant, it is better to be governed by the etymology generally (שָׁכַח, as in its more frequent Syriac usage, to see, look for, contemplate, image, etc.), and by the other derivatives, שָׁכַח, image, picture, Isai. ii. 16, כְּשִׁכִּית figure, Ezek. viii. 12; Lev. xxvi. 1. As a part then of the physical system it might be rendered the sensorium, did not that sound too technical or philosophical. We have, therefore, simply rendered it the sense. This corresponds well to the distinction between חִכְכָּה בִּינָה which the common mind, even in the days of Job, accepts as familiarly as the most philosophical: the abstract reason, on the one hand, the inductive observing faculty of experience (ever dependent on the sense) as forming its intellectual counterpart or complement, on the other. The Hebrew, or rather the Syriac שָׁכַח (*saka, saha, sah, seh*) would seem to show an affinity (with its guttural worn out) to the German *sehen*, Gothic *sawcan*, English *saw* or *see*.

<sup>49</sup> Ver. 37. **Rules.** Heb. סִפֵּר, numbers, regulates.

<sup>50</sup> Ver. 37. **Inclines.** Thus is the rendering of CONANT very suitable to the figure. יִשְׁכִּיב would mean, literally,

to cause to lie down, hence inclining or turning over a vessel to empty it. The Arabic sense (pour out) is a secondary one, in which the old primary is lost. The VULGATE renders it: *quis enarrabit calorum rationem, et concentum caeli quis dormire faciet?* In the last clause *who shall make to sleep the harmony of heaven?* there seems to have been had in mind the old doctrine of the music of the spheres (see Ps. xix. 5), and נְכִילִים to have been taken as meaning harps. It is a beautiful thought: who can make to sleep that everlasting harmony? but it is not in harmony with the context.

<sup>51</sup> Ver. 41. **And wander.** This is the literal rendering of יָרַע, but it can hardly mean outward wandering or flying about, which would seem forbidden by the context. It may be taken to denote wandering, or lapse of mind, if used of rational beings; as in Isai. xxviii. 7, it is used to denote intoxication. As applied to the young ravens, it may denote their ravening appetite. But the question is: why is the raven selected for an illustration here, and in other parts of the Scriptures, as in Ps. cxlvii. 9. and by our Saviour, Luke xii. 24? It seems to have been universal in the East, as appears from HARRIS, *Seance XIII.*, Vol. I., p. 151, De Sacy's Ed.: "O thou who hearest the young raven in his nest!"—abandoned in his nest, as the supposed fact is stated by the Scholiast, and for which he gives a ridiculous reason: "the young raven," he says, "when it first breaks the egg, comes forth perfectly white, on seeing which the parents flee with terror; and when this takes place, Allah sends to it the flies which fall in the nest. And so it remains for forty days, when its feathers become black, and the father and mother return to it." It is not mere helplessness. The pathos is doubtless aided by the idea of the hideousness of the bird, which appears especially in the young. Had it been the dove it might have sounded prettier to us; but there is here no mere sentimentality; no mere utilitarianism. God's "tender mercies are over all His works" but it is also true that He "hath compassion on whom He will have compassion." The Divine sovereignty is the great lesson here taught, and our very deformities, as appears Gen. viii. 21, may draw His mercy.

## CHAPTER XXXIX.

- 1 The goats that climb the rock, knowest thou their bearing time?  
Or dost thou mark it, how the hinds bring<sup>1</sup> forth?
- 2 The months they fill, is this thy<sup>2</sup> numbering?  
Their hour of travail, is it known to thee?
- 3 They bow themselves, their offspring cleave<sup>3</sup> the womb;

<sup>1</sup> Ver. 1. **Hinds bring forth.** Very common and near events, but all having a mystery beyond any explanation of human knowledge, past or present.

<sup>2</sup> Ver. 2. **Thy numbering.** CONANT gives the idea here: "Not the mere numbering, for that would be a very easy thing, but the original determination of the times." So in the second clause: It is the mystery of parturition, its regularity, its suddenness, its inexplicable pains.

<sup>3</sup> Ver. 3. **Cleave the womb.** Grammatically לִרְיָהּ is the object of תִּפְלְחָנָהּ; but it comes to the same thing whether we render the word causatively, or as above. Lit., she makes them cleave.



- Their sorrows<sup>4</sup> they cast forth.  
 4 Strong are they young as on the plains<sup>5</sup> they grow,  
 And wander from them to return no more.  
 5 Who sent the wild ass free?  
 Or loosed the Zebra's<sup>6</sup> bands?  
 6 Whose home the desert I have made,  
 The salt and barren waste his haunts.  
 7 'Tis sport to him the city's noise;  
 The driver's ringing shouts, he hears them not.  
 8 The mountain range his pasture ground;  
 There roams<sup>7</sup> he searching every blade<sup>8</sup> of grass.  
 9 The Oryx,<sup>9</sup> will he be thy willing<sup>10</sup> slave?  
 Or in thy stall contented make his home?  
 10 As in a furrow canst thou bind his cord?  
 To plane<sup>11</sup> the valleys will he follow thee?  
 11 Ah, trust him! wilt thou? for his strength is great!  
 Or leave to him the produce of thy toil?  
 12 Canst thou be sure he will bring home thy seed?  
 Or gather it to form thy threshing floor?  
 13 The Ostrich<sup>12</sup> wing that flaps so joyously!  
 Is it the feathered pinion of the stork?<sup>13</sup>  
 14 Nay<sup>14</sup>—she it is that leaves her eggs to earth,  
 And warms them in the dust,  
 15 Forgetting that the foot may crush,—  
 The roaming beast may trample them.  
 16 Hard<sup>15</sup> is she to her young, as though not hers;

<sup>4</sup> Ver. 3. **Their sorrows.** Their sharp pangs. They are here spoken of as identified with the offspring. There is a great mystery here, whether we regard it as a moral one,—the parturition pangs of the animal as a curse from the fall of man,—or a purely physical one. Why does nature seem “to stumble here,” as Cudworth says; or if she has been from eternity “selecting the best,” why has she not, ages ago, reached the easier way? There is something very touching in this second clause: *Their sorrows they cast forth.* In the case of the human subject how pathetic the language of our Saviour, John xvi. 21: “A woman when she is in travail hath sorrow because her hour is come; but when she is delivered she no longer remembers her pain because of joy that one hath been born into the world.” DELITZSCH happily compares השלחנה here with the *παῖς ὄδω* of Æsch.

Agam. 1417, and EURIP. *Ion*. 45.

<sup>5</sup> Ver. 4. **The plains.** פָּרָה the open field used collectively for all abroad. Latin, *foras*.

<sup>6</sup> Ver. 5. **The Zebra's bands.** The tautology of E. V., is intolerable. DELITZSCH attempts to hide it under his two words *Waldesel* and *Wildling*; as UMBREIT also under *Waldesel* and *esel*. The עֵרֹד must be something different from the פָּרָה. There is but little authority for rendering it *zebra*, but it suits the passage (the wild horse coming after the wild ass) and almost anything is better than the tautology. The next verse may be taken as referring to the עֵרֹד alone.

<sup>7</sup> Ver. 8. **Roams he searching.** The participial form is used as combining with דִּרְשׁוּ the verbal sense of exploration in יִתְרוֹ.

<sup>8</sup> Ver. 8. **Every blade of grass.** The Hebrew idiom in such cases makes כל distributive.

<sup>9</sup> Ver. 9. **The Oryx.** E. V., *unicorn*. Most commentators now make it the wild ox, noted for its fierceness.

<sup>10</sup> Ver. 9. **Willing slave.** The translation may be free, but it closely combines the sense of אָמַן and עֶבֶר.

<sup>11</sup> Ver. 10. **To plane.** שָׁרַר, rendered to *harrow*; more correctly *complanavit*. See Hos. x. 11. Hence from the allied Lamed He form שָׂרָה, the *plain*, *campus*.

<sup>12</sup> Ver. 13. **The Ostrich wing.** E. V., *The peacock*. The description that follows unmistakably points out the ostrich called here רִנְנִים, in the plural, from her sharp, ringing cries.

<sup>13</sup> Ver. 13. **The stork.** הַסִּידָה is the well-known name of this bird,—the *pious*, so called from the care she takes for her parents and her young, here contrasted with the ἀστροφία, or want of natural affection, in the ostrich. The סִידָה is indirectly a denial. Instead of the construct state, *wing of the stork*, the word is taken rather as an adjective: the *stork wing*. So נֶצֶחַ feather, plumage, is descriptive.

It is the full, warm, thick-feathered wing of the one bird, as contrasted with the scant, featherless membrane of the other, unfitted for flying or hovering. The want of disposition, and the want of adaptation, go together. God made her so in both respects. On the Darwin or Lucretian theory, her poor flapper, which she uses so much, ought to have become a warm, well-feathered pinion ages ago.

<sup>14</sup> Ver. 14. **Nay.** The denial comes out more strongly in the כִּי which gives a reason for the contrast. And thus there is better preserved the main idea of both verses, namely, the variety of qualities displayed in the works of God. The ancient versions are very dark here. The LXX. does not pretend to translate, simply turning the Hebrew into Greek letters, *velaxasta, avōba kai vēōssa*.

<sup>15</sup> Ver. 16. **Hard is she.** There is no difficulty with the masculine verb here (הָקִי, since the feminine is only generic.



- In vain her labor since she has no fear.  
 17 For God hath made her mindless,<sup>16</sup> void of thought,  
 No share of knowledge hath he given her.  
 18 But when on high she boldly lifts<sup>17</sup> herself,  
 The horse and horseman both alike she scorns.  
 19 To the war-horse gavest thou his strength?  
 Didst thou with thunder<sup>18</sup> clothe his neck?  
 20 Or like the locust canst thou make him bound?  
 There is glory<sup>19</sup> in his nostrils—terror there.  
 21 He paws the plain, exulting in his might;  
 And thus he goes to meet the armed<sup>20</sup> host.  
 22 He mocks at fear, at panics<sup>21</sup> undismayed,  
 He turns not back in presence of the sword.  
 23 Against him<sup>22</sup> rings the quiver (of the foe),  
 The glittering lance and spear.  
 24 With rage and trembling swallows<sup>23</sup> he the earth;

<sup>16</sup> Ver. 17. **Made her mindless.** E. V.: *Deprived her of wisdom*, as though they made it from **הִשָּׁה** = **הִשָּׁה**, or **הִשָּׁה**; Pa. lxxix. 23, *exigit, taken away from*. To make forget (Hiph. of **נָשָׁה**) would imply that she once had it.

<sup>17</sup> Ver. 18. **Boldly lifts herself.** GERENIUS is rendered **כִּרְאָה** the sense *strinxit* (*equum flabello*). Hence it is given to her she lashes herself. There is little or no authority for this. The idea of flapping her wings had been given before. Here it is evidently something else: her high stature, or her bold bearing, by way of contrast, or set-off to what was said about her stupidity. The Hebrew **כִּרְאָה** (for **כִּרְאָה**) gives just the idea which the context seems to demand, a bold contemptuous spirit. The old versions got very much the same idea, but in a different way, namely, by regarding **כִּרְאָה** as by metathesis for **כִּרְאָה**, which, however, would be a most unusual change. A striking illustration of this passage, thus regarded, is furnished by XENOPHON. *Anab.* I. 3; *Στρούθῳ δὲ οὐδὲς ἔλαβεν. πολλὰ γὰρ ἐπέσπατο φεύγουσα, τοῖς μὲν ποσσὶ δρόμου, ταῖς δὲ πτερύξεσσι ἀράας ὥσπερ ἰστὶν χρωμένη:* "But no one ever caught the ostrich, for in her flight she kept constantly drawing on the pursuer, now running on foot, and again lifting herself up with her wings spread out, as though she had hoisted her sails." Compare the Homeric expression *Il.* II. 462, *ἀγαλλόμεναι πτερύγεσσιν*.

<sup>18</sup> Ver. 19. **With thunder.** **רָעָמָה** Fem. of **רָעַם** the common word for thunder. Some render it here the flowing mane; as **φόνος**, supposed to come in some way from **φόνος** terror. Others, *dignity*, as though it were the same as **רָאָה**. *Virg.* *hinnulus, neighing*, as resembling thunder. The Hebrew **רָעַם** in its primary onomatopoeic sense of *fremitus, trembling, thunder*, answers very well when we keep in mind the subjective effect. When we think of the arched neck of the horse in his majestic boundings, of the quivering of the strong muscles, and of the idea of power which so naturally associates itself with these phenomena, we have something that may be called the *feeling* of thunder if not the outward *hearing*. There is hyperbole of course; but a perfectly scientific or farrier-like description of the mane, and ears, and neck, etc., might fall in this subjective truthfulness all the more for its objective accuracy.

<sup>19</sup> Ver. 20. **Glory in his nostrils.** There seems no reason for departing here from the usual sense of the Heb. **כִּוְנָה**, *glory, majesty*. It is the impression made by the appearance of the fierce war-horse under the excitement of the coming battle, and by the associations connected with it. Some would render it snorting (SCHLOTTMANN, DILLMANN). This is implied, but all the more impressively in the usual literal sense of the word. It seems like the emission of smoke and flame from the fierce eyes, and distended nostrils, and the foam of his quick breathings. The representation abounds in the Latin poets; as Claudian:

Ignescunt patulae nares—

LUCRETIUS V. 1076:

Et fremitum patulis sub naribus edit ad arma.

11

VIRGIL GEORGICS III., 83:

—Tum si qua sonum procul arma dedere  
 Stare loco nescit, micat auribus, et treme artus  
 Collectumque premeis volvit sub naribus ignem.

ÆSCHYLUS, Sept. Theb. 60:

—ἀργεστής ἄφρῳς  
 χραίνει στραλαμοῖς ἵππικῶν ἐκ πνευμονῶν.  
 The brilliant foam from lungs of snorting steeds.

<sup>20</sup> Ver. 21. **The armed host.** **נֶשֶׁק** DELITZSCH here agrees with E. V. in his rendering *gewappneter Schaar*. So in Neh. iii. 19, **נֶשֶׁק** armor is used for armory.

<sup>21</sup> Ver. 22. **By panics undismayed.** **יָהָת**, thrown into consternation. A stronger word than **פָּחַד** or **יָרָא**.

<sup>22</sup> Ver. 23. **Against him.** DELITZSCH renders, *over him*, but it is the quiver of the foe, not of his rider; as appears ver. 22, 2d clause. CONANT and E. V. are more correct. It is the rattling and splintering of lances, as in the contests of the mediæval knights, rather than of Homer's heroes who fought from chariots, not from steeds.

<sup>23</sup> Ver. 24. **Swallows the ground.** **נִמְאָה**. Comp. **הִנְמִיָּה** Gen. xxiv. 17. This is the literal rendering in

which all agree. The only question is, is it to be taken as actual or metaphorical? DILLMANN, DELITZSCH, and others regard it as figurative of the rapidity with which he passes over the ground, as "though he devoured it, or sucked it up." But this may be doubted. The literal view, swallowing, or biting, the ground in rage and impatience, is not at all inappropriate. The time of the description seems to be the moment of the first onset, or of some lull in the battle, just preceding, or in anticipation of, the grand charge. This corresponds well with the undoubted meaning of the second clause. The war-horse is waiting for the signal, and in his angry impatience biting the very ground, in a way, however, not to be confounded with the action described ver. 21. There may be hyperbole here, but very natural hyperbole, so natural that the reader is hardly conscious of its being hyperbole at all. The other view gives us an exceedingly forced and strained metaphor, unnatural under any circumstances, but far more so as coming in the midst of a description so vividly optical, and actual, as it may be called. The accompanying words are all out of harmony with it. Had it been said, "by his swiftness" he makes the earth vanish from sight, or seems to devour it, it might be more tolerable; but the words in "trembling and rage" are not at all in unison with such a metaphor. "Trembling and rage" denote impatience, but they have little association with the idea of swiftness of motion. There is no warrant for understanding these words of the earth, especially **רָגַז** *rage*, or *restlessness* (as used

xiv. 1); and even if it could be done, there would be still less harmony with this supposed metaphor. It would demand the ideas of smoothness and imperceptibility, rather than of trembling and commotion; as when VIRGIL represents the

- 'Tis hard<sup>24</sup> to hold him in when trumpets sound.  
 25 At every blast he says—aha—aha.  
 Afar off snuffeth he the fight,  
 The chieftains' thunder and the shout of war.  
 26 From thine instruction soars aloft<sup>25</sup> the hawk,  
 And for the land of Teman spreads her wings?  
 27 Is it at thy command the eagle mounts,  
 To make his nest on high?  
 28 The rock his dwelling; there he builds his home,  
 The cliff's sharp tooth, the castle's battlement.  
 29 From thence his piercing<sup>26</sup> eye looks out for food,  
 And sees it from afar.  
 30 'Tis there his young ones suck<sup>27</sup> the blood,  
 Whilst where the slain are lying, there is he.

swiftness of Camilla as so great that her feet made no agitation in the heads of grain over which she was passing. But aside from all this, the metaphor is of that extremely far-fetched kind, that it would strike us as an odd conceit even if found in one of the most extravagant of the Arabian poets. BOCHART, the great authority for all this, and who is, indeed, the source from whence all later commentators have drawn, gives no example of its use by any Arabic writer, although he is generally so full, even to superfluity, in citations of the kind. He only gives it from the Lexicographer Golius, and the amount of it is, that an Arabic verb **لهم**, in the VIII conj. **ألتهم**, has for one of its many senses to swallow, and that among its noun derivatives there is **لهم** (*lahim*) that means a swift horse, because, as the Arabian Lexicographer Djeuharius says, he seems to swallow the ground. No author is cited. If such a strained metaphor were found anywhere, it could hardly be lacking in AHMED's History of Timour (an extensive work, noted for its far-fetched metaphorical conceits, which form almost its entire contents) and HARIRI's *Seances*, which are a perfect storehouse of strange similes of this kind going to the utmost limits of intelligibility. Neither this figure of the horse swallowing the ground, as denoting rapidity, nor anything like it, is found in either of them, as it is not in that most serious Arabian classic, the Koran. All, therefore, that BOCHART really gives in support of this notion, in which so many have followed him, is but the unauthorized dictum of a Lexicographer. The classical phrases *carpere campum*, *rapere viam*, it requires but little thought to see, are of a wholly different character. *Rapio*, *corripio* denote swiftness or hurry by another figure, that of seizing or carrying along, not of swallowing. And then again there is the conclusive ground that the idea of a racing or swiftly chasing horse, interferes with what is most graphic in the whole picture, and especially with the closely connected 2d clause of this verse.

<sup>24</sup> Ver. 24. 'Tis hard to hold him in. This may seem like a free rendering of **לֹא יִאָמְרֵם**, but it may, not-

withstanding, give the precise idea. E. V. and CONANT render *believeth not*. So SCHLOTTMANN: *Kaum glaubt es*. DELITZSCH, better: *und verbleibt nicht, stands not still*; UMBREIT: *und hält nicht Stand*. So DILLMANN. This corresponds well to the primary sense of **אָמַן**, **הָאָמִין**, which is firmness,

whence comes the idea of faith. He does not stand firm (he is restless, comp **נָנָן** above). CONANT's references to ix. 16; xxix. 12, deserve attention, but the context here makes a great difference. The rendering, *he cannot believe it*, goes too much into the horse's subjective, or his imagination, to have force when all else is so outwardly descriptive. It sounds, moreover, tame and forced: *he cannot believe it*; why not? He has heard trumpets sound often enough. The other view whilst agreeing with the clearest senses of **הָאָמִין** brings

every thing else into harmony, besides shedding an unmistakable light on the first clause. It is in the beginning, or in an interval of the battle. The trumpets, as is usual in cavalry tactics, are giving the marshalling signals, but the time is not quite come for the signal of the grand charge. The war-horse bites the ground in his impatience, and, at every sound, it is almost impossible to hold him. An admirable classical illustration of this is one given in a previous note (<sup>19</sup> ver. 20) from VIRG. *Georg.* III. 83. It is cited by CONANT, and it should have led him, we think to the other view of **אָמַן**.

<sup>25</sup> Ver. 26. Soars aloft. **אָכַר**. *In altum enisus est—sich emporschwingen*, GESENIUS. It is a stronger and more poetical word than **עָרַךְ**.

<sup>26</sup> Ver. 29. His piercing eye. This rendering and the epithet are chosen as giving nothing more than the clear etymological sense of **חָפַר**. Literally, *digs, penetrates*.

<sup>27</sup> Ver. 30. Suck. **יָעַלְעַן** an intensive form from **לָעַן**, for which some would read **יָעַלְעַן**, and others **יָעַלְעַן**. It is an onomatopoeia, either way, denoting a most voracious sucking or swallowing.



## CHAPTER XL.

- 1 And Jehovah answered<sup>1</sup> Job from the whirlwind and said :
- 2 As censurer,<sup>2</sup> with the Omnipotent to strive !  
Contender with Eloah ! let him answer it.
- 3 And Job answered<sup>3</sup> Jehovah and said :
- 4 Lo I am vile,<sup>4</sup> what shall I answer thee ?  
My hand upon my mouth I lay.
- 5 Once have I spoken—I cannot reply—  
Yea twice,<sup>5</sup> but I will add no more.
- 6 Then Jehovah answered Job out of the storm-cloud and said :
- 7 Now like a strong man gird thy loins ;  
'Tis I who ask thee ; tell me what thou knowest.
- 8 Wilt thou annul my right ?  
Condemn *me* that thou may'st be justified ?
- 9 Hast thou an arm like God ?  
Or canst thou thunder with a voice like Him ?
- 10 Put on thee now thy glory and thy pride ;  
With majesty and beauty deck thyself.
- 11 Then send abroad thy o'erflowing wrath ;  
And look on every proud one,—bring him low.
- 12 Behold the lofty<sup>6</sup>—humble him ;  
Tread down the wicked in their<sup>7</sup> place.
- 13 Together hide them in the dust,—  
Their faces in the darkness<sup>8</sup> bind ;
- 14 Then, too, will I confess<sup>9</sup> to thee,  
Thine own right hand can save.
- 15 Behold Behemoth<sup>10</sup> now,

<sup>1</sup> Ver. 1. **And Jehovah answered.** A pause seems intended here. The voice ceases for a while, but soon is it heard again from the tornado cloud in a somewhat severer strain, though immediately turning again to a tone of respect and encouragement for Job. The opening words are exclamatory, commencing with the abrupt use of the infinitive.

<sup>2</sup> Ver. 2. **Censurer.** צוֹרֵר was taken by the old versions, and the old commentators generally, as a verb, although of an anomalous form. GESNIUS satisfactorily shows it to be a noun of the form צוֹרֵר, with an intensive meaning: *rebuker, censurer*.

<sup>3</sup> Ver. 3. **Answered;** as though called out in answer to the צוֹרֵר above.

<sup>4</sup> Ver. 4. **Lo I am vile.** קָלִי: *Levis sum; I am light*,—of small account: Lat. *vilis* in the sense of cheapness, and carrying also the idea expressed by the English word used by E. V.

<sup>5</sup> Ver. 5. **Yea twice.** RASHI refers this to two particular speeches of Job, ix. 22, 23 (see INT. THEISM, p. 36), but it is evidently a general formula for repeated utterance.

<sup>6</sup> Ver. 12. **Behold the lofty.** Compare Isaiah ii. 12, 17, and the speech of Artabanus, Herodotus vii. 10. It abounds in Orientalisms, as indeed Herodotus does in other places more than any other Greek writer.

<sup>7</sup> Ver. 12. **In their place.** תַּחְתָּם. See Note xxxiv. 2, 6; xxxvi. 20.

<sup>8</sup> Ver. 13. **Darkness.** For the force of שְׁמוֹן compare xx. 26 בַּל חֹשֶׁךְ שְׁמוֹן לְצַפְנוֹנוּ. It may mean here the deepest dungeons into which proud tyrants are sometimes thrown in God's retributive providence. Job had charged Ilm with giving up the world into the hands of the wicked, ix. 24.

<sup>9</sup> Ver. 14. **Confess to thee.** The later commentators render אֶדְרֹךְ "I will praise Thee." E. V., "*confess to Thee*," or profess—without the need of any preposition.

<sup>10</sup> Ver. 15. **Behemoth.** Most commentators have regarded this word as intensive plural of בְּהֵמָה (*big ox*). This seems to suit very well a monster of the grass-feeding kind; but DELITZSCH gives excellent reasons for regarding it as a Hebraized Egyptian word *p-he-mau*—river ox. It should rather be called *bouptokamos*, as it has no reference to a horse.

- Whom I have made with thee ;  
 Just like the peaceful ox he eateth<sup>11</sup> grass.  
 16 Behold, what might is in his loins ;  
 The muscles of his belly,<sup>12</sup>—there his strength.  
 17 Like to a cedar<sup>13</sup> waveth he his tail,  
 Whilst woven firm the sinews of his<sup>14</sup> thighs.  
 18 His bones<sup>15</sup> are tubes of brass,  
 His limbs like iron bars.  
 19 Chief is he of the ways of God ;  
 It is his Maker who brings nigh<sup>16</sup> His sword ;  
 20 And yet<sup>17</sup> the hills his pasturage ;  
 Whilst round him sport the species of the plain.  
 21 Beneath the lote trees lies he down to rest,  
 In covert of the reed—the (cooling) fen.  
 22 They weave for him his shade,  
 Whilst round him spread the willows of the stream.  
 23 Lo, the flood swells, he startles not ;  
 Fearless although a<sup>18</sup> Jordan dash against his mouth.  
 24 It is as though he took it with his<sup>19</sup> eyes,  
 As with his nose he pierceth through the nets.

Since BOCHART'S very full discussion, there has hardly been any doubt about the animal intended here. Parts of the description following can in no way be accommodated to the elephant. The objection of its being an animal not found in the land of Uz, applies equally to both, and is of no force in either case. It was an animal not common, not often seen there, doubtless, but certainly heard of, and in this way well known as among the wonders of the adjacent Southern countries. On this account, both the river ox and the crocodile were better adapted to the design of the address from the fact of their being strange productions of neighboring lands, often heard of from the relations of travellers, and having the more interest for that very reason.

<sup>11</sup> Ver. 15. **He eateth grass.** There is great force in thus bringing into the foreground of the picture this simple trait of the mighty animal. He is graminivorous like the ox. His simple mode of life is thus first given as furnishing the most impressive contrast with his huge size, his irresistible strength, and his immense powers of destruction should he be aroused to exert them.

<sup>12</sup> Ver. 16. **The muscles.** The rendering *navel*, as given by E. V., and the old commentators generally, would require שרר or שר, as in *Cant.* vii. 3; *Prov.* iii. 8. The

primary sense of *firmness* is quite common in the Syriac. Hence it is well rendered *muscle* or *sinew*. "The loins and the belly are mentioned because they immediately call up to our imagination, the form of the beast's huge circumference, and of the mighty pillar-like feet, the whole assuming a wonderful and almost quadrangular aspect," SCHLOTTMANN.

<sup>13</sup> Ver. 17. **Waveth he.** It seems like an unnecessary resort to the Arabic to get a meaning for so common and so significant a verb as חפץ, especially when we consider the

contrast, which is between the unyielding firmness of his huge thighs, and the flexibility of his tail, whether short or long. חפץ *to will, here, to move at pleasure.* It obeys the

slightest volition, huge as it may be. The waving cedar, or cedar-branch, is used to indicate this. We cannot believe that stumpiness, as some make it, is in either case the point of the comparison.

<sup>14</sup> Ver. 17. **His thighs.** This is the common Arabian sense of פוּרָה when thus used. If that of E. V. is correct, it is probably an euphemism from the old Hebrew sense—*verenda—pudenda*.

<sup>15</sup> Ver. 18. **Bones—limbs.** The words עַצְמוֹת and אַגְמוֹת are each commonly rendered bone; but in such a description as this they must be taken to mean things different though similar. The latter word may have been intended for the ribs or more flexible bones, or the limbs generally, as RENAN renders it:

Ses membres sont des barres de fer.

<sup>16</sup> Ver. 19. **Brings nigh his sword.** This is the most literal rendering that can be given. According to E. V., and most of the older commentators cited in POOLE'S Synopsis, it means that God only can reach him with the sword. If it is the hippopotamus it becomes very clear. The folds of his skin are so thick that no human arm can drive the sword through them. Even the most powerful of modern shooting weapons fall unless aimed at the eye, or some known vital part: The later authorities, UMBREIT, SCHLOTTMANN, DILLMANN, etc., render it: His Maker reaches to him (gives him) his sword (Behemoth's sword). The old rendering seems better for the reason above given. The absence

of the pronoun and preposition, לוֹ, or אֵלָיו, is a difficulty, but less to the old rendering than to the new. DELITZSCH endeavors to obviate this by saying that the language does not literally teach the giving (reaching) his sword to him, but creating him with it. Why then is such a common word שָׁבַע used in such an uncommon way? Moreover, there is nothing about the hippopotamus that can be called a sword. There are a couple of gigantic incisors with which he reaps the grass, but they would never suggest the idea of a sword. DELITZSCH compares them to sickles (ἀπρη, *harpē*—חֶרֶב *hereb*) but there are two of them, and that would require the dual or the plural (his two swords or sickles) especially in an account so graphic as this.

<sup>17</sup> Ver. 20. **And yet.** כִּי, here, is commonly rendered *for, denn, because*, as though his feeding on the hills, with other animals around him, gave a reason for his being called "chief of the ways of God," ver. 19, or for what is said in the second clause, whichever meaning we attach to it. This is very unsatisfactory. It rather seems to have an adversative sense. The primary office of the particle כִּי is to call attention to anything. This it does by showing a *reason or motive*, most frequently a *reason for*, but, *oftentimes a reason against*; as has frequently been remarked. In the first case it is rendered *for, because, etc.*; in the second, *although, yet, notwithstanding*. This seems to make the best sense, and the best connection in this place. It calls attention to the peaceful nature of Behemoth, *notwithstanding* "he is chief of the ways of God," and *notwithstanding* the fact that superhuman strength alone can pierce the strong fortifications furnished by the thickness and firmness of his skin. It is a very striking picture, this immense animal peacefully feeding on grass, and the weaker species sporting beside him.

<sup>18</sup> Ver. 23. **A Jordan.** The mention of the Jordan, although he is not a resident near it, is all the more natural and the more impressive for the reasons given at the end of Note 10, ver. 15. Your Jordan, large as you may think it to be, he would regard as of little account.

<sup>19</sup> Ver. 24. **As though he took it with his eyes.** That is, the swelling river. The idea of irony, that common resort in difficulty, seems wholly out of place here,



The version above given is very literal; the making it comparative is warranted by the context, whilst the clue to the second clause, and to the connection, we think, is found in the idea of an intended contrast between *nose* and *eyes*. He calmly looks at the swelling river without being startled. He takes it all in his eye. It is certainly an easier and more na-

tural metaphor than the swallowing the ground metaphorically by the war-horse xxxix. 24. Just so his huge *rooting* proboscis disdains every species of snare. As the irony breaks up all connection between vers. 23 and 24, so the other view of his easy capture is not only at war with facts, but seems to belittle the whole of the preceding description.

## CHAPTER XLI.

- 1 With a hook canst thou draw out Leviathan,  
Or with a line thou lettest down, his<sup>1</sup> tongue?
- 2 A rush branch through his nostrils canst thou place?  
Or with the thorny spine bore through his nose?
- 3 Will he make many prayers to thee?  
Or will he say soft things to thee?
- 4 Or with thee make a covenant,  
That thou should'st take him for thy slave forever?
- 5 Wilt thou disport with him as with a bird?  
Or bind him (as a plaything) for thy maidens
- 6 The caravans,<sup>2</sup> will they make trade for him?  
And then retail<sup>3</sup> him to the<sup>4</sup> Canaanites?
- 7 With barbed irons canst thou fill his skin?  
His head with fishing<sup>5</sup> spears?
- 8 Upon him lay thy hand;  
Think of the battle—do no more.
- 9 Behold the hope (of taking him) is vain;  
Yea at the very sight is one cast down.
- 10 There is none so desperate to stir<sup>6</sup> him up;  
Before ME then (his<sup>7</sup> Maker) who shall stand?
- 11 Who hath first given, that I should him repay?  
Since every thing beneath the heavens is mine?
- 12 But I must not in silence<sup>8</sup> pass his limbs,

<sup>1</sup> Ver. 1. **His tongue.** SCHLOTTMANN makes לִשְׁוֹן the object of תִּשְׁקֶיךָ: "press down his tongue with a cord."

So UMBREIT. DELITZSCH: "sink his tongue into the line." Our E. V. is clearer and more grammatical in making לִשְׁוֹן the object of מִשְׁךְ the verb in the first clause, and taking בְּחֹכְלָא as בְּחֹכְלָא. The verb תִּשְׁקֶיךָ would then be used relatively: which thou sinkest; thus keeping its usual sense as in Ezek. xxxii. 14. The other rendering would refer to the tongue after he is drawn out, but that does not agree with תִּשְׁקֶיךָ, which means to sluk in the water. It is the thick tongue of the crocodile, into which the hook (חֹכְלָא *hakka*) would most readily fasten itself, should he attempt to swallow the bait.

<sup>2</sup> Ver. 6. **The caravans.** The modern idea of guilds, or partnerships, has no place here. The sense used for כָּרָה is the true one as found in Deut. ii. 6; Hos. iii. 2, and in the frequent Arabic use of the III<sup>d</sup> conjugation.

<sup>3</sup> Ver. 6. **Retail.** Hebrew חִצְוֹהוּ, *cut him up*—divide him into smaller portions.

<sup>4</sup> Ver. 6. **The Canaanites.** So DELITZSCH, EWALD, SCHLOTTMANN. There is no reason for departing from the usual sense. The passage reminds us of the caravans, which, in Joseph's time, went down to Egypt (Gen. xliii. 11) with various commodities, in return for which they carried back

to the people products of Egypt, among which, most probably, were fish from the Nile. It is an evidence of the antiquity of the book, unless there is interposed the objection, which grows weaker the more it is studied, that the writer cunningly adapts everything to the patriarchal times, without ever forgetting himself, or failing in any part of his picture.

<sup>5</sup> Ver. 7. **Fishing spears.** צִלְצֵל רִגִּים, so called from their sharp ringing or whizzing sounds.

<sup>6</sup> Ver. 10. **None so desperate.** אֲכֹרֵי וְאֲכֹרֵי  *fierce, reckless, cruel, atroc.* See Prov. v. 9; xvii. 11; Isaiah xlii. 9; Jerem. xxx. 14; Lam. iv. 3; Deut. xxxii. 33; Job xxx. 21. Its use here, in connection with the word יְעוּרְנֵי, affords a satisfactory explanation of the phrase לִוְיָתָן *to rouse Leviathan* (ch. iii. 8) as the translator has rendered it in that passage: *ready to rouse Leviathan*; most desperate or despairing men. With such an exegesis, furnished by the book itself, and in the very words, it seems unnecessary to resort to that far-fetched idea of some later commentators, namely, the anti-hebraic and anti-patriarchal notion of "euchanters who rouse up the dragon to swallow the sun in an eclipse."

<sup>7</sup> Ver. 10. **(His Maker.)** The transition is so sudden that the words in brackets do no more than give its force.

<sup>8</sup> Ver. 12. **In silence pass;** or be silent about. DELITZSCH, although giving this rendering, seems to admit that it is tame. It will seem so unless we keep in mind the con-



His strength, his well-proportioned<sup>9</sup> build.

- 13 His coat of mail,<sup>10</sup> who hath revealed its front?  
The doubling of his jaws,<sup>11</sup> who enters there?
- 14 The doors that shut his face, who opens them?  
The circuits of his teeth—how<sup>12</sup> terrible!
- 15 'Tis a proud sight,<sup>13</sup> the grooves that form his shield;  
Each one a seal, shut close and firmly bound.
- 16 So near do they to one another join,  
The very wind between them cannot pass.
- 17 Each to his fellow cleaves;  
Firmly they hold; there is no parting them.
- 18 His sneezings<sup>14</sup> sparkle with the light;  
His eyes are like the eyelids of the dawn.
- 19 Forth from his mouth go burning<sup>15</sup> lamps,  
And sparks of fire set<sup>16</sup> free.
- 20 Out of his nostrils goeth forth a smoke;  
As from a caldron blown, or seething<sup>17</sup> pot.
- 21 His breath enkindleth coals;  
A tongue<sup>18</sup> of flame seems issuing from his mouth.

nection of thought. The anthropopathisms of the passage do not, as we have seen, at all detract from the idea of a Divine speaker. The two preceding verses contained an exclamation, as though God, speaking *more humano*, makes a sudden application of what had been said, turning, as it were, for a moment, from this mighty work of His to recall the hearer to a remembrance of his own infinitely greater power. This most briefly done, he resumes again the description, coming back to it as to something that might have been passed over: "I must not omit." "I must not keep silence about."

<sup>9</sup> Ver. 12. **His well-proportioned build.** The reading contains both ideas about which commentators slightly vary, whether it be *חֵן* a measure, or *חֵן* = *חֵן*, grace, beauty. Both may be regarded as belonging to the word in either, though one is predominant in each. *עֵרָר*; array, fitness of arrangement. Hence order, proportion. The crocodile is not beautiful strictly, but there is something very regular in his build.

<sup>10</sup> Ver. 13. **His coat of mail.** *לְבוֹשׁוֹ*, his thick scaly hide, and especially the front of it, or that strong part of it which covers his face and teeth.

<sup>11</sup> Ver. 13. **The doubling of his jaw.** Heb. *רִסְוֹ* primarily a bit or bridle, here put for the jaw or jaws in which it is inserted.

<sup>12</sup> Ver. 14. **How terrible!** RENAN:

Autour de ses dents habite la terreur.

<sup>13</sup> Ver. 15. **'Tis a proud sight.** *גִּאֲוָה*. Lit., pride, glory. The reference is to the curious texture of his scales.

<sup>14</sup> Ver. 18. **His sneezings.** It more properly means his water spoutings, which sparkle in the light of the sun, especially in the early morning to which the second clause refers. See ch. iii. 19. See SCHLOTTMANN's reference to Aristotles.

<sup>15</sup> Ver. 19. **Burning lamps.** The translation of E. V., the most literal, and better corresponding to the appearance than flames or sparks. SCHLOTTMANN, *Packel*. The glistening bubbles on the water. There is hyperbole, indeed, but truthful hyperbole, because just what such phenomena would suggest.

<sup>16</sup> Ver. 19. **Set free.** *יִתְחַלְטוּ*, make their escape.

<sup>17</sup> Ver. 20. **Seething pot.** E. V.; though applied to *רִד*. Dr. CONANT renders *אֶמְכִּין* reeds (a kettle with kindled reeds). The construction seems against it. *אֶמְכִּין* has the appearance here of the name of some vessel like *רִד*, although the other sense has more examples. The primary idea of *אֶמְכִּין* is fermentation, heat, boiling. Hence comes *אֶמְכִּין* warm, stagnant water, full of air bubbles, probably—*palus*, marsh. Thence the name for that which grows in such damp places, the reed or flag, very ill adapted to making a fire of. Hence the sense of a boiling vessel derived directly from the primary idea. It is an example of the variety of verbal branches that may grow from one root.

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<sup>18</sup> Ver. 21. **A tongue of flame.** *לִשְׁוֹ* does not of itself mean fire; but rather a splendor in the shape of a tongue or prolonged stream flickering and waving like a licking tongue. Hence the classical figure *lambens flamma*. We need not trouble ourselves about the scientific accuracy of this description; neither on that account are we to discard it as hyperbolic, or unworthy of a Divine address. God should talk scientifically, that is, accurately. It is said, if He speaks at all. But when will scientific language be settled so as to be never unsettled? Besides, this is emotional language, a Divine painting, as we have said, wholly descriptive so as to produce a subjective or emotional effect. It is addressed to the feeling as the most truthful part of our nature. Such is this emotional state which the very sight of the animal, especially in some peculiar positions, produces in the mind. It was this which gave rise to the description of ACHILLES TATIUS as cited by SCHLOTTMANN: *μικτήρ ἐν μέγα κερπήρας, καὶ πνέων πυρρὴν καπνὸν ὡς ἀπὸ πηγῆς πυρός*: "a nostril gaping to an immense extent, and breathing out a flaming smoke as from a fountain of fire." Travellers who mean to be strictly truthful are often under this influence, and their wonderful descriptions thus produced, are sometimes nearer to the life, in the sense mentioned, than the most statistical accounts. Let any one compare, for example, the present picture of the animal with the most scientific record of the creature, presented with an ideal accuracy in their scientific technics: "Crocodile, *genus saurium*, reptile; cauda elongata, etc.; or to put it into Latin English: "the vertebrae concave anteriorly, convex posteriorly, having intercalated processes, the lower jaw longer than the cranium—the condyles of the temporal bones corresponding to ossa quadrata placed behind the articulation of the head," etc., etc. All well enough as minutes or memorial measurements of the creature, and very useful in their way. But then let the reader of such an account see a real live crocodile just rising out of the depths, as described by a traveller whom SCHLOTTMANN quotes: Ein dicker Rauch strömte aus seinen weitgeöffneten Nasenlöchern mit einem Geräusche welches beinahe die Erde erschütterte: A thick smoke streamed out of his wide-opened nostril holes, with a roaring which almost made the earth to tremble." Or let him compare it with the impression,—the truthful impression we mean,—made by this sublime description in the

- 22 Strength dwelleth ever in his neck ;  
Before him (as a courier) terror<sup>19</sup> runs ;
- 23 His fleshy folds, how firmly do they cleave !  
Hard bound upon him—all immovable.
- 24 His heart is molten as a stone ;  
Yea, like the nether millstone petrified.
- 25 When'er he rises up the mighty are afraid ;  
In breaking terrors go they all astray.
- 26 Though one may reach<sup>20</sup> him with the sword, it holdeth not ;  
Nor spear avails, nor dart, nor coat of mail.
- 27 The iron he esteems as straw,  
And brass as brittle wood.
- 28 The archer cannot make him flee ;  
Sling-stones are turned<sup>21</sup> to chaff.
- 29 Like stubble are they held,<sup>22</sup> the ponderous mace,  
The shaking of the spear—he laughs at all.
- 30 Sharp pointed shards<sup>23</sup> beneath him lie ;  
A threshing drag he spreads upon the mire.
- 31 Like a caldron causes he the deep to foam,  
Or like an ointment pot, the<sup>24</sup> Nile.
- 32 Behind he makes a sparkling path to shine ;  
One takes the water flood for hoary hair.
- 33 On earth there is none to be compared with him,  
Created without fear.
- 34 On all high things<sup>25</sup> he looketh (fearlessly),  
Himself the king o'er all the sons<sup>26</sup> of pride.

Book of Job. It would at once decide the question of the higher, that is, the emotional truthfulness. And here the remark has place that in speaking of anthropopathic language we are to avoid the idea of any *pretense*, or *mere accommodation* on the part of God, as of a parent to children in a childish way, or of a wise man condescending to the use of incorrect language to the ignorant. No, it is the Infinite coming really down into the finite sphere, as He must be able to do if He is truly Infinite and "can do all things." It is the parent, not talking *childish* simply, but really becoming the child, for the moment, and so speaking in *his own*, as he speaks in the child's vernacular. Can we have any difficulty here, after knowing that the Infinite Word became flesh, and took our human tabernacle, and in all things *felt* and *spoke*, earnestly and sincerely, as we *feel* and *speak*, yet never, for a moment, parting from His eternal and essential Deity ?

<sup>19</sup> Ver. 22. **Terror runs.** Not the terror of the fugitive merely, but Terror personified as the *avant courier* of the mighty beast, running joyfully, or dancing before him. In some versions רָעַץ may have been taken for רָעַץ. But though the latter word only occurs once, its significance would be most plain, were it not so clear in the Syriac and the Arabic. רָעַץ is the extreme terror that produces faintness. RENAN's rendering is very vivid :

Devant lui bondit la terreur.

<sup>20</sup> Ver. 26. **May reach him.** The verb רָעַץ in its sense *alligit, assecutus est, reached, come nigh to*, closely resem-

bles רָעַץ xl. 19; and the similarity of the expressions strongly confirms the view taken there.

<sup>21</sup> Ver. 28. **Are turned.** נָהפְּכוּ; see Note xxviii. 5.

<sup>22</sup> Ver. 29. **Like stubble are they held.** נֶחֱשְׁבוּ. This plural verb seems to have תִּוְתַח alone for its subject, but it belongs as well to כִּידִין that follows.

<sup>23</sup> Ver. 30. **Sharp pointed shards,** חֲרִישׁ, sharp points of broken potsherds, like that mentioned ii. 8, which, "Job took to scrape himself with,"—a number of times used in Scripture to express fragmentary or broken things. But does it mean any parts of the animal, as some think: the under or belly scales that leave their mark upon the miry bed of the river, (as though a thrashing drag had been drawn over it) or rather sharp things below him at the bottom of the river? DELITZSCH favors the former idea, together with CONANT and SCHLOTTMANN. The translator follows them, though there are strong objections. The belly scales are not hard nor sharp.

<sup>24</sup> Ver. 31. **The Nile.** It is called יַם or the sea by the Arabians, or Al-bahar as it is at this day denoted. For יַם thus used, see KOR. Surat xx. 39.

<sup>25</sup> Ver. 34. **Everything exalted:** Every animal that seems to tower above it, or every proud assailant who thinks him an easy capture.

<sup>26</sup> Ver. 34. **The sons of pride.** The proudest of the wild beasts. He attacks Behemoth himself. שָׂחֵץ, however, is used as descriptive of any very fierce wild beast of the wilderness or of the desert. See xxviii. 3. VULGATE: *filios superbis.*



## CHAPTER XLII.

- 1 Then Job answered Jehovah, and said :
- 2 I know it now, all things<sup>1</sup> are in Thy power,  
No thought of Thine can ever be withstayed.
- 3 "Who is this<sup>2</sup> that without knowledge counsel hides?"  
'Tis I then<sup>3</sup> who have spoken foolishly;  
Wonders too great for me, that I knew not.
- 4 But hear, O hear me now,<sup>4</sup> and let me speak again.  
'Tis I who ask" (thou saidst<sup>5</sup> it) "let me know."
- 5 By the ear's hearing<sup>6</sup> have I heard of thee;  
But now mine eyes behold.
- 6 This, then,<sup>7</sup> (mine only<sup>8</sup> word): I loathe me,<sup>9</sup> I repent,  
In dust and ashes.
- 7 And it was so that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite: "My wrath is kindled against thee, and against thy two friends; because ye have not spoken unto<sup>10</sup> me the thing that is firm,<sup>11</sup> as my servant Job hath.
- 8 Now then take unto you seven bullocks and seven rams, and go unto my servant Job, and offer up a burnt offering for you. But<sup>12</sup> his face will I accept, that I may not deal with you after your folly; for ye have not spoken unto me the right thing, as my servant Job.

<sup>1</sup> Ver. 2. **All things are in thy power.** If we would know the aim of this address, or the question it answers, and on which commentators have so differed, we have the solution here in the very words of Job. His submission reveals the design of this wondrous display of power. Job certainly did not miss the point; for the whole object, (unless, as MEX does, we suppose the whole dramatic plan to be a failure) was to convince him of it. And he is convinced. Hence, as it has never saw it before: Omnipotence not to be doubted or distrusted from suspicion of any fatality in things, or absolute sovereignty never to be called in question. See more fully on this in the INTRODUCTION on the THEISM of the book, pp. 21-25, and 40, 41.

<sup>2</sup> Ver. 3. **Who is this?** As though the words struck him in a new light.

<sup>3</sup> Ver. 3. **'Tis I then.** He repeats the words of the Almighty as though he saw a force in them he never saw before, and makes a personal application of them to himself in a way not expressed, or inadequately expressed, at their former utterance. Now he confesses that, whatever reference they may have had to Elihu or to others, they certainly include himself. He is the man who has talked so wildly. He says nothing, thinks nothing, of others. He is alone in the presence of God whose appearance he had invoked. See Remarks in Note on xxxviii. 2, and INT. THEISM, p. 26.

<sup>4</sup> Ver. 4. **O hear me now.** Intensive force of **שָׁמַע**, the particle of entreaty. He had twice said he would ask no more, xxxi. 40; xl. 5; but now he asks for a single word, and to enforce it, repeats the words of the Almighty in the 2d clause.

<sup>5</sup> Ver. 4. **(Thou saidst it.)** The feeling of the dramatic action might be enough, but these words in brackets simply give the meaning which the unimpassioned reader might mistake. As he had before done, ver. 3, so here Job repeats to himself the language of xxxviii. 3 (2d clause) in the very words as they were uttered by God. It is the ground of the one declaration he wishes to make. So RENAN.

<sup>6</sup> Ver. 5. **By the ear's hearing.** A traditional knowledge, a traditional theism. Now it is something far deeper, and clearer, whether an actual visual sight of some Divine glory, or something so described, as being as much greater than former knowledge, as the sense of the eye exceeds that of the ear.

<sup>7</sup> Ver. 6. **This then.** **לָכֵן** must refer to this one thing he wishes to say. "It is on this account I asked Thee to hear me as Thou hast given me permission." *Propterea.* For this one word. What is in brackets simply indicates the emphasis of the appeal. This is shown by the difficulty of giving **לָכֵן** any strictly logical meaning here.

<sup>8</sup> Ver. 6. **(Mine only word.)** Belonging to the emphasis.

<sup>9</sup> Ver. 6. **I loathe me.** The verb **שָׂנְאָה** is often used without an object, as it is here, and there is no reason why it is not to be supposed to be a personal as well as an impersonal object that is understood. The rendering, *I loathe*, or *I reject it*, that is, *my argument*, comes to the same thing.

<sup>10</sup> Ver. 7. **Spoken unto me.** E. V., and most others, ancient and modern, render it spoken, *de me*, or *concerning me*; LXX. ἐνὶ ὀνόματι μου; VULGATE, coram me. ABEN EZRA maintains that it "pertains solely to the confession which Job had made unto God and the others had not;" and hence he would translate it, *to me*. The difference is important, and for the reason of adopting here for **לָכֵן** the sense which is, indeed, the more usual and almost universal one, see the INTRODUCTION on the THEISM of the book, page 35. The view there taken, however, might be maintained, even if we give to **לָכֵן** the less common sense of *de*, or *concerning*.

<sup>11</sup> Ver. 7. **The thing that is firm.** See also the INT. THEISM, page 36. **בְּיָבוֹנָה**, primary sense *firmness, stability, that which will stand*, just the thing that ought to be said. The whole aspect of the context gives the idea of some single right saying in distinction from an extended argument.

<sup>12</sup> Ver. 8. **But his face will I accept.** E. V., "For his face." The particle is **וְכִנָּה**, commonly rendered *but*, and CONANT seems right in saying that it refers to the implication in the preceding clause, namely, that *their* prayer would not be accepted.

- 9 Then went Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, and did as the Lord had spoken unto them, and the Lord accepted the face<sup>13</sup> of Job.
- 10 And the Lord turned the captivity of Job when he prayed<sup>14</sup> for his friends. And the Lord increased all that Job had, twofold.
- 11 Then there came unto him all his brethren and all his sisters, and all that had been of his acquaintance before, and they did eat bread with him in his house, and they mourned with him, and comforted him for all the evil that the Lord had brought upon him; every man also gave him a piece of money, and every one a ring of gold.
- 12 So the Lord blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.
- 13 He had also seven sons and three daughters.
- 14 And he called the name of the first Jemima, and the name of the second, Kezia, and the name of the third Keren-happuch.
- 15 And in all the land were no women found so fair as the daughters of Job; and their father gave them an inheritance among their brethren.
- 16 And Job lived after this<sup>15</sup> a hundred and forty years, and saw his sons, and his sons' sons, even four generations.
- 17 So Job died old and full of years.

<sup>13</sup> Ver. 9. **The face of Job.** To lift up the face is something more than mere acceptance. It denotes *grace, favor*.

<sup>14</sup> Ver. 10. **Prayed for his friends.** Job was a priest after the order of Melchizedek, and so a type of the Great High Priest who forgave his sins, and "bore his infirmities, and carried all his sicknesses."

<sup>15</sup> Ver. 16. **Lived after this.** This does not necessarily mean, *in addition to this*. Such language may denote that he lived on, after this, until he reached the age of a hun-

dred and forty years, making his years seven less than the number of Jacob's. There is no one of the patriarchs who lived as long as the other reckoning would make him,—at the least two hundred years. If, therefore, it was the invention of "the poet," the "first poet," or the "second," or even the third ("the Doppelgänger of the first," as DELITZSCH strangely intimates) he would hardly have placed him so far back. Moreover, "sons and sons of sons, four generations," would be rather moderate for a longevity so great as this reckoning would make.





# ADDENDA.

## EXCURSUS I.

CHAP. XIX. 25-27.

I KNOW THAT MY REDEEMER LIVES;  
AND O'ER MY DUST, SURVIVOR, SHALL HE STAND.  
MY SKIN ALL GONE, THIS [REMNANT] THEY MAY REND,  
BUT FROM MY FLESH SHALL I ELOAH SEE;  
SHALL SEE HIM MINE;—  
MINE EYES SHALL SEE HIM—STRANGER NOW NO MORE.

If this passage were taken by itself, it might be entitled, "A PSALM OF JOB, the Suffering and the Tempted Man of God." It might have for its prefatory motto *הַיְיָ*, a rapturous Meditation, or an Ecstatic Burst of Joy, at the thought of seeing his Redeemer, his once seemingly alien, but now reconciled, God. There is something in it which suggests the glorious language at the close of the 16th Psalm:

Thou wilt not leave my soul in Hades;  
Thou wilt not suffer thy Beloved to see corruption.  
Thou wilt make me know the *way of life*;  
Fulness of joys in thy presence,  
Glories at Thy right hand forever more.

That Psalm is entitled *מִכְתָּב*, which the LXX. have well rendered *σηλογραφία*, a monumental engraving, or *pillar writing*, from the Hebrew *כתב*, to cut in, engrave—not for *כִּכְתָב*, as some think, but an independent root, wrongly rendered *maculatus* by GESENIUS, Jerem. ii. 22. It is rather, "*indelibly cut in*," or deeply marked, as E. V. has it—the Syriac sense being wholly a secondary one, and the name for gold, *כֶּתֶם*, coming from the idea of *coining* or *stamping*. The application of these words to Christ by the Apostle Peter would warrant us in styling it the Saviour's monumental inscription, to be placed on the holy sepulchre, if its site were really known. The internal evidence warrants us in regarding these memorable words of Job in a similar light, whilst the language prefacing it, vers. 23, 24, leaves no doubt of its appropriate monumental character, whether used for the Redeemer or the redeemed. The conjunction <sup>1</sup> would not militate against this, since it merely shows a connection as it stands, but becoming redundant when the passage is taken separately, like the Greek *ὁ* left untranslated in New Testament quotations.

The passage has ever been regarded as a most remarkable one. In order to its right interpretation, the first thing is to determine the points that are perfectly clear. They will give us the meaning of the rest, and of the whole. The ideas which admit of no doubt may be thus stated: 1. Job's feeling—after a season of great despondency—that he had something most important to announce (vers. 23, 24). An idea has somehow suddenly sprung up in his mind, which he wishes so engraved, so cut in the rock, that it may never be lost. It is something for the world to know. This alone is sufficient to show that it is more than a hope of getting back again his sheep and camels, as some of the lowest Rationalists regard it. 2. There is One whom he calls his Goel, avenger or redeemer, who will be the power of his deliverance. This Redeemer is described as *אַחֲרָי*, one after him, who is to stand, *עַל עֲפָר*, over dust, whether it means *his dust*, or dust generally, as a name for earth, or for the dead,

as is the case in other passages (see שְׁכֵנֵי עָפָר, *dwellers in dust*, Isaiah xxvi. 19; also Ps. xxii. 30; Gen. iii. 19; Ps. civ. 29, *et al.*). 3. There is a clear allusion to his body, his skin, and something remaining after his skin, which is to be destroyed without destroying *him*. 4. He is to see God. Language cannot be clearer than that by which this is expressed. Two distinct verbs of sight are used, and the declaration is made three times in the most emphatic manner. 5. He is to see God reconciled, no more a stranger, יוֹרֵ, or an enemy, צָר (as he seems to describe him, or some hostile power that God permits, xvi. 9). The view entertained by Gesenius, Umbreit, Vaihinger, Stickel, Hahn and von Hoffmann (as above), and that of Schlottmann and Delitzsch, referring יוֹרֵ to Job, come, in this respect, to the same thing. 6. There is unmistakable language expressing an ecstatic rapture at the thought conceived, and an ardent longing for its fulfilment.

So far the passage is clear. Now, for particular words. גֹּאֵל, ver. 25. All render this word *Redeemer*. But the Scripture uses it in two ways. The oldest sense of גֹּאֵל, the *Avenger of blood*, comes directly from the primary meaning *to be stained*, stained with blood. In this sense, the גֹּאֵל is the *next of kin* (Nachmann), stained with the blood of the murdered man until he avenges him by slaying his murderer. This is the idea on what may be called the criminal side of the ancient jurisprudence. Thence it passes to the civil. Here the Goel, the *Nachmann*, the next of kin, is the one who buys back (*redeems*) the lost inheritance. The other is the older usage, and it seems the more strange, therefore, that Olshausen, as quoted by Conant, should say so positively: "Der Bluträcher gehört in keiner Weise hierher." On the contrary, everything points to this idea. Job regards himself as one murdered by a cruel enemy, and the prologue, whether we accept it historically or dramatically, confirms it in the strictest sense. Satan was his murderer, and the Goel is the great Redeemer promised Gen. iii. 15, and of whom, as the human Avenger and Deliverer (the θεάνθρωπος, a divine kinsman), some trace is preserved in all mythologies, besides appearing so prominently in the Prophets as the גִּבּוֹר אֵל, the Militant or Hero Messiah. The presence of the avenging idea in his mind is shown by the language, xvi. 18: *O Earth, cover not thou my blood* (see note on that passage). And so, too, in regard to the word אֶחָיוֹן; if a Hebrew term were to be invented to express Nachmann, no one would be more appropriate to it than this. For the best interpretation of עַל עָפָר see Delitzsch. The pronoun being omitted does not weaken the view. Its absence allows us to regard it as spoken of the human dust generally, all the dead, although Job must have had primary reference to himself. Ch. xli. 25 shows that the phrase may be taken of the earth, generally, as *place*, if the context demands it; but here, where Job is speaking of his decaying and already decomposing body, everything points to that mournful sense of *dust* which is first found in Gen. iii. 19, as denoting *that* out of which man was formed, and to which he returns. From this it pervades the scriptural language, and becomes a name for the material of the human body, even before death: "*who am but dust and ashes*." The difficulty in regard to גָּלַץ, a strong Piel verb, denoting sharp *cutting* or *biting*, comes from overlooking the principle mentioned in the note to vii. 3, and the illustrations there furnished from Job iv. 19; xviii. 18; xxxiv. 20; Ps. xlix. 15; Luke xii. 20, and other places. The same reason prevails here. The agent is something fearful or loathsome, causing aversion to the very mentioning of the name. Our E. V. and the earlier translations took the right general view, whatever may have been their applications. The agent here is most probably *worms*. It may be that Job thought of the worms destroying his flesh in the grave; but that is not as likely as the reference to the worms then crawling on his diseased body, and of which he speaks vii. 5. They must have been a source of great torment as well as of loathing, and their being something in open sight would account, along with the other reason, for his not naming them, except by the implied pronoun. There may have been a gesture (δεικτικός); but there is hardly need of the supposition, either in regard to the biting worms or the wretched fragment of a body. In the case of such objects, the eyes interpreted everything, and the fewest words were the most impressive. *They* and *this* are all that is needed.

*After my skin.* This denotes the more interior and vital parts of the body until it is all



sore and corroded. The view gives force to SCHLOTTMANN's argument, that *בְּחַיִּי* means "without his flesh," supposed to be all gone in consequence of the process previously imagined. It was thought best to render *בְּחַיִּי* in the most literal manner, *from my flesh*; since the translator found it difficult to decide, with certainty, which of the views taken of *חַי* is the right one (*from* as a *position*, or *from* as meaning *without*), and therefore left it in English with the same ambiguity it has in the Hebrew. The weight of evidence, however, is on the side of a total disembodiment. And here it may be remarked, that the true force of the passage, as testimony, would seem actually weakened by overstraining it into a dogmatic teaching or anticipation of the New Testament doctrine of the resurrection. This would involve the idea of an outward supernatural revelation, made directly by an outward divine influence upon the mind; for Job could not have thought it otherwise. The other supposes it an idea brought out of him in his extreme anguish, his experience of the vanishing body with the soul yet vigorous, and his strong yearning after the reconciled presence of God. It is such a sudden flashing up of hope as might be believed to come from such a state. The Scripture has also more power for us in this way, when we feel its revelations to be thus brought out of the depths of the soul—revelations all the more divine by being thus, in God's providence, pressed out of the human, than if they had been outwardly and mechanically given as dogmatic truths.

*Shall see him mine*; *לִי*, for me, on my side; *a stranger now no more*; *לֹא יָרֵךְ*, or *estranged*; or as he might have said, *לֹא צַר*, *no longer an enemy*, as he seemed to be xvi. 9. For the interpretation of *בְּחַיִּי*, there can be nothing happier than that of EWALD, whose rationalizing might be almost forgiven him for the spiritual insight and enthusiastic feeling he manifests in his description of the state of soul these words express: *So dass er endlich im höchsten Entzücken wie vergehend ausruft, O ich vergehe fast vor freudigem Beben und höchster Sehnsucht!* "So that finally in the highest rapture, like one wholly overcome, he cries out: 'O I faint, I am almost gone, from joyous emotion and the high intensity of desire.'" (See INTRODUCTION THEISM, pa. 8, where this passage is more fully treated in connection with Ch. xiv. 14.) That the full rendering given to that impressive word *כלו* by the translator, is not beyond its fair significance, will appear from its use Ps. lxxxiv. 3: "Longs my soul, *faints* my soul (*כלתה*),—"my heart and my flesh cry out, O living God, for thee." So Ps. lxxiii. 2: "Thirsts for thee my soul—longs for thee my flesh—so to see thy glory, as I have seen thee in the sanctuary." Compare also Ps. cxix. 81: "*Faints* my soul for thy salvation" (*כלתה נפש*). And here it may be well to note what it was for which Job so longed. It goes not only beyond the common worldly good, but also what might be esteemed a high religious aspiration. It is not the recovery of his lost oxen and camels, as observed before; it was not the restoration of his family joys, though he speaks so feelingly (xvi. 7) of his "desolated household;" it is not the thought of living again merely in another existence; it is not the bliss of that Vedaic Paradise of flowers and sunshine which MERX describes as so surpassing the darker Shemitic conceptions (see INT. THEISM, pa. 16). The intense desire which makes him faint away is for *reconciliation* with God, to behold him as a friend, a stranger now no more, as one "whose favor is life, whose loving-kindness is more than life." This was the Hebrew and Patriarchal piety which we now think so far behind our own. It appears, as has been said (INT. THEISM, pa. 5), even in their despondency when the thought of death as the close of their being had its most mournful aspect in the idea of bidding farewell to God: "I said, I shall no more see Jah, Jah (Jehovah the Lord), in the land of the living," or among the living; HEZEKIAH'S *Prayer*, Isaiah xxxviii. 11. At other times it is the soul consoling itself with the idea of God surviving. In this very passage, *חַי* would of itself express this, but the context demands it. It is not that the Redeemer lives merely, or is alive, but that he lives after Job, to stand over and watch his sacred dust. This is an idea prominent in that most expressive paraphrase of Watts which some would depise as uncritical and incorrect. It is a question of subordinate importance whether in this passage of Job there is taught dogmatically the doctrine of the resurrection of the body as held in our Christian articles, or whether there is only the thought of a spirit-

ual beholding of the divine presence. "The power of an endless life" (see INT. THEISM, pa. 4), a true resurrection power, is in it; and we may, therefore, regard the spirit of the words as expressed in those lines of the unpretending hymnist that may be found engraved, as Job wished it engraved, in so many of our rural burying-grounds:

God my Redeemer ever lives,  
And often from the skies,  
Looks down and watches o'er my dust,  
Till He shall bid it rise.

Though greedy worms devour my skin,  
And gnaw my wasting flesh,  
Yet He will build my bones again,  
And clothe them all afresh.

Then shall I see my Saviour's face,  
With strong immortal eyes,  
And feast upon his unknown grace,  
With rapture and surprise.

Watts' "*strong immortal eyes*" is a happy attempt to give the force of Job's thrice-repeated *beholding*; whilst the "rapture and surprise" are justified by the expressive Hebrew words he had employed, כלו כליי: "My reins faint in my bosom."

This was a turning point in Job's experience. He is never afterwards, as SANCTIUS remarks, exactly the man he was before, or in the preceding parts of this discussion. He never again uses such language as came from him, chap. iii. and xvi. Occasionally he relapses into despondency, but it is of an humbler and gentler kind. The dark hour is over; the anger, the impatience, the bitterness, seem gone. He still wonders at the unexplained mysteries of God's providence towards the righteous, and the still more inexplicable enigma of his dealings with evil doers. This appears in chapters xxi., xxiv. and xxvii.; but in the same connection, he shows that he understands and can describe their final catastrophes as well as those who had wrongly charged him with holding that God actually and personally favors the wicked. In chap. xxiii., he mourns the hidings of the divine countenance; "*O that I knew where I might find him;*" but it is still with the great hope, weakened it may be, but not lost: "*I cannot trace him, but He knoweth the way that I take, and when He hath sufficiently tried me, I shall come forth as gold.*" In chap. xxvi., he shows that he can talk of the divine power and works as loftily as Bildad, though without his pretension. In chap. xxviii., we have his sublime soliloquy on the unknown and unknowable in the divine wisdom. In chap. xxix., he mournfully recalls "the moons of old," and mourns at the remembrance of his departed joys. In the most natural way, whilst disdaining all false humility, he recounts the acts which had made "the poor to bless him," and "the widow's heart to sing for joy." Following this, in that most eloquent vindication, chap. xxxi. where his words come to a close, we find him challenging his accusers to a review of his life, and concluding with a most solemn appeal to the Punisher of falsehood and Vindicator of truth. It is all most truthful, as well as most pathetic, and so far from seeming like boasting, it adds to the power of that most humble confession which is brought from him, not by the arguments of his opponents, but by that divine presence at which he alone is melted, whilst the others stand confounded and amazed. Even here there abides with him the power of that glorious hope, tempering his confession, so as to bring forth the fruit of soothing penitence instead of fell despair. It was, in fact, this utterance of chap. xix., which begins that preparation for complete submission, and for the revelation of the divine favor, which commentators have so variously assigned in their artificial and unappreciative divisions of "the drama."



## EXCURSUS II.

*A Remarkable Difference between the Speeches of Job and those of the other Speakers. The Pausing, Soliloquizing Character of the former, and the seeming Unconsciousness they betray of Surrounding Persons. Bearing of this feature on the alleged inconsistencies of Chaps. xxi.-xxviii.*

## CHAP. XXI. 17.

## HOW OFT GOES OUT THE LIGHT OF WICKED MEN.

This is the rendering of our English Version, and it is the only one that would have been thought of, if there had not been supposed to be some *exigentia loci* that calls for another. It is the simplest and easiest translation of plain Hebrew words in the only sense in which they are found, wherever they occur in the Hebrew Scriptures. This supposed difficulty is in the apparently sudden change from a vivid description of the impunity and prosperity of the wicked to an equally vivid painting of their destruction. It may seem less strange, however, when we call to mind that there is a similar transition, Ps. lxxiii. The wicked are there described as prospering: "their eyes stand out with fatness; they are not in trouble as other men;" the pious are stumbled at the sight, *etc.* Soon we have a very different strain commencing with that most suggestive particle יָהּ: "Yes, verily, Thou dost set slippery places for them; how are they brought to desolation as in a moment! they are consumed with terrors." The transition, in itself considered, is equally striking; but in the interval, which is unmeasured for us, Asaph had "gone into the sanctuary;" whether it mean the outward temple or tabernacle, or the private sanctuary of his own pious meditations. There he recovered himself; there he saw that there was another side to the matter.

Here there is no interval of outward action, nor is there mentioned any subjective one. But a transition must have taken place. The consistency of the passage, even its dramatic consistency, demands something of the kind. It may have been very short—but a second or two in fact—for the thoughts often travel very far, and that, too, consecutively, in a brief interval of time. Is the supposition of such a pause an arbitrary one? or are there rational grounds to be found for it in the peculiar character of the drama, in the conditions of the speakers, especially the principal one, and in the modes of utterance natural to such conditions? In the very beginning, we are told, the friends sat a long time with Job in perfect silence; "for they saw that his suffering (כָּבֵד) was very great." May we not suppose shorter intervals of a similar character to have occurred in other parts of the discussion, with resumptions seemingly sudden and disconnected? It is easy to imagine the scene. They wait for him while his short panting breath (xvii. 1) forbids his speaking, or when they see him drop his head and voice, and become absorbed in reverie. Such pauses, whether for these or other reasons, would especially occur in the speeches of Job. Those of the friends are direct and continuous. Whether it be argument, or appeal, or sententious and didactic lecturing, it goes straight on to its close; and there are few, if any, cases where we fail to see a direct connection throughout. This comes from their condition as cool, theoretical or oratorical pleaders, with nothing in their circumstances, bodily or spiritual, to produce such musing or ejaculatory pauses. The friends are, indeed, figurative and rhetorical; but Job is vehement, exclamatory, appealing, expostulating—crying out from his extreme anguish—now addressing the friends, then protesting unto God—praying, deprecating, at times talking or muttering to himself like a man in delirium. In one place (ix. 35), he feels and says, that he "is not his perfect self," in other words, out of his composed and rational mind. The friends may be always near him; yet he sometimes talks as one hardly conscious of their presence. Chapter xiv. seems almost wholly made up of this unconscious soliloquizing.



The same may be said of chapter xxiii. There are times when everything seems lost sight of but his pain and that ever-present feeling of God's estrangement. Again, it is the haunting idea of some unseen malignant persecutor that breaks up the continuity of his thoughts, and drives him to what seems almost a frantic raving, as in some parts of ch. xvi.

This spasmodic style, and this unconscious, soliloquizing feature, which make such a difference between the speeches of Job and those of the friends, has not been sufficiently attended to by commentators. In it, perhaps, may be found the solution of many difficulties and a rational means of explaining the inconsequential appearance of many passages. If this be called an imagination, it has its rational warrant. The scene is easily called up. As he sits groaning in the ashes (ii. 8), with head bowed down, in mournful silence—except when roused by some of their unfeeling taunts, or still more unfeeling exhortations to confession—his thoughts revolve in a way that grammatical rules cannot always connect, nor particles define. He starts from his musing, and, though it may have been but for a moment, his thoughts have drifted far, and, on resuming, they may even seem, perhaps, to be moving in what appears to be an opposite direction. If we closely study the place, however, there will be found something which reveals the position of these pauses, as well as any stage marks could do. It gives us, too, a glimpse of what he has been thinking of in the interval, and which has deflected the current. This is indicated in various ways. It is sometimes the resuming particle, such as an וְאֵלֶּכֶם, an וְכֵן, an וְכֵן, a וְכֵן, and sometimes a וְכֵן, coming in in such a manner that we cannot easily connect what follows with what, to the eye, had immediately preceded: *ah yes—so it is—in very truth—yes, this also, etc.* They refer to the intervening thought, a protest, it may be, an appeal, a prayer, a deprecation, some new fear, or some sudden hope, which colors all that follows. Sometimes such a pause is to be inferred from the context. It is revealed by an apodosis which has no protasis apparently, unless it can be thus supplied, or, it may be, by the mere abruptness of the language. Job's religious emotions are to be regarded in the same way: now up, now down—sinking, as in xix. 20, 21; soaring, as in vers. 25-27 of the same chapter—utterly despondent, xiv. 10-12, then praying, ver. 13, finding encouragement from the prayer to put the great question, ver. 14, getting immediate assurance, as appears ver. 15, desponding again, ver. 19, and mourning as though death filled all his thoughts, vers. 21, 22. And so, too, after the great hope of chap. xix., lamenting again the hiding of God's countenance, chap. xxiii.: "*O that I knew where I might find Him.*"

In the speeches of the friends, we find, indeed, difficulties arising from the obscurities of rare words, or strange idioms; but they are philological, instead of logical. There are none of that peculiar kind we meet with in the musing and passionate appeals of Job. These may be passages perfectly clear in themselves; but the difficulty is that of finding the thought connection between them. The idea of a silent, soliloquizing or musing interval, be it more or less, elapsing between them, and during which the thoughts take a different direction, gives the only way of explaining, whilst furnishing, too, a strong argument that the explanation is real.

Thus here, in chap. xxi., the first break of the kind is at ver. 16. To that point the description of the wicked is clearly continuous. Then we find language which certainly seems to make a jar with what precedes. There is something wrong, something to be deprecated, about the wicked after all. He stops and thinks; then raises his head and talks to himself. His language seems introspective, rather than addressed to any outside hearers. A new thought comes up: However prosperous they may sometimes seem to be, bad men have, after all, no security. They are not independent of a higher Power. Even when we see no break in their prosperity, there is something in it which excites distrust. Job "goes into the sanctuary" of his own thoughts. Then "understands he better about their end." The interjection וְכֵן, with which he begins, shows the new feeling. He calls attention to it as somewhat differing from what he had said, though not contradicting it:

Behold! Their good is not in their own power;  
The way of wicked men, O be it far from me.

Another brief pause, and the other view is taken with still increasing confidence; ver. 16 being a transition facilitating its adoption.

One thing is quite clear. The more modern interpreters are right in supposing that in ver. 17, and in what follows, there is a reference to the very words the friends have used in various places, but it is not by way of irony, nor of sharp dissent that he employs them. They come up to his recollection with the feeling that there is truth in them, however one-sided they may appear. It is, in fact, an assent, only expressed in a more impassioned way. This greatly one-sided picture of Zophar (chap. xx.), leaving out, as it does, some of the most obvious facts belonging to a complete representation of the case, together with Job's sense of its injustice as cruelly insinuated against himself, sets him strongly in the direction he first takes. He sees only that side. Then comes up the thought that he may be going too far, and committing, perhaps, the same one-sided error. He is proceeding towards the very position they had charged him with, namely that God actually favors the wicked. There is, too, something within him which tells him that he would not, after all, exchange his *pain* for their *pleasure*, even as he himself has painted it: "The counsel of the wicked be it far from me" (xxi. 16). And so, we may suppose, comes the intervening check and the confession expressed in brackets as really belonging to the feeling of the passage:

(Yes, truth ye say): How oft goes out the light of wicked men!  
When comes upon them their calamity,  
And God in wrath allots them deadly pains!

This third line has every appearance of being intended as a qualifying of what he had said above (2d clause of ver. 13) about their easy death. That may be often so; but other cases come to mind of their dying in pain and horror. So the Psalmist had said: "There are no bands (or pangs, מַרְצָבוֹת, *strictures, tortures*, a word very similar to מַכָּלִים here) in their death." But when the vision had been cleared by a higher power, he sees them "standing on slippery places and *utterly consumed with terrors*."

What, then, is the fearful thought to which Job alludes, ver. 6, in view of the prosperity of the wicked?

Which when I call to mind, then am I sore afraid,  
And trembling taketh hold on all my flesh.

At first view, it would seem to be this prosperity in itself considered, as the object of his jealousy, that seems so awful to him; but what follows, after ver. 17, shows that even there another idea was mingling with this, and contained the real element of horror. The immunity of the wicked seen in one view, their downfall, their utter ruin, sometimes, here upon earth, so frequently seen in another (as shown by examples Job could not have been ignorant of, and that, too, coming often out of the very circumstances of their prosperity), the apparent absence of any rule or distinction in relation to it—all this produced a feeling of utter bewilderment and confusion; especially as called up by the thought of his own unintelligible affliction. Some wicked men prospered all through, others overthrown by the most dire calamities; he cannot understand it; taken in connection with his own case, it utterly dismays him. Is there one that rules over this dark enigmatical world? This is the question that appals him. He is again approaching the verge of that precipice he was so near ix. 24. It was that dark thought of an undistinguishing physical fatality described Ecclesiastes ix. 2:

The all, according as it is to all—one fate to all,  
The just, the vile, the good, the pure, the one with sin defiled;  
As to the good, so unto him that sins;  
As to the perjured, so to him who fears to break an oath.

An indifferent Deity! The thought is horrible; he cannot bear it; perhaps there is no God at all. The suggestion terrifies him; trembling taketh hold on all his flesh, ver. 6. But here he is in a better state. The influence of that enrapturing hope (xix. 25) has not been lost, and his faith in God is strengthened by that idea of a final judgment so clearly expressed ver. 30, notwithstanding the efforts that some have made to pervert it to a different



and even an opposite meaning. It is that great idea which has shown itself in all the religious ethics of the world—the thought of a “judgment to come,” more deeply rooted in the moral constitution of man than even that of a future life when regarded irrespective of it. The idea may have accompanying it less of time and locality. It is attended with great eschatological difficulties, which even the Scripture does not fully clear up; but still it holds on. The human mind cannot wholly surrender it. At some time, and in some way, all shall be made right, however dense “the clouds and darkness” that now surround the throne of God. Such thoughts seem to mingle together in the mind of Job, as they are irregularly brought out in his introspective passionate way.

In the course of the chapter there are other musings of a similar kind. In vers. 23-26, his thoughts wander to the differences in the deaths of individuals, whether religious or wicked, and there comes up again a similar skeptical feeling:

Alike do they lie down in dust.

But it is no more at war with this higher view of the judgment, than the similar language in Ecclesiastes. In ver. 31 there is another seeming transition, describing the wicked man as carried to the tomb, just as the righteous is—and all, of every character, following on in the same thronged way. The conclusion is, “your comforting” (if ye will call it so) is in vain. It is only a partial view ye take, and there is, consequently, much of falsehood and deception in your answer; see ver. 34.

In taking such a view of Job’s speeches, not merely in respect to this question of pauses, but in regard to their strange subjective character, their evident soliloquizing, their sudden changes, and the striking differences, in all these respects, between them and those of his friends, the first feeling is one of wonder at the dramatic skill which has thus depicted them. A deeper thinking carries us beyond this. It is not mere dramatic painting that we have before us. No one *invented* this character. It is a reality—a true soul-experience. A man *did* thus suffer; he *was* thus tempted and forsaken; he *did* thus speak. It is substantially true, as we have elsewhere attempted to show, in respect to the language of chap. xiv. and xix. (INT. THEISM, pa. 9). No human genius, even though accompanied by the highest skill in dramatic fiction that has been exhibited in modern times, ever so entered into the depths of the soul, or could have drawn such a picture, unless he drew from the life—not the outer merely, but the most interior life laid bare to him by some revelation of the human coming from a sphere above the plane of any mere human experience. We may say this with confidence when we consider what caricatures have been almost all attempts to draw the religious life as mere invented fiction, although taking all the aids they could get from the Scriptures. If such an experience is a thing unknown to writers of fiction now—if all their attempts to set it truly forth are failures—it was still more unknown, it was still more beyond the inventive powers of any ancient writers, if we may suppose any such attempts to have been made in the early day. This story of Job, his sufferings, his speeches, his prayers, his expostulations, his almost frantic appeals, his despondency, his despair, his exalted hope so soon followed by relapses into darkness, his deep penitence, his most pathetic confession, his full submission at the close—all this is from a higher than human pencil. Compare it with any thing in the literature of the world, whether we take the earlier or the later date. What is most remarkable throughout the whole is that cleaving unto God which no vehemence of expostulation can sunder, even though he seems to see the Almighty repelling his approach: “Let Him slay me, still will I wait”—still “trust in Him,” xiii. 15. And here we find the very centre of his deepest anguish. It was not mere bodily suffering that most affects him; though that seems to have been indescribably great. It is the thought of God as “hiding His face from him.” But when it goes beyond even this, to the conception of God as estranged from the world, as utterly indifferent to the affairs of men—when he is in danger of losing the idea of a Providence altogether, and even of a personal God at all—it is this that drives him wild, that “fills him with terror,” and causes “trembling to take hold of all his flesh,” xxi. 6. Then, too, how is the contrast heightened when, in his lowest extremity, after that piteous cry, xix. 21, there is suddenly let into his mind the thought

that he shall yet see Eloah—when and where he knows not, thinks not—see Him with *his own eyes*—see Him a “*reconciled God*,” no longer a stranger or an enemy. The hope fills his soul with an insupportable rapture, under which his poor diseased body faints away, Vor freudigem Beben und höchster Sehnsucht, as EWALD describes it without going at all beyond those strong Hebrew words, כָּלֵךְ בְּלִיַּיתִי בְּחַיִּי. No man, we say, *invented* this. His friends, men of pure and lofty thoughts, in themselves considered, could not understand it, and no cool writer of fiction could have made even an approach towards describing such an experience. There is nothing known to men by which they could draw such a character by mere dramatic delineation. It is indeed dramatic, but only as a part of God’s *acted revelation* in the world. The record of it, therefore, though through some human medium worthy of the sacred office, may be supposed to be made under the divine guidance, and is substantially true in the language, as well as in the acts, and in the soul-exercises recorded.

In order to avoid what is deemed an inconsistency, and even a contradiction, in the speech of Job, many interpreters give to כָּכָה, in the 17th verse of chap. xxi., the sense of *how seldom* instead of *how often*, making it almost equivalent to a denial that wicked men are ever visited with calamity at all. They then supply this particle before a number of clauses that follow: “*How seldom* goes out the lamp, &c.; *how seldom* does their destruction come upon them; *how seldom* are they as stubble, or as the chaff, which the wind drives away.” There is no reason, grammatical or philological, why they should not go on, in the same way, to supply it before the clauses of ver. 19: “*How seldom* does Eloah treasure up his iniquity for his sons? *How seldom* does He requite (*punish*) him, so that he knows it?” The tenses and the order of the words are alike, and no reason except this supposed *exigentia loci* can be given why they should not be rendered in a similar way. Here, however, at ver. 19, the difficulty is supposed to be escaped, by giving the futures—though just like the futures before—the interrogative and imprecatory turns: “Will God treasure up his iniquity for his children (leaving him in prosperous impunity)? Rather let Him requite it to himself (the wicked man), that he may know.” Or the first clause of ver. 19 is taken as Job’s sarcastic quotation, or anticipation rather, of their own language: “God layeth up his iniquity for his children, does he? rather let Him repay it to the sinner himself.” It represents Job as holding that, with very rare exceptions, the wicked man is prospered during his own life, and that it is no answer to this to say that the evil comes upon his children. Job arraigns the divine conduct, and makes bold to say what God ought to do: “Rather let Him requite it to himself”—make him pay his own debts, not bring it on his poor children: “Let his own eyes see his own destruction; let him drink himself of the wrath of the Almighty.” Now this certainly represents Job in an awful light. It is not only a false view he holds of the wicked man’s lot, as unbroken prosperity, but a profane fault-finding with God for letting it come upon his children, instead of punishing the sinner himself. The kind of argument he is supposed to make in showing the injustice of this, is still more profane. “The wicked man is dead,” so is he made to reason—dead without pain (see ver. 13), and it cannot trouble him whether his children suffer or not; he has no will nor wish in the matter; there has been “peace in his day,” what difference does it make to him what comes after him. A more impious sentiment is not to be found in the whole book; a more impious sentiment is not to be found any where, than is here ascribed to Job. His strong language in other cases, with all its seeming irreverence, may be regarded as coming from spasms of intolerable pain, making him to cry out of seeming cruelty. His vehement expostulations with God, though sometimes terrific, do actually show the depth and the preciousness of the divine idea in his soul. It is revealed in his very despair. But here, in respect to matters outside of himself, he deliberately charges, or is supposed to charge, God with the grossest injustice, and profanely, nay, even sneeringly, advises Him as to what would be a more suitable proceeding: “Let Him requite it to the man himself, and not to his children, who are innocent, and about whom, now that he has gone, after having had his own selfish uninterrupted day of prosperity, he cares nothing;” for “what concern hath he in his house after him?”



On this hypothesis, these supposed interrogations of Job, are really the most direct assertions that the wicked man is very rarely, if he is ever, punished; whilst some of his language, thus regarded, is so directly in the face of other Scriptures as to give the Rationalist UMBREIT the idea that it was intended for that very purpose: "How seldom are the wicked driven away like chaff before the wind?" as though Job, or the writer of Job, meant to take a position directly in the face of the 1st Psalm." This is UMBREIT's exegetical wisdom. He actually supposes a *polemic* intention here with respect to that portion of Scripture: Gegen eine einseitige und lieblose Auslegung dieses Psalms polemisiert recht eigentlich Hiob. UMBREIT, p. 167.

But to come back to the philological argument; all this is answered by turning to the Concordance of Noldius. This particle כמה is given by him as occurring in eleven passages cited. In no single place in the Scripture has it any other meaning than that of *how often, how many, how long, &c.*—*quot! quoties! quanta!* There is not a single one in which the rendering *how seldom, how rarely, how few, how little* (*quantula*) would not wholly change or completely reverse the sense intended. Ps. lxxviii. 40 is referred to by DELITZSCH and others, but a glance at the passage shows that it is the other way: כמה יכירו, "*how oft did they rebel against him?*" That is, very often, *sæpissime*. Job xiii. 23 is cited as though עונותי כמה לי should be read: "*how few are my sins?*" but this is felt at once to be out of harmony with the context and the spirit of the appeal. Whatever Job's own opinion may have been as to the number of his sins, the address is evidently made to one who is supposed to regard them as many. This is shown by what every reader must feel, namely, that the substitution there of *how few* for *how many*, takes away all the force of the supplication. It is so in other languages. *Quot, quoties, quanta, ποσάκις*, can never be rendered *how few* or *how seldom*; for that is a thing we seldom have occasion to ask about, whether the desire be to obtain information, or to express admiration, or wonder. The word for it in Hebrew, should there be occasion, would be קָעַשׁ, with some interrogative or explanatory particle, as Job x. 20, הֲלֹא קָעַשׁ יָמַי, "*are not my days few?*" (see also Isaiah xxix. 17); or some such kind of language as we have Ps. xxxix. 5, "Make me to know (or let me know) the measure of my days כִּה הֵיאׁ what it is, בְּה חַרְלָל אָנִי, *how transient, how frail I am.*" Another mode is resorted to by making Job's language here to be ironic, but this is so inconsistent with the pathos and dignity of the passage, that it needs no formal answer.

Whatever ingenuity may be shown in such reconciling expositions, it becomes of no avail from the fact that the same supposed difficulty meets us in other places where no device of exegesis can get rid of it. Thus in ch. xxvii., from vers. 13 to 23, there is given by Job a most unmistakable picture of the doom of the wicked, painted in colors surpassing those of Zophar in ch. xx., or of any other one of the disputants: "His children are destroyed by the sword or by famine; his widow shall not weep; he buildeth his house like a moth; terrors take hold on him; a tempest stealeth him away in the night; as by a storm is he hurled out of his place (see Prov. xiv. 32; 1 Sam. xxv. 29); God casts his vengeance upon him—men hiss him out of his place." Very numerous and ingenious have been the attempts to settle the difficulty here, if it be a difficulty. Some would re-arrange the text, so as to give the passage to Zophar, in whose mouth they think it would be more consistent. KENNICOTT would bring in his numerous emendations. For other attempted solutions, see CONANT's very valuable annotation. ROSENMUELLER solves it in one way; UMBREIT in another; some make it an interpolation, and so on. The perplexity is increased by the way in which each solver (UMBREIT for example) dwells on the wisdom of his own solution, and so complacently eulogizes the genius of this most "skillful dramatic poet," to whom he confidently ascribes it, whilst calling other attempts "Cimmerian darkness," although their authors thought them as wise as his own. EWALD's view of xxvii. 13-23, although it cannot be accepted as a satisfactory solution on this hypothesis, contains some things worthy of note. "It is the turning-point," he says, "in the development of Job's dark destiny. The removal of the doubts presented demand, as it were, a new and sure beginning. Job begins to feel what an infinite salvation there lies in the consciousness of innocence, how through it he



has been delivered in the most extreme peril, and now, with the great gain of a noble experience, and of inward strength acquired, stands on the threshold of a new time. This consciousness, so hardly won, has a retroactive effect upon his view of the dark side of life, giving him a stand-point whence he may see how much there must be in the world and in God that is now incomprehensible, and that, though the wicked may seem to prosper, and the pious to suffer, yet is there an eternal order of development, in which innocence shall not be without its fruit, nor guilt go unpunished. Thus the doubts, not wholly set aside, but made more easy to bear, and deprived of their power to hurt, retire into the back-ground. Job has clearly expressed the yearning anticipations of his soul, and given utterance to the purest and highest truths, thereby gaining a full triumph, and taking the victor's place in the contest. For he gives up nothing of his fundamental idea; since in reference to the whole matter in controversy, he returns to his first position, where he stands like a rock, maintaining his innocence against every assault." EWALD, *Das Buch Ijob*, 2d Ed., pa. 245. This is very well said; but it contains some things far-fetched, however ingenious. It makes Job too logical. It strives too much after a doctrinal consistency, and yet in what is said about the new-acquired consciousness and the taking of new stand-points, there is something which may be claimed as substantially in harmony with what we have here endeavored to set forth, namely: that the emotional in Job, the musing, introspective temperament which is taken up with its own revolving exercises, and thinks little of outward consistency, is predominant in all he says—thereby presenting that striking contrast between his speeches and those of the friends, which cannot be too much insisted on in the interpretation of the Book.

To sum up, it may be said, that in such passages as have occasioned this comment, Job is evidently affected by three influences—outward influences we might call them in partial distinction from the inward state on which we have been dwelling. He perceives the falsehood of the strong pictures of the wicked man's misfortunes in this world, which the friends present as exceptionless and universal. He feels keenly, too, the injustice of their indirect application to himself; and all this sets him on the opposite tack, as we may say. After proceeding some distance in this direction, there comes in that higher consciousness of which EWALD speaks, modifying the description and even turning it the other way. That he does not perceive, and therefore makes no open provision against the logical or rhetorical jar, comes from the musing, pausing, introspective, outwardly unconscious, inwardly self-conscious, mode of thought and speech, so characteristic of him, or from the fact that a good deal of the time he is talking to God, to whom his logical consistency is of no consequence, or to himself, by whom all its defects are consciously supplied. This admitted, the absence of connection is accounted for, and, instead of being surprised at it, we are led to expect what may be called the emotional, rather than the logical, transitions.

A third reason for the seeming inconsistency of Job is of a lower kind, but still consistent with purity and integrity of character. The friends seem to assume towards him a higher moral position in picturing the wicked man's ruin. Job's desire to repel this false assumption of didactic superiority is a right one. It leads him, however, after he has sufficiently denied what was fallacious in their too one-sided descriptions, to take the other course by way of showing that he understands the case as well as they do—that he has not been an inattentive or obtuse observer of human life, and that, if he chooses, he can even go beyond them in all such picturings. It is a feeling similar to that which leads him to take down the lofty-talking Bildad, when expatiating, as the latter does in chap. xxv., upon the greatness of the divine works, as though he would give Job a lesson here. The one whom he thus assumes to teach properly replies, by showing that he too has thought upon these things, that he too can talk in this strain, should it be necessary, and even outdo him in such an oratorical effort. To see this, compare chapters xxv. and xxvi.

In general, however, Job's thoughts and words are from his inner world. He cares little for logical consistency, because less than they is he thinking of an audience, or of an antagonist—unless it be that seeming antagonism or divine estrangement over which he is ever mourning. It is over the tumultuous, volcanic flood of his own thoughts, he is constantly brooding, and bringing them out to light. This he does in that irregular, broken

way of which we find so many unmistakable examples, leading to the conclusion that in a proper consideration of this dramatic feature, there is found, not only a solution of every seeming hiatus, but also very much of the true impressiveness of this sublime production. It is from this, too, as may be said again, that we get a conviction of the objective reality of the whole action, which no talk about artistical and dramatic skill can set aside.

### EXCURSUS III.

#### ON THE יוֹם עֲבָרָתָא OR DIES IRARUM.

CHAP. XXI. 30.

TO THE DAY OF DOOM THE WICKED MAN IS KEPT;  
TO THE DAY OF MIGHTY WRATH ARE THEY BROUGHT FORTH.

The more carefully we study the translation of this passage in our English Version, and as given by DR. CONANT, the more clear will it become that it presents the substantial meaning. It agrees with the old versions, VULGATE, SYRIAC and LXX., as it appears in its HEXAPLAR SYRIAC translation. On the same side is RASCHI, also the best of the old commentators as cited in POOLE'S SYNOPSIS, together with GESENIUS, PAREAU, CONANT, and others of later times. On the other side, is the formidable array of HEILIGSTEDT, UMBREIT, DILLMANN, DELITZSCH, *et al.* Had the verse stood by itself, we hazard nothing in saying that no other translation than that of E. V. and LUTHER would have been thought of. It is its apparent disagreement with a false hypothesis, that has led to the varied comment.

חֲשָׁן simply means *restraint, cohibuit*; whether *from* a thing, or *for* a purpose, depends upon the preposition, or the context. So הֵבִיל simply means *brought forth* or *out*; whether *from* or *to*, or *for* what purpose, to be determined in like manner. It may be: *held back from danger or harm*, in which case the preposition ב, expressed or implied, would seem to be indispensable; or it may mean *kept, reserved for*, where the preposition ל would alone give the sense demanded. An example of this, which GESENIUS deems conclusive from its exact similarity to the present passage, is found ch. xxxviii. 23: "which I have reserved," וְחֲשַׁכְתִּי, "to the time of trouble" (לְעֵת צָרָה), "to the day (לְיוֹם) of battle and war." So the other verb יֵבִיל: "They are brought forth." How? The context shows. *From, to or in?* The preposition determines. In Isai. lv. 12 (cited for the later view, but wholly inapplicable), "they are brought forth *in* peace," בְּשָׁלוֹם (בְּ לֹא חַיִּי). The unsuitableness of this reference appears from the fact that it would prove too much. The wicked would be not only brought forth from danger "at the day of wrath" (if that can be the meaning of לְיוֹם), but they are also brought forth *triumphantly*—not merely saved, but saved in a striking or processional manner, as though God made them conspicuous objects of His favor. It cannot mean, *brought out of trouble*; for on the very hypothesis demanded by this mode of exegesis, Job has been setting forth, and is still setting forth their uninterrupted prosperity. It cannot mean "brought out," so as to be spared from death, if "the day of wrath" meant that; for such an idea would involve a contradiction on either hypothesis. Most absurd here is ROSENMUELLER, who interprets it that "in the day of God's wrath the wicked men are brought to the sepulchre by way of deliverance from evils: Die irarum Dei deducuntur ad sepulchrum (ut supra x. 19) malis erepti improbi;" that is, "they are taken away before the evil," or "from the evil to come." This is the very thing Isaiah says of the righteous, lvii. 1; whilst Job here is made to say, or to approve of saying, just the contrary. The insuperable objection, how-



ever, to this rendering lies in the preposition employed for both verbs before לִי. There is no way of making this mean *from*, or *in*, or *at*. *At the day* might do sometimes as a rendering of לִי, where the context strongly demanded it; but here *to* or *for* the day gives such a facile sense that it repels every other. For a context precisely similar, see Prov. xvi. 1, רשע ליום רעה, "the wicked man for the day of evil." Compare also Prov. xxi. 31, "a horse for the day of battle;" Isaiah x. 3, "to the day of visitation;" Jer. xii. 3, "devote him to the day of slaughter." Why go away from the plain indication of the preposition, all the more conclusive from the fact that לִי here, and in all these cases, denotes the scene, the event, rather than time? DILLMANN feels the force of this, and it almost makes him retract the other interpretation, which only a supposed exigentia loci, arising out of a false hypothesis in regard to the whole chapter, leads him to adopt. "It cannot be denied," he says, "that for לִי we should rather expect בִּי, whilst ל seems rather to denote aim and limit, as חשך with ל, xxxviii. 23, and יובל, x. 19 ('brought forth from the womb to the grave') and יובל לקברות, xxi. 32, just below." Comp. Jer. x. 19: "a lamb brought out to the slaughter;" the same Isaiah liii. 7; Hos. x. 7; xii. 2; Ps. xlv. 15.

Again, does it look like an idea so traditional and universal that wicked men are specially spared in a day of calamity (whether it refer to general or private judgments), and that in days of God's wrath they are brought forth in processional triumph? Let any one study the Proverbs of Solomon's collecting, the best ethical authority for this purpose, and he will see in what a variety of ways the opposite idea is set forth: "The wicked for the day of evil." How universal the aphorism that, in some way, wickedness will bring ruin upon the wicked. The proverb just referred to is almost in the very language of this passage. Its testimony to the human ethical consciousness would be amply sufficient, if the idea did not meet us everywhere in the so-called Chockma or Hebrew Wisdom. The world's experience, too, is the other way. There are indeed cases of remarkable prosperity attending wicked men, but it is not general, so as to form the subject of an aphorism in traditional ethics. There is no such universality in the fact, to say the least, as the "signs of the way-farers" thus interpreted would give it. Especially would it be out of harmony with the best views we can get of the early Arabian world. From the earliest Eastern poetry, as well as from the Koran, do we derive just the contrary idea. When Mohammed threatens the robber Kafirs, or unbelievers, with the old dogma that wicked prosperity is in danger of a downfall, they are always represented as replying: "Ah, that is just what we and our fathers have been threatened with of old; it is all a fable (a saying) of the ancients." Every scholar is familiar with the Greek doctrine of Nemesis, carried even to the superstitious length of holding that mere prosperity of itself, without crime, was dangerous, or that it indicated some fearful doom to which the prosperous man was reserved. The same eschatological idea, though without time or place, comes forth in the language of the Old Testament: "The wicked shall not stand in the judgment," Ps. i. 5; "The upright shall have dominion over them on the morning" (Ps. xlix. 15), or the great *dies retributionis* for which the earliest Arabian that we know of uses the same expression.\*

If, on the other hand, we regard Job's pictures here as of a mixed kind, irregular and impassioned—now setting forth the prosperity of the wicked, all the more strongly from the remembrance of his own misery, and dwelling on certain items (xxi. 11) from the contrast his vivid imagination finds in them to his own forlorn condition—then checking himself and dilating upon the other view, of which he must have known many examples in his own worldly experience—it is not difficult to account for what follows. The very absence of any visible rule in the present state of things, would lead to the thought of some עֲבִירוֹת, some great judgment-scene, however indeterminable or inconceivable its time and locality. It was this feeling that created the idea, and led to the ethical lore of "the way-passers" as the common carriers of the traditions and doctrines of the peoples. The impunity of

\* LOKMAN, as quoted in the Kitab 'ulagani; KOSS, as cited by SHARASTANI, 437 (CURETON'S Ed.), and HARIRI, Seance xxv.



wicked men is certainly not one of these *world-sayings*; and could it be supposed it would be directly in the face of that Vergeltungslehre of which the Rationalist commentators have so much to say, as the universal doctrine of the ancient world.

There may, perhaps, be the understood meaning: *reserved, held back from* present evils, for the day of  $\text{מָוֶל}$ , the day of the great calamity, and that may also be gotten from RASCHI, and from the *servatur* of the Vulgate, whether in the sense of *preserved* or *watched for*, but this would only the more confirm the idea of the great  $\text{מָוֶל}$  to which such a *reserving* is preparatory.

According to the common interpretation of xlii. 7, Job is commended for saying of, or concerning, God: *what is right* ( $\text{יָשָׁר}$ , *firm, constants, consistens*). But what a picture of daring irreverence, and of profane scoffing, even, does he present, according to the view some take of this whole chapter! It has three aspects: 1. He is supposed to describe the wicked as enjoying uninterrupted prosperity through the present life, then leaving it without pain, and with no concern for any thing that may come after them, which very unconcern is represented as a portion of their good. 2. In what Job says from ver. 17 and onward, where he seems to qualify the sweeping character of the first assertions, he is only sneering at the language of the friends, repeating it insincerely or in a taunting manner, and thus actually giving a stronger emphasis to his first assertions. 3. Not content with this, he adopts, as the supposed meaning of "the way-passers," that the wicked not only go on with impunity in the common course of life, but that they are specially favored in a time of great calamity, and in *the day of wrath* (great wrath, *wraths*, in the plural, which must mean God's wrath) they are brought out in triumph ( $\text{וַיֵּצֵא}$ , in a procession as it were). And this is done by God! It is not merely an *overlooking* (as Paul seems to say Acts xvii. 30), a letting men go their ways, but a special favoring of the wicked. He brings them out in a sort of processional pomp, and keeps them from harm in His *dies irarum*. RENAN here goes beyond all others who take this view:

Au jour fatal, le méchant est épargné,

Au jour de la colère divine, il est soustrait au châtement,

as though God specially shielded him when the divine vengeance is shown upon the earth. Now add to this Job's assuming to tell God (ver. 19) what He *ought to do*, according to this interpretation, namely, to "punish the bad man himself in his lifetime, and not let it come on his innocent children, of whose sufferings he has no feeling"—and there is reached the very climax of impiety. He could not, moreover, have gone more directly in the face of his own caution (ver. 22): "shall a man teach God? teach Him who judges the high?" And yet all this comes directly from the mode of interpreting this chapter (xxi.) adopted by DELITZSCH and others.

The extreme Rationalist, MERX, would also represent Job as teaching in this passage, ver. 30, that the wicked are specially favored; but he has a much easier way of doing it. Seeing clearly that the text, as it stands, can only be interpreted of the wicked being brought out for judgment and perdition, he inserts, with his usual recklessness, the negative  $\text{לֹא}$ , making it read: "the wicked are *not* reserved to the day of calamity; they are not brought forth for the day of wrath." That is the way in which he makes them escape, and that is the strange doctrine he thus forces into the mouths of "the way-passers." But in doing this he confirms, in the most decided manner, the other sense for which we contend. It is a confession that it is the only one admissible unless the negative  $\text{לֹא}$ , for which he has no warrant whatever, is inserted. In his note he does not hesitate to charge the Jewish critics, those worshippers of words and letters, with having, for dogmatic purposes, designedly changed the text.

## EXCURSUS IV.

CHAP. XXII. 5-13.

## THE HARSH CRIMINATIONS OF ELIPHAZ.

These verses present one of the great difficulties of the book. The apparent harshness of the charges made against Job, as they appear in our English Version, and in other translations, seem inexplicable, whether viewed in their moral or in their mere dramatic aspect. The view to be taken of them, however, depends very much on the mode of rendering, and this again takes much of its coloring from the meaning given to ver. 5, and especially the starting particle *הֲלֹא*. In one view it represents Job as not only guilty of enormous sins, but as so notorious for them as to put denial out of the question: "Is not thy wickedness great, and thine iniquities infinite?" Did Eliphaz actually mean to charge him thus? The difficulties in the way of this are so great, that we are driven to a close study of the language, to see if there may not be some modification, to say the least, of such a rendering.

Much, as has been said, depends upon the right view of the starting word, in itself, and as affected by the context. The Hebrew language having no modal forms, the question whether such an expression as *הֲלֹא רָעָתָךְ גְּדוֹלָהּ* is indicative (under an interrogative form), and thus directly assertive, or whether it is potential, conjectural (or hypothetical), must depend very much on the particles and constructive forms that accompany or follow. *Is not thy evil great? May not thy evil be great? Would not thy evil be great?* Either of these might be given as the sense in certain connections. *הֲלֹא* may express doubt, as in 1 Sam. xxi. 12: "Is this David the king?" or "can this be David the king?" It may be a true interrogative seeking information, as 1 Kings i. 2; or it may be a form of most positive assertion, as Numbers xxiii. 26: "Did I not surely tell thee?" or it may be rendered "perhaps," as in Deut. xxxi. 17, or "it may be," denoting conjecture, 1 Sam. xx. 37: "Perhaps the arrow is beyond thee." There are two strong arguments for the conjectural or hypothetical rendering here—one contextual or circumstantial, the other grammatical. 1st. All the facts of the case are most clearly against the positive or indicative rendering. Though the form is interrogative, it would, in fact, if thus taken, be the most emphatic way of saying, not only that "Job's wickedness was great, and his sins innumerable," but that all the world knew it, and that he himself, the very man appealed to, knew it as something that could not be denied. He is not only a sinner, but a most notorious one. Now this cannot be the meaning. It would, in the first place, be in direct contradiction with the clearest assertions of the prologue: "a man pure and upright, fearing God, and departing from evil." It would, 2d, be inconsistent with the action of the friends themselves, who doubtless knew his reputation for righteousness and purity throughout the East, and who had, therefore, come so far to console him. 3d. It would be at war with that dramatic propriety of which some talk so much, that they should thus fall upon him, especially Eliphaz, who, in what he says iv. 3, 4, 6, had affirmed all these views of Job's religion and known integrity. Everything shows that they had formed, and had good reasons for forming, the highest estimate of his moral worth. When and where had they learned the contrary, that he must speak so positively and so undoubtingly about Job's crimes? See Note INT. THEISM, pa. 32. It is a difficulty which EWALD strongly feels. "Whence," says he, p. 225, "did Eliphaz derive his knowledge of the gross sins he ascribes to Job? Had he detected him in any such acts? Or could he bring any witnesses in proof of his charges? Impossible! Not only the whole book, but God himself directly contra-



dicts it." COCCEIUS had taken the ground that the charges were in their nature conjectural. UMBREIT treats this idea with contempt, and yet hardly seems aware of the immense difficulties that attend the other view of a strong positive assertion. ROSENMUELLER and others proceed in the same way. The conjectural supposition, however, is the most natural. Eliphaz did not know of any such crimes; he had no proof; he sought none; refers to none. The zeal, however, enkindled in the course of the dispute, led him to think there *might be* sins unknown, and which, perhaps, had slipped from the memory of Job himself in the days of his prosperity. If there were any sins at all, then those specified, he might think, would be the very ones that a man of power (נכר) and property like Job would be most likely to fall into occasionally, whilst maintaining something of a general character for probity. To such the speaker's partisan feeling would give a heightened coloring of atrocity. Still, they are all stated conjecturally or hypothetically, as the only means of accounting for the puzzling fact of his great losses and sufferings. Unjust as they are, yet, when thus viewed, the seeming accusations are stripped of much of their harshness. They may be the language of an injudicious and mistaken friend, especially moved to reproof because Job shows so little of acknowledgment and repentance. It is as though he had said to him: "There may be more evil in your case than you have probably thought; prosperity may have blinded your eyes; your sins may be און קץ, not infinite in our mathematical sense of the term, but beyond your numbering—without estimate, that is, many more, and greater, than you have thought." In his vehemence Eliphaz uses hyperbolical language, but not intended to be taken literally in the sense of actual infinity, or even of anything beyond numbering.

Then there is the grammatical argument. The כ' following, both as expressed in ver. 6, and implied in the 7th, and others succeeding, is dependent on הלא above: may it not be the case *that*? Then, in the verses following, it becomes specificative or illustrative of the general charge: "May not thy wickedness be so great, that during thy prosperous, unthinking life, thou mayest have wrongly taken a pledge from some poor man, stripped off a garment, not given water to the thirsty traveller, have sent away the widow unredressed, and even, in some cases, wronged the orphan?" There is an air of particularity about them, as though tentative of Job's conscience, that seems very much to favor the idea that these are just what COCCEIUS calls them, conjectural and hypothetical. The view thus taken of כ' as specificative, alone furnishes a satisfactory reason for the futures תכנע, תשקה, תפשיט, תחכל, that follow it in the succeeding clauses. The conditional hypothesis, making the construction the subjective, or consequential in the thought, alone accounts for them: "Would not thy wickedness be great," as הלא רעתך רבה may be rendered, or "would it not be great wickedness in thee," that thou *shouldst* take, or *shouldst* have taken a pledge," etc. If, on the other hand, we take כ' ver. 6, as independent, or render it *for* or *because*, it would not be easy to show a reason why the verb should not have been in the preterite (תכלה); just as in xv. 25 (which, on that view, would be a precisely similar case), כ' is followed by נטתה, and in ver. 26 by נקטה. The only reason that can be given for the different form of the tenses here is that כ' is truly dependent on the conjectural הלא above, whilst the futures are dependent on the specifying power of the particle here carrying the conjecture all through. The 8th verse is parenthetical, and in ver. 9 we have a preterite שלחתה, "thou hast sent away," but such an intervening change is not only explicable grammatically, as affected by the previous parenthetical movement, but also rhetorically, as denoting the zeal of the speaker, carried away by his own vivid suppositions, and coming almost to look upon them as actual facts. In regard to these futures, translators and commentators have always found a difficulty if כ' was to be rendered absolutely. The whole case is very clearly and concisely stated by JUNIUS as cited in POOLE'S SYNOPSIS: Quia status harum criminationum *conjecturalis* est, et magis in presumptionibus quam certis probationibus positus, futuro utitur: pignus acceperis, nudaveris, etc.

In the question, "is not," or "may not thy evil be great?" there may be a looking back to the previous reflections as well as to the supposed changes that follow. It may refer to that idea of trafficking with God (ver. 2), or getting gain to one's self from some profiting we

may have fancied to accrue to Him from our defective virtue. Something like this is the idea of GOOD, who contends that רחבכל, and the other futures that follow כִּי, should be rendered: "Thou wouldst oppress," "Thou wouldst strip," etc. That is, a man wicked enough (in the estimation of Eliphaz) to vindicate himself as Job does (or to think of profiting God by his religion) might be supposed capable of committing all these acts." There is a connection between רָעָה, the evil here (ver. 5), and the *religion* and *righteousness* mentioned above, as the things by which Eliphaz would represent Job as claiming to be profitable to God. Even admitting that there might be some such an outstanding account, though far less than Job perhaps imagined, still, in the judgment of Eliphaz, there was another balance to be settled: "Thine evil, too, may be very great," as well as thy religion by which thou thinkest to bring God into thy debt. All this is very unjust to Job, as we see it; but it prepares the way very naturally for the conjectural or hypothetical style of what follows.

Following this connection, we find a demand for the repetition of the same particle, הִלֵּא, as essential to the complete sense of the sixth verse: "May it not be that thou hast taken a pledge of thy brother for nought?" If its force goes through all these specifications, as both the context and the grammar require (that is, the future forms), then it actually belongs to the translation in each one, as something essential to its fair expression, and not as merely paraphrastic or explanatory. So COCCÆIUS justly regards it, and, therefore, inserts *fortassis*: Num *fortassis* pignus cepisti a fratribus tuis sine causa, etc. To which he adds the note: Conjecturaliter et disjunctive explico, nulla repugnante grammatica, ne crudeliores sententias, quam ipsi amici, in Jobum cudam. Instead of *nulla grammatica repugnante*, COCCÆIUS might have said: *grammatica revera postulante*.

So, too, ver. 8 is to be taken as language ascribed to Job by Eliphaz:

(Hast said) the land is for the strong;

not in so many words, but as indicated by his supposed deeds, which, the accuser would say, speak louder than words. Thou hast acted as though the land belonged to the strong. It is "*the language of the case*," to use a technic of the Arabian Grammarians. It represents the supposed spirit of the one thus spoken of. Thus RABBI TANCHUM in his Arabic Commentary on Lamentations iii. 36, maintains that the Hebrew words אֲדֹנִי לֹא רָאָה, *the Lord not see it* (badly rendered by E. V., *the Lord approveth not*), is, in fact, the language of the wicked to themselves, and not of the prophet, as our translation makes it with a great force upon רָאָה. "To subvert a man in his cause,—*the Lord does not see it*," so their actions say.

If this general view be correct, then the conjectural or hypothetical idea goes also into the conclusion, ver. 10:

Wherefore, *it may be*, snares are round thee spread.

Otherwise it would seem like judicial exultation over the misery of Job. It does not, however, relate so much to the fact as to the conjectural reason: It may be that acts like these are the cause of all your trouble. Aside from the grammatical reasons, it may be truly said, that we are absolutely forced to some such view of the hypothetical character of these statements in order to avoid the most revolting supposition of such charges being directly and positively made without a particle of evidence. The warmth of disputation may have very naturally led to an uncharitable expression of suspicion and of harsh suppositions; but all beyond this is a violation of dramatic, as well as of moral, and logical consistency.



## EXCURSUS V.

## ON THE HEBREW WORD תְּוִשִּׁיָּה

AS OCCURRING JOB VI. 13, XI. 6, XII. 16, AND ESPECIALLY XXVI. 3.

This word is used not only by the Chokma writers, as they are called, but also by the Prophets. Like other Hebrew words of intelligence, it denotes both a form of truth and also the faculty of the mind that perceives it—being, in this respect, like our word *reason*. That it has the former aspect, Job xxvi. 3, appears from the verb הִוְדִיעַתָּה and the parallelism which demands for it the sense of teaching. Hence an objection to EWALD's rendering, *feste Einsicht*, in that place, as well as to the *Verständiges* of DILLMAN and ZÖCKLER. As denoting a power or state of mind, *Anschauung* would have been a better word. As a form of truth, it is the highest which the Hebrew language affords, unless it be the more general term חֲכָמָה regarded as including it. This is seen from its associations. Thus in Prov. iii. 21 it is something higher than חָכְמָה, *sagacity, prudence*; Prov. viii. 14 (rendered in E. V. *sound wisdom*) it is joined with בִּינָה and עֵצָה; Prov. xviii. 1, it is the speculative, contemplative wisdom, to which the *recluse* (נִפְרָר) so earnestly devotes himself. It is ascribed to God, Isaiah xxviii. 29, and in a still more remarkable manner, Job xii. 16 (see Note thereon). *Truth* is the best rendering, if we take that word in its highest and broadest sense for the *reality of things* (see Webster's definition), or the truth fixed and *necessary*, in distinction from the flowing, the apparent, the phenomenal. DELITZSCH well defines it from J. H. MICHAELIS as *vera et realis sapientia*, although in his version he seems to limit its force. The objection is that this is too metaphysical for the Book of Job, or as J. D. MICHAELIS states it, *nimis a vulgari sensu remota*. Such words, he goes on to say, *philosophi in scholis condunt non plebs*: "school-men make them, not the people." But this only shows that he himself was no metaphysician, in the true sense of the term. What is the *sensus vulgaris*? The highest forms of truth have their seat in the common mind, as is shown by the fact, that language ever, in some way, makes names (the names that are wanted) before philosophy, as such, is ever heard of. The contemplative soul of Job was as capable of such an idea as that of MICHAELIS. PLATO's distinction of the *ὄντα* and the *γενόμενα*, or *real being* as distinguished from the *phenomenal*, or ever-changing, is one that belongs to every thoughtful mind. PAUL makes it, 2 Cor. iv. 18, though carrying it to a sublimer height than Plato: "the *things seen* and the *things unseen*," the temporal and the eternal; the latter not simply *unseen* as absent from a present personal sense, but as in their very being super-sensual. By giving, moreover, this higher and wider sense to תְּוִשִּׁיָּה, there is brought out the contrast evidently intended in the two clauses of xxvi. 3: the *first*, the teaching of the unlearned, or the *practical*, the second, the more speculative or contemplative wisdom—the *truth of things* in their widest sense (לֵבָר). The old derivation of this word was from שׁ the undeclinable substantive verb, as *οὐσία* (*essence, being*) is made from *εἶμι*, *ἐν* in Greek. GESENIUS departs from this; but the best commentators such as DELITZSCH, EWALD, *et al.*, have come back to it, making its true etymological sense to be *substantia*, *ὑποστασις*, the solid, the *real—true being* (see DELITZSCH on this verse). So the Jewish Rabbinical writers have regarded it. In their philosophical discussions, they use the תְּוִשִּׁיָּה of the Old Scriptures as their term for the super-sensual wisdom or philosophy. From it they have also made a technical distinction among philosophers or *wise men* (חֲכָמִים). They are the תְּוִשִּׁיָּה, the *metaphysici*, the speculative thinkers in distinction from the חֲכָמֵי הַמַּחְקֵר, the *Physici*, or natural philosophers who proceed by experiment and induction (see BUXTORF *Lex. Chald.* 990, 819). Compare PAUL's expression, 1 Cor. i. 20, *οἱ ζητοῦντες τοῦ αἰῶνος τούτου, seekers, inquirers, experimenters* (*Naturforscher*) of this world. Thus also is it used by such Jewish writers as LEVI BEN GERSON.

Philosophical words formed in this way from the old Hebrew are not fanciful or arbitrary. The idea on which they are founded are in the root words, and they came to the Rabbinical writers out of the demand for them as our own scientific, philosophical, or theological words derived from the Greek and Latin. FÜRST also gives the sense *substantia*. See Notes on Job v. 12; vi. 13, and xii. 16.

## EXCURSUS VI.

### CHAP. XXVI. 5, 6, 7.

THE SHADES IN SHEOL. ABADDON, OR THE WORLD BELOW SHEOL. JOB'S VIEW OF THE POSITION OF THE MUNDUS, AND OF THE EARTH.

In chapter xxv., Bildad had been holding forth on God's glories in the worlds above, and His knowledge of celestial things. It would seem as though he meant to overawe and confound the unconfessing, impenitent man. Job turns the mind in another direction, or to the deeper mystery of the world below. All things, "in the earth, and under the earth," as well as above the earth, lie naked before the eye of God. Thus ver. 5, though seeming abrupt and unconnected, forms the transition to this deeper and more mysterious region. The argument is that He sees the lowest and most hidden things, as well as the celestial hosts, the *καταχθόνιοι* as well as the *ἐπουράνιοι*. It is *place*, therefore, rather than events, or descriptions of things contained, that is mainly thought of. On this account, the adverb *where* is not a superfluity in the translation, but a necessary link in the association of thought. The "giant shades" represent the world they inhabit, and all the more impressively from the sudden way in which Job mentions them after his brief reproof of Bildad's declamation. This is the view of MEDE as given in POOLE'S *Synopsis*: *Locus ubi antiqui gigantes lugent sub aquis*; *infernus et locus perditionis patet oculis Dei*. He compares it with Prov. xv. 11: "*Sheol and Abaddon are before the Lord.*" In both passages *Abaddon* is the deeper, the darker, the more returnless place. It is the *Locus Perditionis*, the world of the *lost*. As thus designating place generally (the world below and the world lowest of all), it leaves a secondary question how far this is mythical, legendary, so regarded by the speakers themselves, or to what extent it was actually believed. It may be used as Paul uses *καταχθόνιοι* Phil. ii. 10: "things or beings below the earth," in distinction from those above, without our supposing in him a knowledge of the Antipodes, or of an actual world below. It is used to denote the great depths and their possible inhabitants, in distinction from the visible things in the heavens, or as a comprehensive mode of denoting all beings "above the earth, and on the earth, and under the earth."

The word רַפְּאִים is undoubtedly used for *manes*, *umbræ*, the *shades*, supposed to inhabit the under-world. This comes directly from the primary sense of *weakness* in רָפָא when used for רָפָה. The רַפְּאִים, the *weak*, the *powerless*. It immediately suggests Homer's *κάροντες* as applied to the dead, the *wearied*, or εἰδωλα *καμόντων*, the *images*, *umbræ*, or shades of the deceased. For a similar use of this word in Hebrew see Isaiah xiv. 10; xxvi. 14, 19; Ps. lxxxviii. 11; Prov. ii. 18; ix. 18; xxi. 16. What makes a seeming difficulty, however, is the fact that the same term is used for a race of giants, as in Gen. xiv. 5; xv. 20; Isa. xvii. 5. This naming may have come from some law of contrary association, such as frequently influences language. They were called the *feeble* very much as the Greek called the Furies *Ευμενίδες*, the *kindly* ones, the *gracious* powers. Here, in fact, the true force of the passage is best given by combining the two ideas: the once mighty men of old now feeble, wailing ghosts. Such a tradition of mighty rebellious powers engaged in a contest with heaven, defeated and cast down, was certainly in the world, and in the most ancient mythologies.



The question may arise, whether it is to be regarded as referring to the old antediluvian giants (the "men of renown" mentioned Gen. vi.), or to some such war with the higher powers as is shadowed in the Greek fables of the conflict between the gods and the giants, or the gods and the Titans, the latter the helpers of Kronos when dethroned by Zeus, and hurled down beneath the waters of the abyss, as related in *ÆSCH. Prom. Vinc.* 219:

Ταρτάρου μελαμβαθής

Κενθρόν καλύπτει τὸν παλαιγενῆ Κρόνον

Αὐτοῖσι συμμάχοισι:

The deep black pit of Tartarus that hides  
The old-born Kronos with his helping hosts.

Compare 2 Peter ii. 4: "God spared not the angels that sinned, but cast them down to hell, (*ταρταρώσας*, a word taken from this Greek mythical language), and delivered them unto chains of darkness, to be reserved unto judgment." The New Testament writings (Jude 6, 2; 2 Pet. ii. 4, and passages in the Revelations) show that the idea of such a conflict existed before the birth of our Saviour, and might be called universal in the world, Jewish as well as heathen—going back, perhaps, if we may judge from the manner of those Apostles speaking of it, and quoting old authorities, to a most remote antiquity. Some great event of the kind, whether regarded as having taken place in the heavenly or in the earthly sphere, seems to have made a deep impression upon the primitive mind in whatever way it was revealed or traditionally transmitted. Hence all early mythology is so full of it, however monstrous and grotesque the forms it has assumed. The Bible has the least to say about it; but the few indications it does give are, on that very account, the more fearful in their character: "The giants groan beneath the waters"—"delivered unto chains of darkness"—"reserved unto the judgment." There is nothing in the Hesiodic and Homeric Tartarus, or in the stories of Tityus, Sisyphus, and Tantalus, or in the corresponding horrors of Indian and Scandinavian myths, to be compared with this veiled language of perdition and despair. In this passage the Rephaim, or giant shades, are represented as suffering extreme anguish (*יחוללו*, *writhing, torture, travail*), and this shows that the reference to them is that of a special case, as of some awful example, and not to the shades generally, who are described as quiescent, inert, rather than as suffering.

In the rendering "deep Abaddon," ver. 6, the epithet is justified by the evidently intended contrast. Abaddon is lower than Sheol, or the underworld. Or if included in the latter term, it is its deepest department, and, in every respect, a more mysterious conception. They are not tautologies. Abaddon seems to bear something of the same relation to Sheol that Tartarus, in Homer, bears to Hades. Compare the *Iliad* viii. 13:

εἰς Τάρταρον ἡρέοντα,

Τῇλε μάλ', ἥ γε βάθιστον ὑπὸ χθονός ἐστι βέρεθρον·

Τόσσον ἐνερθε 'Αἰδεω ὅσον οὐρανός ἐστι ἀπὸ γαίης:

—Down to rayless Tartarus,  
Deep, deep, in the great Gulf below the earth,—  
As far beneath the Shades as earth from heaven.

—BRYANT.

DELITZSCH says that Abaddon alternates with *קֶבֶר*, the grave, and cites Ps. lxxxviii. 12. So in Job xxviii. 22 it is mentioned in connection with *מֵית*; just as Death and Hades are mentioned together Rev. i. 18; xx. 14. In the latter place, too, they are both represented, after Hades has given up the souls of the righteous, as being cast into that deeper place, "the lake of fire." But in Ps. lxxxviii. 12 the word is used as denoting, generally, all after death, or the most extreme world of death, if we may regard it as synonymous with the expression *בְּבוֹר תַּהֲמִית*, in *lacu inferno* of ver. 7 just above. It should be borne in mind, however, that there (Ps. lxxxviii. 12) the terms are taken metaphorically, to express the extremes of darkness and misery. Here, and in Prov. xv. 11 (as used in both cases with Sheol), it evidently makes a climax. The parallelism demands that it be taken as some-



thing beyond Sheol, deeper, darker, more hidden and mysterious, yet still open to the all-seeing eye. Comp. Ps. cxxxix. 8. So also in Deut. xxxii. 22, there appears this idea of a deeper underworld than Sheol, or of a deeper department of it, as it were, "beneath that lowest deep a deeper still:" "For a fire is kindled in mine anger, and shall burn עַד תְּהִיִּית, to the lowest hell," LXX. ἕως Ἰδίου κατωτάτου. It may be said, that this is merely imagery; but what did it all come from? In Job xxxi. 12 this word is again taken figuratively to denote the deepest destruction: "It would be like a fire (the sin of adultery there mentioned) that would consume even to Abaddon" (comp. Prov. v. 8). It was the moral feeling that carried the imaginations of Jews and Greeks in both directions, *up* and *down*. The world must be as *deep* as it is *high*. So the Greeks had their spheres above spheres, even to the Empyrean, whilst, in the other direction, the idea of Hades was not complete unless Tartarus was placed beneath it. In like manner, the Hebrew mind had its "heavens" in the plural (Gen. i. 1), then its "heaven of heavens," and its third heavens (the Rabbins afterwards made them *fifty*). The complement of the idea was needed. *Up* and *down* are, indeed, relative terms, and so thinking men, from Solomon to Aristotle and Newton, have ever regarded them. But the ideas they typify are real. It is felt that there must be in the great system of things a *profundity* corresponding to the *altitude*, an evil to the good, a darkness, a risk, and a loss, forming a counterpart to the light, the hope, and the glory. This carried the mind in the opposite direction, first to the grave, then to Sheol, then to Abaddon or the *lacus infernus*, הַתְּהִיִּית, בִּיר, below all. There can be no doubt that from this came much of the imagery of the Revelation. In that book (chap. ix. 11), the name Abaddon is given to the Power of the place, rather than to the place itself; it makes it the King of the Abyss, βασιλέα τῆς ἀβύσσου; whence he is also called Ἀπολλύων (Apollyon) the Destroyer; but it is the same idea and the same destruction.

Even in the Old Testament, as may be learned from passages in Job and the Psalms, there was connected with Sheol some idea of deliverance: "Thou wilt not leave my soul in Hades;" but Abaddon was *total perdition*: "the way of the wicked (Ps. i. 6) shall *perish*," הַתְּהִיִּית; that is, it leads to *Abaddon*, the world of irrecoverable ruin. As is argued in the INTROD. THEISM, pa. 13, there is, in the Old Testament, a veil cast over the whole idea of existence after death, or over Sheol itself. Still more dense is the covering that enshrouds Abaddon; but even in the Old Scriptures there are, now and then, glimpses of the remoter fearful ruin, too frequently passed over as merely metaphorical. So in the Greek mythology there are cases of return from Hades, however rare and exceptional, but from Tartarus there was no deliverance; the lost were there *forever*, τὸν αἰὲ χρόνον (see PLATO, *Rep.* 615, B. *Gorg.* 525 c). So far, however, as the Scriptures, whether Old or New, give us glimpses of this awful state, it is not one of extinction or annihilation. The figures all point the other way to the idea of existence in *perdition*. It is ἀπώλεια, *utter destruction*. It is the world of the *perished*, of the *lost* (*perditorum*). In a word it is אֲבֵרִין, an existence still having place and state, but one of total and irretrievable disorganization.

In verse 7, Job comes back from Hades and Abaddon to the earth and the mundus above. By the North is primarily indicated the north pole of the heavens which seems lifted up and impending over emptiness. *Over* nothing; improperly rendered, *upon* nothing; עַל כִּלְיָה, *upon not anything*; כִּה and כִּה, as כִּה in כִּהוּמָה, *anything whatever*. It immediately suggests the description of OVID, *Met.* i. 11:

Pendens in aere tellus  
Ponderibus librata suis.

No wonder need be felt at this language of Job, as though expressing an idea peculiarly modern. No thoughtful mind could ever contemplate the sun's setting in the evening West, and its rising, a few hours after, in the morning East, without the thought of its having gone under the Earth, or of the Earth's having turned over. Even this latter view was more ancient than the days of Pythagoras, who had the Copernican idea of the solar system, derived as is supposed, from the Egyptians, or the East. See Note on Ecclesiastes i. 5 and Ps. xix. 6 (LANGE *Com.*, Vol. x., p. 38), where the sun is represented as "*paning*" up "the

eastern steep." From this there must have been the conception of an underside, at least, to the earth, or of a body lying in space, with space all around it. ZÖCKLER says: "We must not think of a ball, but of a circular plate or disk;" but he has no authority for saying this. The Latin *orbis terrarum* is a very different idea, and has a different origin from the appearance of the visible horizon. Once depart from the notion of an indefinitely extended plane, or conceive of a body lying in space, and there is immediately suggested the spherical figure, or something like it. This is not only because it is easiest in its conception (the Scheibe of ZÖCKLER, a flat plate figure, wabbling in space, being difficult as well as incongruous), but because it is, theoretically, the most perfect figure for the mind's contemplation, as ARISTOTLE reasons in his very clear and conclusive argument (*Book, De Cælo*, lib. ii. 13, 14) for the sphericity of the Earth, made long before the days of COLUMBUS. The same thinking has led some, in modern times, to the idea of a spherical Universe. We need not, moreover, give ourselves any difficulty about the apparent inconsistency between this more correct view and the merely phenomenal one, ver. 10, or what is said about the "pillars of the earth," Job ix. 6, or attempt to explain it, as Zöckler does, by making *pillars* mean something inside the Earth, as its bones or skeleton. In ancient, as well as in modern, times, the poetical or phenomenal conception existed side by side with the more contemplative idea,—if the latter is not, indeed, the more poetical of the two when held without its prosaic arithmetic. BYRON speaks of the "sun setting on the wide, wide sea," just as HOMER does. Neither is there any occasion here to talk about the absurdity of some ancient ideas in respect to the Earth's support, such as that presented in the old worn-out lecturer's stories of the Earth on the elephant, and the elephant on the tortoise. Men who say that *Gravitation* supports the Earth—going no further than the name, or its mathematical calculus—are guilty of an equal absurdity; or rather, all the worse, we might say, for the seriousness of its pretension, whereas the old explanations referred to have something of a jocular air about them. RASCHI gives us a grand idea here. The support of the world, he says, is חֲזָק וְרוּעוּתֵי שֶׁל הַקֶּבֶד, "the strength of the arms of the Holy One, blessed be He." The reference is to Deut xxxiii. 27, כִּתְּחַת זְרֻעֹת עוֹלָם, "*underneath are the everlasting arms*," or the "arms of Olam," the "arms of the world," the arms that hold up the world, whether it be the *world in space* or the *world in time* (*Olamic, æonian*). RABBI LEVI BEN GERSON explains it metaphysically: בְּלִימָה, he says, "is the centre of the earth, called nothing, because it is *nothing in itself*, being only a *point in position*, and yet the supporting and supported point of the whole." In the next verse, there is the same essential mystery as in the suspended earth: the waters in the cloud maintaining their equilibrium in the air.

Ver. 7. *The world*. So אֶרֶץ is best rendered here, as in Prov. viii. 31 (תֵּבֶל אֶרֶץ), and in some other places, where it seems to be put for the visible mundus of which the Earth is the centre, or on which the sky is built (1 Sam. ii. 18). In Ps. xviii. 16, תֵּבֶל is used for the Earth, and so in Ps. xciii. 1, and some other places ("the round world" as the English Church Psalter renders it). The view connects itself with the visible celestial sphere, and thus the second clause is only an extension of the first: the North Pole over the void, or the whole *mundus* conceived as having the earth for its nucleus, and thus, as a whole, hanging over nothing. This would not be in conflict with the more limited view of the Earth as itself unsupported in space. It may be called the *tellurian* rather than the simply *terrestrial* idea, or than the *terraqueous* conception, the Earth lying upon the encircling waters, which DELITZSCH attaches to the idea.



## EXCURSUS VII.

## ON THE POSITIONS AND CONNECTIONS OF

## CHS. XXVII., XXVIII., XXIX., XXX.

Chapter xxv. closes the speeches of the friends. In ch. xxvi. Job replies directly to Bildad. Ch. xxvii. begins what may be called his closing Vindication, which may be divided into six parts: 1st. Job's solemn oath by way of protest against the charges really or seemingly made: ch. xxvii. 1-11. 2d. His picture of the wicked man and his doom, xxvii. 11 to the end of the chapter. This may be regarded as a more careful statement of the case, and, to some extent, a retraction of former extravagant positions into which he had been driven by the criminations of his opponents, grounded, as they were, upon the opposite extreme (see Excursus II., page 7). 3d. A meditation on the unsearchableness of the divine wisdom as compared with the deepest discoveries of natural and human knowledge, ch. xxviii. It may be rightly called a *meditation*, or soliloquy, because it seems addressed to no one, and, taken by itself, would give little or no intimation of any other human presence. Such a character, too, might be given to it from its apparent lack of open logical connection with the chapter immediately preceding. Its emotional connection, however, it is not difficult to trace. More than any direct assertion would have been, is it an admission, by the one who thus soliloquizes, that he has been rash in his complaints of the divine procedure. He "has uttered what he understood not, things too wonderful for him that he knew not," as he afterwards more expressly confesses, xlii. 3. Its connection is also seen from its leading him, at the close of the chapter, to that submission in which he describes the highest wisdom of man to be "the fear of the Lord, and departure from evil." 4th. A touching reminiscence of his former prosperity and standing among men—most pathetic indeed, but free from any murmuring spirit, or any rebellious language, ch. xxix. 5th. A like impassioned representation of the contempt and neglect in which he is now held by the vile, and of the extreme misery of his condition, ch. xxx. There are here a few touches of the old feeling, but presented in an exquisitely natural way: "God is hard toward him" (ver. 21), "His hand is still against him;" but, in the main, the spirit of the sufferer is subdued, though exceedingly mournful, and never wholly lapses from that better tone which had come to it from the rapturous hope of the divine presence and reconciliation, xix. 25-27. 6th. A most eloquent assertion of his integrity, with a glowing recital of the deeds by which it had been manifested, and a most indignant denial of the charges made against him. Then Elihu speaks, whom we may suppose to have been present, with others probably, during the whole debate.

But the most remarkable among these six intervening chapters is the xxviii. The connection, too, between it and the others is the least easily traced. Chapter xxvi. had been a reply to Bildad in his own style. Chapter xxvii. was addressed, in a more general manner, to all three of the disputants; but here, in ch. xxviii., Job seems occupied almost wholly with his own thoughts. Chapters xxix., xxx., xxxi., again betray the presence of others to whom they seem to be addressed, and by a consciousness of which their mode of thought and utterance seems to be in a measure influenced. Here in ch. xxviii. the speaker seems to be all alone, so far as any outward indications are concerned, or to be talking only to himself and God. This justifies us in calling it a soliloquy, and in expecting, consequently, an emotional rather than a strictly logical connection. It drives us, also, to the supposition of an interval of silence between the last words of ch. xxvii., "Men shall hiss him out of his place" (or indeed, the whole picture presented in the latter portion of that chapter), and the "O" which so startlingly commences the xxviii. : "For there is a vein—yes, surely—there

is a ve'n for the silver," &c. We would be more struck with this if we always read the two parts continuously, or without that break which is made by the division into chapters. Such interval of silence may be of the briefest duration, and yet, as is elsewhere observed, the thoughts may have travelled far—always, however, controlled and guided by the underlying feeling which seems never to leave the mind of Job. He is ever brooding over the mystery of suffering innocence, rather than of the impunity or the punishment of the wicked—ideas wholly subordinate to it. With this mystery, a meditation on the unsearchable wisdom of God, such as this chapter is occupied with, stands in closest connection. We are surprised at finding DELITZSCH raising an objection to it on the ground, as he says, that "the chapter treats not so much of the wisdom of God as of the wisdom of men." It is so, apparently, and as far as mere *quantity* is concerned, but surely this is only preparatory to the great conclusion. From the very beginning, the other idea, with the ever underlying thought that leads to it, has been in the speaker's mind. The secrets of nature, and the human explorations of nature, are brought in, and dwelt upon at such length, only to impress more strongly on the mind the contrast presented by the deeper mystery,—only to make more startling the question: "Where, then, shall wisdom be found?" the great, the all-explaining wisdom. The mention of the silver in the beginning is only one of the illustrative facts or examples, having, in itself, no more to do with the connection of thought than "the iron," or "the stone of darkness," or the "bread that cometh out of the earth." It is altogether too slight, therefore, when Delitzsch would make the connection to consist in the mention of the *silver* here as suggested by the כֶּסֶף, the bad man's *silver*, mentioned xxvii. 12; as though this had been retained in mind through all the following verses, and had suggested the deep train of thought which so distinguishes ch. xxviii. Only keep in view the peculiar character of Job's speeches, their soliloquizing tendency at all times, and this tendency now increased by the silence, or withdrawal, of the other speakers,—only keep this steadily in mind, and we have the explanation, as we diffidently think, in search of which so many commentators have taken so many different ways.

Why do the innocent suffer? It is ever on his mind. The question is a most difficult one, even when viewed in the fullest light afforded by the Gospel. In some of its aspects, it is absolutely appalling: Why do the innocent suffer? Not merely the virtuous *man*, so called, who is only comparatively righteous: why do children suffer? why do infants suffer? Or, admitting them to have a connection with the common depravity, and the common guilt, why do they suffer so severely? *more severely*, in some respects, than others; since no diseases are so painful, no deaths so agonizing, to appearance, as those that are sometimes endured when these young, vigorous, acutely-feeling human lives are quenched. The term is not too strong. It is, indeed, a most appalling mystery, at which science, so-called, should lay her hand upon her mouth, and confess her total ignorance, instead of the foolish, stammering talk in which she sometimes indulges about "natural laws," and certain dim, far-fetched utilitarian ends of pain—thereby only "darkening counsel by words without knowledge." What problem in nature is to be compared with the moral mystery of the dying infant—dying, agonizing, in the very presence of that science which has so much to say about the Kosmos, and knows so little about the human body with its deep springs of life and death!

Why do the innocent suffer? God only knows—as the old ante-Koranic Arabians were so accustomed to say. Why do I suffer so, says Job—suffer so much more than other men? The higher wisdom of God alone can solve the problem; and to this he turns from that picture of the wicked man which in itself presents so little mystery. The deepest things in nature, as viewed in the light of any science, modern as well as ancient, present only a step in this remoter inquiry: "But where shall wisdom be found, and where is this place of understanding?" "The eagle's eye (the personification of the keenest sense-intelligence) hath not seen it;" "the Deep saith it is not in me, the Sea saith it is not in me;" nature doth not reveal it. "It is not found in the land of the living;" history does not make it known; the search carries the mind beyond the present world of being; "Abaddon and Death say we have barely heard with our ears a rumor" of the mighty secret. "But God knoweth the way thereof." He who gave nature her decrees—"He who made a law for the rain, and



a way for the thunder's flash"—can alone look *through* nature, and *beyond* nature, to the remotest ends for which *she herself was ordained*; and it is He "who saith unto man that, *for him*, the fear of the Lord, *that* is wisdom, and to depart from evil (moral evil) *that*, for him, is understanding."

This is the train of thought that springs up at the commencement of ch. xxviii., or during the brief silent interval, so charged with emotion, that precedes it. The unspoken link connects the two chapters more closely than any formal, logical, or grammatical bond, and the "D," which the silent thought suggests, is the transition note that takes us into the higher modulation: "Yes, so it is—yea, truly so it is:"—

For silver, there's a vein,  
A place for gold which they refine.  
The iron from the dust is brought,  
And copper from the molten stone.  
To (nature's) darkness (man) is setting bounds;  
Unto its end he searcheth everything,—  
The ore of darkness, where the death shade dwells.  
But Wisdom! where shall it be found?

That wisdom of which man knows not "the place nor price," which "gold and pearls can never buy."

Why do we suffer so? To this deep cry of humanity nature returns no answer. God only knows. The acknowledgment of this is the highest human wisdom, as submission to it is the clearest human duty.

Among all the emendations proposed on account of the alleged want of connection between chap. xxviii. and chap. xxvii., as they stand, no one seems more plausible than that of PAREAU (*Commentatio De Immortalitatis ac Vitæ Futuræ Notitiis ab Antiquissimo Jobi Scriptore*, pp. 246-250). He would simply make the two chapters change places. In one aspect of the case, his reasoning might seem entitled to very serious consideration. As he says: "Any one who reads chap. xxviii. directly after chap. xxvi., must admit that there is a very natural and easy conjunction—*sentiet ipse tantam esse in utroque et consilii et argumenti conjunctionem, ut nexus facilitas in oculos incurrat*. What is said in chap. xxvi. about the greatness and mystery of the divine works, God's seeing into the Underworld, His glorious beauty in the heavens, and especially the closing thought that these "*things that are seen*" are but "the endings," the outstandings, "of His ways," leads most easily to the train of thought carried on in the first part of chap. xxviii., and to the transition thence to the unsearchableness of the divine wisdom. But then, again, after giving all due weight to this, we find immense difficulties in the other direction. In the *first* place, it is not easy to discover the nexus between chap. xxviii. and chap. xxvii. regarded as coming right after it. The calming, solemnizing, most sublime, yet tender meditation which closes the one, followed immediately, *in uno tenore*, or without any interval, by the oath and vehement, if not angry, protest which so mark the commencement of the other. Let a man read them continuously, *uno tenore* legat, as PAREAU says, and he cannot but feel that there is a want of harmony both in the thought and in the diction: "The fear of Adonai, man's only wisdom," and in the next breath a charging God with delay or denial of justice, if not an unjust decision in respect to the right of his cause. This cannot be. "Dramatic propriety," to say nothing of anything else, would demand that between two such declarations there should be some considerable interval of time, marked by the intervention of new trains of thought. In the *second* place, there is a still greater inharmoniousness between the latter part of the 27th and the beginning of the 29th, which, according to the proposed change, would immediately succeed it: The downfall of the rich wicked man, vividly and even exultingly drawn, and the touching picture of his own happiness in days that are past:

Ch. xxvii. 21.

The east wind lifts him up, and he is gone;

Ver. 22.

A tempest steals him in the night away;

God hurls his bolt against him;



Ver. 23.	Men clap their hands, And hiss him from his place.
xxix. 1.	O that I were as in the moons of old, As in the days when God took care of me.

There may be no direct contradiction; but every reader must feel that that there is a sad discord in it when thus presented.

On the other hand, nothing would seem to be more natural, or more fitting, than the emotional transition from this closing meditation of the 28th, as it stands, and the pathetic wish that opens the 29th, although most likely with a brief interval between them. For there, too, is the inserted textual scholium: "And Job again resumed his parable;" resumption certainly implying some intervening silence. The train of thought, to one who enters into the emotion, is unmistakable: "Man's wisdom is the fear of the Lord; to depart from evil is his understanding." It makes him think of his own case, of his own perfect submission to the Divine Wisdom, i. 21, and this not in a boastful or self-righteous way, but from a reminiscence which only a false or feigned humility would repel. "A man fearing God and departing from evil;"—just such a man he had aimed to be; just such a man God himself had twice described him as being (יִרְאָה אֱלֹהִים וְסָר מִרָע, i. 1, 8). The "fear of the Lord;" that had been his religious life; "*eschewing evil*," departing from evil, that had been his constant aim. How purely this appears in that touching practice of his described i. 5: his rising early in the morning, and offering prayers and sacrifices for his children, lest, peradventure, in their hours of joy, they may have forgotten God. "This did Job continually" (כָּל הַיָּמִים, "all his days"). And now that they are all dead and gone, swept away by a providence utterly inexplicable—now that his house lies desolate (xvi. 7), his reverential fear of God, his love of God, as RASCHI says, continues still. At the end of this sublime meditation he again asserts it as man's highest wisdom, his highest duty. He feels that it is *his* wisdom, *his* duty, now, as in the days of his prosperity: "But O that it were with me as in the moons of old,"

When shone upon my head the lamp of God,  
And through the darkness, by its light I walked.

For there had been shades even in that season of worldly happiness, as he himself intimates in the close of his opening lamentation:

I was not confident; I did not feel secure;  
Nor did I careless rest; yet trouble came.

In the language of the 131st Psalm: "His heart had not been haughty, nor his eyes lofty; neither had he walked in ways too great or too wonderful for him."

The translator has made it his aim to adhere most strictly to the Hebrew text and order; but if any change could be admitted, it would not be in the text, properly, but in the transitional scholia that divide the chapters. These can hardly be said to belong to the text in the same manner as the speeches themselves. They are like the titles to the Psalms, or the note at the end of chap. xxxi., תַּמּוֹת דְּבָרַי אֵינִי, "the words of Job are finished," such as are found at the closing portions of old manuscripts, like the FINIS in modern books. Compare the end of Psalm lxxii. These may have been the work of the original writer; but they have more the appearance of scholia added by later transcribers, though before the time of the ancient versions. In either view, there is an essential difference between them and the text strictly. It should be noted, however, that these scholia, as they appear before chap. xxvii. and xxix., have a peculiar word that is not found in the others: "Then Job resumed his *parable*, and said." In the Hebrew it is מָשָׁל, *mashal*. If we keep the rendering *parable*, it must be understood as having two senses. Parable, παραβολή (παραβάλλω), is a placing side by side. The two things thus placed may be an outward allegorical fiction and the inner sense it represents. Or the figure may be wholly outward, referring, as it does here, to the style of the diction—a placing side by side two sentences similarly constructed and expressing similarity of idea. Thus regarded, the parable, or *mashal* (Latin *similis*) is synonymous with *parallelism*, that is the speaking or *chanting* in couplets. That it really was a kind of

chanting, appears not only from the musical notes in the Psalms, but from the peculiar word here connected with it: "Job added" (resumed), שָׁאַתְּ כִּשְׁלֹ, "to lift up" (not simply take up) "his parable." It was the lifting up the voice after a pause, and going on in the chanting measured movement, as *Selah* (סֵלָה), a letting down, a pause, or silence) denoted the contrary proceeding. On the naturalness and facility of this in ancient times, and in the eastern world (notwithstanding its seeming strangeness to us), see remarks in the INTRODUCTION, or Argument on the THEISM of the Book, pp. 41, 42.

There would seem to be a propriety in having such a scholium of resumption, with its implied preceding pause, at the beginning of chap. xxviii., rather than of chap. xxvii.; but a better way would be to regard it as coming in both places, as it occurs also at the commencement of chap. xxix.; and so the translator has ventured to give it. It should be noted, however, that these two scholia (chaps. xxvii. and xxix.) are peculiar in having this word *mashal* (*lifting up his mashal*), as also from their occurrence, in this way, in the long talk of Job (xxvi.—xxxi.). It is after the others have ceased to respond, and when he goes on by himself, hardly seeming to heed their presence—being occupied, as it were, with his own deeper thoughts and deeper experience. Elsewhere they mark the close of particular speeches and the commencement of a reply. The fact noticed may be claimed as strongly confirming what the translator has said in other places about such soliloquizing pauses, and as showing that they were in the mind of the earliest writer, or, at least, of the earliest transcribers.

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## EXCURSUS VIII.

ON THE REFERENCES TO MINING OPERATIONS IN CERTAIN VERSES OF JOB XXVIII., AND ESPECIALLY THE DIFFICULTIES OF VERSES 4TH and 5TH.

An immense amount of commentary has been written on these passages, and especially ver. 4, which SCHULTENS at first described as "Cimmerian darkness," though afterwards he seems to have got more light upon it, which has been much used by others since his time. The ancient versions, LXX. and VULGATE, give us little or no help. The Syriac is more to be trusted; but the text there seems to be corrupt, as is apt to be the case with transcriptions of difficult passages. The old commentators, as given in POOLE'S SYNOPSIS of the *Critica Sacra*, seem to present irreconcilable variances. The later commentators, since the days of SCHULTENS, agree in referring it to mining operations, in which they are undoubtedly right, as may be inferred, in a general way, from the first three verses, together with the 9th and 11th. The error, however, into which some have fallen, seems to consist in the minuteness of description they profess to find. SCHULTENS, we think, first gave to חָלָה the rendering *swings suspended*, that is, *in the shaft* of the mine. It has a pretty good foundation etymologically. It is picturesque, moreover, and that made it at once a favorite. Later commentators have generally adopted it. It is, however, by no means certain. Not suspension generally, like חָלָה, but a vacillating, tottering motion, from side to side, seems to be the primary meaning of חָלָה, and the one which most readily explains its other applications. With this, however, *suspension* easily connects itself, and there mingle with it also certain senses derived from חָלָה (to draw, as from a well by letting down a bucket), which increase the resemblance. There is, however, no clear example of this sense of *suspension*, unless the present case is one. In Ps. cxvi. 6, חָלָהּ is much better rendered: "I was weak (*wavering, tottering, halting*), and He saved me," or I was *relaxed*. So in Prov. xxvi. 7, rendered by some, "the legs of the lame hang down" (GES. *crura dependent*), there is much rather the



sense of *weakness, vacillation, tottering*, and the thing compared to this (in the second clause), namely, "a proverb in the mouth of a fool," well preserves its adaptedness: it (the proverb) has no force or *steadiness* in such a mouth. This, too, it should be noted, is nearer the form of רלה, though GESENIUS tries to make it from רלל (רלִּי for רלִּי). In Isaiah xix. 6, the full form of the word we have here is used of streams, and joined with חֲרָבֵי (*are dried up*): רלִּלּוּ וְחֲרָבֵי יֵאָרֵי מִצְרָיִם. This suggests for the first verb the sense of *diminution*, or of *weakness* (*languida sunt*, Ges.); but it may, nevertheless, keep the primary meaning of *deviation, vacillation*. They present the phenomena of streams, or wadies, nearly dried up, with here and there a varying of the shallow channel, a running in *devious* ways, instead of the strong, direct flowing of a full river. Compare ילִפְתִּי, Job v. 18. The derivative meaning of רָלַת, *door (valva)* is clearly from the *swaying sense* without including that of suspension. So, too, the Arabic *dalla* has no such sense of suspension as DELITZSCH ascribes to it. The derivative, *daldal*, is used to denote a vacillating motion, or swaying from side to side; but this comes from a sort of onomatopoeic analogy, such as may be recognized in our words *dally* and *dalliance*. The Arabic *dala* has the same meaning with the Hebrew רלה, *to draw water by letting down a bucket*. This might do here if we suppose רלל to borrow its meaning from it, as is not unfrequently the case with verbs similarly related. And thus we have rendered it generally in this place, *swing themselves down*, or "*let themselves down*," without that forced idea of a narrow mining shaft, the great objection to which is, that it compels the forcing of other very familiar Hebrew words. It might denote a *swinging from the rocks* of their wild way, or from one precipice to another by means of ropes.\* The word נעו carries on the same general idea of *wandering, roaming* (see such passages as Am. iv. 8; viii. 12; Jer. xiv. 10; Lam. iv. 15), and seems almost synonymous with נדר or נור, denoting uniformly a moving from place to place. In Judges ix. 9, 11 (fable of Jotham), it seems to denote the swaying of the branches of trees; though the context would rather demand for it the sense of *ruling*, like *sway* in English (to *bend, transitive or intransitive*), or from some other analogy. It can hardly have there (Judg. ix.) this image of waving branches, since it is used of the vine as well as of the lofty, *swaying* trees. In neither respect, however, would it be suitable to this idea of a mining shaft, whilst in the other, or *roaming* sense, so common, and almost universal, it would present a striking incongruity. In that case, too, נָר and אֲנֹשׁ would refer simply to the men above in their relation to the others regarded as below them in the shaft; a distinction, as it would seem, too narrow for terms so wide. It would be extravagant as applied to a separation so brief in time, and so short in space; whilst it would take away from that picture of remoteness and of solitary wandering which the whole contour of the passage seems to present. Even as regards our extensive modern minings it would be a gross hyperbole.

It has been admitted that, in itself, this sense of suspension given to רָלַי is not only picturesque, but seems to be possessed of a fair etymological ground. The objections arise from the context. Strongest among these is the necessity such a rendering creates of giving exceedingly forced senses, apparently—very unusual senses at least—to very plain and very common Hebrew words. It compels us to depart from that simple literal usage which, in such places as this, not unfrequently furnishes the best clue to the idea. We get the thought of something out of the way, and that leads us to overlook the plain sense of words as not adapted to it. So here, this pictorial fancy of suspension once entertained, there must be got for נָחַל the sense of *shaft*—a perpendicular or, sometimes, a horizontal hole dug or *cut* in the earth. It might be said, that the verb פָּרַץ, taken transitively, is not well adapted to such an operation, meaning, as it generally does, a sudden *bursting rupture or breaking*.

\* This would seem to be the real meaning of Pliny, H. N. xxxiii. 4, 21, though quoted by ZÖCKLER and DELITZSCH in favor of the shaft-idea: Is qui cedit funibus pendet, ut procul intuenti species ne ferarum quidem sed alitum fiat. Pendentes majori ex parte librant et lineas itineri præducunt. The words in Italics, especially, give this idea of swinging from lofty rocks or precipices, and thus carrying on the lines of their farther progress; so that to the spectator at a distance they look like birds in the air. It is all inconsistent with the idea of persons descending in a narrow hole, or shaft, by means of a windlass. It suggests rather the idea of scouts, explorers, and the language of Job is in perfect harmony with the same conception.



But waiving that consideration, there is no hazard in saying, that of such a sense for נַחַל not the least trace can be found in any use of the word in any passage of the Hebrew Scriptures, although it occurs more than a hundred times. It is a remarkably clear word, and its application to localities well known and visible such as the *nahal* Kedron, the brook or torrent Kedron, the *nahal* Kishon (*nahal kedhumim*, "that ancient river Kishon"), can leave no doubt in respect to its exact meaning. It is a valley, a ravine, or wady, with a torrent running through it which is often dried up, leaving the valley itself as chiefly represented by the word. See its frequent use in connection with proper names of such places: Nahal Eshcol, Nahal Arnon, Nahal Jabbok, *etc.* The mere fact of such marked geographical uses would have prevented its being applied to a thing so different as the perpendicular shaft of a mine. DELITZSCH seems to feel this when he suggests the treatment of it here as a different word, with a different etymology: נַחַל from נָחַל, to bore, like נָחַל, a pipe or flute; but this would be unexampled among Hebrew derivations, whilst it has no support whatever in any Arabic word or usage. It is the same necessity of accommodation to the intruded idea that compels a departure from the usual sense of נָחַל before alluded to, and which, in its participle sense of temporary dweller or sojourner, does not differ from the other form, נָחַר, pilgrim or traveller. There is, too, the preposition מֵעַם in its double or intensive form (*from, with*), denoting a departure from the accustomed or the familiar, the traveler's common track, into the wild and the unknown—

Where breaks the valley from the pilgrim's view,

or from the dweller's knowledge, whichever rendering we may give to it (see foot-note, Job xxviii. 4). The whole style of the language favors this mode of viewing it: *forgotten of the foot*,\* רַגְלִי being used for the *foot-worn* way to which these wanderers (הַנִּשְׁכָּחִים with the article) may be said to be lost, or which, as this most poetical diction presents it, has forgotten them. It is almost the language of ÆSCHYLUS, *Prom. Vinc.*: far removed, ἀβατον εἰς ἐρημίαν to an untrodden wild—away from the haunts of man, ἀπάνθρωπος (ver. 20), an almost verbal translation of the Hebrew נִתְאַנֵּשׁ. It is the same feeling that is created by the description of the Greek poet. There is about it all an air of solitariness and remoteness, inconsistent with any idea we can form of the shaft of a mine which is generally a well known and much frequented place.

In ver. 5, there is the same general idea of the human inquisitiveness to which all else in this part of the chapter is subservient. It may refer to mining operations, or to a search for precious stones in caverns, or deep places of the earth, supposed to lie near the subterranean fires, and of which certain precious stones and metals were regarded, in some way, as the product. Here, also, a too narrow view, which would confine it to the first class of works, seems to have caused violence to the language of the passage, especially in the second clause. The הֵיאָה חֹקֵר of ver. 3, implied, as it is, all through ver. 4, is to be supplied in this: "*He searches out*," or men search out:

Earth's surface (they explore) whence comes forth bread,—  
Its depths below, where it seems turned to fire.

Its upper and lower regions are both the scenes of the human search for wealth or knowledge. All else in the language is used to express a contrast which does not seem to have been sufficiently attended to. It is that which is supposed to exist between the products of the two regions—*bread* above and *fire* below, or rather something of the nature of fire, פְּמִי אֵשׁ, something fire-like, igneous, pyritic, pyrogenous, πυροειδής; this being the nearest way by which the Hebrew language could express what in Greek would be denoted by the qualifying ter-

\* Those who adopt the idea of the *shaft* have two ways of interpreting רַגְלִי. One refers it to the fact that they are no longer supported in the usual way, by the foot, but held up by the rope. The other would regard it as denoting that they are beneath the foot of the person above, at the opening of the shaft, the רַגְלִי, or *remainer*, so called because he stays behind. A much easier clue to the meaning is obtained from its resemblance to the familiar Greek phrase, ἐκ ποδῶν, to denote one who is out of the way, far off. When in the singular, ἐκ ποδός, as in PINDAR, *Nem.* vii. 99, it becomes identical with it.



mination *εἰδός*\* attached to words. It makes quite a difference whether we take the particle *כְּ*, in this case, as qualifying the noun *אֵשׁ*, or the verb *נִהְפָּן*: *something like fire*, which the speaker could describe in no other way, or *turned up like fire*, or *as by fire*, according to the view of some. *כְּ* may, indeed, be merely a particle of comparison when the context so demands: but here everything points the other way. It is the fire itself which is qualified: *fire as it were*; and so our English translators took it, though they seem to have expressed very obscurely whatever idea about it they may have had in their minds.

In this view of *כְּ*, it becomes very important to determine the force and relation of the verb *נִהְפָּן*. Does it denote some operation of the supposed miners, their *turning up* the bowels of the earth like fire (that is, *as fire is turned*, though that seems to give hardly any sense), or does it mean turning them up *by means* of fire? The objection to the latter view is grammatical. It would demand a preposition with *אֵשׁ*, or an established ellipsis of one. Such an ellipsis of *כְּ* does indeed occur in connection with words of *time* and *place*, as is common in language; but when it is wanted to denote instrument or means, it is met with only in peculiar cases, where the context is such as to allow no possible doubt, or where the instrument is identical with the verb in nature and in action: As, "They stoned him stones" (Lev. xxiv. 23), or, "David was girded a linen girdle" (2 Sam. vi. 14); or, "They sowed the city salt" (Judg. ix. 45). In such cases, it resembles, somewhat, the Greek idiom giving a bare accusative of the garment or sword after verbs of clothing or armor. So, too, *words* uttered, or *sounds*, may be treated as instruments without a preposition; as, "He cried a great cry" (Ezek. xi. 13), instead of, *with a great cry*. See other cases presented by Noldius, and involving the same principle. Such an expression, however, as *turned up fire*, meaning, turned up *by fire*, is wholly unexampled. So great has seemed this difficulty, that some would solve it by a different reading, *כְּ* instead of *כְּ*. Some who adopt this view of fire as the *instrument*, though with so little warrant, carry it out to the most minute details. It is fire as used in smelting, or for breaking rocks *igne et aceto*, as ROSENMUELLER holds. So CASTALIO (quoted by ROSENMUELLER): *Agunt per magna spatia cuniculos, et terram subeunt, non secus ac ignis facit, ut in Aetna et Vesuvio*. DELITZSCH makes it "a turning and a tossing up of the earth *as by fire*," and all this without any preposition, which is all the more demanded on account of the *כְּ*, if the latter denotes a comparison of action having relation to the verb, instead of being qualificative of *אֵשׁ* ("turned up," *כְּבָאֵשׁ*, or *כְּבָאֵשׁ*).

A strong argument against this, aside from the others that have been mentioned, is derived from the nature of the verb *נִהְפָּן*. A careful examination will show that the Niphal here, instead of denoting any action of miners, or of men in any way, simply expresses the contrariety between the two things mentioned, namely *bread* as the product of the surface, and the fire, or the igneous substances, the *quasi fire* (*כְּבָאֵשׁ*) that reveals itself, or its effects, in the depths below. To make this clear, there is need of adverting to a few preliminary facts. Such an idea of fire in the earth is not a product of modern science only. There are many reasons for regarding it as a very ancient notion. The appearance of volcanoes, whether in action or quiescent, must have early given rise to it; and we know, from modern explorations, that there must have been such in those regions of the world, even though Scripture, and other history, had been perfectly silent about it. But there are notices of it in the Bible. Sinai was probably a volcanic mountain, and it would be no derogation from the wonder of the Sinaitic lawgiving that God had chosen it on that very account. That similar phenomena were not unknown in Judea and Arabia, is evident from such passages as Psalm civ. 32: "He but looks at the earth and it trembles; He *toucheth* the mountains and they *smoke*." Hence the old idea of subterranean rivers of fire, to which there may have been allusion in the *נַחְלֵי בְלִיעֵל*, *rivers of Belial* (*torrentes inferni*) of Ps. xviii. 5, the *טִט* and the *הִיוֹן* and the *בּוֹר שְׁאוֹן*, the "*pit of noise*," or the *roaring pit*, of Ps. xl. 3, the *מַצִּילָה*, or "*boiling mud*" of Ps. lxi. 3, all of them, indeed, used metaphorically, but presenting primary ideas suggesting something very like the imagery by which Socrates, in the Phædo,

\* From *εἶδος*, species, kind (a kind of fire, to use an expressive vulgarism), like the Hebrew *מִין*. It may mean *force of fire*, or *fiery force*; as Cicero says, *omnia ad igneam vim* referent, or as Pliny viii. 38, 57, speaks of the "fiery color of gems."



111, D, describes the subterranean regions: ἀενάων ποταμῶν ἀμήχανα μέγεθος ὑπὸ τὴν γῆν, καὶ θερμῶν ὑδάτων, πολλὰ δὲ πῦρ, καὶ πυρρὸς μεγάλους ποταμούς, πολλοὺς δὲ ὑγροῦ πηλοῦ βορβορώδεστρον: "immense magnitudes of ever-flowing rivers beneath the earth, and of boiling waters (נֹרָא, the crater of noise, or the hollow resounding crater), and of vast fire, and of great rivers of fire, and many rivers of flowing mud boiling with turbulence." We cannot keep out of our minds "the horrible pit and the miry clay," by which the Scripture may be supposed to represent this awful conception of subterranean fire, and of boiling floods, with which it is mingled. There were volcanoes in the Arabian peninsula; the land of Idumea presents the strongest evidence of old eruptions, and they may have suggested to Job, or the author of Job, the same ideas that Ætna gave to Æschylus:

ἐνθεν ἐκραγῆσονται ποτε  
Ποταμοὶ πυρρὸς δάπτοντες ἀγρίαις γνάθοις,  
τῆς καλλικάρπου Σικελίας λευρὸς γύας.

There is then a double contrast here: 1st, between the upper surface of the earth, called simply אֶרֶץ, and the earth below, תַּחְתִּי; 2d, between the productions of the surface, of which the bread is the general representative, and the fire, or quasi fire, which seems to affect the nature of things below, showing itself not only in the striking outward phenomena referred to, but in the subterranean productions, metals, precious stones, sapphires, *etc.*, supposed to have in them more or less of the *fire-like* or *pyrogenous* element.\* One class of things is *turned* into the other, the process being conceived in either way, or in both ways. For the expression of such a contrast and such a transformation, there is no word in Hebrew, or in any other language, better adapted than this verb הִפֵּךְ. The primary idea of this root, and one which it never loses, is that of *reversal*, *metamorphosis*, *transformation*. As a word of action, or motion, simply, it is the turning of a thing upside down, or completely *reversing* its position; as Hosea vii. 8, *the turning of a cake* as it is baked in the fire, 2 Kings xxi. 13, *the turning over a dish* when it is wiped. In this sense, it is applied figuratively to the complete overturning (καταστροφή) of Sodom and Gomorrah, to which there is such frequent reference in the Bible. As denoting *change*, it expresses a complete reversal of condition, in which sense it is more completely and more literally applicable to this notable case of Sodom and Gomorrah than in the first. It was not only a subversion locally, but the bringing into a state the direct opposite of the former, so that land becomes water, fertility barrenness and salt, fragrance and freshness a vile and loathsome putridity (see Note on the Destruction of the Cities of the Plain. LANGE, Gen., p. 443). This is the real force of that oft-used noun מִהִפְכָּה as so repeatedly applied to this event. So that it becomes a kind of proper name, and passes traditionally into the Arabic mention of the *catastrophe*, occurring frequently in the Koran (see the note aforesaid). These cities are called the overturned, *Mow-ta-fe-kat*, VIII. Conj. Participle of the root אָפַךְ, which is the same with the Hebrew הִפֵּךְ. What is worthy of note is that in Arabic this is the only application of the word in which the archaic sense is retained. In other cases, it has the idea of falsehood and lying, which, though not found in the Hebrew, except a bare trace of it Prov. xvii. 20, is common in the Arabic אָפַךְ, and comes most naturally from this same old primary idea of *reversal* or *contrariety*, only changed from action to speech. It is the saying of that which is just the *contrary* of what is. From this idea of *reversal* comes another, or third usage of the word which occurs in many places, and seems to give the true meaning here. It is, as has been said, that of *transforma-*

\* The action of fire, or the pyrogenous nature of substances found in the earth, and especially in the neighborhood of volcanoes, is unmistakable. Says Prof. PERKINS, of Union College, a most reliable authority on these matters, "All of the precious stones (proper), such as the sapphire, diamond, ruby, *etc.*, have most probably, at one time, been in a melted state. So gold, silver, copper, in many instances, are found in such a state as to indicate that they have not only been melted, but heated to such a temperature that they have been vaporized and deposited in the fissures of the rocks." Again he says: "In the lava from volcanoes, when it is cooled, bright crystals are found in little cavities, resembling, in their physical properties, crystals found in the rocks far away from volcanoes, and which, in the memory of man, have not been in an active state."

Science arranges such facts, and draws its conclusions from them; but the appearances struck the contemplative mind in ancient times, and, besides direct notices, there is much in language, and especially in the names for gems and metallic substances, that indicates the same early observation.

tion, metamorphosis, or of one thing turning into another. In none of these uses can it be employed as some would translate, that is, for digging up the earth, tossing it to and fro, as DELITZSCH says, or splitting rocks with fire and vinegar. When regarded in this last sense, it is totally inapplicable to any such idea. This sense of transformation has many examples; as Lev. xiii. 3: *the hair (of the leper) turned white*, with many following examples; Exod. vii. 15: *rod turned to a serpent*; Exod. viii. 20: *water turned to blood*; Ps. cv. 26, the same; Ps. cv. 25, *heart turned to hate*; Ps. cxiv., *rock turned to pool of water*; Isaiah xxxiv. 9, *valleys turned to pitch*; Joel iii. 14, *sun turned to darkness*; Job xix. 19, *friends turned to enemies*, though there it may have the local sense: are turned away (their faces) at the shocking sight of the sufferer. For other examples, see Amos v. 8, *morning to shadow of death*; Ps. lxvi. 6, *sea to dry land*; Ps. xxxii. 4, *my moisture to the summer drouth*; with other places in all of which it will be seen that there is the idea of a transformation to something of a different, and, in general, of a seemingly opposite nature. In such cases, the Niphal is equally used with the Kal, just as in English the transitive sense, *turns into*, and the passive, *is turned into*, have the same meaning. Or they might all be rendered, in English, without a preposition: *rod turned serpent, water turned blood, etc.*

Besides its own inherent fitness, the difficulties in the other translations seem to drive us to this sense of transformation, so well established in so many other cases. Taking the other view, as presented by DELITZSCH and ROSENMUELLER, the subject of נִהְפֵךְ would seem to be אֶרֶץ; but there the gender is in the way. If we take הַחֲתִי' for the subject, there is a similar difficulty with the number; not insurmountable, indeed, as it may be taken collectively for the interior of the earth. The impersonal rendering, *it turns*, or *there is a turning*, would do, but it suits the sense of transformation rather than that of a turning up by the miners. All grammatical difficulties are obviated by taking for the subject לֶחֶם (bread or food) in the first clause, just as it is joined to this same verb, and in this same sense of transformation, xx. 14: לֶחֶמוֹ בִּפְעָיו נִהְפֵךְ, *his bread in his bowels is turned*, changed, transformed to something else, becoming the *poison of asps*, as appears in the second clause. So here לחם נהפך כמו אש, *bread is turned to fire*, or to the כמו אש, the *fire-like (igneous,\* πυρσείδης)*; bread and fire being taken as contraries, or, at least, very different forms of matter. The idea being somewhat strange, or out of the usual way, this mode of expression is adopted: *as it were* fire, as though this subterranean fiery energy must be something different from common fire, yet having so much of a similar elemental nature as to demand a similar name. The translator has used the word *seems* as a corresponding expression for an idea hypothetically strange.

The examples of הפך and נהפך show that, in this sense of transformation, they may have a subject after as well as before them, or a double nominative—being, in this respect, like the substantive verbs of *being* and *becoming*. In this way, כמו אש, taken as one compound idea, may be regarded as the post-subject of נהפך. The preposition ל, coming as it does, in the majority of the cases cited, does not affect this principle, since it does not denote approach merely, but the one thing actually becoming the other. In some of the most

\* There would seem to be denoted something of an *elemental* distinction, in the nearest way the Hebrew language could express it, though, in fact, it differs from the Greek only in putting the *qualitative* sign at the beginning, instead of the end of the word. Thus the Rabbinical writers use the similar particle בְּפֶתַח, and the noun בְּפִתּוֹת, derived from it, for *quantity*. It is commonly said, that the ancients held *earth, air, fire and water to be the four elements*; but it would be more correct to say, that they used these words as representative, not of simple substances, in our modern chemical sense, but of four supposed *states* of matter, like *fluid, solid, gaseous, etc.* All things were only varied forms of the same matter ever passing into different states. This is a very old thought that the human mind, in some way, had become possessed of long before the dawn of any exact inductive science. It is, in fact, the old Orphic Protean fable: the first matter taking all forms—all things turning into each other—the *same matter*, yet different *things*, because having different *forms*; as, on the other hand, it might be *different matter*, coming and going, yet the *same thing*, because preserving the same *form*, idea or law. Modern science, though she laughs at alchemy, has not yet exploded this. The denominating the four elementary states of matter by the names *earth, fire, water, etc.*, was a mere accommodation. When the Greeks wished to be more exact, they used derivative words with a qualitative termination, such as γῆινος, πυρσείδης, etc. We have a good example, Plato De Leg. 895 D: 'Εὰν ἰδωμέν πού ταύτην γενομένην ἐν τῷ γήινῳ, ἢ ἐν ὕδρῳ, ἢ ὑποδαίσει, τί ποτε φήσομεν ἐν τῷ τοιούτῳ πάθος εἶναι.



striking of these cases, however, there is no preposition, as in a number of those from Leviticus xiii., and no difference is made, in this respect, between the active and the passive, or between the transitive and intransitive usage, as Lev. xiii. 3, שָׁעַר הַפֶּךָ לָבָן; ver. 25, נִהְפֶּךָ שָׁעַר לָבָן, *hair turned white*. In other places, it is לָלֵכֵן, *to white*; but the idea is the same, and calling it the second subject does not alter the case. It might more properly be rendered *whiteness*; but the real change is from the black hair to the white hair, or from the diseased to the healthy. Ps. cxiv. 8, however, presents two distinct substantives without any preposition: הִפְכִּי הַצֹּר אֲנִי מַיִם, *turned the rock pool of waters*; the passive would have been, הִצֹּר אֲנִי נִהְפֶּךָ, *the rock turned pool of water*. We have, to some extent, the same idiom in English, as *he turned Mohammedan*, or as Shakspeare says, "*to turn husband*." In Job xx. 14, we have an example of such a construction all the more striking from the fact that the leading words are the same with those of the passage before us. It is the same verb, the same noun, and the same idea of transformation. It has already been partially cited:

לֶחֶמוֹ בִּמְעֵי נִהְפֶּךָ  
מִרֹרֶת פְּתָנִים בְּקֶרְנוֹ

In consequence of the rythmical division, made by the accents, we take the second subject in the second member of the parallelism:

His bread in his bowels is turned,  
The poison of asps within him.

To make it clear, translators insert a substantive verb in the second clause: *it is*, or *it becomes*, the poison of asps within him. But it is virtually the same with the other examples above given, and so Luther renders it: Seine Speise inwendig im Leibe, wird sich verwandeln in Ottergalle. DELITZSCH is hypercritical on LUTHER here. "The מִרֹרֶת, he says, is not equivalent to לֶחֶם; but we see that this can be expressed without the preposition, and certainly there are cases where the construction is carried from one member of the parallelism to the other. He would supply the substantive verb in the second clause; but his own translation shows that the poison is but the bread *changed* in its *form*, and therefore in its nature. The idea, therefore, is precisely what Luther gives: "His food in his body is changed into (becomes) the adder poison"—*his bread turns poison*. Job xx. 14 is rendered by JUNIUS and TREMBLIUS in accordance with this idea: cibus ejus in visceribus ejus *conversus fel aspidum* in ipso fiet. The passage, Job xxviii. 5, is also so given by them as to preserve the idea of transformation, although the construction is not clearly seen: Terra ex qua prodit cibus, quamvis sub ea *diversum fiat*, velut ignis ardeat.

In verse 9 below, הִפֵּךְ (Kal transitive) has the first of the senses above named, that is, the local, or sense of *subversion*, instead of *conversion*: הִפֵּךְ מִשְׁרָשׁ הָרִים, "he overturneth the mountains from the root." This might seem to furnish an argument for the sense some would give to the Niphal here; but a careful look at the two places shows that the inference is the other way. In ver. 9 everything is perfectly clear. There is the subject, man, the object, the mountains, and the kind of action, whether hyperbolically expressed or not, quite unmistakable. Why could it not have been so expressed, ver. 5, or with simply a change to the passive? The sense of subversion in the first passage involves great difficulty and obscurity in these respects, as we have already seen. It is much increased by the particle כִּמֹּנִי. The rendering, *turned up as fire*, gives no meaning; *as by fire* demands the instrumental preposition, of whose ellipsis, in such a case as this, there is no example. If earth is taken for the subject, the gender is in the way; if תַּחְתִּיּוֹתָהּ, taken as a noun, then the number; if לֶחֶם, no other meaning can be given to it than that of transformation. The clearness in the one case, the difficulty in the other, shows that some out of the way idea was intended.

Another argument is that throughout the Hebrew Bible the Niphal has everywhere the sense of *transformation*, and is used in the manner of a deponent. Out of more than thirty cases, there are but two which even seem to present any other meaning, and they, on exami-



nation, immediately resolve themselves into the common idea. There is the prediction against Nineveh, Jonah iii. 3, **נִינְיָה נִהְפָּכֶתָ**. This, however, does not so much denote a local subversion, though that may be a part of it, as a complete *change of state*, from grandeur to ruin and desolation, as said above of Sodom, from fertility to barrenness and salt, from being like "the garden of the Lord" to the blasted waste and putridity of the Dead Sea. Another such seeming case is Ps. lxxviii. 57: "*changed* like the deceitful bow," or the relaxed bow, springing back to the old state from which it had been violently bent; *verwandelt*, as it is rendered by Hupfeld. So Josh. viii. 20, "the pursued *transformed* or *changed* to pursuers;" 1 Sam. x. 6, **נִהְפָּךְ לְאִישׁ אֲחֵר**, "*Saul transformed* to another man." In Prov. xvii. 20, the idea is not *subversion*, but *contrariety*, the opposite of what is, as in the Arabic sense of **أَفْكَرَ**. These examples have been dwelt upon so minutely to show that in this obscure place, Job xxviii. 5, the sense of transformation is not only allowable, but demanded, and that the VULGATE rendering, *igni subversa est*, which has been the source of all similar translations, has not only its intrinsic difficulties, but is opposed to the almost exceptionless usage of this Niphal verb.

## EXCURSUS IX.

### CHAP. XXIX. 18.

#### AND LIKE THE PALM TREE MULTIPLY MY DAYS.

Besides the rendering above given, and in the text, there are two other modes of translating this verse, each well supported by the best authorities. Good reasons, therefore, should be given for departing from them. There is, first, that of the common English version, supported by CONANT. It has in its favor, among the moderns, UMBREIT, STICKEL, VAHINGER, HAHN, RENAN and others. Among the ancient authorities, there are the TARGUM, SYRIAC, ARABIC. So also LUTHER, TREMELLIUS and JUNIUS, with others given in POOLE'S SYNOPSIS. It seems plausible and easy, but is open to quite strong objections. In the first place, it makes an incongruous simile. Heaps of corn collected in vast quantities (Gen. xli. 49), promises of immense posterity (Gen. xxxii. 12; Isai. xlvi. 18), great multitudes of people (all Israel, *etc.*, 1 Sam. xiii. 8; 2 Sam. xvii. 11; 1 Kings iv. 20), are well expressed by *sand*, since, in general, it is intended to denote the numberless, or what it is useless to attempt to count. There is an extravagance, however, in applying it to the years, or the days, of any human life, however long. It is, moreover, applied to visible objects, or conceived as visible, that strike us by their multitude, whereas time, however divided, presents no such conception of countless particles. Again, to the comparison כְּחֹל, there is almost always added the sea (הַיָּם), or the sea shore. Out of twenty examples there are only two exceptions, Hab. i. 9, "gather captivity like the sand," and Ps. cxxxix. 18, in both of which cases the idea of number is so clear as not to need the addition. In Isaiah xlvi. 18, the sea is mentioned right before and after. This, however, although having weight, is not conclusive, since Job may have meant the sand of the desert. In the third place, it makes strongly against this rendering, that it is out of harmony with what follows, even if we take it as an independent assertion (*my root was open*), instead of a continuation of an idea, or of a state preceding as would seem to be denoted by the participle פָּתִיחַ (*my root laid open, etc.*). Ver. 19 is in any way most abrupt and void of connection, if we render חֹל either sand, or the phoenix bird, and this is the more strange in a passage so emotional, and especially when we consider the wonderful beauty of the language following.

The second rendering is that adopted by EWALD, DILLMANN, DELITZSCH and ZÖCKLER. DELITZSCH, in particular, goes into a labored defence of it. They regard חֹל as meaning

the phoenix, the fabulous bird said to live a thousand years, then to die, or go out in its nest through some sort of spontaneous combustion, after which it had a kind of second birth, and lived the same *round* again. Hence the argument of DELITZSCH, and which is really the best he offers, that the bird is so called from the Arabic *قوله*, meaning a *circuit* or *round*, though there is no evidence that the Arabians themselves ever used this word for the phoenix, and it has no such meaning in Hebrew. The great authority for this rendering is derived from the Jewish Rabbinical commentators, and from the Talmud. This is suspicious on the very face of it; for, however excellent these commentators in some respects, yet nothing is so apt to lead them into extravagance as a story about some fabulous animal, especially some monstrous creature of a bird. The only thing in the context which seems to favor it in the least is the mention of the word nest, *בֵּית*, in the first clause of the verse; but this is so used for habitation (as in Numb. xxiv. 21, where it is taken as synonymous with *כִּישֵׁב*, *seat*, and Hab. ii. 9, where it is in parallelism with *בַּיִת*, *house*), that the figurative may be regarded as nearly out of sight, not suggestive of any comparison, or as itself suggested by what Job had said, a few verses above, about his own domestic felicity when his young children were round about him as the parent bird in its nest. If we regard it as suggestive of, or suggested by this monstrous phoenix story, then we must carry it through. It was not merely a dying in his nest, his home, like an aged man with his offspring round him, but dying in flames, like the phoenix, to live again. The association of ideas would be monstrous, far removed from the simplicity characteristic of the book, whether we regard it as a later Solomonic invention, or as a true patriarchal history. The Greek fable was a late thing, comparatively, and there is no evidence whatever of its having anything Shemitic about it. If the phoenix was chosen for the comparison, it must have been on account of these marvellous incidents of combustion and revivification, since in other respects, or the mere domestic image of the nest, there are other birds that would have done much better. It is, however, this idea of revivification which commended it to some of the earlier Christian interpreters, who found in it the doctrine of the Resurrection. In the same way, *φοινίξ*, in the LXX. version of Ps. xcii. 13 (palma in the Vulgate, *תַּמָּר* in the Hebrew), was also turned into the phoenix; as BOCHART says, *Hieroz.* 819: *Nonnulli Patries avidè arripuerunt quia videbatur facere ad resurrectionis fidem*: "The righteous man shall flourish (*revive*) like the phoenix." It may be said, too, that in this place the rendering, phoenix (meaning the fabulous bird), disrupts the two verses, more even than the rendering, *sand*. How it reads! "Multiply my days as a phoenix—my root laid open to the waters, and the dew lodging all night upon my branch." It is not only a most abrupt change of figure in two clauses closely connected by the form and dependence of their words, but a most inharmonious succession of ideas, especially if we carry along what is most prominent in the fable, the images of combustion and of revivification out of the ashes.

The third rendering, and the one which the translator, after the most careful study, has found himself compelled to adopt, is that of the LXX. and of Jerome in the Vulgate. The former renders *قوله* not simply *φοινίξ*, which might be taken to mean either the palm or the bird, but removes all ambiguity by using the words *ὡπερ στέλεχος φοινίκος*, "like the stem of the palm tree." The VULGATE has simply *sicut palma*. The authority they had for this could have been nothing else than the standing Jewish tradition about the word, before the Targum, the Talmud, or those Rabbinical expositors who delighted in such stories as that of the phoenix and the roc. See what a monstrosity they make of *שָׁכֵן*, Job xxxviii. 36, rendering it the *cock*: "Who hath given intelligence to the cock?" in defiance of all the harmonies of the passage. It was not so with the older Jews when the LXX. version was made. Jerome, too, as he tells us in many places of his commentaries, relied much upon his Jewish teacher, who often gave him clear and consistent renderings for words, but nowhere such wild fables as these. From such an earlier and better source must he, as well as the LXX. translators, have derived their rendering of *قوله*. It is much more likely that the later Jewish rendering of phoenix, as a bird, came from a perversion of the LXX., than to suppose the reverse, as DELITZSCH seems to do; namely, that the Greek translators, not un-



derstanding the Hebrew idea attached to חֹל, or why they rendered it phoenix, took it for the tree, instead of the bird. This is incredible. It should be borne in mind, too, that the Jewish Talmudic and Rabbinical writers connect this with other fables about the phoenix bird, such as that it did not eat of the forbidden fruit which Eve gave to all the other birds (see BOCHART, *Hieroz.* II. p. 818), and other strange things told about it in the ark. These stories show that this phoenix translation which was mingled with them must have been later than that purer source from which these earlier translations were made.

But why should the palm tree be called חֹל which elsewhere means the sand? Is there the semblance of a philological reason for it, or any reason aside from that beautiful fitness of such a rendering here which all must admit? We think there is. The common name for palm tree in other books of the Old Testament is תָּמָר (*Thamar*), a name given for its *straightness*, its towering figure. This name does not occur in Job, which would seem strange as it is so common an object, and presents such a beautiful comparison, unless it is presented by some other word. There may have been one of those dialectical variations which became so numerous in the later Arabic. In Job's surroundings there was a fitness, too, in naming it from the *sand*, as its more common Hebrew name in Palestine came from its stateliness. There were, moreover, other things suggestive of similar ideas that characterized the palm tree. It was not only an inhabitant of a sandy soil, the beach, or the desert, but it also loved the water. Hence its favorite seat was where these two things were combined as in, or on the borders of, an oasis in the desert, such as Tadmor, named from its palm trees (תָּמָר=תְּמָר, in 1 Kings ix. 18, written תָּמָר), and, on this very account, called Palmyra, the city of palms. Here met together both of those characteristics which so adapt the palm tree to this comparison. It is the tree of the sand; its root loves the water, lies open to the water, which it instinctively finds beneath the sand, whilst its stately towering stem (or στέλεχος as the LXX. render it, having this in mind probably), presents its isolated branch (רָצִי here in the singular, branch, or top, instead of branches) to receive the nourishing dews of heaven. The *sand tree*, or the sand tree near the fountain, and an indication of its presence; this seems a good ground for a poetical name, if it is any more poetical than that which names it for its stateliness. In the Greek version of the Book of Sirach, xxiv. 15, Wisdom says, "I was exalted like the palm tree *ἐν αἰγιαλοῖς*, on the *sea shores*," the *sandy benches*, or margins of streams running through deserts, like the Jordan near Jericho anciently famous for its palms. Its other quality is attested by PLINY, Lib. xiii., ch. 4, as quoted by BOCHART: *Palma gaudet riguis toto-que anno bibere amat*. So THEOPHRASTUS, *ἐπιζητεῖ τὸ ναμαριῶν ὕδωρ*, "it seeks the fountain water." These two qualities, loving the *sand*, and loving the water, might seem inconsistent, but it is in fact this compound property which makes it the fertilizer of the desert, by drawing up water that may lie below, and thus becoming the creator, as it were, of such oases as Tadmor or Palmyra. Both, however, meet us in that clear passage, Exod. xv., where the station Elim, in the desert, is so strikingly described as "twelve fountains of water and seventy palm trees." The *sand tree* had made the fountains by which in turn it was nourished. It may be said, in short, that whilst the literal interpretation, the sand, here greatly weakens the figure evidently designed to be carried through both verses (18, 19), the other rendering of the fabulous phoenix utterly destroys it; and the wonder is that men like EWALD and DELITZSCH could have tolerated it for a moment. It cannot be denied, that the translation of the LXX. and Vulgate presents perfectly this exquisite association of ideas. The palm lives long. That adapts it to the first verse, and immediately suggests the charming imagery that follows: the deep root drinking the water in the earth below, the lofty top inhaling the dew of heaven; earthly prosperity crowned with the divine favor.\* We cannot wonder that it was a favorite text with old divines, who sought to *accommodate* (and justly, too, for no other book than the Bible seems

\* The beauty of this comparison of the righteous to the palm tree cannot be better expressed than in the words of the Rt. Rev. JOHN SAUL HOWSON, in SMITH'S Dictionary of the Bible, Article PALM: "*The Righteous shall flourish, etc.*; it suggests a world of illustration, whether respect be had to the order and regular aspect of the tree, its fruitfulness, the perpetual greenness of its foliage, or the height at which its foliage grows, as far as possible from Earth, and as near as possible to Heaven."

so made for such a purpose) places and figures of this kind to the inward religious experience. They were learned men, and knew more about the letter of the Scriptures than many a boasting Rationalist; but they also heard in it a voice the latter cannot hear. The thought is called up by a passage in the dying experience of Thomas Hallyburton, Professor of Divinity University of St. Andrew's, and author of a most learned and acute work on the *Insufficiency of Natural Religion* (ed. 1714). When near his end, and in the most acute pain, he was asked one morning how he found himself. "Och, sirs," he replied, "sore enough in body, but sweet in soul, my root spread out by the waters of life, and the dew lay all night upon my branch."

It confirms the comparison and the rendering given in the text, that the palm, as has been said, is a long living tree. Any one can see how much better it suits the simile of growing years than the *sand*, which is suitable only to the comparison of visible objects confusing the eye by their number, and thus becoming *countless* (*numeroque carentis arenæ*, as Horace says, *Odes*, Lib. i. 24). It is illy adapted to denote *succession* of any kind, especially that of a flowing quantity like time, or the years and days of life. The beautiful propriety of the figure, Ps. xcii. 13, where it is joined with the cedar in expressing the idea of a hale old age, furnishes also a strong argument in support of the rendering adopted here: "The righteous shall flourish like a palm tree (*ὡς φοινῖξ*), like a cedar in Lebanon shall he grow (*יִשְׁכַּח*, LXX. *πληθυνθήσεται*, VULG. *multiplicabitur*); they shall yet bear fruit in old age; they shall be *resinous* and *green*." They shall be *evergreens*. To sum up—the comparison of the sand is defective and incongruous, as we have shown; that of the fabulous phoenix, monstrous and unscriptural; this suits every aspect of the figure.

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## EXCURSUS X

### ON THE SUPPOSED LOCALITY OF CHAP. XXX.

If there were scenic directions in the Book of Job, as in modern acted dramas, this chapter might, perhaps, have had appropriately placed before it the inscription:

#### SCENE—*The Border of the Desert.*

Such a direction would seem to have some plausible ground of support from internal evidence. The imagination, if it be called such, is not only admissible, but has much to make it rational. Nothing is told us to that effect; but certainly it would be a very natural supposition, that the wretched Job, now become an outcast, stripped of property and children, abandoned by his wife, and afflicted by this terribly loathsome and infectious disease, had removed himself, or had been removed, to a distance from the scenes of his former life. It is to the credit of his three friends, notwithstanding the harshness appearing in some parts of their argument, that they ran the risks, and bore the disagreeableness, of remaining with him under these circumstances. Such a view in regard to his location is quite consistent with many things in the preceding chapters. It would very naturally suggest some of the wild frontier scenery Job describes in Ch. xxviii., especially the first part. It would vividly recall, by way of contrast, the scenes of his former life, the abundant "milk, the flowing streams of oil" (xxix. 5, 6), now coming before his imagination like the Sharab (*שָׂרָב*, Isaiah xlix. 10), or mirage of the desert. So we might say, too, in respect to the brilliant nocturnal images presented in such passages as xxii. 12; xxv. 5; xxvi. 13. The stars and constellations come out most gloriously in the clear, dry atmosphere of the desert. It gives them, too, a more imposing appearance of height when seen as the only striking objects visible from an extended barren plain:

Lo! where Eloah dwells! the heaven sublime!  
Behold! the crown of stars! how high they are!



This is language much more likely to be used in the vast solitary sahara, than in scenes crowded with the sight, or the memory, of well known multifarious objects. So Ch. xxv. 13, where Bildad says: "Look to the moon, behold!" or where Job, in his reply, *points* to the brilliant constellation of the serpent nearly overhead (xxvi. 13). It is probable, too, that these discourses mainly took place by night, as the cooler, calmer hour, the season of contemplation, of "good thinking," as denoted by that beautiful word *Ευφρόνη*, the Greek poetical name for the night. We know, too, from other sources (HARIRI, and other Arabian Seance writers), that the Nightly Consensus was, among the early Arabians, a favorite mode of grave discussion, so established, in fact, that it gave rise to a peculiar verb and noun employed in the Ante-Koranic times for that very purpose, *samara*, to discourse by night, *noctem confabulari lucente luna*, with derivatives carrying the same idea, and denoting manner and place.

The chief argument, however, for supposing such a scenic location here comes from this 30th chapter itself. These vagabonds, so graphically pictured to us, these Troglodytes, or dwellers in holes of the earth, as ver. 6 represents them, could never have so haunted Job had he been at or near his old abode in the vicinity of the city (xxix. 7) or castle, or in the fertile country adjacent. When they came out of their desert holes, and visited this fertile region, it was only as beggars driven by want, and to whom, on account of their incapacity for labor, or their general shiftlessness, even the meanest employments were denied (xxx. 1, 2). These wild, famished, uncouth creatures now find him on the border of their own desert homes, and crowd around him in a sort of stupid wonder at his deplorable appearance. Their astonishment at the strange, emaciated man is soon turned to the most brutal scorn. They make his defenceless condition the object of their senseless, savage mirth—of gross insults, and, at last, of violent assaults. See a similar description of the same, or a similar crew, chap. xxiv. 5-8.

## EXCURSUS XI.

### מלאך מליץ

#### THE ANGEL INTERCESSOR.

##### CHAP. xxxiii. 23, 24.

And is there then an angel on his side—  
The interceding one—of thousands chief—  
To make it known to man—His righteousness;  
So, will He show him grace, and say:  
Deliver him from going down to death;  
A ransom I have found.

GESENIUS renders מלאך מליץ *angelus intercedens pro hominibus apud Deum, μεσίτης*, tutularis, and refers to Matt. xviii. 20. In this idea of a supernatural being, or a divine messenger, he has agreeing with him EWALD, SCHLOTTMANN, DILLMANN, DELITZSCH, ZOECKLER, and, among the older commentators, MERCERUS, SCULTETUS, COCCEIUS and others. The VULGATE has *angelus loquens*, but meaning a celestial being, which LUTHER follows: ein Engel, einer aus tausend. To this corresponds RENAN:

Mais s'il trouve un ange intercesseur,  
Un des innombrables êtres célestes.

On the other hand, UMBREIT, ROSENMUELLER and CONANT maintain that it is a mere

human messenger, and that by it, most likely, Elihu intends himself. The reasons against this latter part of the idea are most conclusively given by SCHLOTTMANN and DELITZSCH. It is not to be imagined, that Elihu, whatever some may say of his vanity and forwardness, should dare to represent himself as a divine or prophetic messenger to Job, sent in this way to announce to him the divine will, and to promise him the divine forgiveness. The word מַלְאָךְ, as COCCERIUS observes, forbids it. To announce to *man* seems to imply something higher than a human messenger. But מַלְאָךְ, by itself, would be sufficient. The almost universal usage of this word makes it the representative of a heavenly messenger. The comparatively few cases in which it is used for a human herald, such as 1 Sam. xvi. 19; xix. 11; xix. 20; 1 Kings xix. 2; Job i. 14, ever present a context forbidding any other idea. Compare Job i. 14 and iv. 8. Everything in this passage suggests the latter rather than the former, and throws the burden of proof upon those who contend for the human character. DELITZSCH remarks that there is more of angelology in Elihu's speeches than in other parts of the book; but a better argument is drawn from the close connection of this account with the vision-warnings mentioned just above (vers. 14, 15), as among the modes of the divine instruction. The transition is very easy from these to angelophanies, if they are not, in fact, identical—that is, the angel appearance occurring in vision.

The language, too, "*one of a thousand*," coupled with the epithet, *Mediator*, or *Intercessor*, shows that something more is meant than an ordinary angel, to say nothing of its being human. It seems to denote the chief of a mighty host. It immediately calls to mind the מַלְאָךְ יְהוה so often mentioned in the Bible as the divine representative, the angel of whom the patriarchs speak, Jacob's מַלְאָךְ הַגָּאֹל, Gen. xlviii. 6, "the Angel that redeemed him from all evil," the "Angel of the Presence" mentioned in the Pentateuch, and, lastly, carries our thoughts to the Great *Intercessor* of our Christian faith, and of whom all the rest are prefigurations. It may be here but the germ of the idea; but it may be regarded as containing all that is afterwards unfolded. It is, in truth, a very old idea, and dates back to that early promise of one who was to be the avenger of the murdered human race, and the great champion of the divine mercy. Job may have had in mind this theanthropic idea in the remarkable declaration xix. 25, where he speaks of his Goe! or Redeemer as surviving kinsman, and in xvi. 19, as his "Witness on high," שֹׁהֵי, his Attesting Angel, as the same name is afterwards used in the Arabian Ante-Mohammedan theology. See KORAN Surat xi. 21.

What seems strongly to confirm this view of the מַלְאָךְ מְרִיץ is the mention, just above, of another class of superhuman beings, the מַכְתִּים, or *slayers*, ver. 22. The manifest emphasis of the passage, and the manner of using this latter word, show that something more is meant than diseases, or the pains of the last moments. It indicates a belief, to say the least, such as is found in the early Arabian theology, and referred to in the Koran Surat lxxix., entitled *An-naziat*, "The Angels who tear forth the souls of men with violence," as distinguished from others called *An-nashetah*, or "those who take them away with gentleness." There is in the Old Testament more than one glimpse of a terrific idea, namely of some outward invisible violence at the death of the wicked, or of invisible powers, whatever may be their character, who are present to take them forcibly away. It is intimated in that passage (before referred to, Note 2, ver. 3, chap. vii.), Luke xii. 20, by the word ἀπαίτουσι (*they demand*, exact), used without any expressed subject, as though the real agents were too fearful to mention. So in the other passages there quoted, Ps. xlix. 15 and Prov. xiv. 32. In the first, some unseen and unnamed powers are represented as *pulling* (שָׁרִי, a strong Piel word), *forcing*, "*driving*, the wicked into Sheol," where Death is their shepherd (feeds them), in strongest contrast with Ps. xxiii. 4, where the Good Shepherd (the Mediator Angel) walks with the just in the *terra umbrarum*. In the other passage (Prov. xiv. 32), no beings are mentioned; but the contrast is all the more striking between the death of the righteous man, full of hope of some kind, and the violent ejection from the body, or their "*being driven away in their wickedness*," that befalls the other class. According to RABBI TANHUM, one of the most acute of Jewish commentators, there lies the same thought in the passage, 1 Sam.



xxv. 29. It is the contrast between "the soul of David bound up in the *bundle of life*," and the souls of his enemies, whom Abigail speaks of as destined to be "cast out violently," as though "slung out of a sling." It is the language of a questionable woman making a questionable prayer, but still is it valuable, the Rabbi remarks, as showing the common belief of the common mind in Israel. He himself regards the expression, "slung out of the middle of the sling," as interpreted by its opposite, "bound up in the bundle of life." It is everlasting security and rest in the one case, an everlasting unrest in the other—a violent *driving forth*, "the sport of nature," as he strangely styles it, "tossed evermore on the *waves of matter*, or projected into infinite space, or whirled round eternally, and never finding any termination to its wanderings." It is something like the interpretation that AL BEIDAWI gives to the passage of the KORAN, Surat lxxix., before cited. See POCOCKE, Notes to MAIMONIDES, Porta Moses, p. 92, 93.

To one who thus holds that the מַכְתִּים (vers. 22) denote the death angels (as do the best commentators even among the Rationalists), it would seem to follow, a fortiori, that the מַלְאֲךְ of the next verse must be also superhuman, though far excelling in goodness and power. This makes it the more strange that the interpretation thus given to מַכְתִּים should be rejected by SCHLOTTMANN, whilst he argues so strongly for the angel meaning in the latter place. DELITZSCH dwells at length upon the passage referred to in Genesis, and elsewhere, in support of the view here taken of the Angel Mediator, and makes a very conclusive argument. So in regard to the מַכְתִּים, he refers to the "destroying angel," הַמַּלְאָךְ הַמְשַׁחֵת, 2 Sam. xxiv. 16, and "the evil angels," מַלְאָכָי רָעִים of Ps. lxxviii. 49. For the "one of a thousand" he refers, in like manner, to Ps. xxxiv. 8, the מַלְאָךְ יְהוָה, the "Angel of the Lord who encampeth (as though head of a host) round about them who fear God, and delivereth them." The words "one of a thousand" cannot denote a choice man. There is no occasion nor ground for saying any such thing here, and Ecclesiastes vii. 28, which is sometimes cited, is far from supporting it. Still less, as before remarked, is there ground for holding that in the use of such distinguishing language Elihu has reference to himself. Whether it be real modesty which he professes, or mock modesty, such as those who under-rate the character charge upon him, it would be equally inconsistent with such a claim.

There is another expression in the passage which suggests an evangelical idea, or the germ of one, as furnishing the easiest interpretation. It is the word יָשָׁר, *his righteousness*, or *his rectitude*. The idea of anything due the patient here described, either as merit or as any *uprightness* of his own that needs to be *revealed* to him, would seem wholly out of place. He is represented as a penitent who turns to God from warnings given in dreams, or in consequence of sore chastisements. His character, as estimated by himself, is given in ver. 27 :

I sinned, I made my way perverse.

Neither can it mean *his profit*, as DELITZSCH renders it: "to declare unto man what is for his profit." Its most simple and literal rendering is: "to show unto man *his justice*," and this must be God's justice. Such an interpretation would seem to be demanded by the word לְהַגִּיד, *to reveal*. If, however, the pronoun is taken as grammatically belonging to *man*—though there is nothing which compels such a view—it is his righteousness (man's righteousness) as made and given to him by God; just as the *spirit* which God gives to man, Gen. vi. 3, is called by Him רוּחִי, *my spirit*, or as the animation given by him to the animals is called (Ps. civ. 29) *their spirit*, רוּחָם. It, however, need not be confined to the stricter evangelical sense of justification. יָשָׁר may be taken, in a general sense, as denoting God's merciful dealing with the penitent man in not judging him according to his sins, whatever may be the ground for so doing. Taken either way, it comes to the same thing. And this is "the righteousness of faith," as we find it all through the Old Testament, namely, the feeling of acceptance on some other ground than that of human merit, although what that other ground might be were almost wholly unknown. Whether it was the obedient offering of the sacrifice as a symbol of something unrevealed, or a hope in God's pure mercy, it was clearly distinct from works as a round of debt. It left to God "to provide the Lamb" that truly "takes away sin," in His own unknown, yet most heartily trusted way.



This, it may be said, is "a finding of evangelical ideas in the Old Testament." But what is there strange or inconsistent in such a mode of interpretation if such ideas are really there, having their deep seat, in fact, in the human conscience ever demanding something out of itself as the ground of the divine acceptance? It may be defended on the rational principle, that if the Bible is, in any true and hearty sense, "the Word of God," or in any sense which would authorize the Rationalist to call it *Sacra Scriptura*, as he is patronizingly fond of doing, then, in order to be worthy of such a title, it must be a *one* book, as truly as it is a *divine* book. If there is any meaning in such a characterization, it follows that every part bears upon every other part—shadow here, substance there, a gleam in one place, the noon-day light in another—and every part upon the whole. Otherwise we deny to God's highest gift to man a wholeness which is deemed essential to the lowest physical organism. Especially does this hold in respect to all connected with the promise, the office, and the work of the Messiah, or the great redeeming power so early predicted in "the roll of revelation," בְּגִלְתֵּי כֶפֶר, Ps. xl. 8. Says DELITZSCH: "The Angel of Jehovah of primeval history is the oldest prefigurement in the history of redemption of the future incarnation, without which the Old Testament history would be a confused *quodlibet* of premises and radii without a conclusion and a centre." This was the principle on which the learned and pious commentators of the seventeenth century proceeded in all their interpretations: The Bible is a *one* book, every part bearing more or less on every other. In their applications of the idea they sometimes stumble us. We draw back from following COCCEIUS, VITRINGA, and CARYL in the extent to which they would carry it. They find too much in a passage; so we think; they discover resemblances our eyes, sometimes, fail to see (it may be, because we lack the measure of their spiritual insight), but we cannot help feeling that they often strike out a wondrous light, such as we cannot ascribe to any accidental accommodations. They are, at least, accommodations, if we will call them such, that no other book, and no other literature, could ever furnish, whatever amount of pious or æsthetic imagination we might apply in the attempt to produce a similar effect. Let a man try it on the KORAN, or on any classical production.

The book of Job especially may, in this way, be regarded as a nursery of evangelical ideas, though, in many cases, just appearing in their germs. They grow out of the extreme condition of the sufferer, his utter want of help, and the inability of his friends to meet his case with any of the ordinary methods of reproof or consolation. They are pressed out, as it were, by the need that is felt of some ground of justification or support stronger and higher than the soul can elsewhere find. The reading of the whole Bible shows that this is God's mode of revealing truth *through the human itself*, instead of the dogmatical way of abstract precept, having no connection with any actual experience. Such cases may surprise us, sometimes, by their apparent isolation, and yet when an emotional idea is thus brought out of the soul itself, there is ever some word to sustain it, some hint, some strange thought, seeming to stand alone in the older scripture, as something dimly revealed, but appearing in all its glory in the later revelations of the divine and human characters.

"To declare unto man His righteousness." The Genevan version annexes a note to this: "To declare wherein man's righteousness standeth, which is through the justification of Jesus Christ, and faith therein." DR. CONANT cites this, though we hardly know whether as agreeing with it, or as implying that it goes too far. It would certainly be going too far as a translation, or even a paraphrase; but so evangelical a man as DR. CONANT would not object to it as a fair inference from Scripture taken as a whole, or as a comparison of this germinal idea with other and fuller parts of the Bible.

When we take into view the whole book of Job, whether in respect to the claim made for it of some divine authorship, or of mere dramatic consistency, the idea very naturally arises, that this מְלֹאךְ מַלְאֲכֵי, here mentioned as the comforter of the penitent in extreme affliction, and whom Elihu would especially regard as the *intercessor* in such a case as that of Job, is one of the בְּנֵי אֱלֹהִים, or "sons of God" mentioned i. 6 and ii. 1, or rather בֶּן אֱלֹהִים, the son of God pre-eminently. Such would be the idea suggested by the description, "the one," or the chief, "among a thousand." Something like it would seem to have been in



the mind of the Targumist, and to have suggested his rendering פרקליט, παράκλητος (the Comforter). The opposite of this in the Targumic dialect is קטניור, Gr. κατηγορος, the Accuser. The opening super-earthly scene at once presents itself. Even from that date, this Ben Elohim, son of God, or Paraclete, may have been commissioned to sustain the sufferer in the great and unequal conflict he is called to wage with Satan, the Accuser, the Adversary, who is permitted to try Job to the uttermost. This brings to mind the scenes described in the New Testament, the Temptation, the sore conflict of the Mediator himself when representing humanity, and his great triumph over that same hostile power with which he has been contending since the announcement in the Protevangel. Whether such is a rational mode of using Scripture depends altogether upon the settlement of this question which may be said to form the dividing line between the Rationalistic and the Evangelical mode of Scriptural exposition: Is the Bible a one book? Is there a one mind throughout, or is it a mass of isolated fragments, having no more connection than the separate parts that go to make up what we might call a Jewish or a Greek literature? Is it a grand epic having a true epic unity: *The Book of the Wars of Messiah* with Satan the Enemy of Mankind? or is it a fragmentary Iliad, a collection of ancient songs or ballads without any uniting idea, as some of these same Rationalists falsely characterize the great Grecian epic?

"A ransom I have found,"—a covering, an atonement—a cancelling or blotting out (*putting out of view*) as the etymological image (*obduxit, oblevit*, Gen. vi. 14) would more exactly denote. It is not easy to keep away the idea of something evangelical, or protevangelical, when we read these words in such a connection. It is God's representation, capable of being spread over a wider or a narrower view. There is no language of which the scriptural writers seem more fond than this of *blotting out, covering*, putting away from the divine eye, or hiding, as it were, human sin. What more do we want than this image connected with the hearty belief that there is a true ground for it, out of man, and in something done by the Mediator by whom it is effected, some transcendent virtue in him, or some ineffable deed of glory, so bright that it turns the divine eye to itself, and away from the sin of him who pleads it—covering it over as it were, blotting it out, or hiding it as something lost and unremembered in the depths of the sea.

O happy is that man, and blest,  
Whose sins are covered o'er.

—SCOTCH VERSION PS. xxxii. 1.

It may be called an anthropopathic figure; but volumes on "The Philosophy of the Atonement" could not so penetrate the intellect by first penetrating the affections. It should be remembered, too, that whatever may be the nature of the atonement, it is God's provision. "I have found," מֵצֵאתִי. DELITZSCH well remarks on this word, that it denotes not a mere casual meeting with a thing, but a *finding* after *seeking*—in other words, a *providing*. The language here, he says, is suggestive of Heb. ix. 12, αἰωνίαν λύτρωσιν εὐράμενος, "having found an eternal redemption (an eternal ransom) for us."

"Deliver him," ver. 24. The language may be applied to a wider, or to a narrower deliverance. It may be a recovery from bodily sickness, or from spiritual disease, or from both combined; it may have reference to the temporal or the eternal; but it is the same essential salvation. Noah when he watched the ascending flame of the burnt-offering, Job when he said, "I know that my Redeemer liveth," David when he said, "Blessed is the man whose sins are covered," the woman who touched the hem of Christ's garment that she might be healed of her bodily disease, and Paul when he said, "There is now no condemnation to them who are in Christ Jesus," had, each of them, the same essential "righteousness of faith."

## EXCURSUS XII.

## THE WHIRLWIND, XXXVIII. 1; AND THE PERSON SPOKEN OF, VER. 2.

The fact that סַעֲרָה here has the article attached to it is not to be disregarded in determining the plan and connections of the book, although it may not be deemed absolutely conclusive. *The whirlwind* (הַסַּעֲרָה) seems certainly to suggest something known, or of whose presence, or approach, the reader has, in some way, had intimation. So SCHLOTTMANN: "The article shows that that very storm is meant, the coming up of which Elihu has already described." Instead of being weakened, this is rather strengthened by the view of זָרַח (the golden sheen) as presented in the translator's notes to xxxvii. 22 and 23. The סַעֲרָה, or thunderstorm, is the forerunner of the סַעֲרָה, just as the tornado, as now witnessed, often has such a predecessor. Whether natural or supernatural, or a combination of both (since the Scriptures, as we have seen, LANGE *Gen. Special Int.* to Chap. I., page 145, does not make that sharp distinction which our philosophy does), it would be equally consistent with the view of the book as a drama, or as an actual narrative of fact. Like the pillar of cloud and fire in the wilderness, or the volcanic flames of Sinai, this סַעֲרָה may have had mingled with it more or less of meteorological causation, and this warrants an appeal to the peculiar electric or amber hue that is sometimes seen in such wind clouds, giving them an appearance majestic, yet more awing than the darkest nimbus charged with rain.

DELITZSCH, however, thinks that the article is to be taken generically, namely, *the whirlwind*, as distinguished from other species of winds, and so equivalent to a *whirlwind*. CONANT and others of our best commentators take the same view. It may, doubtless, be so regarded, and therefore the article by itself is not conclusive. There is, however, another argument equally strong, whether we read with the article or without it, and that is the great improbability of such a declaration: "The Lord answered Job out of the whirlwind," or "out of a whirlwind," if no mention had been made, and no intimation had been given, either in the narrative, or in the dramatic action, of any such event. The improbability of it is not diminished—it is rather greater—if we suppose such announcement to come right after Job's words, xxxi. 40, or even some of the verses above supposed to be misplaced in order to favor such a theory.\* The very fact that this undramatic abruptness, as it would in that case be, is not seen or felt by the reader, comes from the Elihu portion, and the effect it has upon the minds even of those who reject it as spurious. Indeed, a very strong and conclusive argument for the genuineness of this Elihu portion, is the very fact, that it makes such an appropriate preparation for the Theophany and the whirlwind by which it is attended. This we have endeavored to show elsewhere (see INT. THEISM, Note p. 26, 27). The view intended to be enforced here is, that this is felt all the more powerfully from its having been thus brought in dramatically, without any intervening narrative clause, such as occurs in other parts. But that there should have been no announcement, not even of the narrative kind, would be a singular thing. It would be especially so in a drama where all the events explanatory of the great action are so minutely given in the prologue and in the appendix, to say

\* Everything in the context goes to show that ver. 40 of that chapter is the real peroration of Job's speech. It is in the vindictory style of the whole chapter, pervading it throughout, and resumed at ver. 38, whilst vers. 35, 36 and 37 form one of those passionate parenthetical outbursts interspersed here and there, as in vers. 6-11, 12-23-28, and which, while making the speech more irregular and impetuous, add greatly, on that very account, to its rhetorical force. The whole chapter is a most solemn appeal, an answering "like a hero-man with his loins girded," just as God bids him do, xxxviii. 3. It is, in fact, a continued oath, and its sharp imprecatory clause, ver. 40: "Let thistles grow instead of wheat" (let my land be cursed, if the injustice and oppression you charge me with, chap. xxii., be true; equivalent to our "So help me God"), forms the most fitting conclusion that can be imagined. It should be remembered, too, that although Job appeals to the Almighty, xxxi. 35, the whole chapter is a vindication of himself from the injustice of his friends, and has no reference to any plan or counsel of God, such as DELITZSCH supposes to be intended by עֲצָה, xxxviii. 2.



nothing of the narrative account of Elihu, his country and his kindred, previous to his speaking. It has been charged that he appears too suddenly, and with too little mention of the manner and reason of his coming. God's speaking out of a whirlwind, with nothing said or hinted of a whirlwind, or of any theophanic accompaniment, would seem a much stranger fact, especially if we regard the book as a drama. However different the forms of dramatic representation, it is a universal characteristic that some preparatory warning, either by speech, or action, or by something called machinery, is given of celestial appearances. In truth, nothing could be more undramatic than the other view, especially if we read chap. xxxviii. as coming directly after chap. xxxi. We have a sententious moralizing on the divine ways; no intimation is given of approaching deity; when all at once it is said: "The Lord answered out of the whirlwind," or a whirlwind, כֵּן הַסְעִירָה, a Hebrew word for the most violent tempest, tornado, procella, רוּחַ סְעִירָה (see Ps. cvii. 25; Ezek. xiii. 11, 13; Isai. xxix. 6; Jon. i. 4, 12; Jerem. xxiii. 19; xxv. 32). Had it been said: The Lord answered from heaven, as the angel called to Abraham, or from the skies, or from a cloud, or from the air, or from any common constant condition of physical surroundings, it would not have been so remarkable, although, even in such cases, not according to scriptural usage, which always prepares us, in some way, for such a divine speaking.\* It is very much as though the sixth verse of Exod. iii. had come directly after the first: "And Moses was feeding the flock, *etc.*;" and God said, I am the God of thy fathers, the God of Abraham, Isaac and Jacob." Or had verse 6 read: "and God spake out of the burning bush," or "a burning bush," when no intimation whatever had been given of any such appearance, then the case would be perfectly parallel to this in its strange abruptness. In like manner, had Exod. xx. 1: "And God spake all these words saying," *etc.*, come directly after xix. 1: "The same day came the children of Israel into the wilderness of Sinai," the leaving out of all the intervening appearances would not be more strange, or contrary to Bible usage. There, too, as in the other case, would the wonder have been enhanced, had chap. xx. commenced: "and God spake out of the fire," when nothing had been said or hinted in respect to any fire natural or supernatural. So too in 1 Kings xix. 11, God's speaking to Elijah in the still small voice that followed the earthquake, the wind, and the fire, might just as well have immediately followed his speeches to the priests of Baal. Compare other theophanies of the Old Testament, as also those of the New, such as Matt. iii. 16, 17; Acts ix. 3, and the difference will be seen at once. The attending circumstances differ in each case; but the reader cannot fail to see the point of the parallel. In like manner, the divine declarations† to the prophets have their preparatory narrative announcements. Surely there would have been something here like the mention of the gathering phenomena out of which the Lord spake to Moses and Elijah, had there not been dramatic intimations which, when rightly understood, prepare us for the voice. Such, we think, is the effect of reading the xxxvi. and xxxvii. chapters (the latter part of Elihu's speech). The most unlearned reader, without any helps of exegesis, though having a very inadequate view of the meaning of many verses, gets such an impression. It is in the very atmosphere of the style and language, we may say. It is an impression, growing more and more vivid till the close, of something fearful present and approaching. There is felt to be a naturalness in Elihu's cry, ver. 22: "With God is dreadful majesty;" and this is the reason why so little surprise is felt by such a reader at the words "out of the whirlwind," at the opening of chap. xxxviii. The exegete would get the same impression should

\* DILLMANN thinks the article has no significance, because "always, whenever God draws nigh in majesty, or as a Judge of the earth, it is usually the case that the whirlwind announces and attends his coming." It would have been well had he pointed out some cases where the *whirlwind* itself is not announced, or some account given of it in narration, or some intimation of its coming or presence in the scene itself. The argument is just the other way; since, if this view be taken, there is no other case like it in all Scripture.

† To this there might seem opposed the frequent declarations of the Pentateuch: "And the Lord spake unto Moses;" but in them no outward appearances are mentioned at all, which at once destroys any parallelism between such cases and this: "The Lord spake out of a whirlwind." There is, moreover, no reason to believe that there were any theophanic appearances at all in such communications. A veil is thrown over the whole subject; but they were most likely wholly *subjective*, or through nothing more outward than the oracle, the Shekinah, or the *Urim* and *Thummim*. So of many of the prophetic revelations. We may regard them as mainly subjective by dreams, or otherwise, not specified because of their frequency. An objective vision is always minutely and even pictorially detailed, as Isai. vi. and Ezek. i.



he take the poem according to its plan, and give up his uncritical effort to discredit the very part which, more than all others, proves the dramatic unity.

Another question arises out of this portion of the book: Who is the person addressed, or rather spoken of, as one who darkeneth counsel by words without knowledge? In the INT. THEISM, p. 25, 26, a few reasons are given for referring it to Elihu, to which something more may here be added. DELITZSCH thinks that the use of the participle form הַמְּדַבֵּר denotes its reference to some one who has just stopped, or been stopped speaking. The remark is in the main just, and if the genuineness of the Elihu portion is maintained, it would follow that Elihu was intended. DELITZSCH, however, uses it for the other purpose, namely, as showing that Job was the last speaker, who, he says, "is interrupted\* by Jehovah without any intervening speaker having come forward." The word "interrupted" (unterbrochen) is certainly at war with the impression made by the close of ch. xxxi. 38, 39, 40. Job seems to bring what he intended to say there to a full rhetorical and most impressive close. Even without the formula: "The words of Job are ended," on which we have elsewhere remarked (see Note 45 to ver. 40 of ch. xxxi.), everything goes to show that he was done, that he meant it for a final defence, to which he would add no more. Elihu, on the other hand, towards the close of his speech, shows appearances of embarrassment and confusion: "O teach us what to say: we cannot order our speech by reason of darkness; is it told Him that I am speaking?" Then there is the cry at the appearance of the golden cloud, the Allah Akbar (*God is great*) that follows, and the finishing word as of one overwhelmed by the sense of a near divine presence, and of the insignificance of all human wisdom, and human counsel in comparison with it: "He regards none that are wise in heart." The words are on his lips when the awful voice breaks forth. Such is the scene, briefly but faithfully sketched from the graphic outlines of Scripture. To those who are fond of calling the book a drama, and of praising its artistic merit, it may be said, that nothing could be more artistic, more dramatic, unless it be that actual reality which exceeds all art. If it be a work of fiction, then "the later poet," as DELITZSCH calls him, is the equal of the older, and by his skill in the difficult work of perfectly adapting an interpolated portion, shows that he might well have been the author of the whole.

The expression "darkening counsel," if we suppose it to refer to Elihu, may be taken as descriptive of this perturbation. We need not regard it as the language of censure, but as a mere passing notice of the last trembling speaker and his confused utterance, before the voice directly turns to Job, who, though silent, is yet the principal figure in the scene. Again, the style of the language: "Who is this that *darkens counsel* by words without knowledge?" do not seem to characterize well the close of Job's speech, chap. xxxi. They might have been charged as bold and confident, or as impious perhaps, but they were very *plain* words, very *clear*, and, as against the friends, very *pertinent*. They were, too, most true, as his inmost conscience testified. Ver. 37 of that chapter is simply a most solemn appeal to God, an oath or attestation. It is not repelled as impious. God meets the appeal, and evidently treats it with respect, as appears in the next verse, xxxviii. 3, which, beyond all doubt, is directly addressed to Job: "Gird up now thy loins like a man" (like a hero man, כְּנָבֵר). It is as though, in comparison with other men, the Almighty declared him a worthy antagonist whom He frankly meets, and meant to give him some intimation of a sterner encounter than he had yet known: It is not thy three misjudging friends, it is not the young Elihu, with well-intentioned but imperfect and darkened counsel, it is I who ask thee now (the emphasis in אֲשֶׁלְךָ is on the first person as we have endeavored to give it in the translation), and to Me art thou to make answer, if thou canst. There are certainly fair grounds for maintaining that this new style of language in ver. 3, and the coloring given to it by אֲנִי, the particle of respect and entreaty, indicate a turning away to a new object after Elihu had been

\* This, of course, is a rejection of the Elihu portion. So the Rationalist Commentators say boldly. DELITZSCH, however, would be thought to maintain its integrity, and even inspiration, as a true part of Holy Scripture. But nothing seems more illogical (*pæc tanti viri* would we say it) than his attempt to do this, in what he has to say about "the older poet" and "the later poet." The argument that would patch Scripture in this way would prove the LXX. and Syriac Versions to be also parts of the Scriptural canon.



disposed of in the previous verse. Some attention had to be given to him as the last speaker, and immediately the great matter of the address is brought up: "But as for thee, Job, now prepare thyself for a sharper questioning."

That the words of ver. 2 are spoken of Elihu may be inferred from the word *עצה*, *counsel*; though the argument may not be deemed conclusive. The primary and most usual idea of this noun is that of *counsel* in the sense of *advice, instruction*, which it derives directly from the universal usage of the verb *עץ*, as 1 Kings i. 12, where both are found, *אֵינֶכָּן עֲצָה*, "I will counsel (advise) thee a counsel," or a counselling; for the one sense easily passes into the other, the instructing or the instruction. In this very usual acceptation, it well describes Elihu's counsel or instruction to Job as pronounced here dark and inadequate. Another frequent sense is *prudence, wisdom* or skill in counselling. In this way it is ascribed to Deity along with other attributes, such as *בִּינָה, חֲכָמָה*. For examples of this, see especially the book of Proverbs. So in Job xii. 13, "with Him is counsel and strength," Isaiah xxviii. 29, and other places. But it may be questioned whether it ever means the divine purpose, or plan, or providence (as RENAN renders it), whether general or special. Yet this is the sense given to it by those who make Job the object of these words of seeming reproof. "It is the divine decree, or plan," says DELITZSCH, "full of purpose or connection, which Job darkens, that is, distorts by judging it falsely, or, as we say, places in a false light." One would hardly get this idea from reading the speeches without any reference to any such supposed censure. It might have some good application to the speeches of the three friends, for they, in their wisdom, assume to know something of the divine purpose, and that it must be to punish Job for his sins. Elihu maintains the idea of discipline, but all are equally wide of the real purpose, which is wholly super-earthly and superhuman, as set forth in the prologue. It is to show to Satan, and the Bene Elohim, that a man on earth "could serve God for nought." It was not a purpose either of punishment or of discipline, primarily, or for any good or evil to Job considered as the direct object, but, *through his sufferings* (see Eph. iii. 10; John ix. 3), to make this fact, or this truth, "known to the Principalities and Powers in the Heavens, κατὰ πρόθεσιν τῶν αἰώνων, according to the purpose of the eternities." But Job knew nothing of any such purpose. He could not understand it at all; he could form no conception of it because it had not been revealed to him. Neither had he expressed any opinion about it, as the others, in their wisdom, had done, and, therefore, he could not be said to darken it. His language throughout is a righteous protest against their unjust expositions of the case, mingled with a constant moan over his own misery, so acute in itself, and rendered still more intolerable by a sense of some mysterious estrangement of one whom he had loved and served. It was God, in fact, with all reverence be it said, who had made dark his own counsel to Job, and on account of this he so touchingly mourns: "O that I knew where I might find Him;" "He hideth His face from me;" but He knoweth *the way that I take*." This was his consolation, though all was dark to him in respect to *the ways of God*,—"when He hath tried me, I shall come forth as gold;" "for truly the purpose concerning me (*פְּרִי* my decree) He will accomplish, and many such (unfathomable decrees) are with Him," xxiii. 3, 10, 14. Surely there is nothing in such language as this that can be called "a darkening counsel by meaningless words," or as DELITZSCH says, "a distorting, or perverting, or placing it in a false light."\*

In the INTRODUCTION on the THEISM of the book, the opinion is maintained, that the language xlii. 7: "the saying what is right to, or respecting, God," refers solely to Job's humble confession, xlii. 1-6. But certainly those who hold that he is commended for saying what is right in the general discussion, as most commentators do, should hesitate in applying to him reproving words that seem of a directly opposite character, and especially as contrasted with the respectful and encouraging words in the language that immediately follows (ver. 3). It should be remembered, too, that in the whole course of that discussion there is

\* The remark of UMBREIT on this language is general: Ein demüthigendes Wort für die philosophischen Kämpfer! It is most probable, however, that he has Elihu in view, of whom he has a very poor opinion, as a pretentious prattler, although he admits, and gives some very good arguments for, the genuineness of the portion characteristically regarding him as ingeniously designed by the author as a sort of foil to the other speakers.



nothing more noble, more clear, or more commanding the sympathy of the reader, than that eloquent vindication of chap. xxxi. If there is here a reference to it at all it would seem to be, not in the 2d, but in the 3d verse of chap. xxxviii., after the momentary notice of Elihu. This does indeed look like a reminiscence of that pathetic appeal (xxxi. 35): "O that one would hear me." And now the reply comes: "Gird up thy loins now like a man; it is I who ask of thee," not thy dark and erring friends: "It is I," who have come (as the whole purport of the language following warrants us in paraphrasing), not to reveal any plans or counsels, not to solve a problem, or to decide a debate, but "to make my glory to pass before thee,"—not to teach thee my wisdom or skill in nature, but to strengthen thy faith in my Omnipotence: "Fear not, thou worm, Job;" "I am El Shaddai," the Almighty one, stronger than Satan, and all the powers of evil that are permitted to contend with thee, and to try thee so sorely: "*I can do all things*" (xlii. 2); therefore "fear thou not; only believe." One thing further may be remarked under this head: Had the purpose or plan of God been intended by עֲצָה, and not the advice or instruction given by Elihu and the others to Job, it would have been עֲצָתִי, *my counsel*, placing the meaning beyond all doubt, instead of the general term used abstractly. The reference to Isaiah xxvi. 11 (עַם קִנְיָתָא עִמָּי) supposed to be for קִנְיָתָא עִמָּי does not bear out the objection of DELITZSCH, since עַם is a sufficient limitation of קִנְיָתָא, preventing of itself any misunderstanding of the idea.

An argument in favor of its being Job who is addressed in ver. 2 might seem to be derived from his own language xlii. 3; but a careful examination renders doubtful any such inference. There is something strange in the way these words are there repeated with a slight change, of מַעֲלִים for מַחֲשִׁיךְ. It does not follow, however, that because in the deep humility of his confession he seems to take them to himself that they were originally so intended. Job takes all to himself. He is the only man among them who makes confession. The words have been ringing in his ears, and now, in his awe-struck, soliloquizing style, he repeats them over to himself, as though conscious alone of his own faults, and having no thought of any other parties: I am the man; it is I, then, "who have uttered what I knew not," "things too great and too wonderful for me." The inference is strengthened from the fact that in a like musing way, like one overwhelmed with the deepest conviction of the divine condescension, he repeats the words of God himself, אֲשַׁאֲלֶךָ וְהוֹדִיעֵנִי, "I will demand of thee and answer thou me." To take these as a demand that Job makes of the Almighty produces utter confusion. Hence some have been led to regard the passage as an interpolation, or a misplacement. But viewed as the language of one in amazement, and talking to himself, as it were, they have a wonderful dramatic force. So CONANT very justly regards "this second member as quoted from the words of the Almighty." We think, however, that he errs in taking them directly here as Job's own language, and giving as their sentiment: "Let me now demand of thee, and be instructed." The objection to it is that no questions follow as really made by Job. This is answered on the unsatisfactory ground that only "the general sentiment was intended." But the dramatic significance is greater on the other view. It is a kind of silent exclamation of amazement: In this new feeling that has come upon him, he says these words over to himself, but as God's own language. He utters them just as they were spoken, but to the reader the real feeling and the real significance come through a change of the persons: "THOU ask of me! I answer THEE!" And this it is which prepares us for the language that follows: "I have heard of Thee by the hearing of the ear,"—that is, I have had traditional knowledge of Thee—"but now mine eye seeth Thee." The new knowledge excels the old, even as the sense of sight excels that of the ear; 'wherefore I reject myself, and repent in dust and ashes.'

The view here maintained in respect to the object of xxxviii. 2 is held by LYRA, one of the most judicious of the older commentators: *Sed quis hic reprehenditur?* He answers: *Elihu, quem his verbis tacere jubet; Jobus autem jam pridem sihuerat.* And so another authority quoted by MERCERUS: *Hunc taxat Deus, vel quod non satis efficaciter Jobum argueret, vel quod, cum homuncio esset, de majestate Dei orsus est agere.* See POOLE'S SYNOPSIS. Others of the same opinion are referred to by CARYL. It must be admitted, however, that the great majority of commentators refer the words to Job. This is done, of course, by those who

reject the Elihu portion. Even they, however, who admit it (and they are the larger number, if we take into view not only those who hold to its original authenticity, but also men, like DELITZSCH and others, who accept it as canonical, though from a later author), may consistently do so, and yet feel no great difficulty (arising from this intervention) in regarding the divine address as overlooking Elihu, and referring directly back to Job's concluding words, chap. xxxi. The same may be said of the great mass of ordinary readers who know nothing of the critical doubts in relation to this part. Very satisfactory reasons may be given for this. The speech of Elihu seems long from its division into five chapters, and from the mass of commentary with which it has been loaded; but the real time occupied by its utterance could not have exceeded twenty minutes, or half an hour at the utmost. What is of still more importance, Job all this time is the principal figure. A painter of the scene would place him in the foreground, barely distinguishing Elihu, and throwing the others altogether into the shade. Again, although Job is not the last speaker, he is the last one spoken of, and his own hardly suppressed manifestations help to bring him into prominence. Elihu keeps him in view continually. Eight times does he expressly address him by name (xxxiii. 1, 31; xxxiv. 5, 7, 35, 36; xxxv. 16; xxxvii. 14), besides sharp personal appeals in almost every verse. Much of his language intimates an actual part taken by Job, either by way of look, or gesture, or some sign of impatience, as though he was on the point of speaking himself. The critical insight of old CARYL discovers this, and he gives it as a reason for the prompt intervention of the divine voice, silencing Elihu, and preventing that reply on the part of Job which threatened to render the controversy interminable.

Much of what we have thus said may be condemned as conjecture; but, even when thus regarded, it shows how natural this Elihu portion is, and how consistent with the dramatic unity of the book, even if we regard the divine address as wholly overlooking it. A close study, we think, will carry us beyond this, and force the conclusion that it is not only a *consistent*, but a *necessary* part of a work claiming to be a dramatic whole, and that, without it, this "artistic plan and unity" of which "the higher criticism" has so much to say, would be far less easily traced.



THE  
BOOK OF JOB.

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THEOLOGICALLY AND HOMILETICALLY EXPOUNDED

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## PREFACE.

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THE exegetical principles which the author has applied in this exposition of the Book of Job require no preliminary statement to be made of them here. They continue to be the same with those which we followed in our exposition of the Solomonic Scriptures, which has already made its appearance in this Series (Vol. X. of the Old Testament), and they rest on the fact, of which we are most firmly convinced, that both as to substance and time the book here treated of belongs to the Literature of Wisdom peculiar to the Solomonic age. That which we have already briefly set forth on this subject in the General Introduction to this group of writings (Vol. X., p. 14 seq.) has been confirmed to our mind by a more thorough examination of the poem as to its contents, form and purpose—except that we have again receded from the hypothesis there presented as an admissible one of its having originated in the age immediately following that of Solomon, and have declared ourselves more unqualifiedly than heretofore in favor of the opinion held at present by the majority of those commentators who believe in revelation, that the book proceeded immediately from the Solomonic epoch. For neither the arguments advanced by a number of critics of the liberal school in favor of the opinion that the book originated in the age of Manasseh, in the first half of the Seventh Century before Christ, nor those advanced by the latest commentator, A. MERX (*Das Gedicht von Hiob; hebr. Text, kritisch bearbeitet und übersezt, nebst sachlicher und kritischer Einleitung*, Jena, Mauke, 1871, p. 41 seq.), in favor of the closely related hypothesis that it was composed about the year 700 B. C., in the time of Hezekiah, have been able to convince us. The many bold innovations in the line both of textual criticism and of exegetical and Biblical theology which the latter writer has sought in some instances to establish, in others at least to suggest, in respect to the composition, and the scientific treatment of the book, may be of service doubtless in stimulating and advancing the future exegesis of Job in some directions, and especially in the criticism of the text. In general, however, and on the whole, the views which have for years now prevailed in the various circles of commentators on our book, will receive no radical modification from these hypotheses of Merx's, least of all from any which are so thoroughly arbitrary as *e. g.* that which is advanced on p. 44, that ch. xxviii. contains a "concealed polemic" against the Old Testament doctrine of Wisdom (!), or the ingenious, but totally unfounded fancy (p. 100 seq.), that the two animal descriptions in the last discourse of Jehovah (ch. xl. 15—xli. 26 [34]) are to be regarded as being in a measure "Paralipomena to Job," *i. e.* "rejected fragments which had been jotted down by the poet while engaged in the work of production." On this account we cannot indulge in excessive regret that the printing of this exposition having begun as far back as the middle of the present year, and having made slow progress in consequence of various hindrances, it has been practicable to refer to the book of Merx only in a few passages on the last sheets. It has been a cause of more serious regret that of the posthumous work of the sainted Hengstenberg—*Das Buch Hiob erläutert* (Berlin, Schlawitz, 1870)—a manual which is especially valuable for the purposes of practical and homiletic exposition, and which we might class with the most solid exegetical productions of the highly esteemed theologian of Berlin, we have been able to use for comparison only the first half, reaching, so far as the expository part is concerned, to the end of the 14th chapter. With the exception of these two helps, the latest which have appeared, and of some foreign com-

mentaries, which we have been unable to procure, but the omission of which can scarcely be regarded as an important deficiency in the prosecution of our work, all the modern and latest exegetical literature on the subject has been consulted by us with due care, and that portion of it which is of special value has been examined and compared with the utmost possible thoroughness. At the same time we have not allowed this dependence on our predecessors to prejudice in any degree the independence of our own conclusions, as may be seen, *e. g.*, in the position we have taken respecting the discourses of Elihu, which, notwithstanding the opposition of many moderns, we cannot otherwise than regard as an integral constituent of the poem according to its original construction.

May this work, of the deficiencies of which no one can be more sensible than we are, be not altogether barren of fruit as a contribution to the exposition and to the seasonable application of the oldest "Cross and Comfort-book" of God's people! May it be valued as to some degree a useful help in particular to that class of Scripture students who, while they do not blindly surrender themselves to certain traditional prejudices of the modern critical theology, labor with unfeigned zeal for the reconciliation of faith in the Bible revelation with the verified results of the scientific investigations of the day, especially into the questions which concern the history of religion and civilization!

DR. ZÖCKLER.

GREIFSWALD. *November, 1871.*



# THE BOOK OF JOB.

## INTRODUCTION.

### §1. NAME AND CONTENTS OF THE BOOK.

THE name which our Book has borne from antiquity, and without any variation whatever on the part of the sources by which it has been transmitted, is that of its principal hero—*Job* [Hebrew **יֹב**, Germ. *Hiob*, of which, however, Dr. Zöckler remarks that it less accurately represents the Heb. than the form *Job* (Ijob, Ijjob)]. This name is no free poetic invention of the author, but without doubt a proper name assigned to him by primitive tradition, the name of a particular person belonging to the history or the legend. The supposition that it was the product of poetic fiction on the part of the author is contradicted by the circumstance that the book nowhere contains any allusion to the signification of the name, notwithstanding that the religious and ethical tendency of the book, and especially its aim, which is rightly to explain and to justify the suffering which overtakes innocence, would have furnished abundant occasion for such allusions. It is to be sure a question how the name is to be etymologically explained; whether, with most expositors, ancient and modern, we form it after the Hebrew, in which case **יֹב** would seem to be a passive participle from **יָבַח** (Ex. xxiii. 22), and to signify accordingly “the assailed, persecuted one,” or with some of the moderns, we base it on the Arabic verb **يَجِبُ**—**يَجِبُ**, with the signification, “he who turns around, who repents, who returns to God.” But whichever of these two significations, which are equally admissible, may be the original one, the poet would have had opportunity enough to introduce some reference to it if it had lain at all within his plan to make such allusions, or even if a moralizing nomenclature had belonged to the circle of his vision and to his individual poetic style. For in the other names of his book as well, whether of persons, or of countries, or of races, he abstains wholly from all such attempts at etymological characterization. Whence it is sufficiently apparent that the name of the hero, which has given name to the entire book, has its origin in a concrete historical tradition.

The *Theme* and *Contents* of the book are briefly as follows:

Ch. i.—ii.: The *Prologue*, or the *Historical Introduction* to the poem. Job, an inhabitant of the land of Uz, noted for his piety, riches and position, being accused before God by Satan, is, in accordance with the divine decree, subjected to a severe trial. A series of sudden calamities robs him in a very short time of his possessions, his children, and his health, and in an instant plunges him, afflicted with the most terrible species of leprosy, elephantiasis, from the height of earthly prosperity into the deepest misery. He endures this visitation, however, with wonderful equanimity; and even when his wife, overcome by doubt, urges him to renounce God, he allows no blasphemous, nor even an impatient word to pass from his lips.—Three friends of Job, Eliphaz, Bildad and Zophar, who come to visit him from sympathy, are so powerfully affected at the sight of his misery, that for seven days and nights they sit down with the sorely afflicted man in silence, without giving him a word of comfort.

Ch. iii.—xxxii.: The *Dialogue*, or the *dialectic discussion* of the problem. Job, having at last himself broken the long silence by a violent outburst, beginning with a curse on the day of his birth (Ch. iii.: Theme, or immediate occasion of the dialogue) there springs up



a long colloquy between him and his three visitors in respect to the question whether his suffering is unmerited, or whether it has come upon him as the just punishment of his sins. The friends maintain the latter; they defend the position that God never imposes suffering otherwise than by way of retribution for particular moral offenses and transgressions of His law; and they accordingly urge on the sorely afflicted man in a tone now of milder, now of more violent accusation, the necessity of knowing himself and turning to God in true penitence. Job, on the contrary, finds no connection whatever between his suffering and his guilt, declares himself to be conscious of no sin at all by which he could have incurred such calamity; he even goes so far as to utter violent, almost desperate accusations against God, in that he doubts His justice, and represents himself as innocently persecuted by Him. Presently, however, he rises to a state of greater calmness and composure, when, supported by the consciousness of his innocence, and at the same time humbly submitting himself beneath the inscrutable dispensations of the wise and just God, he declares his purpose faithfully and reverently to cleave to Him, while he none the less expresses his yearning hope for a manifestation of God, in which, as he distinctly anticipates, He will bring to light his innocence, and restore him out of his misery.—The colloquy runs through *three series of discourses* (Ch. iv.–xiv.; Ch. xv.–xxi.; Ch. xxii.–xxxi.), which exhibit in each successive stage a heightening of the conflict between the friends as his accusers, and Job as he replies to them one by one. Especially do the discourses in which Eliphaz arraigns Job, which open each new Act [or Series], indicate an advance in the direction of more and more direct assaults on the personal character of the sufferer, and stronger suspicions of his innocence. The discourses of Bildad and Zophar are in each instance shorter than those of Eliphaz. In the third series of discourses (Ch. xxii. seq.) Zophar no longer takes part in the colloquy; but Job, having forcibly repelled the assaults of Eliphaz and Bildad (Ch. xxiii., xxiv., and Ch. xxvi.–xxviii.), proceeds in a kind of *appended monologue* (Ch. xxix.–xxxi.), elaborately contrasting with an apologetic purpose his former and present condition, continually asserting his innocence in the most emphatic language, and expressing his firm confidence in the final interposition of God for his vindication; and thus he holds the field victorious over all the assaults of his adversaries.

Ch. xxxii.—xxxvii.: The discourses of Elihu, or *the attempt to settle the controversy by means of human wisdom*.—A fourth opponent of Job now makes his appearance, *Elihu*, inferior to the former three in age, but not in wisdom and eloquence. He seeks to show that Job in his vindication was guilty of great one-sidedness in totally repudiating any guilt on his part, and in casting doubt on God's justice by representing himself as cruelly tormented and persecuted without cause. He censures the polemic of the friends against Job as inadequate and inconsequential, recognizes him as the victor, who has reduced them to silence; but having done this, he controverts his right to utter accusations and doubts against God's justice, seeks to glorify this cardinal attribute of God by showing that He, moved not by anger, but by love, often decrees suffering for His human children with a view to chasten and purify them, and admonishes him to submit reverently and humbly under all dispensations of the Most High, whose wondrous power and majesty he most vividly describes and extols at the end of his discourse.

Ch. xxxviii.—xli.: *The Divine decision, or God's judgment in respect to the contending parties, together with the historical epilogue, or closing act*. The exhibitions of one-sidedness, which characterize this attempt of a human arbiter to mediate in the controversy, serve to set forth in its proper light the appearance of God on the scene, the way for which has now been sufficiently prepared. Jehovah appears, and in a powerful discourse addressed to Job out of a storm shows (ch. xxxviii.—xli.) that it is folly to doubt His wisdom and justice in ruling the destinies of men on earth, and for this reason, that to the man who utters such doubt not even the simplest, commonest processes in the external life of nature are clear and comprehensible, at the same time that in those processes those Divine attributes are supremely and most gloriously revealed. With this exposition, which is directed more especially against Job, is connected the condemnation of the three friends on account of their short-sighted, harsh, unfriendly view of the relation in which he stood to the Divine righteousness.



Still more emphatic is the condemnation which follows in *the final scene of the whole*, which is introduced by Job's penitential confession of his sin (ch. xlii.), this condemnation being pronounced first of all formally and directly by requiring of them a definite expiation of their offense, and by God's declaration that He graciously accepted Job's intercession in their behalf, and then circumstantially in the fact that Job's prosperity, dignity and honor are restored, and that his earthly possessions are given back to him two-fold. The problem of the book thus seems to meet with a solution that is sufficiently profound, and the sufferings of the pious Job are an example and a demonstration of the existence of sufferings which are essentially designed to prove, test, purify and establish the innocence of the righteous ones on whom they fall.

*Note.*—The orthography *Hioh*, first introduced by Luther in his German translation, was intended simply to hinder the word from being pronounced with a consonantal J (comp. Hebr. יוֹב, Gen. xvi. 13), and to indicate the presence of an aspirate at the beginning of the dissyllable. But inasmuch as this *h* at the beginning of the word does not according to our notions constitute an audible breathing, and since it serves rather to make more prominent that internal consonantal Yodh-sound, which the Daghesh in the second radical expresses, the word is, with Ewald, Dillmann, and other moderns, to be written *Iyob* [Engl. *Iyob*]. (The form *Iijob* [or *Iyyob*] would involve a needless hardening of that consonantal Yodh, as well as a useless pleonasm, such as would be e. g. the rendering of יְהוֹרָם by Dauliyel.) We come near enough, however, to the Hebrew sound of the name if we adhere to the Ἰώβ of the Greek and the Job of the Latin Bible, with a correct pronunciation of the initial sound.—As respects the etymology of יוֹב, the attempt of the LXX. to identify this name and its dependents with that of the Edomite prince יוֹבָב, a grandson of Esau (Gen. xxxvi. 33), may be set aside as etymologically impossible and historically undemonstrable (comp. § 2). The two explanations given above in the text are the only ones that deserve more minute consideration. Of these the second, which finds the basis of the word in the Arab. يَوْن, "to turn" (of which the Heb. יוֹב is only a dialectic variation) might seem to deserve the preference for the following reasons: 1. Because in any case Job's final turning, conversion to God, constituted an original characteristic feature of Job's conduct and destiny. 2. A specifically Hebrew etymon of the name seems to be less in harmony with the position and ethnographical peculiarities of the land of Uz. 3. The form יוֹב, from יָבַח, "to treat hostilely," judging by the analogy of most such formations as follow קָטוּל, should have not a passive, but an active sense (comp. Ewald, *Lehrb.* § 155, c). 4. Finally, such a form, if in fact expressing the passive meaning, "the assailed, persecuted one," seems to express the thought too indefinitely, because the essential thought that the hostile treatment was "from God" is not also expressed. Influenced by these arguments, Kromayer, J. D. Michaelis, Bertholdt, Eichhorn, Rosenmüller among the older commentators, Ewald, Delitzsch, Dillmann, etc., among the latest, have preferred to explain the name after the Arabic, partly with a reference to the Koran, in which (Sur. 38, ver. 40) the Job of the Old Testament history is introduced by the designation "the returning, the repentant" one. The passage referred to, however, scarcely suffices to establish this explanation beyond question, for: (a) That passage of the Koran (vers. 16 and 29) applies the same predicate—"the one turning, or changing himself"—to David and Solomon. (b) The suffering which the hero of our book endures seems far more characteristic of him than the final change which takes place in him. (c) The notion of "being assailed, persecuted," assigned to יוֹב, does not need to be supplemented by the clause—"on the part of God"—seeing that the sufferings of our hero proceeded in no small degree from the hostility of men, and most of all from that of his best friends. (d) That the language of Uz, the land of Job's nativity, was predominantly Arabic, is by no means an established fact, but is on the contrary at variance with the decidedly Hebrew cast of the other proper names in the book, and especially those of the three daughters of Job (ch. xlii. 14). (e) The use of words in the form קָטוּל in Hebrew with a passive signification is supported by some weighty examples, especially לֵוִי, "born." It will be seen accordingly that there is a series of strong arguments to justify the explanation of the word in accordance with the Hebrew etymology, as explained by Gesenius, Fürst, de Wette, Umbreit, Hirzel, Helligstedt, Hävernick, Davidson (*Introduction*, Vol. II., p. 174) [Hengstenberg, Noyes, A. B. Davidson, Carey, Schlottmann, Wordsworth, Rodwell], etc. The theory that the name is fictitious, and intentionally denotes a purely allegorical character is disproved by either one of the two definitions in question, and still more by the considerations to be adduced in the sequel in favor of the historical reality of the principal persons and facts of the narrative.

## § 2. THE HISTORICAL MATERIAL OF THE BOOK.

From the above exhibition of the contents and course of thought in the book it is clear that it is *no mere fiction*, as has been frequently maintained from early times (first by R. Resh Lakish in the *Talmud*, *Baba bathra*, fol. xv. 1; then by Maimonides, Salmasius, Le Clerc, J. D. Michaelis, Dathe, Bertholdt, Bernstein, Augusti, Bruno Bauer [Reuss, Merx], etc.). This theory, that the material of the narrative had its origin in the author's imagination, is disproved by the following considerations, in addition to the concrete historical character which attaches to the name Job, as well as to the names of the other chief personages of the story.—1. The fact that the country where the scene of the action is laid, the land of Uz, did not stand in close connection with Israel, and that no other reason can well be assigned for the choice of this particular country than the fact of its having been already designated by a



definite historical tradition; especially seeing that a purely fictitious investiture corresponding to the spirit and character of the action, which, while it is not indeed theocratic, is nevertheless intensely religious and specifically monotheistic, would have much more naturally suggested some Israelitish locality.\* 2. The fact that it must have been important for the author to illustrate the lofty truth to be demonstrated by an example, the historical reality of which could not have been denied by his contemporaries; or, in other words, that a purely parabolical dress would have been very ill-suited to the religious and didactic purpose by which he was governed. 3. The fact that the setting forth of pure invention as actual history would be, according to the correct observation of Ewald and Dillmann, "entirely foreign to the spirit of early antiquity, and moreover entirely superfluous in view of the great abundance of legends, which were then accessible." 4. Finally, the mention of Job, along with Noah and Daniel in the book of Ezekiel (ch. xiv. 14-20); a mention which by no means rests solely on the text of our book, but which assuredly proceeds from the desire to name three characters in the circle of sacred history famed for their wisdom and piety (comp. my *Bearbeitung des Proph. Daniel*, p. 11 seq.), and which accordingly is a direct attestation to the historical reality of the person of our hero, a proof which, on account of the pre-exilic antiquity of the prophecies of Ezekiel, is stronger than that furnished by the later allusions to the history of Job in the Book of Tobit (ch. ii. 12, 15), and in the Epistle of James (ch. v. 11).

These arguments for the historical verity of the narrative are indeed far from sufficient to prove that in every particular it is to be regarded as *veritable history*, and that this book is accordingly to be taken altogether out of the class of the poetical products of the Old Testament Literature, and to be assigned to the class of historical books. This crude opinion, ruthlessly destructive as it is of the poetic character of the book, has found defenders from the time of the Alexandrian translators, whose attempt at identifying Job with Jobab (Gen. xxxvi. 33), the son of Zerah, and the grandson of Esau (see the Appendix to Job xlii. 17, at the end of Comm'y.: *προϋπήρχεν δὲ τὸ ὄνομα αὐτοῦ Ἰωβάβ. Ἦν δὲ ὁ πατὴρ αὐτοῦ Ζαρέθ, κ. τ. λ.*) rests on that sort of an exaggerated historical view of the historic material of the book. So according to all appearance Josephus (c. *Apion*. I. 8); and so in like manner many Rabbis, and Church Fathers, and more particularly in modern times the orthodox Reformed of the 16th and 17th Centuries, as e. g., Fr. Spanheim, whose *Historia Jobi* (Opp. T. II., p. 1703) took the ground that only by maintaining the historical reality of the contents of the book can the author be vindicated against the charge of a fraudulent invention (*in historia sit, fraus scriptoris*); also the celebrated orientalist Alb. Schultens, in Leyden, who endeavored to show that the book is a true narrative, relating a colloquy of ancient Eastern sages in the poetic improvisatory style of the Arabian tales. The principal reasons which may be urged against this extreme historical theory are the following: 1. The plan and purpose of the whole book, which on the one side resembles a drama, on the other a philosophical dialogue (comp. § 3). 2. The scene in heaven with which the story begins (ch. i. 6 seq.), which like the theophany in ch. v. 38 seq., could be regarded as historic only in the sense of a history characterized by strong idealization. 3. The poetic completeness of the discourses, which, notwithstanding all that may be alleged respecting their affinity to the proverbial discourses which the Arabian sages improvised in poetic form, with those e. g. found in the celebrated *Consensus* of the Hariri, bear nevertheless the impress of an earnest, not to say laborious artistic effort, and of which Luther without doubt said truly in his Table-Talk: "People do not talk that way in temptation." 4. The poetic transparency and intentional regularity of the relations and facts which are described, as shown by comparing the introductory verses

\* Hengstenberg (*Beiträge zur Einl. ins. A. T.*, II. 302 s. q.) explains the course of the Israelitish author of the book in placing the action in a foreign land, on the ground that it is his purpose "to solve the problem from the standpoint of that knowledge of God which prevails among men universally and outside of the theocracy." This is not incorrect in so far as it is in fact very obviously the poet's aim to stamp an extra-Israelitish character on the whole action and discussion (comp. § 5, together with the Note). But to say that from beginning to end he invented his material, that he imagined a pious man like Job, belonging to the heathen land of Uz, a personality such as in fact could not have existed within the bounds of heathenism, this is a supposition improbable in itself, which has no points of support in the book itself, and no analogies in the remaining religious literature of that remote antiquity.



of the prologue with the concluding verses of the epilogue. (Observe in particular the exact doubling of Job's former possessions in cattle, according to ch. xlii. 12, as also the round numbers in the same passage, and in vers. 13 and 16). 5. The sublime profundity of the religious and ethical problem treated of in the book, and the impressive power of the truths brought forward to aid in its solution; and in general the ideal beauty of the whole, which cannot possibly be explained apart from the reflective and artistically creative activity of a poetic genius endowed in unusual measure by the Spirit of God.

We are left accordingly to that view which has of late met with such wide, and indeed almost exclusive acceptance, which assumes along with a historic kernel, a free poetic treatment by the author of the material derived from the ancient legend, a treatment which invests such material with great depth and beauty. It is precisely the view which Luther expressed in his Table-Talk: "I hold that the book of Job is a true history, which was afterwards put into a poem; and that what is here said happened to a man, although not precisely according to the words which are here recorded." And modern writers (Jahn, Döderlein, Eichhorn, Rosenmüller, Umbreit, Vaihinger, Ewald, Hirzel, Dillmann, Delitzsch, Davidson [Schlottmann, Canon Cook in Smith's Bib. Dict., and in Bible (Speaker's) Commentary; McClintock & Strong's Cyclopædia, Art. "Job," Princeton Review, Vol. XXIX., p. 284], etc., have discussed this view, and argued in favor of it at length. Just where the historical kernel ceases, and the poetic vesture begins, it would be impossible precisely to define. This difficulty is especially due to the fact that the material which served the poet for his creative use was not history in the strict sense of the word, but history which had passed through the channels of legendary tradition, and also to the fact that there were no variations of the legend, of equal value and approximating a like antiquity with that which lies at the basis of our book.\* All that can with much probability be assumed to be true is that along with the person, the abode, and the surroundings of Job, the fact of the sudden overthrow of his prosperity and of his pious constancy in adversity had been transmitted to the poet by the legend. Still further, the nature of the calamities which had overtaken him, and particularly of his bodily suffering, may well have been a part of the historical tradition. So correctly Ewald, Heiligstedt, Hirzel, Hävernicks, etc., against Hahn, Hengstenberg, Schlottmann, Davidson and others, who needlessly think that the poet represents his hero as afflicted with elephantiasis for the simple reason that of all the diseases known to him this was the most horrible and loathsome. Had there been any variation in the ancient tradition respecting the nature and characteristics of Job's disease, such an opinion might be regarded as having more definite support. But in view of the fact that we have only one source of information, it cannot be doubted that the nature of the disease from which the pious patriarch suffered is also to be taken as a part of the original tradition.

In respect to the *age* of Job, many conjectures have been indulged in since that gloss of the Septuagint which represented him as a contemporary of the sons of Jacob, or rather of Joseph, and thus as belonging to the pre-Mosaic period. In accordance with that intimation, he has been assigned to the period intervening between the age of Joseph and that of Moses (Chrysostom, Carpovius, Lightfoot [Carey, Lee], etc.; or still later as an early contemporary of Moses (Kennicott, *Remarks on Select Passages of Scripture*, p. 152) [Wordsworth]; or even to the pre-Abrahamic period (e. g. Hales, *Analysis of Sacred Chronology*, II. 53 seq., where an attempt is made, on the basis of astronomic computations, to determine the year 2130 B. C., or 818 after the flood, as the time of Job's affliction and trial of his constancy); or finally he has been assigned to the post-patriarchal and post-Mosaic age, as a

\* That the Koran furnishes traditional intelligence about Job (comp. Note on § 1), that in consequence thereof families of distinction among the ancient Arabians were wont to give the name Job to those connected with them, or to boast of their descent from the pious patriarch of that name, that in Arabia down to the Fourth Century of our era the supposed grave of the pious sufferer was the scene of religious pilgrimages and observances, and that even in modern times not less than six different places in the East have put forth claims to be the genuine burial-places of Job (comp. Jahn, *Einleitung*, II. 761 seq.; Winer, *Reallexikon*, I. 493; J. C. Wetstein in the Appendix to Delitzsch's *Commy.*; G. Flügel, *Hiob bei den Muhammedanern* in Ersch & Gruber's *Encyclopædie*)—all this of course deserves no consideration as a means of enlarging or elucidating our historical information concerning Job. Of just as little value in this respect is the long appendix to ch. xlii. 17 found in the LXX. †



contemporary of the Judges, or of Solomon, or of Nebuchadnezzar, or of Ezra, *etc.* (comp. below § 5, the remarks on the time when the book was composed). It is evident that most of these attempts at determining the time, and especially those which presuppose the absolute historical reality of the material, without any legendary or poetic drapery, are altogether arbitrary. It may be urged, however, in general that the following reasons make it probable that Job lived and suffered *in the time of the patriarchs*, and consequently before Moses:

1. The extreme age, extending far beyond one hundred and forty years, to which he lived, according to ch. xlii. 16.

2. The mention of the gold coin, קֶשֶׁטָה (ch. xlii. 11), with which we are made acquainted through the histories of Jacob and Joshua (Gen. xxxiii. 19; Josh. xxiv. 32), which is the only coin anywhere mentioned in the book, and which is accordingly a witness to the probability that it belongs to the patriarchal age.

3. The mention of the musical instruments, עֵינָב, flute, בָּנִיר, guitar, and תֶּרָם, tymbal (ch. xxi. 12; xxx. 31), the only instruments recognized in Genesis (Gen. iv. 21; xxxi. 27), which accordingly are of the most ancient sort.

4. The mention—which also carries us back into the age of Genesis—of writing on stone, by means of an iron stylus, or chisel (ch. xix. 23 seq.); along with which, indeed in the same passage, and in ch. xxxi. 35, mention is also made of writing on parchment or in a book (כְּתָב בַּסֵּפֶר), a mode of writing, however, which indisputably belongs to the pre-Mosaic age, as a glance at the monuments of Ancient Egypt will show.

5. The act of Job in officiating as priest in the family circle, offering an atoning sacrifice (ch. i. 5), which reminds us decidedly of the same act on the part of Noah (Gen. viii. 20), and of Jacob (Gen. xxxv. 2; comp. on the other side Ex. xix. 10; Num. xi. 18; Josh. vii. 13).

6. The number seven, which was so characteristic of the worship of antiquity, and which appears in the bullocks and rams offered by Job (comp. ch. xlii. 8 with Num. xxiii. 1; also Gen. vii. 2 seq; viii. 19 seq., *etc.*).

7. The reference, characteristic of the religious physiognomy of the pre-Mosaic age, to the idolatrous adoration of the sun and moon, and to the worship of the stars, or Sabaism (see ch. xxxi. 26; and comp. Deut. iv. 19; xvii. 3).

These are the arguments which are usually urged to prove that Job was a contemporary of the pre-Mosaic patriarchs. Granting that some of them, particularly those cited under 6 and 7, are of less force, and are equally applicable to a later period, they yield in the main a considerable degree of probability that the time fixed on above is approximately correct. An approximate estimate, however, is all that can be reached by such an investigation into the age of a point of history wrapped in the mist of a poetic legend. Comp. still further our remarks on the concluding verses of the Epilogue, ch. xlii. 12-17, where additional traces may be found of Job's having belonged to the patriarchal age.

### § 3. THE POETIC ART-FORM OF THE BOOK.

The task which lay before the author as respects the artistic treatment of his material, was essentially two-fold. *First* he was to put his material in narrative form, in a style of poetic description, elevating and transfiguring the concrete historic fact into the ideal truth of transactions of eternal significance. *Next* he was to discuss reflectively the problem which constitutes the religious and ethical kernel of these transactions, touching the possibility and the divinely ordained purpose of unmerited suffering on the part of men. The first part of his task he accomplishes in the sections of prose narrative, the *Prologue* and the *Epilogue*, which open and close the book. The second part receives the author's attention in the *discourses* of the book, which are far more extensive and elaborate, which in form and language are thoroughly poetic, and in which alone direct expression is given to that which is obviously the scope and purpose of the work as a whole—the discourses, to wit, of Job, of his three friends, of Elihu, and also of Jehovah, who personally appears to give to the conflict its final solution. These discourses exhibit to the last detail a high degree of elaboration and poetic art. The opening discourse by Job in ch. iii., which contains the theme of the discussion,



belongs to the *preparatory* part of the book, in which the foundations of the problem are laid down, in connection with the introductory information conveyed by the Prologue concerning the events which befel Job, and the supra-mundane occasions of the same as consisting in God's permissive agency and Satan's agency as tempter (chs. i., ii.). The discourses of Job's three friends, or rather opponents, together with the replies which the object of their attacks makes to each one individually (ch. iv.-xxviii.), carry on the *entanglement* of the conflict to be described. This consists in a three-fold series of unjust accusations of Job, proceeding from the standpoint of an external and one-sided conception of the legal doctrine of retribution, corresponding to which we have a series of arguments by Job, which are not less one-sided, which in part are violently passionate and morally unsound, in which he asserts his innocence, and casts suspicions on the justice of God's ways. Job himself prepares the way for the final *solution* of the conflict in the exhibition which he makes of genuine theocratic piety in the *monologue* appended to the three acts of the colloquy, where he appears as one who has been brought back to a more thoughtful appreciation of his condition, and for that same reason as triumphing over the reproaches of his three friends (ch. xxix.-xxxi.; comp. above p. 6). The solution receives its completion indeed only in the three following stages of the conclusion; the *first* of which is signalized by the appearance of Elihu, who exhibits the utmost that *human* wisdom can contribute by way of answer to the difficult questions which arise in respect to the significance of the sufferings of the innocent (ch. xxxii.-xxxvii.); the *second* by the long address of Jehovah to Job which sets forth the adjudication of the point in controversy in accordance with the *divine* point of view, the argument here being general in its character (ch. xxxviii.-xli.); the *third* finally by the concrete actual decision rendered between the contending parties by the distribution of punishment and reward to the one and the other respectively (ch. xlii.).\*

According to the views here expressed, it may seem doubtful with which of the varieties of poetry familiar and current among ourselves this book should be classified; for it evidently exhibits characteristics which belong to several. In its Prologue and Epilogue we find the objective description and the childlike *naïveté* in narrative which distinguish the *epic* style. Not a few parts of the discourses have a *lyric*, and in particular an *elegiac* tone. In its special object and its general scope, it is indisputably *didactic*. But it is as a *drama*, more especially a drama pre-eminently earnest in tone and pervaded by a religious philosophy as to its contents, as a tragedy of religious philosophy, that it exhibits itself at first sight to

\* Such in substance is the plan of the poem as conceived by most moderns, who maintain the genuineness of Elihu's discourses, especially Bahr, p. 4 seq.; Deitzsch, I., p. 15; Schlotmann, p. 20 seq. If the genuineness of the discourses referred to be controverted, the analysis of the whole poem would receive only *one* unessential modification, to wit, that one of the constituents which prepare the way for the final solution must be omitted, a constituent, however, which is highly conspicuous and influential. Compare e. g. the following analysis by Dillmann (p. xviii. seq.), which is on the whole closely related to that given above: "Forasmuch as the history here set forth is the history of a controversy, the whole resolves itself into three divisions: the opening, the entanglement, the solution.—In the *opening* of the problem (ch. i.-iii.); the piety and the prosperity of the hero are briefly set forth, a glance is given at a transaction taking place in heaven between God and Satan, in which a decision is formed affecting Job's destiny, and then in rapid succession are described the calamities which swept away his prosperity, and the believing resignation of the sufferer, which does not give way under the sneers of his wife, and which only after the advent of the three friends and their gloomy silence is driven into an expression of captions complaint and doleful despair.—The *entanglement* (ch. iv.-xxviii.), by virtue of the fact that the friends now enter into a colloquy with Job, shapes itself into a controversial discussion between him and them. On the part of Job, however, this discussion reveals at the same time an inward soul-struggle, in which he must work his way up out of the errors of superstition and unbelief back again to sobriety of thought and a right belief. Not until he has brought his faith and his religion out of this struggle, not only unharmed, but inwardly strengthened, can the *solution* follow. Here we have, as the first step, the hero on whom the burden of his sad destiny still presses heavily, setting forth in a long discourse, or soliloquy, the perplexing enigma, that he should have been cast down out of his former state of favor and prosperity into his present misery, although he could solemnly affirm that he had not permitted himself any, not even the slightest departure from God's ways in thought, word or deed, and earnestly yearning for a ray of divine light, and for deliverance (ch. xxix.-xxxi.). Whereupon God then appears to the tried sufferer, at first, however, only in order, through the majesty of His divine appearance, and His lofty divine discourse, to lead him freely and voluntarily to take back and repent of his presumptuous sinful speeches, which he had delivered in the heat of the struggle (ch. xxxviii.-xli. 6). Only when thus humbled and purified by penitence, does God now expressly vindicate him as against the friends, deliver him, and endow him anew with greater prosperity (ch. xlii. 7-17). This decision in actual life carries with it also the solution of the theoretical questions involved: it is proved that even an innocent man may suffer for his own good, and for the furtherance of his spiritual life."—So also Ewald in his elaborate exhibition of the inward progress of the poem (p. 25 seq.).



him who regards its plan as a whole and its arrangement, the division of its principal dialogue into three acts or movements, the increase of the entanglement toward the end, and the purely dramatic solution by the appearance and judicial intervention of God Himself. No wonder therefore that the attempt has been made to subject the poem in a one-sided and exclusive manner to one or another of these classifications. It has been viewed as an *epic* poem by Stuss (*De Epopœia Jobæ, Commentatt. III., Goth., 1753*), Lichtenstein (*Num liber Jobi cum Odyssea Homeri comparari possit, Helmst., 1773*), Ilgen (*Jobi antiquissimi carminis hebraici natura atque virtus, Lips., 1789*), Augusti (*Einleitung ins A. Test., p. 268*), Good (*Version of Job, Introductory Dissertation, sect. 2*), etc. Its *lyric* character has been specially emphasized by Stuhlmann, Keil (the former of whom calls it a "religious poem," the latter a "lyric aphoristic poem"), and several others; while J. D. Michaelis (who in his *Prolegomena zum Hiob* endeavors with unusual zeal to exhibit the practical utility of the doctrinal contents of this "moral poem"), Herder (who calls it the "most ancient and exalted didactic poem of all nations"), and others, look at it chiefly in the light of a *didactic* poem; so also Diedrich (*Das B. Hiob kurz erklärt, etc., Leipzig, 1858*), who calls it a "parable" (against which see Vilmar, *Past.-theolog. Blatt., Vol. XI., p. 59 seq.*). The book was already recognized as a *drama* by Luther, who after his homely striking fashion says of it: "It is just like what you see in a play;" and by Leibnitz, whom it strikes as being a musical drama, as being indeed altogether operatic (comp. Schmidt's *Zeitschr. f. Geschichte, 1847, for May, p. 436*); so also Brentius, Joh. Gerhard, Beza, Mercier, Cocceius, and others, who have spoken of it as a "tragedy," and have undertaken to compare with it those works of Æschylus and Sophocles, which describe conflicts similar to those of our book carried on by suffering heroes against the dark powers of destiny, or against the wrath of the gods (thus recently A. Vogel in the Inaugural Dissertation: *Quid de fato senserint Judæi et Græci, Jobo et Sophocli Philoctete probatur, Gryphisw. 1869*, in which an interesting parallel is drawn between Job and Philoctetes). Most moderns also recognize this dramatic character, especially Umbreit (Intro. to his *Commy., p. xxxiii.*), Ewald who calls it "the divine drama of the ancient Hebrews" (*Dichter des A. Bundes, III. p. 56*), Hupfeld (*Deutsche Zeitschr. f. christliche Wissenschaft, 1850, No. 35 seq.*), Davidson (*Introduction to the O. T., II., p. 179*), Delitzsch (Art. "Job" in Herzog's *Realencykl. VI., p. 123* [and *Commy I., p. 15 seq.* See also Schlottmann, p. 40 seq.; A. B. Davidson, I., p. 16 seq.; Lowth, *Lectures XXXII.—XXXIV.*; Dillmann, Intro. to *Commy., p. 21*; Froude, *Westminster Review, 1853*, reprinted in *Short Studies on Great Subjects, p. 228 seq.*]). The objections urged to this view by G. Baur (*Das B. Hiob und Dante's Göttl. Komödie, eine Parallele, in the Studd u. Kritiken, 1856, Part. III.*) are valid only in so far as they deny that the poem was intended for actual scenic representation, and thus justify the use of the word drama only in the wider sense, that of an epico-dramatic poem, of the same class with Dante's masterpiece.\* In this more general sense, however, it deserves beyond question, and with scarcely less right than the Song of Solomon, to be called a drama; especially seeing that it introduces characters which are clearly defined and sharply discriminated, and consistently maintains their several individualities down to the final absolute adjudication by God. Even the attempt to exhibit in detail the principal scenes or acts of this epic or didactic religious drama, which Delitzsch has made (I., p. 15), cannot be condemned, so far at least as the principle is concerned. That writer, agreeing

\* [The same may be said of the criticisms of Renan, Hengstenberg and Merx, which otherwise are interesting and suggestive. "The Shemites," says the former, "were unacquainted with those species of poetry which are founded on the development of an action, the epopee, the drama, as well as with those forms of speculation which are founded on the experimental or rational method, philosophy, science. Their poetry is the canticle; their philosophy is the parable (*Mashal*). Their style lacks the period, as their thought lacks the syllogism. Enthusiasm, and reflection as well, express themselves with them in brief and vivid strokes, for which it is needless to seek anything analogous in the rhetorical arrangement of the Greeks and the Latins. The poem of Job is beyond contradiction the most ancient *chef-d'œuvre* of that rhetoric, as on the contrary the Koran is the specimen which stands nearest to us. We must abandon all comparison between forms of treatment and movement so far removed from our taste, and the solid and continuous texture of classic works. The action, the regular march of the thought, which are the life of Greek compositions, are here wanting entirely. But a vivacity of imagination, a force of concentrated passion, to which nothing can be compared, shoot forth, if I may say so, into a thousand scintillations, and make every line a discourse or a thesis (*philosophème*) complete in itself." *Le Livre de Job, Introductory Etude, p. 63 seq.*]



substantially with the arrangement and partition of the poem, which we have given above, distinguishes *eight* parts, or acts of the dramatic action, as follows:

1. Chap. i.—iii.: The opening [*Anknüpfung*, which may also be rendered: The tying of the knot].
2. Chap. iv.—xiv.: The first course of the controversy; or the entanglement beginning.
3. Chap. xv.—xxi.: The second course of the controversy; or the entanglement increasing.
4. Chap. xxii.—xxvi.: The third course of the controversy; or the entanglement at its height.
5. Chap. xxvii.—xxx.: The transition from the entanglement to the unravelment (from the *δέσις* to the *λύσις*): Job's monologues.
6. Chap. xxxii.—xxxvii.: The completion of the transition from the *δέσις* to the *λύσις*; the discourses of Elihu.
7. Chap. xxxviii.—xlii. 6: The unravelment in the consciousness.
8. Chap. xlii. 7—17: The unravelment in outward reality.

In this enumeration of eight acts too little prominence is given to the *threefold division* on which the author unmistakably founds his arrangement of the book, and that intentionally, a division which is observable not only in the three movements of the colloquy between Job and his friends, but also in the threefold groups of discourses which follow, to wit, those of Job, of Elihu, and of Jehovah (on this triadic arrangement of the poem comp. Baur, *l. c.*, p. 642 seq.). ["The ruling number *three* is most visible in all its parts. (1) The whole book falls into three sections: Prologue, Poem, Epilogue. (2) The poem strictly, also into three parts: Job and the Friends, Elihu, God. (3) The discussion between Job and the friends again into three cycles. (4) Each cycle falls into three pairs: Eliphaz and Job, Bildad and Job, Zophar and Job; only in the last cycle Zophar fails to appear, and Job speaks twice. (5) Job sustains three temptations. (6) Elihu makes three speeches. (7) And, finally, very many of the speeches fall into three strophes" A. B. Davidson.—To which add that in the interim between the controversy with the friends, and the appearance of Elihu, Job utters three monologues]. For this reason it is more correct to regard the two epic narrative sections, the Prologue and Epilogue (1 and 8 according to Delitzsch), as standing outside of the partition of the poem proper, and forming, as it were, only its outer frames. We shall then have for the dramatic kernel of the whole (chap. iii.—xli.) *six* scenes or acts, the same number which Delitzsch has assumed for the Canticles (see Vol. X. of the Old Testament Series in this Comm'y., p. vi, of *Introd. to Cant.*). Comp. below, § 11, the more detailed outline of the contents.

It must not of course be forgotten in this connection that our book is an essentially *oriental* poem, exhibiting only an incomplete and partial analogy to the various forms of poetic art produced by the classic nations of the West. Draw if you will a parallel, reaching to the minutest detail, between the most famous products of the ancient, and of the modern occidental drama; look on the idea of a hero struggling with the divine destiny as pre-eminently *Æschylean* or *Sophoclean*; compare the Prologue, with its predominance of narrative, and the presence of the dialogue as only a partial element, with the prologues of Euripides, which also form "epic introductions" to the accompanying dramas; be it that the description of the celestial council in this Prologue anticipates the famous "Prologue in Heaven" of Goethe's *Faust*;\* or be it that in another sense, in that namely which concerns the representation of spiritual conflicts and physical movements as themes of dramatic art, we should be justified in comparing it rather with the *Iphigenia* and *Tasso* of our greatest poet, and in saying with Delitzsch that, as in those poems, "the deficiency of external action is compensated by the richness and precision with which the characters are drawn:"—it must not be

\* Comp. Ewald, p. 57: "Whether Goethe's *Faust* is to be compared with this book or not, does not need to be considered here; so much however is clear that without the Book of Job its brilliant opening scene would never have been what it is." See also Baur, *l. c.*, p. 588 seq. [and for a comparison of the two poems, see Merz, xxxiii.—xxxiv. and Froude, *Short Studies*, p. 268 seq.]



forgotten after all that the book is an intellectual creation, the conception and the elaboration of which are thoroughly oriental; that it is the work of one of those profoundly religious sages, endowed with an imagination mighty and lofty in its scope, and with pre-eminent poetic genius, in which the whole East, whether Shemitic or Perso-Indian, so remarkably abounds. If accordingly we are to seek analogies with which to compare the poem as to its idea, character, and plan, we must put in the front Arabic and Hindû poems, such as on the one side the *Consensus* of the celebrated Makama-poet Hariri, already referred to, which at least exhibits a noteworthy parallel to the dialogue form of the middle divisions of our book (comp. Umbreit, p. XXXI.), and on the other side the ancient Hindû narrative of the sufferer Hariçtschandra, sorely tempted and tried by Çiva, which in its oldest and simplest, as yet undramatized form may be found in the Aitareya-Brâhmana, VII. 18, and in the Bhâgavata-Purâna, IX. 7, 6, but which in its complete artistic development in the form of a religious drama is found only in much more recent sources, as *e. g.* in the Markandeya,—and Padma-Purâna (out of Sec. 8-10 of our chronology), as also in modern Hindû popular dramas, which are still regarded with favor.\* It is indeed a nearer line of comparison to seek for parallels in the religious and poetic literature of the Old Testament people of God. And here we find on the one side Solomon's *Song of Songs*, which presents itself as a drama, artistically correct, elaborate, and harmoniously complete; on the other side the Solomonic Book of Proverbs, which presents itself as a pearl-like string of numerous ethical and religious apothegms, arranged in part at least in the form of a dramatic dialogue. As to its didactic contents and purpose, our book resembles more the latter of these writings, as to form and composition the former. Nevertheless the profound earnestness of its fundamental thought and of its didactic purpose necessitates important deviations in form and diction from the *Song of Solomon*, the only representative of a scriptural drama which can be considered along with it. For while the plan of the latter is *melo-dramatic*, and its principal affinities seem to be with the *erotic* lyrics of the classic nationalities, Job, especially in view of the narrative character of the prologue and epilogue, bears the stamp of an *epic* drama, and in its lyric element resembles most closely the *elegiac* poetry of the Greeks. Comp. the General Introduction to the Solomonic Literature of Wisdom, Vol. X. of this series, p. 12.

Furthermore in respect of its external poetic structure, and especially of the *verse and strophe-structure of its discourses*, the book may be most nearly compared with the Proverbs and the *Song of Solomon*. In these its poetic parts it consists throughout of short verses, mostly of two members; each member contains on an average not more than three to four words. This structure is carried out with the most rigid consistency and great skill through all the discourses, so that in many respects we are reminded of the five-feet iambic lines of the modern drama, and we can understand, or at all events we are inclined to excuse the remark which Jerome once made, although as to the main point it is certainly erroneous, that the book is written in *versus hexametris* (*Præfat. in Job*, T. IX., Opp. p. 1100; comp. my book on Jerome, p. 347).—It cannot escape the sharp observer, moreover, that a greater or less number of single verses everywhere group themselves together in *strophes* or *stanzas*, which coincide with the logical arrangement, or sub-divisions of the thought; and that this strophic division is carried out with tolerable regularity throughout all the discourses. Here and there this strophic structure is indicated even by external signs, *e. g.* in chap. iii., where the second and third strophes alike begin with לָכֵן; in ch. xxx., where three strophes, of eight stichs each, are severally introduced by וְעַתָּה; in chap. xxxvi. 22-33, where three

\* See in Schlottmann, p. 18 seq. an analysis of the legend of Hariçtschandra, according to these more recent sources, and especially of a drama in the modern Hindû popular dialect, extracts from which have been furnished by Roberts (*Oriental Illustrations*, p. 257 seq.). According to this authority the fundamental idea common to both these productions, the Job-legend and this Hindû poem, seems to be that "the righteous man can obtain the victory with the powers of temptation which advance against him out of the unseen world of spirits." A still more particular point of correspondence lies in the fact that "all the temptations which befall Hariçtschandra aim at extorting from him the one falsehood that he had not promised the high reward for the offering presented to the gods by Viçamâmitra (Çiva);"—precisely as in the Book of Job Satan is ever on the watch for the one word, by which the sorely tried sufferer is to bid God farewell, and to renounce His service. It is true that our Bible poem represents with incomparably greater depth and purity the inward truth of the sufferer triumphing over these temptations.



series of thoughts in succession begin with יָדָה, each forming an eight-line strophe, *etc.* The Masoretes have as in the Psalms and Proverbs used a peculiar *system of accentuation* to indicate both the divisions of stichs and verses, and also this strophe-arrangement throughout the entire poetical sections of the book (*i. e.*, from chap. iii. 2 to chap. xlii. 6). This accentuation, however, which rests on the tradition of the synagogue, important as we must adjudge it to be for the rhythmical adjustment of the composition, and in connection therewith for the exegetical interpretation of these sections, does not nevertheless exclude all doubt in respect to these divisions of thought and of verse in detail. For the authors of the masoretic system of accentuation themselves did not always possess a clear and accurate insight into the strophe-structure, as is shown by the fact that they have almost everywhere erroneously applied their [poetic] accentuation to the prose passages which have occasionally found their way into the poetic sections. The later tradition accordingly has quite generally "the notation-value only of the prose or rhetorical accents, not that of the metrical or poetical." For which reason the more recent commentators differ both in respect to the question whether attempts to restore the strophe-structure are at all permissible, and also in respect to the bounds to be assigned to particular strophes. Stickel and Delitzsch, *e. g.*, assume a constant change of the strophic structure, similar to that which obtains in the lyric poems of the Book of Psalms, and, as a consequence, a somewhat marked inequality in the extent of particular strophes, which are built now of four stichs, now of eight, now of six, or of any greater number of lines. Schlottmann, Köster, Ewald, Vaihinger, and Dillmann, on the contrary maintain that the structure of the strophes is, at least in general, equal and regular, and would determine the law of their construction more in accordance with the Māshāl-poetry of the Proverbs, than with the lyrical rhythm of the Psalter. In the accompanying translation and explanation of the poem we shall follow in the main the principles which guide the latter class of commentators, for the reason that their greater simplicity seems to us to be pre-eminently in agreement with the character of the poem, which in particular passages indeed is lyrical, but which is predominantly gnomic and didactic (of the Māshāl genus). Here and there however, and particularly in the discourses of Elihu, the strophic structure of which is in many places wont to be incorrectly rendered, we shall feel constrained to give the preference to the divisions of Stickel and Delitzsch.

[Merx has propounded in his Introduction (p. LXXV. seq.) an ingenious and elaborate theory of the syllabic and strophic structure of Hebrew poetry, which claims for that poetry, especially in its lyric and musical forms, a degree of regularity and symmetry far higher than is usually attributed to it. He finds the true law of its form to be the number of syllables in the stich, or line, the norm being eight syllables to the stich, and the strophes being composed of an equal number of stichs, or of a number symmetrically alternating. Without denying all merit to the theory, or that its author has in not a few instances used it with striking results, it is certain that the sweeping application which he has made of it to the Book of Job, necessitates or invites the most arbitrary treatment of the text, by the assumption of *lacunæ* or interpolations, simply at the demand of the rhetorical structure. Assuredly in Hebrew, as in all Oriental poetry, where "the thought lords it over the form," a far greater degree of liberty and elasticity must be accorded to the form than this theory presupposes.—E.]

*Note 1.*—In respect to the *artistic beauty and completeness* of the poetic sections, and especially in respect to the skilfulness shown in the *dramatic evolution and delineation of character*, comp. Delitzsch I., p. 16 seq.: "Satan, Job's wife, the hero himself, the three friends,—everywhere diversified and minute description. The poet manifests, also, dramatic skill in other directions. He has laid out the controversial colloquy with a masterly hand, making the heart of the reader gradually averse to the friends, and in the same degree winning it towards Job. He makes the friends all through give utterance to the most glorious truths, which however, in the application to the case before them, turn out to be untrue. And although the whole of the representation serves *one* great idea, it is still not represented by any of the persons brought forward, and is by no one expressly uttered. Every person is, as it were, the consonant letter to the word of this idea; it is throughout the whole book



taken up with the realization of itself; at the end it first comes forth as the resulting product of the whole. Job himself is not less a tragic hero than the Oedipus of the two tragedies of Sophocles. What is there an inevitable fate, expressed by the oracle, is in the book of Job the decree of Jehovah, over whom is no controlling power, decreed in the assembly of angels. As a painful puzzle the lot of affliction comes down on Job. At the beginning he is the victor of an easy battle, until the friends' exhortations to repentance are added to suffering, which in itself is incomprehensible, and make it still harder to be understood. He is thereby involved in a hard conflict, in which at one time, full of arrogant self-confidence, he exalts himself heavenward; at another time sinks to the ground in desponding sadness.

"The God, however, against which he fights, is but a phantom, which the temptation has presented to his beclouded eye, instead of the true God; and this phantom is in no way different from the inexorable fate of the Greek tragedy. As in that the hero seeks to maintain his inward freedom against the secret power which crushes him with an iron arm; so Job maintains his innocence against this God, who has devoted him to destruction as an offender. But in the midst of this terrific conflict with the God of the present, this creation of the temptation, Job's faith gropes after the God of the future, to whom he is ever driven nearer the more mercilessly the enemies pursue him. At length Jehovah really appears, but not at Job's impetuous summons. He appears only after Job has made a beginning of humble self-concession, in order to complete the work begun, by condescendingly going forth to meet him. Jehovah appears, and the Fury vanishes. The dualism, which the Greek tragedy leaves unabridged, is here reconciled. Human freedom does not succumb; but it becomes evident that not an absolute arbitrary power, but divine wisdom, whose inmost impulse is love, moulds human destiny."—

Dillmann expresses himself similarly in respect to the surpassing skill shown in the dramatic development, and the fine as well as sharp individualization of character (p. xxi. seq.). He also groups together with these qualities the magnificent power of description, and splendor of diction which characterize this book: "In freshness and power of poetic perception and sensibility, in wealth and splendor of imagery, in inexhaustible fulness of ideas, in fineness of psychological insight and observation of nature, in the faculty of picturing the most manifold movements of the world of nature and of humanity, in the ability to reproduce the same thing appareled in a form that is ever new, in the art of modulating the tone and complexion of the speakers, according to their various moods, of adapting himself equally to sorrow and lamentation, to anger and passion, to scorn and bitterness, to yearning and hope, to rest and contentment, in the art of setting forth with peculiar impressiveness the majesty, dignity, power, and clearness of God, when He speaks, and finally in mastery of language, in beauty, weight, and terseness of expression, this poet may be put on an equality with the best models of all ages. His work is artistically wrought down to its every detail. Each of the four discourses of the book is a masterpiece of itself, and full of fine relations to the rest," etc.—Comp. also Ewald, p. 54 seq.; Vaihinger, p. 15 seq.; Schlottmann, p. 40 seq.; 44 seq.; 54 seq.; 66 seq. [A. B. Davidson, xxiii. seq.; Merx, xvii. seq., xlvii. seq.; Lowth, Lecture xxxiv.; Renan, *Etude, etc.*, p. lxi. seq.; Princeton Rev., Vol. xxix. p. 325].

Note 2.—Special consideration should be given to the peculiar beauty and loftiness of the poetic art of the book, as these qualities are seen in *its descriptions of nature, its physical images and similes*, and as they impart to it a mode of perception, thought, and composition characterized by a peculiar primitive power and freshness, an antique, as it were *patriarchal* simplicity, depth, and pungent power. The Catholic theologian Gûgler, a thoughtful pupil of Herder's remarks on this peculiarity: "Nature stands everywhere before the soul in its primeval form, touching as it were on chaos. The mountain ranges, the roaring waters, the outstretched heaven, the sun, the constellations,—these are the wonders, surpassing number, which take the feeling by storm. The unveiled abysses, the outspread night, the earth hanging on nothing, the water gathered up in the clouds, the quaking pillars of heaven, the thunder, the lightning shining to the ends of the world,—these are the phenomena, not to be numbered, these are the wonders not to be searched out, which occupy the aroused faculty of thought. Nature in its primitive vastness and depth lies before the wondering struggling



heart" (Gügler, *Die heil Kunst*, III., p. 144).—Comp. Herder (*Briefe* I., 11): "The outlook which this book furnishes presents itself to me now as the starry heaven, now as the joyous wild tumult of creation, now as humanity's profoundest wail, from the ash-heap of a prince, among the rocks of the Arabian desert." Also Joh. Friedr. v. Meyer, who remarks of the book: "Its massive style, its lights and shadows, the enigmatic obscurity of its terse expressions, that largeness of spirit with which it moves forward, compassing worlds and weighing an atom, looking through men, and penetrating the wondrous depths of the Godhead,—this lofty character has at all times made the book an object of deserved reverence."—Of the latest critics and expositors G. Baur has in particular deemed this peculiarity of thought and representation in the book worthy of attentive consideration in the treatise already cited—*Das Buch Hiob und Dante's Göttl. Komödie*. "It would scarcely be an exaggeration," he says (p. 621 seq.) "to affirm that there are in Job as many representations of nature as in all the rest of the Old Testament; from heaven to hell the poet traverses the whole realm of creation. Especially does his gaze delight to rest on the phenomena of heaven; and it is a characteristic fact that in his poem, moving as it does in the sphere of pastoral life, and in the prophecies of the herdsman Amos, may be found the entire Old Testament nomenclature of the stars. . . . From heaven he turns to the water which is bound up together in the clouds (chap. xxvi. 8 seq.), to the hail and snow, which are there prepared (chap. xxviii. 22 seq.), to the lightning and thunder (chap. xxxviii. 25, 35), and with especial frequency does he speak of the rain-showers, which in that climate are doubly precious and beneficent (chap. v. 10; xxxviii. 25, 28, 37 seq.). This brings him to the earth, which hangs upon nothing (chap. xxvi. 7); he thinks of the sea, which is shut in with doors (chap. xxxviii. 8); he remembers with peculiar interest the brook which dries up, and mournfully deceives the hope of the caravans (chap. vi. 15; xiv. 11); and he goes down to the gates of death (chap. xxxviii. 17). . . . The whole splendor of these descriptions is concentrated in chap. xxxviii.—xli. In a series of incomparably vivid delineations, by means of a few firm master-strokes, there are produced before us, with all their various peculiarities, the lion, the raven, the gazelle, the wild ass freely roaming, the swift ostrich, the spirited horse, the hawk and eagle, the hippopotamus and crocodile. Even the fabulous phenix is not forgotten (chap. xxi. 18)."—Baur then justly gives prominence to the fact that even a Humboldt has paid his tribute of admiration to our poet's deep inward sensibility to nature and his talent for description [*Cosmos* II., pp. 414, 415, Bohn's Scient. Lib.].

#### § 4. IDEA AND AIM OF THE BOOK.

In so far as the Book of Job seeks to harmonize the fact that men endure unmerited suffering, or at least suffering which is not directly merited, with the divine justice, it labors at the solution of a problem which falls in the category of the *theodicies*, i. e. the attempt to justify the presence of sin in a world created by God. It exhibits "the struggle and victory of the new truth, that sufferings are not merely penalties, that they have other causes founded in the divine wisdom; that they may be, to wit, trials and tests, out of which piety should come forth strengthened and purified. It sets forth the doctrine that man, when dark sufferings burst upon him, for which he can find no reason in the sins which he has committed, must not doubt the righteousness and love of God, which are eternally unchanged, but must rather in humility recognize the imperfection of his own righteousness, which needed such a trial, in order to verify itself and attain to faith" (Hahn). The idea of the poem consists accordingly in the proposition that God in His wisdom decrees for His human children calamities and grievous providences, which are *not* directly and unqualifiedly the *penalties of sin*, but in part *chastisements for purification*, and in part *means for proving and testing the sufferers*, serving to illustrate and demonstrate their righteousness.

This proposition finds expression in the epico-dramatic development of the history in *four stages*.

1. The one-sided opinion, derived from a perverted interpretation and application of the Mosaic Law, but predominantly prevalent among the large mass of those who belonged



to the Old Covenant, that grievous sufferings are always and without fail a punishment for specific sins, and even that the magnitude of the sufferer's guilt can be inferred from the magnitude of his calamity;—this opinion being advocated by *the three friends of Job*, who through their advocacy of it become his opponents, and intensify most bitterly his painful consciousness of unmerited suffering.

2. The simple denial of this proposition, involving the affirmation that even an innocent man may suffer, and that he [Job] in particular is an innocent sufferer, who will yet be surely proved to be such by Jehovah, is defended by *Job* in his replies to the accusations of the friends.

3. The *first half* of the correct positive solution of the problem, consisting in the presentation of the chastening and purifying aim of unmerited suffering, is contributed by *the discourses of Elihu*. They seek in a way which accords with Prov. iii. 11 (comp. Heb. xii. 5 seq.) to exhibit the sufferings of the righteous man as chastisements and means of purification, having "the sin of the righteous man indeed for their ground, but having for their motive not God's wrath, but His love, aiming to refine and to advance the sufferer."

4. The *other half* of the positive solution of the problem, consisting in the exhibition of the suffering of the righteous as ordained to prove them and to test their innocence, finds expression in *the discourses of Jehovah*, in His judicial arbitration between the contending parties, as well as in His actual restoration of Job's former prosperity. According to this, the profoundest solution, in which the whole scope of the book culminates, and finds its definitive authoritative expression, the afflictions of the innocent are "means of proving and testing, which, like chastisements, find their motive in the love of God. Their object is not, however, the purging away of the sin which may still cling to the righteous man, but, on the contrary, the manifestation and testing of his righteousness" (Delitzsch).

The former side of the positive solution, that advanced by Elihu, belongs as yet to the circle of human perceptions and experiences; it represents the highest and the deepest that the wisdom of man on earth, limited to itself, except indeed as it derives aid from the Old Testament revelation of God, can contribute to the answer to be made to the inquiry into the nature and aim [of such sufferings]. The latter side of the solution which finds its expression in the discourses of Jehovah, and the historical movement of the entire book, proceeds from a wisdom which is from above, and to which the corruption of the human race is not the first thing and the last, but something transitory, a condition destined to be finally removed through the suffering of a perfectly and absolutely Righteous Man. The solution of Elihu looks backward to the original sin of humanity, and to the mournful fact of experience proceeding therefrom, that not one of the children of men is righteous before God, but that on the contrary there adheres even to the most innocent and pure member of our race sin, which will need to be purged away. The divine solution—which, as will be more fully shown hereafter, by no means contradicts that of Elihu, but in part confirms, and in part supplements it—looks prophetically forward to the future expiatory suffering of a Righteous Man, who alone deserves to be called truly righteous, whose martyrdom accordingly bears the character of a suffering not for Himself alone, but for His brethren, laden with guilt, and needing to be reconciled with God, who in short as a truly innocent sufferer, is called to be the redeemer of the human race, making atonement for their sins, removing their guilt, and procuring their sanctification. To the extent that the indirectly Messianic element of this divine solution comes in close contact with the deepest and noblest side of that which Job maintains, with the expression of his hope that God will appear to vindicate and establish conspicuously his innocence—or, in other words, to the extent that what Job says in the *second*, as yet subjective and one-sidedly negative stage in the solution of the problem, of his confident waiting for a divine redeemer (אֱלֹהִים, ch. xix. 25), receives both directly and indirectly an objective confirmation and attestation from Jehovah Himself in the *fourth* stage of the solution—we may assign the whole poem to the class of Old Testament writings which are mediately and implicitly Messianic. At least we may say that its idea, like that of the other Chokmah-poems (Proverbs, Canticles, Ecclesiastes), includes in itself and suggests a prophetic Messianic thought.



We find these fundamental ideas of the book correctly perceived and set forth with satisfactory clearness only on the part of such expositors as maintain its integrity, especially of such as do not doubt the genuineness of the discourses of Elihu. Here belong especially Vaihinger, Stickel, Gleiss (*Beiträge zur Kritik des Buches Hiob*, 1845, p. 34 seq.), Hävernicks, Keil (*Hist. krit. Einleitung*, III., p. 300 seq.), Welte, Delitzsch, Davidson (Introduct., p. 213 seq.).\* Several, however, even of the opponents of the genuineness of the sections ch. xxxii.-xxxvii. have with approximate correctness defined the idea and the problem of the book, as e. g. Heiligstedt, Dillmann, and again recently Schrader in his *Bearbeitung der de Wette'schen Einleitung*, p. 551 seq.—On the contrary the fundamental thought of the book has been subjected, by the advocates of the book's integrity no less than by its opponents, to expositions which are wrong and one-sided, and in some instances even fundamentally perverse. The greater or less value of these theories will be ascertained by the measure of their agreement with that which is given above.

a. According to Umbreit, Hirzel, Renan [Noyes], and some others, the poet aims to prove the untenableness of the Mosaic doctrine of retribution, the weak points of which he was desirous of exhibiting in the suffering of the righteous Job, as a peculiarly striking example. Against which it has been rightly argued by Hahn, Dillmann, Delitzsch, etc.: That the polemic edge of the book is turned not against the Mosaic doctrine of retribution in itself considered, but against the abuse of it to an unfriendly caviling, malicious suspicion, and harsh judgment concerning persons in misfortune. That it proceeds in truth upon a deeper apprehension and a more correct interpretation of the doctrine of retribution set forth in the Law, not in opposition to it (which would be in fact equivalent to opposing the law itself), is particularly shown by the close of the book, where on the one side Job is compelled to retract the doubt which he had previously uttered in respect to God's righteousness, while on the other side by this same divine righteousness, which now appears as retributive justice in the good sense of the term, as rewarding him (*justitia remunerans s. retribuens*), he is again restored to honor, and his innocence is brought forth to the light.

b. According to a remark thrown out without reflection by Heinr. Heine (*Vermischte Schriften*, 1854, I.), the poet is treating of the development of religious doubt. "The Book of Job is the *Canticle of Skepticism* [*das Hohelied der Skepsis*], and horrid serpents hiss therein their eternal Wherefore? As man when he suffers must weep himself out, so must Job doubt himself out. This poison of doubt must not be wanting in the Bible, that great storehouse of mankind."—A crude opinion, proceeding from a monstrous exaggeration of the foregoing one-sided theory, and directly at variance with the true scope of the book, which is on the contrary anti-skeptical, and which strengthens the belief in God's providence and righteous retribution. Delitzsch remarks truly that the name—"Canticle of Skepticism"—would better suit the Book of Ecclesiastes.

c. According to Baumgarten-Crusius (*Libri de Jobo argumenti descriptio*, in *Opusc. theologiae*, 1836, p. 174 seq.) the book aims "to unfold the idea of the true Wisdom."—Evidently a definition of its contents and aim which is far too general, vague and abstract, and which improperly loses sight of the special object, in accordance with which the poet exhibits and illustrates true wisdom (*sensu subjectivo et objectivo*).

d. According to Schärer (*D. B. Hiob*, 1818, I., p. 21), and Augusti (*Grundriss einer histor. krit. Einl. ins Alte Testament*, 1827, p. 267) [Lee, *Introduct. to Commy.*, p. 111], it is the poet's purpose to present in Job the ideal of a constant, pious and submissive sufferer. A similar view is taken by Hengstenberg (in his Dissertation "über d. B. Hiob," Berlin, 1856 [also in *D. B. Hiob erläutert*, Berlin, 1870, p. 11 seq.]), who finds represented in the book the model of a suffering righteous man, such as was possible in the theocracy of the Old Covenant, but which could never have existed within the pre-Christian heathen world.—But it is only in the Prologue that Job is spoken of as a character that through all his misery was unchangeably pious and devout. His conduct as it appears further along in the course of his discourses receives at last a severe rebuke from God Himself. And in fact, according to

\* [It is, however, a curious error on the part of our author to assign the last two writers to this class, seeing that Delitzsch seriously questions, and Davidson decidedly rejects, the genuineness of Elihu's discourses.]



the poet's plan, it is not as an ideal of theocratic piety that Job appears, but as a holy man, whose religious development takes place on the basis of the patriarchal life outside of Israel. This is seen plainly enough in the fact that the scene of the history is placed in the land of Uz, in the fact that the Divine names almost exclusively used by Job are Eloah and Shaddai ("Jehovah" being used twice only), also in the many other traces and indications which the book furnishes of a saint of the order of Melchizedek. Comp. below, § 7 [and see Conant's criticism of this view, p. xx. seq.].

e. According to Schlottmann and Keil (*Einleitung*) [Good, *Introductory Dissertation*, p. 12. 19; A. B. Davidson, p. 15, etc., Canon Cook in Smith's *Bib. Dict.* Art. "Job," and in *Bible Commentary*, Introd., p. 6; Froude, *Short Studies*, etc.: "The Book of Job," p. 241 seq.], the author aims to describe by a picture from life the struggle and victory of the pious man in the most terrible temptation. Against which Dillmann rightly says: "If it was not also his purpose to advance the knowledge of his readers, and to instruct them in respect to the relation of evil [suffering] to the moral conduct of men, it is inconceivable why he should have made his work to consist for the most part of a series of controversial discourses respecting the ground and end of suffering."

f. According to Stuhlmann, Bertholdt, Eichhorn, v. Cölln (*Bibl. Theol.*, p. 293 seq.), M. Sachs (*Zur Charakteristik und Erläuterung d. B. Hiob*, *Studd. u. Krit.*, 1834, IV., p. 912) Knobel (*De carminis Jobi argumento, fine, ac dispositione*, 1835) Vatke (*Die Rel. des Alten Testaments*, I., 1835, p. 576 seq.), Umbreit, De Wette, Hirzel, Steudel (*Vorlesungen über die Theol. des Alten Testaments*, herausg. v. Oehler, 1840, p. 511 seq.), Hupfeld (*Deutsche Zeitschr. f. christl. Wissensch.*, etc., 1850, No. 35 seq.) [Merx, p. XIII.; Rodwell, p. VIII.], the poet has indeed a didactic purpose; it is one however which is limited to the inculcation of the doctrine of the unconditional submission of the finite subject to the absolute Lord of all things, whose dispensations, even when they seem incomprehensible, are still to be borne with resignation, and without murmuring.—According to this view the book represents Job's suffering as an absolutely mysterious dispensation, and thus preaches a certain fatalism, the resignation of a stoic indifference to the inexorable and inscrutable will of destiny. This is wholly antagonistic both to the spirit of the Old Testament in general, and of our book in particular, which furnishes clear expositions respecting the ground and end of Job's sufferings, and that not simply in those sections which the above-named critics (for the most part at least) condemn as not genuine, in the prologue, the epilogue, and the discourses of Elihu, but also in the kernel of the book, the authenticity of which cannot be questioned, as e. g. in Job's utterances in ch. xvii. 9; xix. 23 seq.; xxxi. 1 seq.

g. According to J. D. Michaelis (*Einl. in die göttl. Schriften des A. Bdes.* I., 2 seq.) the poet aims to set forth the idea of a righteous retribution in the future life. The view of Ewald is similar, according to whom the book develops the thought: that suffering is to be overcome neither by conceiving it as merely a divine penalty, nor by doubt and unbelief, but only by the certainty that spirit is eternal, by patience and fortitude through faith in eternal divine truths, and also by self-knowledge sharpened anew by suffering (*Die Dichter des A. B.* III., p. 10 seq.)—According to this view the idea of immortality and future retribution, which emerges in the book only incidentally, is unduly emphasized and made prominent. Moreover, according to Ewald's view, earthly suffering is removed much too far from its connection with the sin of the human race. The man afflicted with it, in the proud consciousness of his own strength and immortality, like the suffering heroes of the classic poetry of antiquity (Ulysses, Philoctetes) should have lifted himself above his sufferings and despised them, instead of doing what our poet manifestly requires him to do, humbling himself as a sinner under the almighty hand of the God decreeing them (ch. xl 3; xlii. 1-6).\*

h. According to several Rabbis of the Middle Ages, and also H. v. d. Hardt (*Commentat. in Jobum, sive historia populi Israelis in Assyriaco exilio*, I., 1728), J. LeClerc (on chap. i. 1), Garnett (*A dissertation on the book of Job*, ed. 2, 1751), Warburton (*The Divine Legation of Moses*, Book VI., Sect. II., Works, Vol. V., London, 1811), Bernstein (*Ueber Alter, Inhalt,*

\* [See Conant's refutation of this theory, Introd., p. xiv.]



*Zweck, und gegenwärtige Gestalt des Buches Hiob*, in Keil & Tzschirner, *Analekten*, I., 1813, p. 109 seq.), Bruno Bauer (*Die Religion des A. T.*, 1840, II., p. 470 seq.), and quite recently F. Seinecke (*Der Grundgedanke des B. Hiob*, 1863), [G. Croly: *The Book of Job*, 1863], the idea and scope of the book have reference to the *Israelitish nationality*. The suffering Job typifies the sufferings of the people of Israel in exile; by his patience and submission the poet would teach his contemporaries that they can bear their severe destiny only by humble submission to God's power and wisdom, and that they can find comfort and rest only in a firm and childlike trust in His righteousness, which ruleth over all things.—This allegoristic version of the poem is disproved by the absence of anything whatever in the details of the work to sustain such a double significance in the person and destinies of Job; also by the want of proof that the poem was not composed until after the exile; finally by the fact that in the prologue Job is described as entirely innocent in his misfortune, whereas elsewhere throughout the Old Testament the exile is continually viewed as the well-deserved punishment of Israel's sins. Comp. the elaborate criticism of the last-mentioned work of Seinecke's in the *Darmstädter Theolog. Ltbl.*, 1863, No. 99.

i. According to most expositors of the ancient and mediæval Church, whom some moderns have also followed, particularly in the Romish Church, Job's suffering is an immediate *type of the atoning suffering of Christ*; nay more, Job himself is more or less identified with Christ, the views and principles advocated by him merge imperceptibly in the doctrines of the Gospel; whereas on the contrary the three friends are regarded as the champions of heretical opinions, and Elihu as the representative of a secular wisdom hostile to faith (Jerome, *etc.*), or as an idle philosophical braggart, and phrase-monger (Gregory the Great, *etc.*). [Wordsworth, however, who also adheres to the typical interpretation of the book, regards Elihu as "representing the office of the ministers of God's Church in preparing the soul for the presence of God by the preaching of His Word." *Introd. to Comm'y.*, p. ix. See also *Comm'y.*, p. 70 seq.]. We may find one effect of this unsound allegoristic interpretation of the history under ecclesiastical auspices—an interpretation which may be traced back to Origen, the founder of all unsound allegoristic theories in the Church—in the unfavorable judgment which has been pronounced on the religious and moral stand-point and character of Elihu by many of the latest expositors, *e. g.*, by Herder, who compares his discourses to the idle senseless chatter of a child, Eichhorn, Bertholdt, Umbreit, Hahn, and others, who make him out to be an immoderate, self-sufficient, and at the same time narrow-minded boaster. The erroneousness of these views will sufficiently appear from the remarks made above. Comp. also what is said below, in ‡8, concerning the genuineness of Elihu's discourses, and their admirable coherence with the entire plan and movement of the book; together with the Exegetical remarks on the same (particularly the Doctrinal and Ethical Remarks on chap. xxxii., xxxiii.).

‡5. THE RELIGIOUS AND NATIONAL CHARACTER OF THE BOOK. ITS PLACE IN THE CANON.

The Chokmah character of our book, or the fact that it belongs to the Solomonic poems of Wisdom, is sufficiently apparent from that which has been already remarked about its material, its form, and its scope. The historic *material* used bears an impress which, if not extra-theocratic, is at least pre-theocratic; and manifest pains are taken to give prominence to this characteristic of its material, as being *not* specifically Mosaic, by distinctly setting forth the extra Israelitish home, and the patriarchal age of its hero. Its object is thereby recognized as belonging to that class of themes and problems which are of universal human interest, which transcend the more limited circle of vision which lies within the Israelitish theocracy, and which everywhere characterize the Chokmah-poetry, the representative in the Old Testament literature of a philosophic humanism (comp. Vol. X. of this series, *Introd. to Proverbs*, p. 4 seq.).—As regards its *form* it seems to be most nearly related to the classic productions of the Chokmah-literature; to Solomon's Song in virtue of its dramatic plan and arrangement; to the Proverbs in virtue of its gnomic and didactic character, and the



Mashâl-like rhythm of its discourses; and to both at once in virtue of its wealth of vivid and symbolically significant pictures of the life of nature and humanity, in which the deep feeling for nature, and the faculty of brilliant natural description characteristic of the Solomonic epoch of Old Testament literature announce themselves.—And finally in respect of its scope it exhibits a relation of inward nearness to the poetry of Wisdom, in so far as by virtue of its endeavor to maintain in the realm of ethics and religion the point of view belonging to universal humanity this poetry has a special interest in the great problem of theodicy, to wit, the vindication of the Divine action against one-sided and unjust accusations from men; and especially in so far as the indispensable necessity of the fear of God and of humble submission beneath God's remedial discipline (מוֹרָא) to the right understanding of God's dispensations is an idea which belongs to the very heart of the practical ethics of those books, and particularly of the Book of Proverbs. And not only does our book share this ethical tendency in common with the other Chokmah-writings, but in addition the most conspicuous feature of their doctrinal contents, to wit, the central idea of the *Divine Wisdom* as the medium of the personal activity of God in the world of nature and of humanity, is by no means absent. But on the contrary the way in which our poet in ch. xxviii. 1 seq. describes the absolute wisdom, the Chokmah pure and simple, as the highest moral good, and as the sum total of all that is valuable and desirable for man, at the same time that he makes its possession depend on the fear of God and uprightness of life (ver. 28), exhibits the closest affinity with that which is said in Prov. iii. 16 seq.; viii. 22 seq. (comp. Eccles. xii. 13) of the hypostatic wisdom of God, and the conditions of participation in the same. All the characters, moreover, who take part as speakers in the book, appear as witnesses and disciples of this wisdom, whether as one-sided, defective, erroneous representatives, as was the case with the three friends, and in many respects with Job himself, or as normal and authoritative interpreters of the true Wisdom, as was the case with Elihu, who, notwithstanding his youth, surpasses all the other speakers as the representative of the highest to which human wisdom and insight can attain. They are, one and all, Châkâmîm, lovers of wisdom and teachers of wisdom (*sectatores sapientiæ*, φιλόσοφοι)—these characters of the great drama—although there are important differences among them as regards the quality and degree of the wisdom which they teach. The author certainly does not describe them as theocratic sages, not as belonging to the class of Israelitish Châkâmîm, like Solomon, Ethan, Heman, *etc.*, for he causes their extra-Israelitish character to appear distinctly and unmistakably enough, when he introduces them as speaking neither of the law, nor of prophecy, neither of Sinai, nor of Zion, as using only once or twice the theocratic name of God, Jehovah (Job uses this name only in ch. i. 21; xii. 9; and possibly in ch. xxviii. 28, see on the passage), but on the contrary as using interchangeably the אֱלֹהִים of poetry, the שׁר of the patriarchs, and the אֱלֹהִים of the universal religion (the last, however, only three times: ch. xx. 29; xxxii. 2; xxxviii. 7). He thus purposely characterizes them as belonging to the category of those extra-Israelitish sages, which in 1 Kings v. 10, *apropos* of the description of the all-surpassing wisdom of Solomon, are called “sons of the East,” and “Egyptians” (comp. Job i. 2); it is his purpose to describe them, and among them Job in particular, as well as Elihu, as possessors of a wisdom and a piety which had not grown in the soil of the Mosaic Law, which were pre-Mosaic and patriarchal, or, if you please, Melchizedekian (comp. the *Note* at the end of this section). Notwithstanding all this, however, they are none the less disciples of Wisdom, earthly reflectors, human reverers, and lovers of the divine Chokmah. The heavenly light of God, which from the beginning lighteth every man that cometh into the world (John i. 9), this is their sun also, the mysterious source of their knowledge and understanding. They belong to the children of God outside of Israel, the “children of God that were scattered abroad” (John xi. 52), whom the Saviour of the world was first to gather together, and to introduce into the communion of the redeemed. They partake, however, of the knowledge and worship of the supreme, the only true God. And verily it is a divine wisdom which is specially and most nearly related to that of the Israelitish theocracy, a wisdom originating in Paradise, and like that of Solomon, Ethan, Heman, *etc.*, struggling back toward Paradise, which illuminates them. It is its advance through error, doubt and serious conflicts to the



final comprehension of revealed truth, that our poem succeeds in describing with the wonderful art of dramatic development.

After all that has been said, our book's *place in the canon* of the Holy Scriptures of the Old Testament can admit of no doubt. It stands in the closest proximity to the Chokmah-poems of the Solomonic age, the Book of Proverbs, and the Canticles. At all events it stands nearer to them than to Ecclesiastes, with which, in view of the many traces it betrays of a later (post-exilic) origin, and in view of its Levitico-Jewish character, it has nothing in common, however true it may be that the sceptical tinge of many of its discourses indicates a certain affinity to certain fundamental ideas of this later poem of wisdom. Its *Māshāl*-form, and the frequent lyrico-elegiac tone of its discourses, assimilate it still further to those portions of the Book of Psalms, which in view of the gnomic and didactic stamp which they bear are to be classed with the Literature of Wisdom, and which we have heretofore (Vol. X. of this Series, Introd.) characterized as Chokmah-psalms; as, *e. g.*, Ps. i., xv., xix., cxi., cxii., cxix., cxxv., cxxvii.

In fact both the Synagogue and the Church have constantly assigned to our book its place not only in general among the Hagiographa (K'thubbîm), to which it belongs in any case in virtue of its being neither a historical narrative, nor prophetic preaching, but rather a didactic poem, but also in particular in proximity to the books just mentioned as most nearly related to it, the Psalms, the Proverbs, the Canticles, and Ecclesiastes. But its place in the neighborhood of these books varies greatly according to the different traditions. Our editions of the Hebrew Bible, in so far as they follow the German class of Manuscripts, place the book between the Proverbs and the Canticles; they place it last of the series of poetic books which introduce the Hagiographa, the Tehillîm, Mishlê, and Job (Psalms, Proverbs, and Job), leaving the Song of Solomon to follow as the first of the "five festival-rolls" (חֲמִשָּׁה סֵפֶרִים), that group of writings the remainder of which are Ruth, Lamentations, Koheleth, and Esther. According to the Spanish class of Hebrew MSS., and the Masora, the arrangement is different, the K'thubbîm here beginning with the series—Chronicles, Psalms, Job, and Proverbs. The arrangement in the Talmud (Baba bathra, 14 b) is similar, where Ruth is put first, with Psalms, Job, and Proverbs following. The Masoretes call this group (Tehillîm, Job, Mishlê), after the initial letters of their names, ספרי תהלים, and they view this Team—group as being, like the Chamesh Megilloth, a complete whole. Whether the *vox memorialis* אֲחִתַּי, which serves to describe the group according to another ancient tradition, indicates that here and there the order—Job, Proverbs, Psalms—was actually followed, is doubtful. It is certain on the other hand that the LXX. assign to the three principal poetical books the order—Job, Psalms, Proverbs (the form אֲחִתַּי), and that this order of the Alexandrian canon has continued to be the ruling order in the Hellenistic literature and in the Church. There are variations however even here, as in Philo, and the Evangelist Luke, who, like the Hebrew Bibles, place the Psalms (ὑμνους) at the head (Luke xxiv. 44), and in Melito of Sardis, in the 2d Cent., whose canon exhibits the following peculiar order for the poetical Hagiographa:—Psalms, Proverbs, Ecclesiastes, Canticles, Job, (Euseb. *Hist. Eccl.* IV., 26). Luther's version [also E. V.] follows the order which through the Alexandrian version is become the established order in the Church.

*Note.*—In respect to the skill and historical truth with which the poet has succeeded in preserving the impress of patriarchal times, and the pre-Mosaic, and hence extra-Israelitish religious individuality of his characters, comp. Dillmann, p. XXII.: "He has carefully avoided any intermixture of Israelitish things, manners, and ideas; he has throughout exhibited the ways and the relations of the four men in accordance with the patriarchal age, relying in part on Genesis. When they appeal to historical illustrations, they are taken from primeval history (as in chap. xxii. 15 seq.). What they say of God, and of divine things, is apparently derived only from the good old tradition, from nature, and the history of universal humanity. Except in three passages they do not even use the divine name, Jahve. Their circle of thought and expression is far more distinctively that of the Shemitic people in general than that of the Canaanitish Hebrews. The theatre of the poem is the edge of the desert (see *e. g.*, chap. i. 15, 17, 19), and its figures and illustrations correspond

therewith (as in chap. vi. 18 seq.; xi. 12; xxiv. 5; xxxi. 32).”—The views of Delitzsch are similar, who takes occasion however to controvert the modern opinion that the poet in the exercise of a free creative fancy invented all these characteristics of an extra-Israelitish nationality and religion on the part of his hero, and justly maintains in opposition the opinion which in substance has been advocated also by Hengstenberg (*Beiträge*, II., 302 seq. : *Vortrag über das Buch Hiob*, 1856). “The book of Job,” says Delitzsch (I., p. 6 seq.) “treats a fundamental question of our common humanity; and the poet has studiously taken his hero not from Israelitish history, but from extra-Israelitish tradition. From beginning to end he is conscious of relating an extra-Israelitish history,—a history handed down among the Arab tribes to the east of Palestine, which has come to his ears; for none of the proper names contain even a trace of symbolically intended meaning, and romantic historical poems were nowhere in use among the ancients. *This extra-Israelitish history from the patriarchal period excited the purpose of his poem, because the thought therein presented lay in his own mind.* The Thora from Sinai, and prophecy, the history and worship of Israel are nowhere introduced; even indirect references to them nowhere escape him. He throws himself with wonderful truthfulness, consistency, and vividness, into the extra-Israelitish position. His own Israelitish stand-point he certainly does not disavow, as we see from his calling God יהוה everywhere in the prologue and epilogue; but the non-Israelitish character of his hero and of his locality he maintains with strict consistency. . . . Even many of the designations of the divine attributes which have become fixed in the Thora, as רַחוּם, חַנּוּן, אֶרֶךְ אַפַּיִם, which one might well expect in the book of Job, are not found in it; nor again טוֹב, often used of Jehovah in the Psalms; nor, generally, the dogmatic terminology, as it may be called, of the Israelitish religion; besides which this characteristic is to be noted, that only the oldest mode of heathen worship, star-worship (chap. xxxi. 26–28), is mentioned, without even the name of God (אלהים צבאות or יהוה צבאות) occurring, which designates God as Lord of the heavens, which the heathen deified. The author has intentionally avoided this name also, which is the star of the time of the Israelitish kings; for he is never unmindful that his subject is an ante- and extra-Israelitish one.”—In these last remarks of Delitzsch’s, with which we are constrained to agree, may be found the corrective for a remark of Dillmann’s which is one-sided, and not altogether free from the liability to be misunderstood. When this commentator, who is generally influenced by sound and correct views says (p. XVII. of the Intro. to his Comm’y.): “So far is it from being the author’s purpose to transport himself arbitrarily out of the circle of revealed truth, that, on the contrary, his whole problem alike with his solution of it, rests on the Mosaic system of doctrine”—it would seem to be his purpose to assign everything, both the doctrinal contents of the poem and the history which serves as its framework, to the circle of the Mosaic system, while nevertheless the personal actors, as well as the religious ideas and representations which are put in their mouth, are intentionally described as pre-Mosaic, and presented from an extra-theocratic point of view. Very true the poet himself, where his historic individuality emerges, as in the prologue and epilogue, reveals himself as an Israelite, a worshipper of Jehovah, an adherent of Mosaism. But his heroes, or the characters of his drama, bear a pre Mosaic patriarchal impress; they are sages of the class called “sons of the East,” 1 Kings v. 10, [E. V., iv. 30] not sages versed in the Law, and ministering to the Law, like Solomon, Ethan, Heman, Chalcol, Darda, or like the prophets of the schools of Samuel and Elijah. And the religious-ethical problem discussed by them is one which did not grow in the soil of the Mosaic religion, but an outgrowth of the piety and practical wisdom of the old Shemitic patriarchs, however true it may be that the profound solution which it receives in course of their discussion presupposes something above and beyond the perceptions and experiences which belong to the patriarchal stage of revelation, admitting indeed that in this same solution there is contained a supra-patriarchal and supra-Mosaic element, a prophetic anticipation of the future transition of these two preparatory stages of the true religion into the stage of their absolute fulfilment and perfection through Christ. Comp. Delitzsch (I., p. 8 seq.): “The poet is thoroughly imbued with the conviction that even beyond Israel fellowship is possible with the one living God, who has revealed Himself in Israel; that He also there



continually reveals Himself, ordinarily in the conscience, and extraordinarily in dreams and visions; that there is also found there a longing and struggling after that redemption of which Israel has the clear words of promise. His wondrous book soars high above the Old Testament limit; it is the Melchizedek among the Old Testament books. The final and highest solution of the problem with which it grapples, has a vein extending out even beyond the patriarchal history. The Wisdom of the Book of Job originates from Paradise. For this turning to the primeval histories of Genesis, which are earlier than the rise of the nations, and the investigation of the hieroglyphs in the prelude to the Thora, which are otherwise almost passed over in the Old Testament, belong to the peculiarities of the Chokma."

‡ 6. THE TIME WHEN THE BOOK WAS WRITTEN.

As an *external* indication of value in determining the time when the book of Job was written, we may take into account its position in the canon, near the Psalms and the book of Proverbs, always before the book of Ecclesiastes, which shows so many traces of a later age. This position, however, is too uncertain; and even if it were fixed, it could still not be inferred from it that the book, although placed near those writings of the age of David and Solomon, had also been produced about that time, a considerable period, that is to say, before the book of Coheleth, which was not written until after the Exile. And in general the rule followed by those who collected and arranged the canon is not that of strict chronology, and yields only very general and indefinite conclusions in respect to the successive origination of particular books.

Of greater value would another external criterion be, that, namely, which lies in the *linguistic* vesture of the book, provided only that the fact that, comparatively, it abounds in Aramaïsms could be made to prove that it was written in a decidedly late age. But there is not, and there never can be, a history of the development of the Hebrew language so strict in its chronology that each of its stages can be sharply defined, and used as means for determining the time of particular books, or sections of books.\* The Aramaic coloring, together with the correspondences with the later Hebrew, of which the book furnishes many instances (such as *e. g.* plural forms in יָדַי, the use of the preposition לְ for the accusative, words like יָגֵד, תִּקְרָךְ, יִסְרֵךְ, עֲשֵׂתִיךָ, תִּכְלִית, or even Aramaizing forms such as occur in ch. vi. 27; viii. 8; xv. 7; xxi. 23, etc.), prove nothing definite in favor of a later origin, for such peculiarities are of general occurrence in books of a highly poetic character, as *e. g.* in Solomon's Song, in the Song of Deborah, Judges v.; and also in the prophet Amos, although these books must not for that reason be brought down very late in time. Moreover, Bernstein (in *Keil und Tschirner's Analekten*, I. 3), and others have advanced statements which are decidedly exaggerated in respect to the number of the Aramaïsms in our book; statements which are equally worthless with the opinion, which has been expressed here and there from an early time, that the book in its present form has for its basis an Aramaic text—an opinion which the apocryphal appendix to the LXX., following ch. xlii. 17, has already expressed: οὗτος ἐρμηνεύεται ἐκ τῆς Συριακῆς βίβλος, and which has been still further advocated by Aben-Ezra, Jurieu, Carpzovius, the last two in connection with the endeavor to discover the author of the translation into Hebrew, whom they identify either with Moses (so Carpz.), or with Solomon (so Jurieu: comp. also the following section at the beginning).—If the linguistic character of the book be examined for more definite data in support of conjectures respecting the time when it was written, the correspondences with the vocabulary and usage of the book of Proverbs might first of all be considered; as *e. g.* ch. xx. 18 (עֹלֶט) with Prov. vii. 18; ch. v. 2 (פֶּתַח) with Prov. xx. 19; ch. xii. 5; xxx. 24; xxxi. 29 (פִּיר) with Prov. xxiv. 22; ch. xxxiii. 7 (אֶכְרֵי) with Prov. xvi. 26; ch. xxxvii. 12 (תַּחֲבֹלוֹת) with Prov. i. 5; xi. 14; xii. 5, and often; ch. v. 4 ("to be

\* Comp. the remarks of Jul. Fürst, *Gesch. der biblischen Literatur und des jüdisch-hellenistischen Schriftthums*, I., p. 37: "As a whole it (the Hebrew language) shows so great stability and unchangeableness, such a stamp of uniformity, that after the period of antiquity no essential modification of it, such as is found in the Indo-European language, can be recognized." And a little further on: "The differences in the three periods of the language affect at most its coloring . . . not the essential structure of the language. An actual progress of the language is accordingly not to be recognized."



crushed in the gate") with Prov. xxii. 22; ch. xv. 16; xxxiv. 7 ("to drink iniquity like water") with Prov. xxvi. 6; similar correspondences in expression might be found with many of the Psalms (comp. Ps. xxxix. 14 with Job ix. 27; x. 20, 21; Ps. lviii. 9 with Job iii. 16; Ps. lxix. 33 with Job xxii. 19; Ps. ciii. 15, 16 with Job vii. 10; xiv. 2); also correspondences with the Aramaisms of the Song of Solomon (comp. the *Introd.* to the latter, Vol. X. of this Series, p. 14 seq.\*). From these, however, it would be scarcely legitimate to infer more than the fact that our book belongs generally to the age of David and Solomon, or at least that its age borders on that.

The inquiry into the age of the poet receives no help from a third witness of an external sort, to wit, the fact that in the well-known passage in the prophet Ezekiel (Ez. xiv. 14, 28; comp. ch. xxviii. 3), Job is mentioned along with Noah and Daniel, as two other examples of wisdom and piety. For this mention would at most furnish a chronological conjecture in regard to the hero of the poem, not at all in regard to the poem itself and its author: even a post-exilic authorship of this poetic version of the story of Job could be reconciled with Ezekiel's use of the name, which moreover does not convey the slightest intimation whether the age of Job was nearer to that of Noah, or to that of Daniel, or whether it should be located somewhere in the middle between the two.

The time when the book was written must accordingly be determined, in the absence of other authoritative external witnesses, on the basis of probability in accordance with *internal* tests. Here we must note, first of all, and as being of essential importance, the Chokma-character of the poem, which we have already exhibited in the preceding section. The opinion that our poem was produced during the bloom of the Literature of Wisdom in Israel in the time of Solomon is made probable by internal evidences of the most weighty character. It is to be preferred to the two theories which differ from it; both to that which carries its authorship back into the Mosaic, or even the pre-Mosaic age, and to that which brings it down near the time of the exile, or even into the post-exilic age.

1. The book is treated as *older* than the epoch of David and Solomon, as belonging indeed to the *Mosaic age*, or even as being the work of *Moses himself*, who composed it before the giving of the law on Sinai, in certain passages of the Talmud (*Sota Jer.* V. 8; *B. Bathra*, 15, a), by several of the Church Fathers, such as Origen, Ephraem Syrus, Jerome, Polychronius, Julian of Halicarnassus; by some of the Rabbis, such as Saadia, Aben-Ezra, Kimchi (comp. Hottinger, *Theol. Phil.*, p. 499; Wolf, *Bibl. hebr.* II., p. 102); among later authorities by Huetius (*Demonstratio Ev.* IV., 2, p. 377), J. D. Michaelis, Jahn, Hufnagel, Friedländer, Stier (*The Words of the Lord Jesus*), Ebrard (*Das Buch Hiob übers. und erläutert für Gebildete*, Landau, 1858), Haneberg, J. Gräber (*Die Stellung und Bedeutung Hiobs im Alten Testament, Beweis des Glaubens*, Bd. V., 1869, p. 433 seq.), Mason, Good, Palfrey, and others [and so Wordsworth, Dr. Mill (quoted by Wordsworth), Elzas, while Canon Cook in *SMITH'S Bib. Dict.* thinks it must have been written before the promulgation of the law, by one speaking the Hebrew language (see also *Introd.* to Job in *Bib. Commentary*, p. 14 seq.; Princeton Review, Vol. XXIX., argues that the Mosaic authorship has not been disproved; Carey thinks the exact time cannot be determined, but assigns to it a very great antiquity]. Akin to this is the view of Carpzovius already mentioned (*Introd. in libr. canon.* V. T. II., p. 45 seq.), to wit, that Moses translated from the Aramaic the book which in its original language was yet older than himself [so also Ben Zev; see Preface to Bernard's *Commentary*, p. LXX., while according to McClintock and Strong's *Cyclopædia*, Art. "Job," it was "originally framed in Job's age (by that romance style of composition spontaneous with Orientals), and that in its Arabic dress it was gathered by Moses from the lips of the Midianitish bards during his residence among them; that it was first composed by him in the Hebrew language, but not reduced to its present complete form till considerably later, perhaps by Solomon"]; also the theory that the book had a pre-Mosaic origin, as held by Ilgen, Bertholdt, Stuhlmann, Eichhorn, and quite lately by E. von Bunsen, who combines with it the singular supposition that

\* In respect to the linguistic affinity of our book to the writings of the Solomonic age, and particularly the Proverbs, comp. Michaelis (*Einleitung* I, 92 seq.); Gesenius (*Geschichte der hebräischen Sprache und Schrift*, p. 33 seq.); Rosenmüller (*Schol.*, p. 38); Hävernick (*Einleitung* III. 353 seq.); also Vaihinger and Hahn in their Commentaries.



Job is identical with Melchizedek (*Die Einheit der Religionen im Zusammenhang mit den Völkerwanderungen der Urzeit und der Geheimlehre*, I. Bd., Berlin, 1870, p. 420 seq.). [Here may be mentioned the opinion of those who think Job himself was the author, *e.g.*, Schultens, Lowth, Peters, Tomline, Hales, Horne, Magee, Lee, Barnes, Croly. Wemyss, who holds this not improbable, adds, as his own conjecture, the name of Joseph.] The attempt has been made to represent the book as approximately Mosaic, as belonging at least to the period of the Judges, by the R. Eliezer (according to *Baba Bathra* 15, and *Sota Jer.* f. 20, 3), and Philippus Presbyter (the author of a pseudo-Jeromean Commentary on Job in *Opp. Hieron.* ed. Vall. T. III., App. p. 895 seq.). All these attempts to assign to the book an exaggerated antiquity, and particularly the hypothesis that Moses was its author, in favor of which may at least be urged such considerations as a certain similarity in many of the descriptions and reflections of the book to Ps. xc. and the song of Moses (Deut. xxx.), are decisively refuted by the following arguments: 1. The reflective, subjective, and artistically perfect character of the poem, which indicates a time considerably later than that of the promulgation of the law. 2. The character of the religious problem of the poem, which, even if it be treated by the poet from an extra-theocratic point of view, pre-supposes nevertheless an accurate acquaintance with the theocracy—nay, more, a profound immersion into its spirit.\* 3. The very evident familiarity of the poet with doctrinal representations, which belong only to a stage in the development of revealed religion which was conditioned by the law, and which became possible on the basis of it, such as the idea of Wisdom as a principle of the Divine activity in governing and illuminating the world (chap. xxviii.), and the representation of Sheol as a gloomy, prison-like realm of shadows (chap. iii. 17 seq.; vii. 7 seq.; xiv. 10 seq.; xvi. 21; xvii. 6; xxx. 23). 4. The frequent references to conditions and relations, which pre-suppose a more advanced culture and development in society and the state, than the simple, and, so to speak, elementary conditions of the Mosaic age (comp. chap. ix. 24; xii. 17 seq.; xv. 28; xxiv. 12; xxix. 7; xxxix. 7). 5. Finally, as a peculiarity in the material which points definitely to the period of the first kings, the double mention of the gold of Ophir chap. xxii. 24; xxviii. 16; comp. 1 Kings ix. 28; x. 11).—In view of such manifest traces of a later age, the assignment of the poem to the Mosaic, or to the pre-Mosaic age, or to the age immediately following Moses, seems to be in the highest degree improbable; and Herder is right when, in express opposition to its Mosaic authorship, he says: "The poet of the book of Job is certainly not Moses; we might just as well say that Solon wrote the *Iliad*, and the *Eumenides* of Æschylus!" (*Geist der Ebr. Poesie*, 1805, I., p. 130).

II. Following some of the ancient Rabbis, such as R. Eleazer and R. Jochanan (*B. Bathra* and *Sota Jer.* l. c.), a number of modern exegetes and critics have assigned the poem to an age considerably later than that of the literature of David and Solomon; such as Ph. Codurce (*Annotaciones in Jobum*, 1651), who regards it as having been composed by Isaiah in the eighth century; Rosenm. (Schol. ed. 2), Stickel, Ewald, Heiligstedt, Böttcher, Magnus, Bleek, Davidson, Herbst and De Wette (in their Introductions), Renan, Dillmann [Merx], Nöldecke (*Die Alttestamentale Literatur*, 1868, p. 191), Fürst (Gesch., *der bibl. Literat.* II., 424 seq.), and several others, who assign it to the first half of the seventh century, or the age immediately following that of Isaiah [Noyes, and Rodwell, without specifying more closely, place it between the Solomonic age and that of the exile]; Hirzel, who (p. 10 of his Commentary) thinks it was not composed till the end of the seventh century, after the deportation of king Jehoaahaz, in the year 608, and that it was written in Egypt; Garnett, Bernstein, Umbreit, Arnheim, who assign it to the period of the Babylonish exile; and Grotius, v. d. Hardt, Le Clerc, Warburton, Heath (*Essay towards a new English version of the Book of Job*, 1755), Gesenius, Vatke, Köster, Br. Bauer, E. Meier (in Baur and Zeller's *Theolog. Jahrb.*, 1846, p. 129 seq.), Zunz, Bunsen, etc., who look on the post-exilic epoch, and in particular the 5th

\* Comp. Hahn, p. 25: "Since the contents of our book are profoundly related to the internal development of the theocracy, while the idea of the connection between sin and suffering, which is objectively advanced by Moses in a form that is altogether general, meets us here not in this general form, nor in that one-sided conception of it which is most nearly related to it, but in a new and broader interpretation, which involves an advance beyond the original form, the book cannot be regarded as having been produced before Moses, nor by Moses, but in a much later period."



Cent. B. C., as the time when it was composed. The two latter modifications of this view represent the extreme limit of the efforts which have been made to bring down the age of the book. They depend on the idea already repudiated in § 4 under *h*, according to which Job is a personification, or at least a type or image of the people of Israel suffering in exile. They stand or fall substantially with this allegoristic interpretation, of which Delitzsch says truly that "it is about the same as the view that the guilty Pericles may be intended by king Oedipus, or the Sophists by the Odysseus of the Philoctetes." And the other arguments urged in favor of the exilic or the post-exilic origin of the poem by such critics as do *not* adhere to this allegoristic theory, or at least are not strenuous in upholding it, have no particular weight. The assumed Aramæistic character of the language is, as has been already shown, to be accredited simply and solely to the poetic contents and dress of the book, and proves nothing therefore in favor of the period of the exile. Just as little do the representations which the book gives of Satan and of the angels prove this; for there is no historical ground whatever for referring these to Chaldee or Persian influences. The theory under consideration is, however, decisively disproved by the fact that the prophet Jeremiah, who lived and prophesied towards the end of the seventh century, must have known our book and made use of it (comp. chap. iii. 3-10 with Jer. xx. 14-18; chap. xix. 24 with Jer. xvii. 1; chap. xxi. 19 with Jer. xxxi. 29; also chap. xix. 8 with Lam. iii. 7, 9; chap. xii. 4; xvii. 6; xxx. 1 with Lam. ii. 15). Far more weight should be assigned to these correspondences with Jeremiah, especially seeing that Jeremiah is obviously the copyist, the book of Job being the original, than to the twofold mention of Job by Ezekiel (comp. above); or to the correspondences, which are far less certain and indisputable, between this book and the second part of Isaiah (comp. chap. xxi. 22 with Isa. xl. 14; chap. xii. 24 with Isa. xl. 23; chap. xii. 17, 20 with Isa. xlv. 25; chap. ix. 8; xxxviii. 4 with Isa. xlv. 24; chap. xv. 35 with Isa. lix. 4). This undeniable dependence of Jeremiah on the author of this book is at the same time decisive also against the opinion of Hirzel that our book was produced in the age immediately before the exile, say under Jehohaz; an opinion which is still further refuted by the fact that the passage in chap. xv. 18 seq. describes not at all the invasion of Palestine by foreign oriental nationalities, but rather foreign incursions over-running the original inhabitants of Edom or Teman (the country of Eliphaz). And so in general it may be said that the references to the condition of the Israelitish people and kingdom as one of confusion and incipient ruin, which not only Hirzel, but De Wette, Stickel, Ewald, and others find in the book, are without any foundation in fact, and can by no means be supported by such passages as chap. ix. 24; xii. 6, 14 seq.; xxi. 7, 16 seq.; xxiv. 1 seq. (comp. the exegetical remarks).

There remains only that modification of the opinion that the book has a post-Solomonic origin, which conjectures its date as being the first half of the seventh century, or the age of Manasseh (696-643), and which has been defended with particular acuteness by Ewald, Dillmann, Fürst, Davidson, Schrader, *etc.* It is the most plausible of the theories advanced by modern criticism regarding the age of the book; at the same time there is much which argues against it, and which points to an earlier period:

a. Already does Isaiah even, in several passages, and especially in chap. xix., show familiarity with the book of Job (comp. in particular Isa. xix. 5 with Job xiv. 11; Isa. xix. 13, 14 with Job xii. 24 seq.); nay, the book of Amos, which is considerably older yet, exhibits several allusions to this book, which lead us to regard it as older than that (comp. Amos iv. 13 with Job ix. 8; Amos v. 8 with Job ix. 9; xxxviii. 31; Amos ix. 6 with Job xii. 9; and see Vaihinger in the *Stud. und Krit.*, 1846, I., p. 146 seq.; also Schlottmann, p. 109). The opinion that, on the contrary, these passages in the prophetic books are older than the corresponding passages in our poem (an opinion which, *e. g.*, Volck [*De summa carm. Job sententia*] has advanced in respect to those passages in Isaiah), is in most cases improbable, and in some absolutely untenable. Comp. below on chap. xiv. 11.

b. The verbal correspondences already noted between this book and that of *Proverbs* indicate that in all probability the book was composed in the Solomonic age, or at least not far from the same; and this conclusion is rendered all the more certain by the fact that those correspondences occur only to a limited extent with the introductory chapters (1-9) of the

Book of Proverbs (which chapters properly belong to the age immediately following Hezekiah; see Vol. X. of this Series, *Introd.*, p. 26 seq.), the great majority of them being related to the old Solomonic nucleus of the collection, chap. x.—xxii.

c. Several more definite correspondences of thought and expression, which occur between this book and that of Proverbs (both in its older and its later divisions), cause the priority of Job to seem more probable and natural. Comp. chap. xv. 7 with Prov. viii. 25; chap. xxi. 17 with Prov. xiii. 9; xx. 20; xxiv. 20; chap. xxviii. 18 with Prov. iii. 15. Here it is of particular importance to consider the relation of Wisdom in chap. xxviii. of our book to the descriptions of the same Divine Principle in the government of the world and in revelation given in chapters iii., viii., and ix. of Proverbs; a relation which clearly exhibits a course of development as obtaining between the two representations, a progress from the less developed idea of the Chokmah in Job to its more full doctrinal unfolding in the introductory part of the book of Proverbs, and which accordingly proves the age of the earlier book to be that of Solomon, or at least the age immediately following.

d. That the traces of serious doubt respecting the retributive justice of God, which our book exhibits, are of necessity to be regarded as signs of a post-Solomonic origin, "of its origin even in the time of the later kings," is an unproved assumption, which has been advanced by Ewald, Dillmann, and several others, and which involves a *petitio principii*, resting on no objective fact. In this respect it resembles the similar proposition which has been advanced touching the poetic form of the book, to wit, that as a specimen of religious-didactic poetry, it must be of necessity considerably later than the "dramatizing popular poetry" of the Canticles, it "presupposes a longer practice of the religious lyric art, and of proverbial poetry, and cannot accordingly be placed at the beginning of the same" (Dillmann, p. XXVI.).

e. The descriptions already referred to in chapters ix., xii., xxi., and xxiv. (particularly in chap. xii. 14 seq., xxi. 16 seq.; and xxiv. 1 seq.) by no means prove, as is often assumed, that grievous catastrophes, such as destructive raids by powerful hostile armies, deportations of entire masses of men, *etc.*, are assumed as having already overtaken Israel, and that accordingly the poem must have been composed after the Assyrian invasions in the eighth century before Christ. For in the history of the nations of Western Asia catastrophes of that sort are in general "as old as the traditions of history" (think of Chedor-laomer, of Sesostris, of Shishak, 1 Kings xiv. 25 seq.), and the supposition that those passages necessarily referred to the country and the nation of the Israelites is unfounded, and in fact is altogether irreconcilable with the geographical territory contemplated in the book, which is predominantly that of the Idumean Arabia. "The assumption that a book which sets forth such a fearful conflict in the abyss of affliction, as the book of Job, must have sprung from a time of gloomy national distress, is untenable. It is sufficient to suppose that the writer himself has experienced the like, and experienced it at a time when all around him were living in great luxury, which must have greatly aggravated his trial" (Delitzsch, I., p. 20).

f. It is still further an arbitrary assumption to say that "the contest of principles between the two parties, the pious and the unbelieving," as the same is described in chap. xvii. 8, and chap. xxii. 19 is of necessity to be taken as indicating a later age. This view is just as destitute of any certain external support, as the theory, pressed into its support, that those Psalms, which contain allusions to similar party-contests (comp., *e. g.*, Ps. xxxix. 14 [13] with Job ix. 27; x. 20; Ps. lviii. 9 [8] with Job iii. 16; Ps. lxix. 33 with Job xxii. 19, *etc.*), were composed after the time of David, or even near the time of the exile. The same may be said of the other supposed indications of the time of the later kings, on which Dillmann lays stress, *i. e.*, to wit, "star-worship, with its seductive influence," the mention of which in ch. xxxi. 26 seq., it is said, points expressly to the times of Ahaz, and still more of Manasseh (as though even in the pre-Mosaic and the Mosaic age this kind of idolatry was not known, and warnings uttered against it; comp. above, § 2); also the fact that a written process and a written judgment are presupposed in judicial cases in chap. xiii. 26; xxxi. 35 seq. (as though the סִפְרִים in the royal court of David were not already accustomed to complete written procedures in administrative, and certainly also in judicial, matters!).



III. The reasons above given are predominantly negative and indirect, designed to weaken the force of the objections to the opinion that the book of Job proceeds from the Solomonic age. The following are the positive arguments in favor of this opinion, which has been maintained by R. Nathan (*B. Bathra*, f. 15; *Sota Jer.* 20, 3), by Gregory of Nazianzen (*Or.* IX.), Luther, Spanheim, Harduin, Döderlein, Stäudlin, Richter (*De ætate l. Job definienda*, 1799, § 11), Augusti, Hävernick, Keil, Oehler, Welte, Vaihinger, Schlottmann, Hahn, Delitzsch, *etc.* [so also A. B. Davidson, Hengstenberg, while Stanley, *Hist. of the Jewish Church*, Lecture XXVIII., regards its "derivation from the age of Solomon" as very evident].

g. The double mention of the gold of Ophir (see above, No. I., 5) which is most easily explained by supposing that the poets in their figurative language would most naturally make use of this costly natural product of the Oriental world of wonders just at the time when it was first brought in considerable quantities to the Shemitic countries of Western Asia (comp. also Ps. xlv. 10 [9]).

h. The mention of so many other notable natural objects, costly articles, rare and splendid jewels, *etc.*; the description of which is characterized by an exuberant abundance of observations in the natural world, and of indications showing that sense and spirit were satiated with the enjoyment of life, a warm, agreeable fullness of life, such as was quite peculiar to the time of Solomon, and which, outside of our poem, is especially apparent in the Canticles, whose observations of the world exhibit a cosmopolitan wealth of material, and whose coloring in the domain of natural description is glowing and splendid. Comp. the rare animals and the other natural wonders described in chap. xxx. 29, and chap. xxxix. 13—chap. xli.; also the mention of pearls (corals) and other costly treasures in chap. xxviii.; and with these comp. such passages as Cant. iii. 9; iv. 3, 13; vi. 7; vii. 2 seq.; also Prov. iii. 15; viii. 11; xx. 15; xxxi. 10; 1 Kings v. 13; vii. 13 seq.; x. 11 seq. (see *Intro. to Song of Solomon*, Vol. X. of this Series, p. 13, and also p. 384 of this volume).

i. The many correspondences found especially in the *eschatological representations* of our book, and especially in its utterances concerning the conditions of men after death, and to the realm of shadows (שְׁאוֹל), with that which the Proverbs, and many of the Psalms belonging to the best period, teach in respect to these points (comp. אֲבַיִם, abyss, in the sense of שְׁאוֹל, Prov. xv. 11, and Job xxvi. 6; xxviii. 22; and also the many correspondences of our book with the Lamentation-Psalms of the Ezrahites, Heman and Ethan, Ps. lxxxviii., lxxxix., especially Ps. lxxxviii. 5 with Job xiv. 6; Ps. lxxxviii. 9 [8] with Job xxx. 10; Ps. lxxxix. 8 [7] with Job xxxi. 34; Ps. lxxxix. 48 [47] with Job vii. 7; Ps. lxxxix. 49 [48] with Job xiv. 14):—in short its agreement with the eschatology of the time of David and Solomon (comp. above, p. 247), which, along with that which has been remarked repeatedly in respect to its essential harmony with the doctrine of God and the doctrine of Wisdom, constitutes a consideration of no small weight.

k. Finally, the classic, magnificent form of the poem as a *work of art* (§ 3), which in the eyes of every unprejudiced observer gives to it a position immediately alongside of the Canticles, the Solomonic nucleus of the Book of Proverbs, and the best and oldest portions of the Book of Psalms, even though by this course we multiply the classical products of the literary epoch represented by David and Solomon to a degree which is astonishing, or even almost incredible.\* If any concession be made to one of the weightiest arguments by which the post-Solomonic authorship is sustained, the frequent reference to great public calamities, and severe national afflictions (see under e), we might come down to the age immediately following that of Solomon, or we might say with the editor of this Series (Vol. I., *Intro. to the Old Testament*, p. 35 seq.): "The origin of the book belongs to the time when the glory of

\* Comp. Delitzsch, I., p. 21: "The book bears throughout the creative stamp of that opening period of the Chokmah, —of that Solomonic age of knowledge and art, of deeper thought respecting revealed religion, and of intelligent progressive culture of the traditional forms of art,—that unprecedented age, in which the literature corresponded to the summit of glorious magnificence to which the kingdom of the promise had then attained . . . a time when the chasm between Israel and the nations was more than ever bridged over . . . a time introductory to the extension of redemption, and the triumph of the religion of Israel, and the union of all nations in faith in the God of love."

Solomon was on the decline." In the main however we must rest satisfied with the view that the book, both as to its character and its age, belongs to the group of Solomonic poems of Wisdom, and Luther's judgment in the Table-Talk is anything but a blunder; on the contrary it substantially hits the nail on the head: "It is possible and supposable that Solomon composed and wrote this book, for we find just his way of speaking in the Book of Job, as in his other books. *Phrasis non multum est dissimilis*. The story of Job is old, and was quite familiar to everybody in Solomon's time, and he undertook to describe it, as though I should undertake to describe the stories of Joseph or Rebecca."

§ 7. NATIONALITY AND HOME OF THE POET.

The country and home of the author of our poem has been treated in much the same way as the age in which he lived. Many one-sided and untenable conjectures have been advanced which require to be refuted, or, at least, reduced to their proper value.

The same confusion which has produced the attempt to identify the age of the poet with that of Job has also largely prevailed in respect to the place where the one and the other lived. According as the land of Uz has been assigned to the territory of Aramaic Syria, or Arabia, or Idumea, the attempt has been made to represent our book as an extra-Palestinian production, as to its language, its conception, and its entire origin. Its authorship has been variously referred to Syria (the LXX., the Pseudo-Origen's *Comm. in Job*, Aben Ezra), to Arabia (Spanheim, Vitringa, Witsius, Joh. Gerhard, Calovius, also Kromayer: *Filia matri obstetricans h. e. de usu linguæ arab. in addiscenda ebræa*, p. 72), or to Edomitis (Herder, IIgen), or to a Nahorite, i. e., a Mesopotamian (Niemeyer, *Charakteristik der Bibel*, II., 480 seq.). Perceiving the extravagance of these hypotheses, Bertholdt and Eichhorn limited themselves to the assumption that the author was an Israelite, sojourning in Idumea or Arabia—an opinion against which it has been correctly observed that it "results from confounding the scene of the book with the author's standpoint, which is wholly independent of the same" (Hahn, p. 22). A bolder conjecture, and yet, in view of certain remarkable peculiarities, a more plausible one, is that of Hitzig (*Komment. zu Jesaja*, 1813, p. 285), and of Hirzel (*Komment.*, p. 12), that the book was written in Egypt, that is to say, by a Hebrew living in Egypt. Hirzel, in particular, finds reasons for this opinion in various traces of a familiar acquaintance on the part of the poet with Egyptian objects, an acquaintance which is presumed to have been founded on his own observation. Among these he names the description of mining in chap. xxviii. 1-11, which, as he claims, indicates personal knowledge of the gold mines of Egypt (Diodorus III. 12; Josephus, *De bello Jud.* VI. 912); acquaintance with the Nile, as shown in chap. vii. 12; viii. 11-13; ix. 26; the mention of mausoleums in chap. iii. 14; the reference to the Egyptian process in judicial cases in chap. xxxi. 35; the allusion to the phenix in chap. xxix. 18; and finally the description of the war-horse in chap. xxxix. 19 seq., and of the still more specifically Egyptian animal prodigies, the hippopotamus and the crocodile in chap. xl. and xli. These reasons, however, will be found inconclusive. Either they rest on a false or doubtful exegesis, or they prove only so much familiarity with Egypt as might have been acquired by traveling in that land, or even by mere hearsay.

a. There is no foundation whatever for referring the passage in ch. vii. 12 to the Nile, the passage in ch. xxxi. 35 to the judicial processes of the Egyptians (comp. what is said above in the preceding section, under II.), or the passage in chap. xxxix. 19 seq. specifically to the *Egyptian* war-horse. As though the use of cavalry and the breeding of horses were not abundantly practised in Palestine, especially after the time of Solomon (comp. 1 Kings v. 6 seq. [iv. 26 seq.]; ix. 19; x. 28)!

b. It is questionable whether by the mausoleums or "ruins" (חֲרֻבוֹת) of ch. iii. 14, the author had particularly in mind *Egyptian* mausoleums, for instance the pyramids, seeing that Palestine might easily have made him acquainted with structures of that kind (comp. Is. xxii 15 seq.; Josephus, *De B. Jud.* I. 2, 5), and seeing that the exegesis of the passage is very uncertain (see on the verse). In like manner it is exceedingly questionable whether his description of mining in ch. xxviii. is necessarily derived from the Egyptian gold-diggings.



For, in the first place, his description by no means refers exclusively to the mining of gold, but includes just as much the mining of silver, iron and copper (see ver. 2 seq.), and also the mining of precious stones, among which he expressly mentions the sapphire. In the next place, the comprehensiveness of his acquaintance with mining operations makes it more probable that he had in mind the iron, gold, lead and copper mines of Idumea and Arabia, as well as the sapphire veins of the last mentioned country, the existence of which is attested by antiquity, provided, that is, that the source of his knowledge is to be looked for in any foreign mines. For it is certainly not easy to see why the business of mining should not have been carried on within the limits of Palestine itself, at least from the time of the first kings, and indeed from the age of Moses, in view of such direct testimony as is furnished by Deut. viii. 9; xxxiii. 25; as well as of such figures and poetic similes as are found in Prov. xvii. 3; xxvi. 23; xxvii. 21; Isa. i. 22; Ezek. xxii. 18; Mal. iii. 3, *etc.* Comp. Robinson's *Physical Geography of the Holy Land*, pp. 340, 373; v. Rougemont, *Die Bronzezeit, etc.* (1869), p. 87. And finally, it is just as doubtful whether the mention of the phenix in chap. xxix. 18 (admitting that חיל there really has that meaning, and should not rather be rendered "sand"), must of necessity be understood and explained in accordance with the *Egyptian* legend of the phenix, seeing that the legend of this bird is rather to be regarded as the common property of the *orbis orientalis*, and may in particular be attributed to the Arabians as a part of their primitive heritage; comp. Herodot. II. 73; Tacit. *Ann.* VI. 28; Clemens Rom., 1 Cor. chap. xxv., *etc.*; also Henrichsen, *De Phœnicis fabula apud Græcos, Romanos et populos orientales*, Part I., II., Havniæ, 1825, 1827; Piper, *Mythologie der christl. Kunst*, 1847, I. 446 seq.

c. The passages (chap. viii. 11 seq.) which describe the papyrus-shrub (which is to be found predominantly indeed along the Nile, but which, according to Theophrastus, *Hist. plant.* 4, 9, grows also in Palestine), and the papyrus-boat (chap. ix. 26), furnish no sufficient demonstration that the author lived in Egypt. They are rather to be explained by supposing simply that he became acquainted with these objects through travel, or indirectly through oral tradition. Even Isaiah recognizes the papyrus-boats, although he had never himself seen Egypt or the Nile! Moreover, the descriptions of the hippopotamus and the crocodile, contained in Jehovah's discourses, do not by any means unqualifiedly require us to suppose on the part of the poet the accurate knowledge of an eye-witness. Rather do they seem, "not only by their ideal cast, but also by the inaccuracies which have slipped into them, to betray an author who possibly knew the animals referred to only through what he had heard concerning them. For which reason the opinion of Eichhorn, Ewald, Dillmann, and Simson—an opinion which is, in other respects, without sufficient critical foundation—that these descriptions, constituting the whole section embraced in chap. xl. 15—xli. 26 [34], were written by a Jew, who, about the beginning of the 6th century, travelled to Egypt, and lived there, seems superfluous. Comp. § 9, II., and also the exposition of the particular section referred to.

The positive proof that Palestine was the author's country and home, lies, first of all, on the external side, in the fact that, in the section just mentioned, describing behemoth and leviathan, the Jordan is introduced as an example of a great river (see chap. xl. 23); on the internal side, in the unmistakable fact that as respects his whole manner of thought and perception the author stood in intimate relationship to the consciousness and life of the theocracy, which could scarcely have been the case had he lived outside the national territory of the theocratic commonwealth, and at a distance from its sanctuary. Through travel in foreign lands, perhaps in Egypt, Arabia, Syria, and especially in Idumea and the regions immediately adjacent, in which the principal theatre of his narrative lies, he might at any time have acquired the information which he exhibits respecting the peculiarities of these lands outside of Palestine. In the main, however, the comprehensive knowledge, and the vast wealth of vivid natural observations, of which his poem gives evidence, are to be explained by the universal cosmopolitanism of his intellectual tendencies, and by the extent and solidity of his entire culture, which in a sage of the Solomonic age is not to be wondered at. The abundance of the "secular knowledge" deposited in the book appears essentially as "the result of the wide circle of observation which Israel had reached in the time of Solomon" (De-

litzsch). And there is no really unanswerable argument to show that this sage, highly cultivated and richly endowed, like Solomon himself (comp. 1 Kings iv. 30 seq.; v. 10 seq.), of necessity lived far from Solomon's court, and from what were in that age the central points of the theocratic national life of Israel, and that we must look to the remote south, or south-east of that famed land, the region bordering on Idumea, for his place of residence. When Stickel, Vaihinger (*Stud. und Krit.*, 1846, I., 178 seq.), Böttcher (*Lehrbuch der hebräischen Sprache*, § 29 and 36), and Dillmann present arguments to establish the probability that he lived in Southern Palestine, derived from the language and from other sources, not one of these arguments is of sufficient weight to prove more than the bare possibility of this hypothesis. For—

(1) The statement that the book "exhibits so many Aramaic and Arabic peculiarities of diction," as to indicate that the author's home bordered on the territory where the Aramaic and Arabian languages were spoken, must be adjudged to be exceedingly precarious, after what we have said above in the preceding section in respect to the value of linguistic peculiarities for the more precise determination of the question touching the origin of our book. It would seem to be equally precarious with the well-known opinion of Hitzig and Ewald, that the Song of Solomon had its origin in Northern Palestine, on account of its numerous Aramaisms (comp. the Introduction to our Commentary of the Song of Solomon, Vol. X. of this Series, § 3, Rem. 2, p. 14 seq.).

(2) The absence of any definite references to Jerusalem, as the centre of the Israelitish cultus is sufficiently explained by the author's purpose to locate the scene of the action outside of Palestine, and in a patriarchal, pre-Mosaic sphere, and to adhere to this plan with rigid consistency throughout (comp. § 5).

(3) The exact familiarity of the author with the conditions and phenomena of life in the desert by no means necessitates the conclusion that his home bordered on the desert; for even in the country immediately surrounding Jerusalem, and in the whole Israelitish territory east of the Jordan, the life of the desert might be studied in all its peculiarities, and our author shows himself throughout to be in every respect a poet endowed with a rich poetic fancy and talent for description, a man in whom was to be found, according to Stickel's own confession, "a plastic genius so manifest and powerful that he was competent to give a true description of what he had not seen with his own eyes."

(4) Just as little does the author's knowledge of the animal prodigies of Egypt and Arabia, of the costly products of these lands, and also of the star-worship prevailing in these and in other oriental countries, compel us to suppose that "he lived in the centre of the most active commercial intercourse between the nations of Arabia, Egypt and Babylonia, at the point where the great commercial routes from the Euphrates and Eastern Arabia to Egypt and the Philistine and maritime ports, and again from Southern Arabia to Damascus and Palmyra crossed." For under the peaceful reign of Solomon, with its complete organization and close centralization, even a resident of Jerusalem might have acquired a vivid conception and exact information respecting all those things. Especially would he be able, as the result of the active commercial relations, which, according to 1 Kings v. 1 seq., x. 1 seq., Solomon had established with Egypt, Arabia and Phenicia, to extend the circle of his observation over all that territory, even although he himself never had occasion to journey along the caravan-routes of the south-east, or to live there for any length of time.

It is not necessary accordingly to assume for the poet either an extra-Israelitish origin or place of abode, or a residence on the boundaries of the land of Israel in the neighborhood of Edom, or of the Syro-Arabian desert. On the contrary all that we find in his poem is most satisfactorily explained on the theory that he belonged to the pious and literary coterie of sages, whose rendezvous, according to 1 Kings iv. 30 seq., was Solomon's court, and that the classification of the actors in his poem with the wise "sons of the east," and the "Egyptians" (comp. § 5) rests simply on the fact that his unusually wide circle of observation, and his comprehensive knowledge of nature and mankind had put him in possession of a more intimate acquaintance with the practices and habits and circle of ideas peculiar to these extra-theocratic sages. The conjecture of Delitzsch (I. p. 23) that the author of our



book might have been Heman, the Ezrahite, the singer of "the 88th Psalm, written under circumstances of suffering similar to Job's," is indeed lacking in any more precise support, whether in the poem itself, or in the scanty intimations conveyed by the Books of the Kings respecting the person of this Heman. For which reason Delitzsch himself does not follow up this conjecture any further, but contents himself with the conclusion respecting the author's probable nationality which we have stated above, and which there are scarcely counter-arguments of sufficient weight to overthrow.

[WAS HEZEKIAH THE AUTHOR OF JOB?]

After all that has been written on the question of the authorship of the Book of Job, the suggestion of a new solution of the problem may well seem superfluous. On the one side the question itself may be deemed unimportant; on the other side the solution of it may be pronounced impracticable, and a new conjecture but one more contribution to the limbo of idle speculation. It must be admitted however that if the question—who wrote the book of Job?—ever should receive an answer sustained by a reasonable array of probabilities, such an answer would be of no small value in elucidating the book itself, and the historic revelation of Divine truth, of which it is so important a part. The answer here suggested is one that has suggested itself to the translator during the progress of the work with singular force, and with an accumulating weight of probability, in view of which he feels justified in at least propounding the above inquiry—*Was Hezekiah the author of the Book of Job?* and in inviting attention to the considerations which incline him to an affirmative answer, and which he ventures to presume may serve to show that the inquiry is not altogether an unreasonable one.

It may be true that the author of this book will ever continue to be a "Great Unknown." It may be that the Spirit of inspiration has purposely withheld from the sacred volume every such clue to his personal identity, as would place it beyond all question. If so it is undoubtedly better that it should be so. I am certainly very far from wishing to dogmatize on the subject. I simply suggest the name of Hezekiah as a hypothesis worthy of consideration. That hitherto the name seems to have occurred to no one is, I admit, a presumption against it. All the more so perhaps that some have come so near it, hovering all about it, yet never alighting upon it. Thus Warburton says of Job xxxiii. 17 seq.: "This is the most circumstantial account of God's dealing with Hezekiah, as it is told in the books of Chronicles and of Kings;" and of Job xxxiv. 20, that "it plainly refers to the destruction of the first-born in Egypt, and Sennacherib's army ravaging Judea." Ewald, speaking of the remarkable epoch of which Hezekiah is the central and commanding figure, says that the culture of the highest form of poetry, the drama, during this period, is shown by the book of Job, which exhibits the highest point reached by the poetic art of the nation in ancient times. Merx finds his theory as to the time when the book was composed (*viz* about 700 B. C.) confirmed by the existence of the College of Sages, established by Hezekiah, "the poet's contemporary" (*Das Buch Hiob*, p. XLVI.). Renan "loves to place the book" in the same period, and finds "*rappports*" between the psalm of Hezekiah and the book of Job. Carey, speaking of the case instanced by Elihu in chap. xxxiii. 24 seq. says: "This case is not unlike that of Hezekiah; indeed it so resembles it in many particulars that I wonder it should have escaped (as I believe it has done) the notice of commentators." To no one of these however does the thought seem to have occurred that Hezekiah himself may have been the author—and yet why not? Let me submit the following considerations in favor at least of having the claims of Hezekiah considered.

1. Hezekiah was a gifted poet. This no one can doubt who is familiar with that most beautiful Ode which Isaiah has preserved for us in chap. xxxviii. 9 seq. Its exquisite melody, its plaintive pathos, its depth of sentiment, its beauty of imagery, its devotional tenderness have never been surpassed within the same compass. Zwingli has said of it truly: *est autem carmen hoc cum primis doctum et elegans*. Delitzsch acknowledges its "lofty sweep," although he calls it "cultivated rather than original poetry." The criticism proceeds however from the manifest presupposition that the song is an imitation of Job, having,

he says, "a considerable number of the echoes of the book of Job." But what if instead of being an echo, it is the keynote of Job? What if here we have the germ of that wondrous creation? If at least with Ewald, Renan and Merx we attribute it to the age of Hezekiah, whom shall we find more likely or more worthy to be the author of it than the royal poet himself?

2. The remarkable correspondences of thought and expression between this Ode and the book of Job are most striking and significant. These, as we see, have been recognized by such competent critics as Renan and Delitzsch, and indeed they lie on the surface. Note in particular the following:

In Is. xxxviii. 10 compare the phrase שְׁעָרַי שְׂאוֹל with פְּתֵי שְׂאוֹל in Job xvii. 16, each phrase involving the same conception of the entrance to Sheol.

In ver. 11 the phrase אֶרְצָן הַחַיִּים, found also in Job xxviii. 13. In the same verse note the idea of life as "seeing," or "being seen of men," so common in Job (see ch. vii. 8; viii. 18; x. 18; xx. 9). If, with Gesenius, Rosenmüller, Delitzsch, Noyes, Wordsworth, we take חָרַל to mean the rest, cessation, of the grave, we have a thought which occurs repeatedly in Job in such passages as iii. 17; xiv. 6.

In ver. 12, compared with Job iv. 21, observe the use of נָפַע, for the removal of man by death, involving a comparison to the removal of the tent with its pins and cord. The comparison of life to the weaver's thread is also common in Job, especially in the use of the verb בָּצַע, as in ch. vi. 9; xxvii. 8 (perhaps). Compare also ch. vii. 6. The expression "from day to night" finds its exact parallel in Job iv. 20 in "from morning to evening," *i. e.* in one day, quickly.

In ver. 13 the comparison of God to a lion, fiercely assailing and rending the sufferer, reminds us forcibly of Job x. 16 and xvi. 9; comp. ix. 17 and xvi. 14. How vividly, moreover, do the sleepless apprehensions and anguish of the night, as described in this clause, remind us of such passages as Job vii. 3, 4, 13-15.

In ver. 14 the moanings referred to remind us of Job iii. 24; the clause רָלוּ עֵינַי לְמָרוֹם רָלוּ עֵינַי לְרִלְפָה עֵינַי in Job xvi. 20; and the remarkable clause עֲרִבְנִי, "be bail for me," is exactly reproduced in Job xvii. 3, עֲרִיבְנִי עֲרִיבְנִי.

In ver. 15 the expression כִּי נִפְשִׁי is characteristic of Job (see ch. iii. 20; vii. 11; x. 1).

In ver. 16 the peculiar adverbial use of בְּהֶן reminds us of בָּהֶם in Job xxii. 21.

In vers. 17 and 18 the expressions שְׂחַת-בָּלִי and יִרְדֵּי-בִיר may be compared with Job xvii. 16; xxxiii. 22, 24.

The view of Sheol in ver. 18 is quite in harmony with that expressed by Job in ch. x. 21, 22.

It would assuredly be difficult to find in any part of Scripture of the same length so many, and for the most part unique, correspondences with any other part, as those here exhibited. If Hezekiah did not write the book of Job, he had certainly saturated his mind with its thought and phraseology in a remarkable degree.

3. The correspondences just mentioned are not the only indications of a common source for these two compositions. The essential mental and literary characteristics of each are largely the same. There are differences indeed in the metrical movement, as might be expected from the difference in the nature and object of the two compositions, the one being a Psalm to be sung on the *neginoth* in the temple, the other a lyrico-dramatic composition, adapted rather to rhetoric recital. In the former accordingly the verse-lines are longer and more sustained, in the latter shorter and more concise. Apart from this, however, the same artistic skill characterizes the execution of both, the same exquisite modulation of rhythm, now softly flowing and melodious, as in vers. 10, 11, 17, now abrupt and urgent, as in vers. 12, 13, 16. There is the same occasional terse obscurity of construction and expression, as in vers. 13, 15, 16; the same emphatic iteration of words and clauses, as in vers. 10, 17, 19 (and comp. Job ix. 20 *b*, 21 *a*; x. 22, *etc.*); the same strong contrasts and sudden transitions, as in vers. 15 seq. compared with the verses preceding (and comp. Job xix. 23 seq. with vers. preceding). The limited compass and special scope of the Psalm indeed of necessity limit the scope of the writer's genius; but to the close observer it is really remarkable how many



of the characteristics of the book of Job reproduce themselves in this Ode. No minor poem of Milton's exhibits more, or more decided traces of the art of *Paradise Lost*. In the first half of the Ode we have the sombre gloom, the plaintive pathetic tone of the earlier discourses of Job, the wail of a suffering, crushed, almost a despairing heart. In ver. 13, however, there is a flash, faint indeed, yet unmistakable of that Titanic audacity with which Job ventures to arraign the pitiless severity of God in His treatment of him. Observe the vague reserve, in the very manner of Job, with which he avoids naming his Divine Assailant: "So will *He* break all my bones." In the latter half of the Psalm again the tender brightness of the picture reflects those passages in Job where the sufferer emerges from the darkness of the conflict into the hope of future deliverance, or where his friends seek to win him to repentance by depicting such a deliverance, or, in particular, where Elihu describes the restoration of the penitent sufferer (Job xxxiii. 24 seq.). We find even that marked characteristic of the book of Job to multiply illustrations from the animal world (see ver. 14). The same conception of a redeemed life as a life of song and praise which pervades the closing verses of Hezekiah's Psalm, exhibits itself once and again in Elihu's discourse, as when in ch. xxxiii. 27 he says: "He will sing (שָׁר) to men, and say," *etc.*, or when in ch. xxxvi. 24, he exhorts Job, saying: "Remember that thou exalt His work, which men have sung repeatedly" (שָׁרָה). These peculiarities would seem to be too deeply rooted in the mental individuality from which these productions have proceeded to be the result of accident, of conscious imitation, or of unconscious influence. If there is anywhere in Scripture a literary clue to the authorship of this book, where shall we look for one more satisfactory than is here furnished us?

Passing on from this Ode of Hezekiah, we shall next find in the facts of his life and personal experience, in the psychological traits of his character which history reveals, and in the circumstances of his time, most suggestive hints pointing us to him as the author.

4. Most important of these facts in Hezekiah's life is his fatal sickness and miraculous restoration as recorded in 2 Kings xx. 1 seq.; 2 Chron. xxxii. 24 seq.; Is. xxxviii. 1 seq.—Here is communicated first of all the fact that for an indefinite space of time Hezekiah was brought face to face with death. He contemplated it as imminent and inevitable. He passed through the strange experience of one for whom the grave was ready. Now if anything is certain in regard to the authorship of the book of Job, it is that it was written, as Merx says, "with the author's heart blood." The author of Job's discourses had, we may be sure, passed through the mental, if not the physical throes of dying. Such passages as we find in chs. x., xiv., xvii. (see vers. 1, 13 seq., particularly), xxxiii. (vers. 22 seq.), have a reality about them such as belongs to experience, rather than imagination. Death and the Hereafter have for the poet an awful fascination which he cannot resist, the secret of which becomes intelligible only by the stern announcement of an Isaiah to the writer: "Set thine house in order, for thou shalt die, and not live."

5. The passages referred to, and others in the book, become still more significant in view of the particular malady which threatened the life of the poet-king. According to 2 Kings xx. 7 (Isa. xxxviii. 21), he was afflicted with "a boil," or "boils," בִּשְׂרָא, which may be taken either as singular, "tumor," or as a collective, "boils." But the very same word is used in describing Job's malady (ch. ii. 7), where it is said that Satan smote Job בִּשְׂרָא, "with boils." Now it is not necessary to assume that Hezekiah was, like Job, smitten with leprosy, or that the בִּשְׂרָא from which he suffered was precisely the same with that from which Job suffered. It is enough that the fatal disease which afflicted him was accompanied by a painful and offensive eruption, by a tumor, or boils. Would not this explain the terrible vividness with which the poet enters into all the physical experiences of Job's disease, its pain, restlessness, offensiveness, *etc.*, as described in chs. vi., vii., xvi., xvii., xix., xxx.?

But the significance which attaches to the general character of the disease is still further enhanced by several of the details of Hezekiah's sickness, especially when compared with Job xxxiii. 14 seq., a passage of which Warburton and Carey have both remarked (see above) that it presents most striking analogies to the case of Hezekiah.

6. One of the leading lessons of the book of Job, and one that is prominently inculcated in the discourse of Elihu is that God's dealings with men are disciplinary, designed to try,

teach, and purify them. So it is said in 2 Chron. xxxii. 31 that God left Hezekiah, "to try him, that he might know *all that was in his heart*." This indeed was after his sickness, but the principle is the same, and it is at least remarkable that this fundamental thought of the book of Job is emphasized as a fact of special significance in the life of Hezekiah.

7. Still more specifically Elihu declares that the purpose of God in sending affliction on man is to deliver him from *pride* (Job xxxiii. 17). According to 2 Chron. xxxii. 25, 26, this was the besetting sin of Hezekiah. According to the poet's conception it was evidently to be regarded as a leading trait in the character of Job, the radical sin which Jehovah rebuked (chap. xl. 7 seq.), and for which Job humbled himself (chap. xlii. 2 seq.).

8. According to Elihu man's insensibility and wilfulness make it necessary that God should afflict him once and twice, *i. e.*, repeatedly, before His chastisements work out their proper result (chap. xxxiii. 14, 29). According to 2 Chron. xxxii. 25, 26, 31, God visited Hezekiah more than once with His displeasure before he humbled himself aright before Him.

9. Isaiah was sent to the king in his sickness with the message—"Set thine house in order, for thou shalt die, and not live." And in his Ode Hezekiah represents himself as saying: "In the quiet (or perhaps: middle, meridian) of my days I must go to the gates of Sheol." How perfectly does this correspond with the description of Elihu (xxxiii. 22): "His soul draweth near unto the grave, and his life to the destroyers."—So again in speaking of his recovery, Hezekiah says beautifully: "Thou hast loved my soul out of the pit of destruction" (Isa. xxxviii. 17). In like manner Elihu represents the restored one as singing: "He has redeemed my soul from going into the pit" (Job xxxiii. 28).

10. On receiving the prophet's message, the king turned his face toward the wall, and prayed to Jehovah, and Jehovah graciously accepted his prayer. So with touching beauty Elihu describes the restored sufferer: "He shall pray unto Jehovah, and He will be favorable unto him" (xxxiii. 26).

11. It is said of Hezekiah that "he wept a great weeping" (Isa. xxxviii. 3, and comp. ver. 14: "mine eyes fail [with looking] upward"). So Job describes his excessive weeping (chap. xvi. 16, 20; xvii. 7).

12. God sent Isaiah as His messenger to announce to Hezekiah His gracious purpose of deliverance, saying: "I have heard thy prayer, I have seen thy tears, behold I will heal thee." So Elihu mentions, as a glorious possibility, a Messenger, a Divine Interpreter, to declare to man: "Deliver him from going down to the pit; I have found a ransom." In what way more fitting, more touching, more expressive could that inspired מַלְאָכִים, that glorious hypothesis of an incomparable Divine Messenger and Interpreter have been revealed to an Old Testament saint than through such an experience as that of Hezekiah's, when the prophet-evangelist, whom he knew and loved so well, brought him that message of life in death? Who better qualified to be the human type of the Divine Malāk and Melitz than Isaiah? Who so well fitted to receive, to understand, and to convey to others that prophetic glimpse of the Prophet that was to come as Hezekiah?

13. The wonderful restoration of Hezekiah and the lengthening of His life, finds its exact counterpart in the language of Elihu and Job, and in the fact recorded in the Epilogue (chap. xlii. 16). How wonderfully lifelike the language of Elihu in chap. xxxiii. 25 if viewed as prompted by just such an experience as that of Hezekiah! "His flesh revives with the freshness of youth; he shall return to the days of his youth." What more truthful than the joy which such a restoration of the healthy flesh would bring to one afflicted as either Job or Hezekiah was! What new force and vividness are imparted to the yearning presage of the doctrine of the resurrection in chap. xix. 25 seq., when interpreted in the light of an event which to him who realized it was all but a resurrection from the dead! So also the addition of one hundred and forty years to Job's life would have for such an one a real, vital significance, as a token of God's favor, which it could never possess as a mere fiction of the imagination. As Delitzsch says: "After that Job has learned from his own experience that God brings to Hades and out again, he has forever conquered all fear of death, and the germs of a hope of a future life, which in the midst of his affliction have broken through his



consciousness, can joyously expand. *For Job appears to himself as one who is risen from the dead, and is a pledge to himself of the resurrection from the dead*" (Commy. I, p. 315). Of what known historical character could this be more truly said than of Hezekiah?

14. The intimations which are given us respecting Hezekiah's personal character, views, and conduct, are hardly less significant. He is thus described in 2 Kings xviii. 3 seq.: "He did that which was right in the sight of the Lord, according to all that David his father did. . . . He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him, and he prospered whithersoever he went forth," *etc.* There is much in this description to remind us of Job's pre-eminent piety and prosperity, as described in the Prologue. Hezekiah describes himself as "having walked before Jehovah with a perfect heart, and having done that which was good in His sight," and in his prayer he beseeches Jehovah to remember this (Isa. xxxviii. 3). So Job is described as perfect and upright, one that feared God, eschewed evil; he pleads his integrity (chap. vi. 10; x. 7; xiii. 16; xvi. 17; xix. 23 seq.; xxiii. 29, 31, *passim*), and prays that God would reward him according thereto. So Elihu says of God: "He will render unto man his righteousness." All this is precisely in the spirit of Hezekiah's prayer, and like that prayer all bears the stamp of a living experience. To Hezekiah as to Job his affliction was a mystery, unexpected and inexplicable. The Jewish tradition heightens the mystery by representing him as previously believing in his own immortality. This of course is to be rejected, and yet it is of historic value as a witness to the contrast between Hezekiah's previous career of unclouded prosperity and happiness, and the gloom with which his sickness beclouded his destiny. Just such a contrast in kind as that between Job's prosperity and adversity. The greatest and best of kings since David, who had done more than all his predecessors to restore the purity of faith and worship in the land, the immediate successor, too, of Ahaz, one of the most wicked of the kings, and yet a grievous sufferer, and cut off in the midst of his days! Would it be at all strange if such a mind, richly endowed with the poetic faculty, tried with such dark and bitter experiences, and grappling with the problems which such experiences suggested, should have felt himself drawn to the story of Job, and incited to do just what the author of this book has done, in using it as a poetic medium by which to communicate the results of his thoughts and experiences to the world?

15. We have other intimations of severe mental conflict in the experience of Hezekiah. Thus when the Assyrian Rabshakeh had delivered his insulting message from Sennacherib, Hezekiah "rent his clothes, and covered himself with sackcloth, and went into the house of the Lord" (2 Kings xix. 1 seq.). And indeed the history of his relations to the king of Assyria down to the overthrow of Sennacherib's hosts must have been productive throughout of continual anxiety, conflict, at times even agony of soul (see 1 Kings xix. 14 seq.). And in the case of so thoughtful and devout a prince as Hezekiah, these conflicts through which he passed were not the mental exercises of one occupied simply with questions of statecraft, or secular business; they involved the application of moral and religious principles of the most profound and comprehensive significance. This may be assumed with certainty from the character of the man, from the circumstances of his reign, and from the peculiar relations and sympathy between himself and the prophet Isaiah (see below No. 20). There are few characters throughout the history of the Hebrew theocracy, the thrilling experiences of whose life would furnish so many of the psychological antecedents to the production of this great religious drama as Hezekiah.

16. The conspicuous position which Hezekiah occupies as a moral reformer of the Jewish people is highly significant. One of the first acts of his reign was to re-open the temple, to re-establish, purify, and enrich its service and ceremonial (2 Chron. xxix.). He showed the thoroughness of his reformatory spirit by removing the "high places" of all kinds, not only those on which false gods were worshipped, but those as well which some even of his pious predecessors had spared for the worship of Jehovah (2 Kings xviii. 4, 22). "The measure must have caused a very violent shock to the religious prejudices of a large number of



people, and we have a curious and almost unnoticed trace of this resentment in the fact that Rabshakeh appeals to the discontented faction, and represents Hezekiah as a dangerous innovator, who had provoked God's anger by his arbitrary impiety" (Smith's *Bib. Dic.*, Art. "High Places"). He showed his courage by destroying the Nehushtan, revered and at times worshipped by the nation, as the serpent lifted up by Moses in the wilderness (2 Kings xviii. 4). "To break up a figure so curious and so highly honored showed a strong mind, as well as a clear-sighted zeal" (Smith's *Bib. Dic.*, Art. "Hezekiah"). "He was, so to speak, the first Reformer; the first of the Jewish Church to protest against institutions which had outlived their usefulness, and which the nation had outgrown" (Stanley: *Hist. of the Jewish Church*, Lect. 38). After the fall of the kingdom of Israel Hezekiah sought to restore the spiritual unity of the nation by inviting the remnant of Ephraim and Manasseh to unite in celebrating a grand national Passover in Jerusalem (2 Chron. xxx.). Herein we see the same characteristic traits, the same fearlessness, independence, contempt of false forms (shown perhaps in contemptuously characterizing the "Sacred Serpent," *Nehushtan*,\* the brazen thing), the same spirituality, breadth, freedom, which we find in the book of Job, in its protests against popular traditional errors, in its assertion of profound spiritual truth. That combination of reverent faith with iconoclastic daring, of theocratic devoutness with cosmopolitan breadth, of the love even of ceremonial reality with the hatred even of theological shams, which is so marked a characteristic of the book of Job, is just what we find in Hezekiah, above almost all the leading characters of Old Testament history.

17. The general literary culture of Hezekiah may be inferred not only from his Ode, but also from his establishment of a College of Sages, and the commission which he gave them to collect and preserve the Solomonic literature (Prov. xxv. 1). The interest in the Chokmah literature which this fact discloses is in perfect keeping with the hypothesis that one of the brightest ornaments of that literature should have proceeded from him.

18. In closest connection with this Hezekianic supplement to the Proverbs, if not indeed as a part of it, we have another incidental, but striking confirmation of the hypothesis here continued. The proverbs of Agur and Lemuel (Prov. xxx. 31), there are valid reasons for believing, are of extra-Palestinian origin (see Commy. on Proverbs in this Series, Vol. X. pp. 30, 246 seq., 256 seq.; also Stuart on Proverbs, p. 47 seq.). Without arguing the controverted questions pertaining to the subject, it is sufficient for our present purpose to note the fact that in all probability these fragments originated in Massa, a district of Northern Arabia, their authors, Agur and Lemuel, who were possibly brothers, being princes of the kingdom. If (according to Delitzsch) the district was Ishmaelitish, the interest shown in their writings by Hezekiah and his college would be precisely what we should expect on the theory of the Hezekianic origin of Job. Nothing certainly could be more natural than that the interest shown in the pious and wise meditations of the two extra-theocratic Arabian Emirs, Agur and Lemuel (with their noble mother), should accompany the interest shown in the story, and the religious meditations suggested by the story of the extra-theocratic north-Arabian emir, Job. If (according to Hitzig, Stuart, etc.) Massa was an Israelitish colony in Arabia, we are brought at once to the migration of the Simeonites to Mt. Seir, recorded in 1 Chron. iv. 38-43 as having taken place in the days of Hezekiah. If we assign that migration to the earlier part of Hezekiah's long reign (of 29 years) the supposition becomes not at all impossible nor improbable that the words of Agur and Lemuel should have been brought to the knowledge of Hezekiah and his sages before the close of his reign.

19. And here we are brought to consider the remarkable correspondences between the words of Agur and the book of Job. If in Prov. xxx. 1 we read לִי־יָלַדְתִּי, "I have labored, wearied myself about God," we have the thought, of which Job is so full, that the utmost of human power and exertion will never fathom the mystery of God's Being. Compare still further ver. 3 with Job xviii. 3; ver. 4 with Job xi. 8; xxii. 12, 14; xxvi. 14; xxxviii. 5, 6, 10, 11, 21; xii. 24; ver. 9 with Job xxi. 14; xxxi. 24, 25, 28; ver. 32 with Job xxi. 5; xl. 4. Also the mythological Aluka in ver. 15, (respecting which see below, No. 23). These corres-

\* So Dean Stanley: "The Sacred Serpent, the symbol of the Divine Presence, had been treated contemptuously as a mere serpent, a mere piece of brass, and nothing more."

pondences, especially those from the introductory fragment of Agur's words (vers. 1-6), are certainly remarkable enough to justify the inference that the one writer was familiar with the other. The imperfect, fragmentary, obscure character of Agur's words would indicate that they were the original. If so, who more likely to have known of them and used them (at least on the hypothesis given above) than Hezekiah?

20. The correspondences between Job and Isaiah are most numerous and striking, as the following table will show. In the first class, marked A, we have correspondences of thought, and in many instances of the accompanying expression; in the second class, marked B, the correspondences are simply of expression.

## A

Job i. 6 seq.	with	Isa. vi. 1 seq.	Job xii. 9	with	Isa. xli. 20
iii. 23	"	xl. 27	xii. 9	"	lxvi. 2
iv. 3	"	xxxv. 3	xii. 13	"	xi. 2
iv. 19	"	l. 9	xii. 17	"	xx. 4
iv. 19	"	li. 8	xii. 17	"	xliv. 25
iv. 21	"	xxxiii. 20	xii. 17	"	xix. 11 seq.
v. 3	"	xxvii. 6	xii. 19	"	xl. 23
v. 14	"	xix. 13 seq.	xii. 22	"	xxix. 15
v. 14	"	lix. 10	xii. 24	"	xix. 13
viii. 14	"	lix. 5	xii. 25	"	xix. 14
ix. 6	"	xiii. 13	xiii. 19	"	l. 9
ix. 8	"	xl. 22	xiv. 2	"	xi. 7
ix. 8	"	xliv. 24	xiv. 7	"	vi. 13
ix. 9	"	xiii. 10	xiv. 7	"	xl. 24
x. 9	"	xxix. 16	xiv. 11	"	xix. 5
x. 16	"	xxxi. 4	xiv. 12	"	li. 6
xi. 13	"	i. 15			
xi. 14	"	i. 15	xv. 33	"	xviii. 5
xi. 19	"	xvii. 2	xv. 35	"	xxxiii. 11
xvi. 10	"	lvii. 4	xxvi. 13	"	li. 9
xvi. 18	"	xxvi. 21	xxvii. 21	"	xxvii. 8
xvii. 12	"	v. 20	xxviii. 25	"	xl. 12
xviii. 13	"	ix. 20	xxix. 14	"	xi. 5
xviii. 14	"	xxviii. 15	xxix. 14	"	li. 9
xviii. 15	"	xiii. 19	xxix. 14	"	lix. 17
xviii. 15	"	xxxiv. 11	xxix. 14	"	lxi. 10
xviii. 16	"	v. 24	xxx. 21	"	lxiii. 10
xviii. 19	"	xiv. 22	xxx. 26	"	lix. 9
xviii. 20	"	xiii. 8	xxx. 27	"	xvi. 11
xx. 6	"	xiv. 13 seq.	xxx. 30	"	xxiv. 6
xx. 8	"	xxix. 7	xxxi. 36 seq.	"	lxi. 10
xx. 26	"	xxx. 11 seq.	xxxvi. 16	"	xxv. 6
xxi. 12	"	v. 12	xxxvi. 16	"	lv. 2
xxi. 18	"	xvii. 13	xxxviii. 7	"	xiv. 12
xxi. 24	"	lviii. 11	xxxviii. 23	"	xxxviii. 17
xxii. 14	"	xxix. 15	xl. 11	"	ii. 12 seq.
xxii. 24	"	xiii. 12			
xxii. 26	"	lviii. 14			
xxvi. 7	"	xl. 22			
xxvi. 7	"	xliv. 24			
xxvi. 11	"	l. 2			
xxvi. 12	"	li. 15			



B

Job iii. 7	with	Isa. xlix. 21	Job. xii. 21	with	Isa. v. 27
iii. 13	"	xxiii. 12	xiii. 17	"	vi. 9
iii. 14	"	lviii. 12	xiii. 26	"	x. 1
iii. 14	"	lxi. 4	xiv. 5	"	x. 22
iii. 17	"	xiii. 11	xv. 11	"	vii. 13
iii. 17	"	xxv. 3	xv. 13	"	xxv. 4
iv. 5	"	xvi. 8	xv. 32	"	ix. 13
v. 20	"	xlvi. 14	xv. 32	"	xix. 15
v. 21	"	xxviii. 15	xvi. 4	"	xxxvii. 22
vi. 10	"	xxx. 14	xviii. 4	"	vii. 16
vii. 1	"	xl. 2	xviii. 4	"	vi. 12
vii. 2	"	xl. 10	xxii. 11	"	lx. 6
vii. 19	"	xxii. 4	xxii. 23	"	xix. 22
viii. 11	"	xviii. 2	xxii. 28	"	vii. 7
viii. 11	"	xxxv. 7	xxii. 11	"	xxx. 11
viii. 11	"	xix. 7	xxvi. 13	"	xxvii. 1
viii. 20	"	xli. 13	xxxvi. 3	"	xxxvii. 26
viii. 20	"	xliv. 6			
ix. 7	"	xix. 18			
ix. 13	"	li. 9			
ix. 13	"	xxx. 7			
ix. 13	"	xxvii. 1			
x. 4	"	xxxi. 3			
xi. 4	"	xxix. 24			

It is not claimed of course that all the individual instances here given imply derivation on the part of either from the other. The large number of similarities does, however, unquestionably prove that either Isaiah was largely influenced by the author of Job, or conversely. It is certainly not impossible that Isaiah was indebted to Job for the above analogies, or most of them. On the other hand it is equally possible, and in some instances more probable from the nature of the resemblance, that Isaiah was the original. In view of the intimate personal relations between Isaiah and Hezekiah, the strong influence, mental and moral, which the aged prophet exerted over the youthful king, the marked impression which the words of the former made on the latter, nothing could be more natural or probable than that if Hezekiah was the author of Job, the influence of Isaiah should be visible throughout.

21. A few striking coincidences with the prophet Amos have been noted, to wit:

Job ix. 8 with Amos iv. 13	Job xxviii. 14 with Amos ix. 2, 3
ix. 9 " v. 8	xxviii. 25, 26 " ix. 6
x. 22 " v. 8	xxxviii. 25 " ix. 6
xx. 6 seq. ix. 2, 3	xxxviii. 31 " v. 8

Zöckler, Delitzsch and others infer from these the priority of Job. The converse, however, may just as reasonably be maintained. There is no reason why Hezekiah, for instance, should not have been familiar with his prophecies, especially when we remember the deep interest which he took in the spiritual reformation of the entire nation.

22. The manifold correspondences between this book and the Proverbs need only be referred to. It should be noted, however, that some of the most striking of these correspondences relate to the first nine chapters of the book, which Delitzsch, Zöckler and others place considerably later than Solomon. Moreover, they are of such a character as to indicate the priority of the passages in the Proverbs. This is notably the case with Job xv. 7 seq., which is evidently an ironical application to Job of the description of Wisdom in Prov. viii. 22 seq. (ver. 25 in particular). The whole bitter force of the questions of Eliphaz here comes from



his tacit assumption that Job is not only familiar with the language of Wisdom, but that by his self-conceit he arrogates to himself the prerogatives which Wisdom there claims. The suggestion of our Commy. (see on ch. xv. 7) that the passage in Proverbs was derived from that in Job is a most palpable *ὑστερον πρότερον*. Comp. a similar ironical use of Ps. viii. 4 in Job vii. 17, and see the Commy. on the latter passage.

23. The poetic use of mythological representations of foreign origin, which is so marked a peculiarity of the book of Job (see Commy. on ch. iii. 8; ix. 13; xxvi. 12, 13; xxviii. 18; xxxviii. 31, 32), find their closest analogies in the literature of the Hezekianic period; to wit in Isaiah (see ch. xiv. 13; xxvii. 1), and in Agur (Prov. xxx. 15). This seems to have been the period when the Hebrew mind was most susceptible to the intellectual as to the other influences of the oriental populations by which it was surrounded, and when the facilities for such influence were most abundant. "All the kingdoms from the Tigris to the Nile," says Ewald (*Gesch. Des Volkes Israel*, p. 647), were united together in the most manifold and close ties; and between Israel and these people (Israel's civil power being now largely broken) an ever more active rivalry sprang up in the pursuit of wisdom." That the mind of Hezekiah was keenly alive to these influences is evident from the wide range of his political relations, and material acquisitions. That with all his theocratic devoutness he would not as a poet reject such poetic mythological ornamentation may be inferred from the fact that as a king "even in the changes which he introduced into the Temple, he spared all the astrological altars and foreign curiosities which Ahaz had erected" (Stanley: *Hist. of the Jew. Ch.*, Lect. XXXVIII.; see 2 Kings xxiii. 12).

24. This suggests that the protest against astral worship found in Job xxxi. 26 seq. would have all the more force if proceeding from Hezekiah, when we consider that during the reign of Ahaz his father, it is said of the nation that they "worshipped all the host of heaven" (2 Kings xvii. 16), and that it was one chief object of Hezekiah to purify the nation of this sin (2 Kings xviii. 4; 2 Chron. xxxi. 1).

25. While it is true, as Zöckler argues, that the passages which describe the rise and power of the wicked and the oppressor, and the invasions of alien powers (see ch. ix. 24; xii. 4-6, 14-25; xv. 18 seq., 28; xvii. 8, 9; xxi. 7 seq., 16-18; xxiv. 2-17) are not decisive as to the age of an Oriental poem, it may fairly be urged that the frequency of such passages, and the feeling which manifestly pervades the descriptions, would seem to show that it was an evil of peculiar magnitude and oppressiveness in the time of the author of Job. Such we know was the character of the Assyrian tyranny and invasions of Oriental lands, and particularly of Palestine in the age of Hezekiah. See 2 Kings xviii. 9, 13, 17; xix. 8, 17, 24, etc.

26. The Assyrian invasion of the kingdom of Israel under Shalmaneser, and the deportation of the ten tribes, which took place in the time of Hezekiah (2 Kings xviii. 9-12) was an event which could not fail of making a profound impression on the heart and imagination of Hezekiah, and of reflecting itself in his writings. Do not such passages as Job xii. 14-25; xv. 19-30, breathe the very sentiments and language which the invasion, overthrow and captivity of the neighboring kingdom would evoke?

27. The most remarkable historical event in the reign of Hezekiah, and one of the most remarkable recorded in history, was the invasion of Sennacherib, and the overthrow of his hosts in one night by "the Angel of the Lord." And is not the book of Job full of that tragic event, and its solemn lessons? See ch. xxxiv. 20 ("In a moment shall they die, and the people shall be troubled at midnight, and pass away; and the mighty shall be taken away without hand"), 24 ("He shall break in pieces mighty men without number," etc.), 25 ("He overturneth them in the night," etc.); xxxv. 10; xxxvi. 20; ("Desire not the night, when people are cut off in their place," or on the spot); xl. 12, 13. Are not these descriptions and warnings manifestly inspired by the destruction of Sennacherib's army? Comp. Ps. lxxvi. 5, 6, a Psalm which some critics have, not without reason, ascribed to Hezekiah.

28. Shortly before the time of Hezekiah, in the reign of Uzziah, an appalling earthquake took place in the neighborhood of Jerusalem. It was an event so notable as to become a historical landmark (see Amos i. 1). According to Zechariah (xiv. 4, 5), compared with Josephus, *Ant.* IX. 10, § 4, it would seem to have split the Mount of Olives, or some other

hill near the city, and to have overturned a part of it (see Smith's *Bib. Dic.*, Art. "Earthquake"). Would not this catastrophe account for the many and vivid references in Job to such convulsions of nature? See ch. ix. 5, 6; xiv. 18; xviii. 4; xxvi. 11.

29. The frequency and elaborate fulness of the references to kings, rulers, judges, in the book, are suggestive of a profound interest on the part of the writer in that class of persons, their conduct and their destiny. See ch. iii. 14, 15; ix. 24; xii. 17-19; xv. 24; xxi. 28-33; xxix. 7 seq.; 25; xxxi. 37; xxxiv. 18 seq.; xxxvi. 7. The same may be said of the passages which describe the movements and destinies of nations, *e. g.* ch. xii. 23-25; xxxiv. 29, 30; those which describe the administration of justice, especially ch. xxix. 12 seq.; the many military terms and allusions, *e. g.* ch. x. 17; xv. 24; xix. 12; xx. 24; xxx. 12 seq.; xxxviii. 23, including also the description of the war horse in ch. xxxix. The *con amore* tone of these passages must be perceptible at a glance. The author, if not a king, statesman, warrior, like Hezekiah, at least thought, and felt, and wrote like one.

30. The Egyptian peculiarities of the book, which have led Hirzel, Hitzig and others to suppose that it must have been written in Egypt (*e. g.* the references to the Nile, ch. vii. 12; viii. 11-13; ix. 26; to pyramids, ch. iii. 14; the descriptions of the hippopotamus and the crocodile in chs. xl., xli.), will not be found strange if we ascribe the book to Hezekiah, when we remember the intimate relations existing during his reign between the kingdoms of Judah and Egypt (see 2 Kings xviii. 21, 24, and comp. the denunciations of the Egyptian alliance by Isaiah in Isa. xxx. 2-6; xxxi. 1, and elsewhere).

31. The prevalence of Aramaic peculiarities in the book of Job, introduced as a feature in the artistic local coloring of the discourses, need not surprise us in an age when the "Syrian language" was so well understood by Hezekiah's courtiers, as appears to have been the case from Isa. xxxvi. 11, and when Aramaic influences in general were making themselves felt more and more in Palestine.

32. The interest which the book of Job shows in mining operations (see especially chap. xxviii.) was peculiarly characteristic of the age of Hezekiah. See Ewald, *Gesch. des Volkes Israel*, p. 645. We have an example of this in the account given of Sargon's expedition to Palestine during the 14th year of the reign of Hezekiah (referred to in Isa. xx.), when, according to Rosenmüller, *Bibl. Geogr.*, he occupied himself in the inspection of mines, (see Smith's *Bib. Dic.*, Art. "Hezekiah"). To this may be added the skill shown by Hezekiah in the engineering operations by which Jerusalem was put in a state of defense against the army of Sennacherib (2 Chron. xxxii. 2-5). That a poet possessed of so high an order of mechanical genius as Hezekiah should have written the 28th chapter of Job is at least a very reasonable supposition.

33. This is still further confirmed by what is said of Hezekiah's wealth and treasures in 2 Kings xx. 13; 2 Chron. xxxii. 27 seq. "The palace at Jerusalem," says Stanley, "was a storehouse of gold, silver, and jewels; the porch of the palace was once more hung with splendid shields." The abundant mention of precious stones by the author of Job, and his elaborate description of the operations and products of mining, are, to say the least, not inconsistent with what is said of Hezekiah.

34. Observe moreover that in the description of Hezekiah's possessions, special mention is made (2 Chron. xxxii. 28) of his "stalls for all manner of beasts," showing that, like his illustrious predecessor, Solomon (1 Kings iv. 33), whom he resembled in so many particulars, he was particularly interested in the study of natural history. Would not this account for the elaborate, accurate, and animated descriptions which the author of Job has given of various animals in chaps. xxxviii.—xli.?

35. Although the discussion of ethical problems is characteristic of the literature which sprang up in the time of David and Solomon in general, the discussion of questions connected with the providential administration of human affairs, and particularly of that which is mysterious in the Divine Dispensations, belongs to the later, rather than the earlier portions of this literature. This appears from an examination of Ezek. xiv. 18; Jer. xxxi. 29 seq. Compare with these passages, *e. g.*, Job xxi. 19 seq.

36. The theological significance of the book of Job becomes much more intelligible if



referred to the age of Hezekiah, and particularly to the period intervening between the earlier and the later prophecies of Isaiah. (Note the place of the Hezekiah episode in the book of Isaiah). Its portraiture of suffering innocence, together with its intimations of a *Deus apud Deum*, to whom Job appeals, of a Mokiach, a Goël, a Melîtz,\* from whom mercy and deliverance may be expected, are a most admirable preparation for the Messiah of Isaiah. Its doctrine of the Chokmah, if not an advance upon that of the book of Proverbs, is its harmonious practical complement. Its intimations of immortality in chapters xiv. and xix. are the fitting, and even the necessary prelude of the more full and complete revelations of Ezekiel and Daniel. Its glimpse of a vindication over the dust of Job furnishes the indispensable transition from the simple immortality of the older, to the more definite resurrection-dogma of the later Old Testament revelation.

37. The Princeton Review (Vol. 39, p. 325) truly remarks: "That the author of such a book as this should have wholly dropped from sight, and have made no figure with his transcendent abilities in the history of Israel, seems scarcely supposable." If the hint here given be entertained, we are not reduced to such a conclusion. Is it altogether unreasonable, in view of the cumulative weight of the considerations presented above, to link to this transcendent book, the name of that extraordinary prince whom the Rabbinical literature has even identified with the Messiah? E].

### § 8. THE UNITY AND INTEGRITY OF THE POEM VINDICATED.

#### a. *Against the modern assaults on the genuineness of the prologue and epilogue.*

The less there is to be said of discussions concerning the authenticity of the poem, in view of its anonymity, and the absence of all traditional conjectures even in respect to the author, the more zealously has modern criticism directed its efforts against the integrity of our book, and attempted to discredit portions of it, larger or smaller, as interpolations. Only the exegesis indeed can show, by examination in detail, that these assaults vary in their critical value, proceeding as they do sometimes from better, sometimes from inferior motives, at the same time that they must all alike come to grief when tested by a right conception of the idea and development of the poem. The present introduction however must furnish a summary of the most important arguments on the opposite side, together with a preliminary refutation of the same.

The genuineness of the prologue and the epilogue (chap. I., II., and chap. XLII. 7-17) was controverted by R. Simon (*Hist. crit.*), and A. Schultens (*Commentar. in Job*, Lugd. Bat. 1737). They have been followed by Hasse in his *Magazin für die biblische orientalische Literatur* (I. 162 seq.), Stuhlmann, Bernstein, D. v. Cölln (*Bibl. Theologie des Alten Testaments*, p. 295), Magnus and Knobel (*De carminis Jobi argumento, fine, ac dispositione*, 1835; also *Studd. u. Kritik*, 1842, II). The doubt of these writers in respect to the genuineness of these sections has in general for its basis the assumption, that the poetic kernel of the book could not have been framed around with an introduction and a conclusion in prose. Delitzsch however rightly maintains in opposition to this opinion that without such a historical introduction and close the middle part of the book would be "a torso without head or foot." Moreover the narrative in both these sections, although without rhythmic form, nevertheless exhibits an essentially poetic character (witness the ideal symmetry of the enumerations in chap. i. 2, 3, and in chap. xlii. 12, 13; the freedom and freshness and loftiness of the language in describing the celestial assembly in chap. i. 6 seq.; ii. 1 seq.; the genuinely epic uniformity of the form of expression used in introducing the four calamities, chap. i. 14, 16, 17, 18; the transition in Job's utterances to the strict and obvious parallelism of poetry, chap. i. 21, etc.). On the contrary the poetic kernel of the book is interspersed with a number of prose elements, to wit, the superscriptions of the various poetic discourses, not one of which is constructed with the parallel rhythm, which otherwise prevails here throughout.

In addition to this principal argument the following considerations have led the above-mentioned critics to doubt the genuineness of the prologue and epilogue:

\* It is at least a little curious that except in Gen. xlii. 23, the word מְלִיצִים is found only in Job, in Isaiah once (xliii. 27), and in 2 Chron. xxxii. 31 of the envoys of the king of Babylon to Hezekiah.



(1) An assumed *contradiction between these two parts of the idea of the poem*. While the latter contemplates Job's sufferings from a point of view which is far more profound and ethically pure, the author of the prologue and epilogue, as the last-named section in particular shows, favors the ordinary Mosaic doctrine of retribution, and so represents the accusations uttered against God by the sorely afflicted Job, as being in some measure justified, while his repentance and confession (chap. xlii. 1-6) are in the same measure superfluous. It is however sufficiently evident that the prologue sets forth Job's suffering as absolutely dark and mysterious, at the same time that this section is written with a view to the gradual unfolding of the profounder significance of these sufferings. Nay this later unraveling of that which at first view is represented as incomprehensible would without that introduction float in the air with nothing to support it. Without the firm historical basis of the prologue the whole poem would remain unintelligible and give occasion for the vaguest conjectures touching the question whether in truth an innocent sufferer is to be described or not. And as furnishing valid and complete proof that in this case the divinely ordained suffering had in fact overtaken one who was (comparatively speaking) innocent, but whom his friends had unjustly and rashly charged with grievous offences, the deliverance and restoration of the sufferer as it actually took place, and as related in the epilogue, was no less indispensable. The mere oral vindication of the sentence pronounced by Jehovah, without the subsequent reinstatement of Job in his former prosperity, would have left the matter in a decidedly unsatisfactory state. It would have been intelligible only from the New Testament point of view, and for Christian readers, who after sore afflictions and trials in this life have learned to hope for the crown of righteousness in the other life through the merits of Christ,—not for Old Testament saints, who had not yet enjoyed the privilege of being “born again to a lively hope” through the death and resurrection of Jesus, and who consequently might and must look for a complete retribution in this life, comp. the Doctrinal and Ethical Remarks on chap. xlii. 7-17.

(2) The alleged *contradiction between Job's calm, meek resignation to God's will*, as described in the prologue (chap. i. 21 ; ii. 10 seq.), and his *passionate excited utterances* in chap. iii. 1 seq., and also his subsequent bitter accusations against God and his friends. An objection which is closely dependent on the preceding, and which has already been refuted for the most part by the reply made to that. It is necessary to note the difference in time between the conduct of Job, *when as yet he was a silent sufferer*, and seemed therefore to be altogether innocent and sinless, and the subsequent outbreak of his real moral nature, which came to pass as the result of his conflict with his friends, and which showed that his nature had not been fully purified, or raised above the necessity of repentance and atonement.

(3) A contradiction is claimed between chap. i. 18, 19, *where Job's children perish*, and passages like chap. xix. 17 ; xiv. 21 ; xxxi. 8, where he seems *to possess children in the midst of his misery*. The passage in chap. xix. 17 is however the only one which really presupposes that there was any offspring to Job during the colloquy with his friends; and there by xix. בְּנֵי קַיִן are to be understood either Job's natural brothers (“sons of the same womb”), or, as is more probable and more in harmony with the usage of language, grandchildren, or other natural descendants of Job (*e. g.* children begotten of concubines), who were not included in the destruction of his sons and daughters recorded in the prologue. For in chap. viii. 4 ; xxix. 5 this destruction of his children in the more strict and proper sense is clearly enough presupposed as having been actually accomplished, a fact which proves at the same time how absurd, or at least how superfluous it is to assume that in that passage in chap. xix. the poet could for the moment have forgotten himself. Comp. the exposition of the several passages under consideration.

(4) A further incongruity is claimed to lie in *the high value which the prologue and epilogue ascribe to sacrifices* (chap. i. 5 ; xlii. 8), while the kernel of the poem knows nothing either of this, or of any other theocratic ceremonial. As though the propitiation of the Deity by sacrifices were a theocratic peculiarity! As though even in the time of the patriarchs sacrificial observances of the most various sorts did not exist, and in particular those in which the number seven was an important feature (comp. above, Nos. 5 and 6)! And as



though the absence of any mention of sacrifices in the poetic part of the book were not purely accidental!

(5) *The use of the divine name "Jehovah" in the prologue and epilogue contradicts, it is claimed, the almost entire absence of this name from the poetic part, where God is called only Eloah, Shaddai, etc.* But the name Jehovah is by no means entirely wanting in the poetic portions. It occurs in Job's mouth in two passages, being used in chap. xii. 9 and xxviii. 28 (comp. § 5), and is besides introduced by the poet in the closing chapters containing the discourse of God Himself, no less than five times (chap. xxxviii. 1; xl. 1, 3, 6; xlii. 1). The predominance of those other names of God in the poetic part, and especially in the discourses of the friends and of Elihu, is beyond question directly due to the poetic purpose of the author, who aims to preserve so far as possible the patriarchal, pre-Mosaic coloring of the entire drama, and for that reason retires during the discussion that name of God which was specifically characteristic of the theocracy. The theory that the reason for this peculiar apportionment of the divine names lies in the predominantly poetic significance of the names Eloah and Shaddai (Bertholdt, Gesenius, Gleiss, de Wette, etc.), or in the purely external purpose of the poet to distinguish himself from the persons introduced as speaking (Eichhorn, *Einleitung*, p. 198), is far less probable than the motive here assigned, which is essentially the view also adopted by Michaelis, Stendel, Stickel, Ewald, Delitzsch, etc.\*

(6) Finally it is claimed that *the peculiar role assigned to Satan in the prologue bears witness against the genuineness of this section, and proves that it was added by a later hand; an argument on which particular stress is laid by Knobel (l. c.), and of which mention has already been made in § 6, in opposition to the attempts made to prove that the book was written during or after the period of the exile.* It was there maintained, and it will be more fully demonstrated below in the exegesis of the passage that the assumption of a Chaldee or Persian origin for the idea of Satan, has no historical reality. Here we may first of all refer to the fact that the knowledge of a Satan, or of a personal evil principle, is unquestionably of pre-Mosaic origin, as the Serpent in Paradise, and the Azazel of the levitical ceremonial legislation clearly enough prove, and that no valid objection can be urged against the use of the name שָׂטָן to designate this evil archangel at so early a period as that when our poem is conjectured to have originated. This especially in view of the appellative use of the word in such passages as Num. xxii. 22 and Ps. cix. 6, and in view of the notorious scarcity of poetic books, of the class to which ours belongs, which only during the long interval between the Solomonian epoch and the origin of post-exilic books like Zechariah and the Chronicles could have given real occasion for using the name Satan (comp. 1 Kings xxii. 19 seq., where the evil spirit is designated simply הָרִיץ, with Zech. iii. 1 and 1 Chron. xxi. 1 seq.).

From all this it is clear that there are no valid reasons whatever for denying the genuineness of the prologue and epilogue; and that furthermore the attempts of Bernstein and Heiligstedt to distinguish between a genuine nucleus for the prologue and later interpolations (e. g. according to Heiligstedt's conjecture, ch. i. 6-12 and ii. 1-7), are unnecessary. Prologue and epilogue, as they actually lie before us, are indispensable to the complete unfolding of the idea of the poem. Without them the whole would be an inexplicable enigma.†

\* It is a mistaken and misleading view that is taken by Hengstenberg (*Beiträge* II., 302 seq.), when he explains the poet's motive for using the name Jehovah in the Prologue, and the other names of God in the poem itself, to be his purpose "to present the solution of his problem not from the standpoint of revelation, but from that of natural theology." Against which Hahn rightly remarks (p. 12), that, on the contrary, the discourse of God is introduced for the very purpose of showing that natural human wisdom cannot decide the controversy. The reason which he himself assigns for this contrasted use of the various names of God, is not altogether a suitable one; to wit, that in the prologue and epilogue God bears the name Jehovah as the *manifested* God, who even in the apparently mysterious afflictions of His people nevertheless deals graciously and lovingly, whereas on the contrary in the poem itself He appears as the *concealed* God, who in His mysterious ways confronts man as a stranger, and in His omnipotence as highly exalted above the world, and who accordingly is called Elohim, Eloah, or Shaddai. The poet himself scarcely makes so artificial a distinction.

† Comp. Keil, Introduction, I. 494 seq., as well as the following remark of Rosenmüller, there cited (*Schol.* p. 46): You have a work incomplete in every part, a mere collection of speeches, of whose cause, subject and object you are ignorant, if you take away the exordium and conclusion.



§ 9. CONTINUATION. THE INTEGRITY OF THE POEM VINDICATED.

b. *Against the modern assaults on the sections: ch. xxvii. 7—xxviii. 28, and ch. xli. 15—xli. 26.*

Within the poetic kernel of the poem *the section concerning Wisdom*, ch. xxviii., and also *the description of the behemoth and leviathan* (chs. xl. and xli.) have become chief objects of assault from the destructive criticism.

I. *The passage concerning Wisdom*, ch. xxviii., together with the larger half of the preceding chapter (ch. xxvii. 13-23), although its genuineness was not disputed, was regarded as having been improperly attributed to Job by some of the earlier critics, as e. g. Kennicott (*Remarks on Select Passages in the Old Testament*, p. 169), Eichhorn (*Allg. Bibl. der bibl. Literatur*, II. 613), Bertholdt and Stuhlmann (the latter including also vers. 11-12 of ch. xxvii.). They ascribed ch. xxvii. 13 seq. (or ch. xxvii. 11 seq.) to Zophar, and ch. xxviii. to Bildad [Bernard and Elzas, however, include ch. xxviii. in the speech of Zophar, while Wemyss destroys the artistic plan of the book entirely by transferring it to the end as the "peroration" of the whole]. Bernstein, advancing still further in the path on which these writers had entered, denied the genuineness of the entire section from ch. xxvii. 7 on, and Knobel sought to prove that ch. xxviii. at least was a later interpolation. The reasons for these critical decisions were the alleged contradictions and inconsistencies (on which De Wette also had animadverted, *Einl.* § 288), which would lie in the sections under consideration, inasmuch as ch. xxvii. 7 seq. (or 11 seq.) teaches the ordinary doctrine of retribution, against which Job has previously declared most solemnly and decisively, and inasmuch as the reference to the hidden wisdom of God in ch. xxviii., summoning as it does to humility, does not agree with the exhibitions of a presumptuous confidence and proud self-consciousness, which appear in Job's previous discourses. But that which Job seems to say in ch. xxvii. in favor of the common external theory of retribution, is in reality intended only to supplement and to rectify that which he had previously maintained, in a manner somewhat one-sided and liable to be misunderstood, concerning the earthly prosperity of the wicked. The truth, on which thus far exclusive emphasis had been laid, that oftentimes there is no just distribution in the apportionment of men's lots, he now supplements with the truth, which indeed he also states partially, and without the proper exceptions and qualifications, that *at last* the wicked always receive their merited reward [see Exegetical Remarks on ch. xxvii. 9, 10]. And in order to make it apparent, that along with this latter truth he still adhered to that which he had formerly maintained respecting the prosperity of the wicked and the sufferings of the righteous, he immediately proceeds in ch. xxviii. to describe the mysteriously moving and hidden wisdom of God, whose counsel is ever wonderful, and whose movements in the allotment of prosperity and adversity in the life of men of necessity have in them much that is mysterious.\* Thus understood, these two chapters contain in them no inconsistency, no self-contradiction or obscurity, which could at all justify the suspicion of an interpolation—a suspicion which is moreover disproved by the decided similarity in language between this section and all the rest of the book.

II. *The descriptions of the behemoth and leviathan* (chs. xl., xli.), were first treated by Eichhorn (*Allg. Bibl. l. c.*) and Bertholdt as simply containing a transposition of certain passages; in particular the passage ch. xl. 32—xli. 3 was removed, and placed *after* the description of the leviathan, ch. xli. 4-26. Stuhlmann and Bernstein denied the genuineness of the latter section, ch. xli. 4-26. Ewald, E. Meier, Simson (*Zur Kritik des B. Hiob*, 1861, Dillmann, and Fürst [and Merx], however, deny the genuineness of all from ch. xl. 15 on (so also Eichhorn later in his *Einleitung ins Alte Test.*, V. 207 seq.). The author of the

\* Hävernick says rightly (p. 366): "If, however, it might seem in view of this (i. e. in view of what is advanced by Job in ch. xxvii. 11 seq.) that the opponents of Job are in the right, this misconception is obliterated by ch. xxviii. From the concession in ch. xxvii. it does not at all follow that we are to imitate the friends in their precipitate external way of judging and condemning. By so doing we overlook entirely the limits of human knowledge in relation to the divine wisdom. Accordingly ch. xxviii. proceeds to eulogize this wisdom in its secret depths, which no human research can fathom. For man the true possession of this wisdom consists in genuine godliness (ch. xxviii. 28 again connecting with ch. xxvii.), not in that immoderate conduct of the friends, by which they in fact put themselves in the place of God." Comp. also the remarks of Bouillier (*Observations miscell.*, p. 255 seq.), and of Hirzel [pp. 161, 269], quoted by Hävernick.



interpolation is supposed to have been a Jew, living in Egypt during the sixth century, possibly a descendant of the fugitives who accompanied Jeremiah into that land, who by his vivid description of the animal prodigies of Egypt reveals himself as living on the Nile, but who also by his mention of the Jordan (ch. xl. 23) shows himself to have been well acquainted with Palestine. The principal arguments for the non-genuineness of this part of the book are the following:

a. The intent and scope of the discourse of God does not permit such a description of animals here. Such an illustration of the *power* of God in creation, outside of man, would be in place in the first discourse of God (chap. xxxviii., xxxix.), but not in this second discourse, which treats rather of the relation of the divine *justice* to men.—But such a separation of power from justice is altogether foreign to the poet's description. It is his purpose rather to exhibit both these attributes of God in His government of the world, the operation of His power, and that of His wisdom and justice, in their internal connection. The truth that under His strong arm God bows down everything, even the proud evil-doers, even the arrogance of the wicked man,—this truth is illustrated by the description of His influence in subjugating and governing the gigantic powers of nature, of which two animal colossi are here presented as representative examples. Behemoth and leviathan indeed figure to some extent as symbols of evil powers, hostile to God. This however is not to be understood in such a sense as would allow Satan, or Anti-Christ, to be concealed under them, as the allegoristic exegesis of an earlier age often assumed. Rather should both descriptions be taken as illustrations in the concrete of the fact that the Divine omnipotence is irresistible and invincible, whether it displays itself as creating, or destroying, as ruling the world, or as judging it.

b. It is claimed that the argumentative means here used are "not well chosen" for the end in view; for the reason, first of all, that "no animal whatever, not even behemoth and leviathan, is unconquerable by men (Gen. i. 29; ix. 2; Ps. viii.); and next because the two animals here described, being specifically Egyptian, were unknown to the Palestinian reader, and therefore must be described at length, if they were to be of use in the way of proof" (Dillmann).—Just as though the knowledge of nature, possessed by oriental antiquity, being necessarily limited as it was, would allow the same freedom of choice as that of which our modern knowledge might avail itself, from among hundreds of examples of colossal natural phenomena, which should be adapted to illustrate the Divine omnipotence.\* And as though, when in Solomon's reign an active intercourse and a close acquaintance was instituted between Israel and Egypt, the great natural wonders of this very land [Egypt] would not be eminently available for the purposes of such illustration, and especially with a poet who delighted at all times in introducing that which was new, extraordinary, astounding, and foreign.

c. In an æsthetic respect, it is alleged, that the Section does not correspond to the ideal beauty and completeness of the rest of the poem; the "fugitive tender delicacy which characterizes the descriptions of animals given by the older poet" is entirely missing in the elaborate description of the two Egyptian beasts (Ewald). And apart from the prolixity, which is almost tedious, and the latitude of these descriptions, the discourse in those parts where it takes the form of questions and challenges from Jehovah (chap. xl. 25 seq.) "lacks the crushing power and the divine irony peculiar to the first discourse of God." Indeed much of it is "scarcely more than a rhetorical form," and the rhetorical change in chap. xli.

\* Comp. in my *Theologia naturalis* (Frankfurt a. M. 1860) the Section on p. 239 seq.: "The aid furnished by the exact natural sciences in enlarging the Scriptural symbolical observation of nature," where, with express reference to the section of the book of Job now under consideration the idea is developed of an *amplification* and a multiplication of the æsthetic judgments respecting the theological significance of natural phenomena which come to us through the figures and comparisons of the Holy Scriptures. See especially p. 240: "Does not the æsthetic verdict of Holy Scripture delivered in Job xl. 20—xli. 25 respecting the leviathan, *i. e.*, the crocodile of the Nile, extend also to the monster alligators of America, and the gaviol of the Ganges? Are we not compelled even to apply that which the Old Testament and the New Testament in so many passages say respecting the strength and rapacity of the lion, to the tiger both of the East Indies and of South America, of which no mention is made in the Bible? And would not this latter animal furnish us a still more striking image in many respects of the malice and rage of the soul-destroying arch-fiend, than the lion, according to 1 Peter v. 8?" *etc.*—See further on the subject below in Doctrinal and Ethical Remarks on chaps. xl. and xli.



4 exhibits "in the mouth of the God who appeared in the tempest a flatness which is simply intolerable" (Dillmann).—Against these subjective *dicta* of taste Umbreit has truly remarked: "Is then elaborateness of description prolixity? is art the same thing with artificialness? and is a calmly maintained objectivity after all mere flatness? Our poet is wholly immersed in the wondering contemplation of the two animal colossi; and a certain reality in their appearance has passed over into the very description. The same poetic painter who with wonderful reality produces before us the spirited war-horse charged with lifelike vigor, who sends the swift hawk on its rapid flight through the air, now at the end with equal skill in description traces out before our eyes the carefully articulated structure of those mighty monsters."—A point which must also be urged against the charge of prolixity is the fact that more detailed and circumstantial descriptions are elsewhere also in Old Testament poetry descriptive of nature and of morals, wont to alternate with such as are shorter and more cursory (in addition to chaps. xv., xviii., xx., xxviii., and xxxvi.—xxxix. of our book, comp. Prov. vi. 6-8 [the ant]; Prov. vii. 5 seq. [the harlot]; Prov. xxxi. 10 seq. [the good wife]; Eccles. xii. 2 [the house of the body in old age]), and that a certain desultory irregularity of representation is everywhere peculiar to the poets of the Old Testament.

d. That the character of the language in the part before us has in it much that is peculiar, is also an assertion which rests on an æsthetic judgment, previously conceived, and which is already disposed of by the fact that its advocates themselves must produce a long series of characteristics in common with the rest of the poem (*e. g.*, chap. xl. 17, 18, 28, 30, 32; xli. 3, 4, 6, 9, 10, 14, 15, 21, 22), which they then seek to explain by the supposition that these were borrowed from the genuine portions of the book (see particularly Dillmann, p. 355). The peculiarities of the section, alleged or real (*e. g.*, the use of בל chap. xli. 15 or בל chap. xli. 18 as a negative before a simple verb, which is not found elsewhere in the poem) do not equal those correspondences in number or importance, and they can scarcely be attributed to any other cause than that any long section, especially in the domain of the poetry of natural description, must inevitably have its peculiarity of diction.

e. It is alleged that the long description of the two animals is altogether unnecessary to the object of the second discourse of God, which has already received a perfectly satisfactory conclusion in chap. xl. 6-14, while on the other hand chap. xli. 26 [34] forms no proper conclusion, and furnishes no intimation (such as we find in chap. xl. 2) that it is now the place for Job to speak. But the negative question in chap. xl. 9 requires a positive argument for its support, without which the second discourse of Jehovah would remain incomplete. Moreover this second discourse, if it really embraced only vers. 6-14 of the 40th chap. would be much too short in comparison with the first, and would fail to furnish the motive to Job's humble confession in chap. xlii. 2: he knows now that Jehovah can do *everything*. On the contrary the way seems well prepared for this acknowledgment by the proposition in chap. xli. 26 [34], which forms the climax to the description of the leviathan, which represents the crocodile as the monarch of all beasts, and thereby declares that the divine power revealed in the visible creation is glorious and invincible. It cannot be said of all accordingly that there is no inner connection between the description under consideration, and that which follows and precedes it. On the contrary the discourse of God would seem to be unsuitably shortened and mutilated, if we should cut off these descriptions of animals, which constitute the real point of it: see Doctrinal and Ethical Remarks on this section.

If then that which has been alleged against this section appears to resolve itself essentially into a matter of individual opinion and taste, the whole poetic kernel of the book would present itself to us as *one* well rounded, compacted, and unassailable work, cast at once and in one mould, were it not that against a still more extensive constituent of this whole suspicions have been directed, the grounds of which are exceedingly specious and cogent. These are the discourses of Elihu, which in a linguistic respect particularly exhibit much that is peculiar, and which have for that reason been rejected as foreign to the original form of the book by many critics who otherwise are very prudent and judicious.



## § 10. CONCLUSION—THE INTEGRITY OF THE POEM VINDICATED.

### c. *Against the assaults on the discourses of Elihu: Chap. xxii—xxvii.*

It has been maintained that this entire episode is not an original constituent of the poem by Eichhorn (*Einleitung*, V., § 644 b), Stuhlmann, Bernstein, Knobel, D. v. Cölln (*Bibl. Theol.* I. 294), De Wette (*Einl.* § 287; in Schrader's *Neubearbeit.* § 350), E. Meier (in Zeller's *Theol. Jahrb.* 1844, p. 366 seq.), Ewald, Heiligstedt, Hirzel, Dillmann, Bleek, Hupfeld, Seenecke (*Der Grundgedanke des Buches Hiob*, 1863), Davidson (*Introd.* II. p. 204 seq.), Renan, Fürst [Merx], and several others, while the majority of exegetes and critics maintain its genuineness, especially Jahn (*Einl.*, etc., II. 776), Stäudlin (in his *Beiträgen zur Philosophie und Geschichte der Religion und Sittenlehre*, II. 133 seq.), Bertholdt, Gesenius (*Geschichte der hebr. Sprache und Schrift*, 1815, p. 34 seq.), Rosenmüller, Schärer, Umbreit, Arnheim, Gleiss, Friedländer, Steudel, (*Vorlesungen über die Theol. des Alten Test.*, 1840, *Beil.* III), Stickel, Vaihinger, Herbst, Welte, Hävernich, Keil, Hahn, Schlottmann, Hengstenberg (*Ev. Ketzg.* 1856, No. 16 seq.) [Good, Lee, Noyes, Wordsworth, Cook, Green, Carey, Barnes, and the English commentators generally.] Delitzsch pronounces no definite decision either for or against the genuineness, although he inclines on the whole to the opinion that these chapters were written not by the author of the principal poem, but by another, a though not much later than the former; and he maintains emphatically that this slightly later author ("the second, or possibly the first issuer of the book") was not materially inferior to the principal poet in theological importance and in poetic value and merit.\* The other opponents of the genuineness bring down the interpolator into an age considerably later. Some, Bernstein in particular, seek to establish his identity with the unknown author of the section in chap. xxvii. 7—xxviii. 28, which is in like manner rejected.

The principal reasons urged against the genuineness are the following:

1. The connection between Job's last discourse (chap. xxix—xxxi.) and the discourse of Jehovah, chap. xxxviii. seq., is removed; the conclusion of that discourse of Job's exhibits a manifest breaking off, a sudden interruption by the appearance of Jehovah which now takes place: in like manner chap. xxxviii. 1 seq. clearly presupposes, that Job, and not another, must have spoken immediately before Jehovah.

2. By anticipating the reference to God's infinite power and wisdom to which chapter xxxviii.—xli. give expression, the discourses of Elihu weaken the impression of the discourse of Jehovah; nay more they make it simply superfluous, in so far as they attempt to solve the problem under consideration in the way of *knowledge*, while Jehovah on the contrary requires unconditional submission beneath His omnipotence and secret wisdom.

3. We find neither in the prologue any preparation for the appearance of Elihu after the silencing of the friends—it does not mention him in a single syllable—nor in the Epilogue any reminder of his discourses. The latter fact would be all the more singular seeing that Elihu had, just as well as the three friends, assigned Job's guilt as the cause of his sufferings; we should therefore reasonably expect that the same censure would be visited on him as on them (see chap. xlii. 7), whereas in fact the divine sentence completely ignores him.

4. Moreover in view of the fact that Job himself makes no answer to Elihu the accusations of the latter acquire a position of peculiar isolation; after the incisive rejoinders which Job makes to the accusations of the three friends respectively, we necessarily expect that he will attend to Elihu's reproaches.

5. It is singular moreover that Elihu addresses Job several times by name (chap. xxxiii. 1, 31; xxxvii. 14), while neither the three friends nor Jehovah ever resort to such a mode of address.

6. There is a striking contrast between the diffuse and circumstantial way in which

\* Commentary, Vol. II., p. 309: "There are neither linguistic, nor any other valid reasons in favor of assigning it to a much later period. He is the second issuer of the book, possibly the first, who brought to light the hitherto hidden treasure, enriched by his own insertion, which is inestimable in its relation to the history of the knowledge of the plan of redemption." Comp. also § 9, Vol. I., p. 26, of the Introduction, and also the pamphlet: "*Für und wider Kahns*," 1863, p. 14.



Elihu is introduced, and the plain short announcement that is given of the appearance of the three friends (chap. ii. 11).

7. The way in which Elihu himself introduces himself (chap. xxxii. 6-xxxiii. 7) is not altogether void of offense, in so far as may be discerned in it an unsuitable self-praise, and a boastful commendation of his own merits.

8. While the older poet, "in contrast with the false doctrine of retribution, entirely separates sin and punishment or chastisement in the affliction of Job, and by inculcating the doctrine that there is an affliction endured by the righteous which is designed simply to test and prove their innocence, treats essentially the theme which in New Testament phraseology may be designated "the mystery of the Cross," Elihu leaves sin and suffering together as inseparable, and in opposition to the vulgar doctrine of retribution sets forth the distinction between disciplinary chastisement and judicial retribution. There appears thus a profound difference in the conception of the fundamental doctrine of the book between the two—the poet and his later supplementer—the latter aiming to moderate the boldness with which the former would represent the judicial decision of Jehovah as directly following upon Job's discussion with the three friends, and to make suitable preparation for the rigid sentence to be pronounced by God on both the contending parties (so at least Delitzsch in his *Commy*, II., p. 308, and in Herzog's *Real-Encycl.*, Art. "Hiob," p. 119).

9. There are several correspondences with the remainder of the book which "bear on them the impress of imitation; this is unmistakably the case with the entire section in chap. xxxvi. 26-xxxvii. 18, which has been prompted by the discourse of God in chap. xxxviii. seq.; and there are many such instances in thought and expression, such as chap. xxxiii. 7, 15; xxxiv. 3, 7, 21-24; xxxv. 5-8; xxxvi. 25; xxxvii. 4, 10, 11, 22," (so Hirzel and Dillmann).

10. The diction and the style of representation distinguish the author of Elihu's discourses most decisively from the author of the rest of the poem. "Not only has the language a strong Aramaic coloring, but Elihu uses regularly certain expressions, forms, and phrases, in place of which in the rest of the book other expressions are found just as regularly, and without distinction between the various speakers, which points not only to a difference in the roles, but also to a difference in the writers" (Hirzel). "Moreover the mode of representation on the one side shows greater breadth and wealth of words; on the other side it is more artificial and strained, often enough obscure, bombastic, and ambiguous. These peculiarities in the discourses of Elihu go far beyond the style of the poet elsewhere, when he distinguishes individual speakers by particular terms of expression, and favorite words and phrases. It is an inferior poet who discourses here, who is not to the same degree endowed with clearness of thought, poetic perception, and mastery of language. This is strikingly enough shown both in the structure of the verse, which often sinks down to mere prose, and in the plan of the discourses: the logical and the poetic divisions do not correspond; the strophe-structure fails" (Dillmann).

It is a powerful phalanx of charges and of reasons for doubt, external and internal, which we find arranged here. As respects their critical value however they are very unequal, and particularly are the first nine susceptible of easy refutation, which seek their support in the relation of the internal peculiarities of the section to the rest of the poem. We will examine them in their order.

1. It is not true to say that Elihu's discourse destroys the connection between Job's last discourse and that of Jehovah in chap. xxxviii. seq.: for the conclusion of that last discourse of Job's (chap. xxxi. 38-40) does not read as though it had been broken off, neither does the beginning of Jehovah's discourse (chap. xxxviii. 2) presuppose that Job had spoken immediately before, and had been interrupted. The exegesis of the passages referred to will exhibit both these points more in detail, and will at the same time prove that the close of Elihu's discourses by its solemn eulogy of the majesty of God furnishes a suitable *preparation* for His appearance; that probably also that storm in which God appears to Job (chap. xxxviii. 1; xl. 6) is intended by the poet to foreshadow and give occasion for the descriptions of nature which form the contents of these closing discourses (which are principally occupied



with the majestic phenomena that accompany a storm, which in several passages indeed point to Eloah as immediately present, or appearing as it were under the symbolic veil of clouds, thunder and lightning); and finally, that the absence of any recognition by Jehovah of that which has been spoken by Elihu is to be accounted for simply on the ground that Elihu's discussions served to prepare the way directly for the Divine decision, that *it was not necessary therefore* that Jehovah should define His position toward this speaker who stood on His side and pleaded His cause, but that He might recur at once to Job's last utterances.\*

2. It is not at all the case that the impression of the discourses of Jehovah is weakened by the discourses of Elihu, which prepare the way for them, but do not for that reason anticipate them. For it is Elihu's aim to present *subjectively* Job's obligation to submit himself humbly to Jehovah, by contending against his false self-righteousness, comp. chap. xxxii. 1: *וְגַם הוּא צַדִּיק בְּעֵינָיו*, for he accounted himself righteous), and by showing the need of thorough self knowledge, out of which true humility ever springs. Jehovah on the contrary follows with an argument proving the same thing *objectively*, by pointing out the unsearchableness of His eternal nature and activity, and also the wonderful fulness of His power and wisdom—attributes which already Elihu had also set forth, although more incidentally (see from chap. xxxvi. 22 on). The predominantly theoretic solution of the whole problem touching the significance of human suffering, which Elihu presents, a solution derived from the realm of knowledge, neither excludes nor supersedes the more profound practical solution which Jehovah presents in the realm of fact. On the contrary the fact that first of all there comes before us in Elihu a representative of *human* wisdom, and that of the more profound and solid order, attempting a correct solution of the problem in question, and that after him *God Himself* first brings about the absolute and final solution—all this rests on a plan thoroughly conceived by the author, which also accounts for the greater weight and magnificence of the language in Jehovah's discourse, and especially for the incomparably greater sublimity of the description of the divine power and wisdom which it contains. This gradation which the author manifestly intends between the discourses of Elihu and those of Jehovah, this absolute superiority of the latter over the former, both as regards their points of view, and the material and formal value of their utterances, shows how perverse and erroneous are both the judgments pronounced against them by their opponents—whether we take the judgment which declares that Elihu “says *more* than God,” thus anticipating and superseding what He says, or the other judgment which declares that in his discourses no thought appears which is entirely new, which has not already shown itself in the older book” (Ewald, p. 320:—against which comp. Hävernicks, III., 373, also what we have to say below against Dillmann in Doctrinal and Ethical Remarks on chaps. xxxvi., xxxvii.)

3. The silence of the prologue and the epilogue respecting Elihu proves nothing in behalf of the view that the speeches of the latter have been interpolated. For *a*: It is an unsuitable requirement that the author should announce beforehand in the prologue all the persons who are to be introduced into the poem. He would then have had to announce Jehovah also as one who was later to make His appearance in the circle of disputants. Together with the contending parties (to wit Job on the one side, and the three friends on the other), he must have mentioned beforehand the two adjudicators, the human and the divine, whom he intends to introduce at the close. He would thus have had to bring forward in the introduction all the actors in the piece, which in view of the peculiarity of the dramatic poetry of the Old Testament (comp. Canticles) could not have been required nor expected of him.—*b*: The fact that Elihu was not condemned in the epilogue is to be explained simply on the ground that *he deserved no sentence of condemnation*, because he had affirmed Job's guilt in quite another sense than Eliphaz, Bildad and Zophar—a sense which far more nearly

\* Hahn's assertion, that Elihu, so far from speaking on the side of God, simply repeats in substance the accusations of the three friends against Job; that he is accordingly intentionally ignored by Jehovah, and “thereby put in the position of one who had spoken as though he had not spoken” (p. 20), is refuted more specifically below in the Commy. Here we would simply call attention beforehand to the consideration how greatly the difficulty of defending the discourses of Elihu is increased by so exaggerating the inadequacy and defectiveness of the solution of the problem attempted by Elihu, and generally speaking, by so unfavorable a verdict on Elihu's stand-point and character (such as is found in Hahn, and formerly in Herder and Umbreit).



approximated the absolute truth, and because, generally speaking, he did not put himself forward as a one-sided partisan, but from the first as an umpire and a provisional mediator between the parties. "A censure of Elihu in the epilogue would have been equivalent to a declaration that Job was absolutely innocent; this, however, was so far from being the case, that Job on the contrary earnestly repents for having sinned against God, ch. xlii. 6" (Hävernicks, p. 374).\*

4. Moreover the silence of Job towards Elihu has nothing at all strange about it, if we only keep properly in mind the distinction, or rather the contrast, just set forth between the three friends, as a party contending against Job, and Elihu, who is already lifted above this party-strife, and who anticipates the divine decision.

5. That Elihu sometimes addresses Job by name is also to be explained by his position as mediator between the parties. He has to deal not only with Job, but also, as ch. xxxii. 3, 6 seq. shows, just as much with the friends. There is accordingly in the fact that he, in contrast with them, expressly addresses Job a few times nothing more strange, nothing that is at all more conclusive against the genuineness of his speeches than in the fact that Jehovah in the epilogue mentions "His servant Job" not less than four times (ch. xlii. 7, 8).

6. The alleged prolixity and diffuseness with which Elihu is introduced in ch. xxxii. 2-6 exists only in the prejudice or taste of the critics. "Without these introductory words, which contain throughout nothing unnecessary, we should not know at all how to regard Elihu, whether as a disputant, or as a judge" (Hahn). An exact portrait of the personality of the new speaker was absolutely necessary, if his words as to their contents were to be correctly apprehended. Especially was there needed a preliminary intimation of the moral characteristics which above all qualified him to be an umpire between the contestants, and to be God's advocate—of his *piety*, which caused him to take offence at Job's self-righteousness (ver. 2); of his *wisdom*, which made him appear superior to the three friends, to their narrow-mindedness and short-sightedness (ver. 3); and of his modesty, which had hindered him from beginning to speak before the other speakers, as being older than himself. This introduction could certainly not be shorter, and convey all this; and there can be discovered in it no sufficient ground for suspecting its genuineness.

7. In like manner the opinion that Elihu's introduction of himself ch. xxxii. 6—xxxiii. 7 is not free from much that is objectionable, that in particular it exhibits vain self-conceit and boastfulness, resolves itself at bottom into a matter of subjective taste and critical prepossession. That the assurance of his humble and modest disposition with which he begins, is not empty boasting is evident from the *fact* that he has thus far persevered in keeping silent, and that too when so much has been said which might have provoked him much sooner to express his views. The reasons which he assigns for speaking now (ch. xxxii. 15-20), for his inability to keep still and to restrain himself any longer (comp. Matt. xii. 34), have in this connection certainly nothing objectionable or strange about them. They present themselves rather as a well-applied and necessary *captatio benevolentiae*. Moreover what he says further on in respect to the rigid impartiality which he had laid down as a law for himself (ch. xxxii. 21, 22), as also that finally which he observes particularly against Job (ch. xxxiii. 1-7) contains nothing which can cause offence to an unprejudiced consideration of the case, or even to such a view respecting Elihu in an æsthetic or moral respect as might not be altogether favorable. And just here should be noted his unconditional submission to God's word and will, of which we have a beautiful exhibition, and one which distinguishes him as a truly humble representative of divine truth (see ch. xxxii. 22; xxxiii. 6).

8. The attempt of Delitzsch to show that Elihu's solution of the problem is radically different from that of the principal poet is one-sided, as may easily be seen. The conception

\* Comp. also the words of Pareau in his *Commy*. here appropriately cited by Hävernicks: "For since the author's own plan requires that we should look on Elihu as having come to Job, not that he might speak himself, but that being younger in years, he might hear others speak (ch. xxxii. 4-7), the author wisely and suitably resolved not to mention him before necessity required it. Neither was there any need for making any mention of him in the epilogue, seeing that in the whole argument and plan of his discourses there was nothing which merited rebuke. Nay more, they are as a whole honorably confirmed by the whole tenor of God's discourses; and in causing this honor to be conferred on Elihu in *fact* rather than in words, the author shows an exquisite regard for propriety which I cannot help recognizing."



of sufferings which Elihu maintains is that of purifying chastisements, by which even those who are apparently innocent are justly visited. According to the profound view of the purpose of the suffering inflicted on the innocent which is inculcated by Jehovah and by the author of the whole poem it serves to prove and test their innocence. Evidently the former view, so far from excluding the latter, *logically* precedes it as its necessary premise. So also does the individual heart-experience of all God's people who are brought through such trials *actually* illustrate, in the same way that the plastic development of our poem illustrates *dramatically*, this progress from what is as yet a semi-legal view of the suffering of the innocent, to that view which the New Testament presents, and which is illuminated by the mystery of the cross (comp. above, § 4). In the sufferings of Him who was the Most Innocent of all innocent sufferers, we find these two uses of suffering combined: its purifying and sanctifying influence (not indeed on the sufferer himself, but on those *for* and *instead* of whom He suffered), and also its use in triumphantly attesting His holiness and purity before God and men. And indeed the most perfect and clear Old Testament type of this New Testament redemptive suffering, the Servant of God in Isaiah (ch. liii.), presents in intimate union these two aspects of the significance of His sufferings, their use in purifying and transforming, and their use in proving and attesting. The fact accordingly that in Job's case Elihu puts forward almost exclusively the tendency of suffering to chasten and to purify, whereas Jehovah sets forth more, especially its probational tendency, furnishes no argument whatever against the unity of our poem. Comp. also below, Doctrinal and Ethical Remarks on chs. xxxvi., xxxvii., No. 2.

9. The several correspondences in thought and expression between this section and passages in the rest of the poem may just as satisfactorily be explained as repetitions, such as may naturally be looked for from the same author, rather than as imitations by a later interpolator. Indeed in order to prove that they are of the latter class, it would be necessary to "show that there is a weakness in the representation, that the borrowed words or thoughts exceed the requirements of the passage, that the matter thus inwoven is unsuitable" (Stickel). But this cannot be shown with regard to any of the correspondences between Elihu's speeches and the rest of the book, and least of all with regard to the passage on which the main stress is laid by Hirzel, Dillmann and others in chap. xxxvi. 26—xxxvii. 18,—a passage which certainly indicates close affinity with the following discourses of Jehovah, no such affinity however as may not be easily and satisfactorily explained by the relation which the passage in Elihu occupies as *preparatory* to the sublime descriptions in God's discourse.

10. The most weighty of all these arguments of the opposition is that derived from the peculiar style and diction of the section. Even this argument is not unanswerable, however, as is evident from what Stickel in particular has said in reply to it (p. 248 seq.). The list of real or apparent idiotisms in the section may be reduced to the following:

a. A considerable number of correspondences with the linguistic usage of the book of Proverbs, with which however the rest of the poem indicates no slight affinity (comp. § 6, at the beginning).

b. Certain peculiarities of expression, which recur with considerable regularity, especially  $\text{רָעַת}$  instead of  $\text{רָעַת}$  (chap. xxxii. 6, 10, 17; xxxvi. 3),  $\text{עָלָה}$  instead of  $\text{עָלָה}$  (ch. xxxiv. 10, 32; comp. chap. xxxvi. 23, where the more common form is found),  $\text{נָעַר}$  instead of  $\text{נָעַר}$  (chap. xxxiii. 25; xxxvi. 14), and  $\text{פָּנָה}$  (chap. xxxii. 21, 22).

c. Three *hapaxlegomena*:  $\text{אָז}$ , chap. xxxiv. 36;  $\text{חַת}$ , ch. xxxiii. 9; and  $\text{אָרְךָ}$ , ch. xxxiii. 7—a number which is not surprisingly large for a piece of poetry of the length of our section. We might place alongside of them about an equal number out of the following discourses of Jehovah.

d. A number of Aramaisms, comparatively somewhat larger than are found in the rest of the poem. This strong Aramaic coloring however can be explained without difficulty by supposing that the author desires to make prominent the Aramaic origin of Elihu as one belonging to the tribe of Buz (chap. xxxii. 2), and to represent him as belonging to quite another race than the three friends. For whereas there were only slight differences of diction distinguishing the speeches of the three friends both from each other and from Job (see § 3,



Rem. 1), there is clearly presented in Elihu the representative of another dialect. And that it is the poet's intention to invest him with this distinctive coloring, is particularly signified by the fact that the Aramaizing forms abound *most of all at the beginning of the discourses* (chap. xxxii. 6 seq.), and again at the beginning of the fourth principal section of the same (chap. xxxvi. 2), whereas elsewhere they are less prominent. Perhaps also those other peculiarities of expression which have been cited under *b* may be derived from this wish of the poet to cause this new speaker to express himself in a peculiar dialect. Comp. on ch. xxxii. 2. The same may be said of those qualities of the style with which de Wette, Dillmann, and others, have found fault, the traces of greater flatness, of less clearness of representation, of a defective command of language, all of which may be largely attributed to the effort of the speaker after a characteristic coloring of speech. But the charge that the rhythmic construction of the section is comparatively incomplete, that the structure of his verse "sinks down to downright prose," or even that "the strophe structure is wanting," has in it decided exaggerations. For in the remainder of the poem also a more lax rhythmic structure, and one that more nearly approximates prose, alternates with a more compact, full, and symmetrical strophe-structure. And to say that the latter is wholly wanting here, would seem, in view of strophical constructions so distinctly outlined and so consistently maintained, as we find exhibited particularly in the fourth speech of Elihu (*e. g.* chap. xxxvi. 22 seq.; xxxvii. 1, 6, 11 seq.) to be in the last degree incorrect; comp. above § 3.

In view of all that has been said there remains no decisive reason against the genuineness of this section, not even in the domain of language and style; for that our poet possessed in sufficient measure vivacity of intellect and versatility of invention to be able to individualize the characters of his poem by attributing to them dialectic variations of language is sufficiently apparent from the skill with which he had already succeeded in distinguishing the three friends from each other and from Job by the peculiar impress stamped upon their speech, and the skill with which he had bestowed on Jehovah's discourses at the close the characteristic coloring which they consistently retain throughout. The purpose however to endow Elihu especially, the immediate predecessor of Jehovah, and the precursor of the decision announced by Him with a style the coloring of which should be peculiarly marked, sprang with an internal necessity out of the scope and plan of the whole, the profound and correct perception of which would forbid the possible doubt whether these speeches belonged to the poem as a whole, and would even supersede the mildest form of this doubt to which Delitzsch inclines with his theory of a *double* "promulgation" [*Herausgabe*] of the book,—the first time *without*, the second *with* Elihu's speeches.

## § 11. PARTICULAR ANALYSIS OF THE CONTENTS OF THE BOOK.

Not until we have established the unity of our book against the various assaults made upon it does it become possible to give an outline of its contents in detail, and thereby to set forth in their completeness the poet's plan, and its elaboration (comp. the preliminary summary of the contents in § 1, together with the remarks made in § 3, respecting the artistic plan of the poem). In the outline herewith presented we follow substantially Vaihinger (*Das Buch Hiob*, 2d Ed., p. 227 seq.), without however adhering in every particular to his divisions, which at times are somewhat arbitrary. This arbitrary feature consists chiefly in an exaggerated endeavor everywhere and down to the minutest detail to find *Triads* in the divisions of the poem. The undeniable predilection of the poet for the triadic arrangement in his speeches gives some foundation no doubt for this theory, although it does not justify our carrying such tri-partitions to a wanton excess. Several other modern expositors also furnish a thorough outline in detail of the contents of the poem, *e. g.* Ewald (p. 34 seq.), Schlottmann (p. 20 seq.), Davidson (*Introduction*, p. 174 seq.), but without giving *sufficient* prominence to that tripartite arrangement. [See also Carey, p. 37 seq.]

## HISTORICAL INTRODUCTION (IN PROSE): CHAP. I. 1.

1. Job's character and course of life: chap. i. 1-5.
2. The Divine decree to try Job through suffering.
  - a. The milder form of trial by taking away his possessions: chap. i. 6-22.
    - a. The preparatory scene in heaven: vers. 6-12.
    - β. The execution of the decree of trial on the possessions and family of Job: vers. 13-19.
    - γ. Job's constancy and patience: vers. 20-22.
  - b. The severer trial by the loss of health: chap. ii. 1-10.
    - a. The preparatory scene in heaven; vers. 1-6.
    - β. The fulfillment of the decree in Job's terrible disease: vers. 7, 8.
    - γ. Job's steadfastness in piety: vers. 9, 10.
3. The visit of the friends, and their mute sympathy, as an immediate preparation for the action of the poem: chap. ii. 11-13.

First Chief Division of the poem: The Entanglement, or the controversial discourses of Job and his three friends: Chaps. III.—XXVIII.

The Outbreak of Job's Despair, as the theme and the immediate occasion of the Colloquy: Chap. III. 1-26.

- a. Job curses his day: vers. 1-10.
- b. He wishes that he were in the realm of the dead rather than in this life: vers. 11-19.
- c. He asks why he, being weary of life, must still live: vers. 20-26.

First Series of controversial discourses: The Entanglement in its beginning: Chaps. IV.—XIV.

### I. Eliphaz and Job: Chaps. IV.—VII.

- A. The accusation of Eliphaz: Man must not speak against God, as Job is doing: Chaps. IV., V.
  1. Introductory reproof of Job, on account of his unmanly complaint, by which he could only incur God's wrath: chap. iv. 4-11.
  2. Account of a heavenly revelation, which declared to him the wrongfulness and foolishness of weak sinful man's raving against God: chap. iv. 12-v. 7.
  3. Admonition to repentance, as the only means by which Job can recover God's favor, and his former happy estate: chap. v. 8-26.
- B. Job's Reply: Instead of comfort the friends bring him only increased sorrow: Chaps. VI., VII.
  1. Justification of his complaint by pointing out the greatness and incomprehensibility of his suffering: chap. vi. 1-10.
  2. Complaint on account of the bitter disappointment which he had experienced at the hands of his friends: vers. 11-30.
  3. Recurrence to his former complaint on account of his lot, and an accusation of God: chap. vii.

### II. Bildad and Job: Chaps. VIII.—X.

- A. Bildad's rebuke: Man must not charge God with injustice, as Job has done, for God never does wrong: Chap. VIII.
  1. Censure of Job on account of his unjust accusation against God: vers. 2-7.
  2. Reference to the wise teachings of the ancients, in respect to the merited end of those who forget God: vers. 8-19.
  3. A softened application of these teachings to the case of Job: vers. 20-22.



**B. Job's Reply :** Assertion of his innocence, and a mournful description of the incomprehensibility of his suffering as a dark horrible destiny : Chap. IX., X.

1. God is certainly the Almighty and ever-righteous One, who is to be feared; but His power is too terrible for mortal man : chap. ix. 2-12.
2. The oppressive effect of this omnipotence and arbitrariness of God impels him, as an innocent sufferer, to presumptuous speeches against God : chap. ix. 13-35.
3. A plaintive description of the merciless severity with which God rages against him, although, as an Omniscient Being, He knows that he is innocent : ch. x. 1-22.

### III. Zophar and Job : Chaps. XI.—XIV.

**A. Zophar's violent arraignment of Job, as one who needs to submit in penitence to the all-seeing and all-righteous God : Chap. XI.**

1. Expression of the desire that the Omniscient One would appear to convince Job of his guilt : vers. 2-6.
2. Admonitory description of the impossibility of contending against God's omniscience, which charges every man with sin : vers. 7-12.
3. The truly penitent has in prospect the restoration of his prosperity, for the wicked however there remains no hope : vers. 13-20.

**B. Job's Reply : Attack upon his friends, whose wisdom and justice he earnestly questions : Chaps. XII.—XIV.**

1. Ridicule of the assumed wisdom of the friends, who can give only a very unsatisfactory description of the exalted power and wisdom of the divine activity : chap. xii.
2. The resolution to betake himself to God, the righteous Judge, who, in contrast with the harshness and injustice of the friends, will assuredly do him justice : chap. xiii. 1-22.
3. A vindication of himself addressed to God, beginning with the haughty asseveration of his own innocence, but relapsing into a despondent cheerless description of the brevity, helplessness, and hopelessness of man's life : chap. xiii. 23-xiv. 22.

Second Series of controversial discourses : The Entanglement increasing : Chaps. XV.—XXI.

### I. Eliphaz and Job : Chaps. XV.—XVII.

**A. Eliphaz : God's punitive justice is revealed only against evil-doers : Chap. XV.**

1. Recital, with accompanying rebuke, of all in Job's discourses and conduct that is perverted, and that bears witness against his innocence : vers. 2-19.
2. A didactic admonition on the subject of the retributive justice of God in the destiny of the ungodly : vers. 20-35.

**B. Job : Although oppressed by his disconsolate condition, he nevertheless wishes and hopes that God will demonstrate his innocence against the unreasonable accusations of his friends : Chaps. XVI., XVII.**

(A brief preliminary repudiation of the discourses of the friends as aimless and unfit : chap. xvi. 2-5).

1. Lamentation on account of the disconsolateness of his condition, as forsaken and hated by God and men : chap. xvi. 6-17.
2. Vivid expression of the hope of the future recognition of his innocence : chap. xvi. 18-xvii. 9.
3. Sharp censure of the admonitory speeches of the friends as unreasonable, and as having no power to comfort : chap. xvii. 10-16.



**II. Bildad and Job: Chaps. XVIII., XIX.**

**A. Bildad:** Job's passionate outbreaks are useless, for the divine ordinance, instituted from of old, is still in force, securing that the hardened sinner's merited doom shall suddenly and surely overtake him: Chap. XVIII.

1. Sharp rebuke of Job, the foolish and blushing boaster: vers. 2-4.
2. Description of the dreadful doom of the hardened evil-doer: vers. 5-21.

**B. Job:** His misery is well-deserving of sympathy; it will however all the more certainly end in his conspicuous vindication by God, although not perhaps till the life beyond: Chap. XIX.

(Introduction: Reproachful censure of the friends for maliciously suspecting his innocence: vers. 2-5).

1. Sorrowful complaint because of the suffering inflicted on him by God and men: vs. 6-20.
2. An uplifting of himself to a blessed hope in God, his future Redeemer and Avenger: vers. 21-27.
3. Earnest warning to the friends against the further continuance of their unfriendly attacks: vers. 28, 29.

**III. Zophar and Job: Chaps. XX., XXI.**

**A. Zophar:** For a time indeed the evil-doer can be prosperous, but so much the more terrible and irremediable will be his destruction: Chap. XX.

1. Introduction, violently censuring Job, and theme of the discourse: vers. 2-5.
2. Expansion of the theme, showing from experience that the prosperity and riches of the ungodly must end in the deepest misery: vers. 6-29.

**B. Job:** That which experience teaches concerning the prosperity of the wicked during their life on earth argues not against, but for his innocence: Chap. XXI.

1. Calm, but bitter introductory appeal to the friends: vers. 2-6.
2. Along with the fact of the prosperity of the wicked, taught by experience, (vers. 7-16), stands the other fact of earthly calamities befalling the pious and righteous: vers. 17-26.
3. Rebuke of the friends for setting forth only one side of that experience, and using that to his prejudice: vers. 27-34.

**Third Series of controversial discourses: The Entanglement reaching its extreme point: Chap. XXII.—XXVIII.**

**I. Eliphaz and Job: Chap. XXII.—XXIV.**

**A. Eliphaz:** Reiterated accusation of Job, from whose severe sufferings it must of necessity be inferred that he had sinned grievously, and needed to repent. Chap. xxii.

1. The charge made openly that Job is a great sinner: vers. 2-10.
2. Earnest warning not to incur yet severer punishments: vers. 11-20.
3. Admonition to repent, accompanied by the announcement of the certain restoration of his prosperity to him, when penitent: vers. 21-30.

**B. Job:** Inasmuch as God withdraws Himself from him, and that moreover His allotment of men's destinies on earth is in many ways most unequal, the incomprehensibility of His dealings may thus be inferred, as well as the short-sightedness and one-sidedness of the external theory of retribution held by the friends: chapter xxxiii-xxiv.

1. The wish for a judicial decision by God in his favor is repeated, but is repressed by the agonizing thought that God intentionally withdraws from him, in order that He may not be obliged to vindicate him in this life: Chap. xxiii.
2. The darkness and unsearchableness of God's ways to be recognized in many other instances of an unequal distribution of earthly prosperity among men, as well as in Job's case: Chap. xxiv.

## II. Bildad and Job: CHAP. XXV.—XXVI.

**A. Bildad:** Again setting forth the contrast between God's exaltation and human impotence: Chap. xxv.

1. Man cannot argue with God: vers. 2-4.
2. Man is not pure before God: vers. 5-6.

**B. Job:** Rebuke of his opponent, accompanied by a description, far surpassing his, of the exaltation and greatness of God: Chap. xxvi.

1. Sharp Rebuke of Bildad: vers. 2-4.
2. Description of the incomparable sovereignty and exaltation of God, given to eclipse the far less spirited attempt of Bildad in this direction: vers. 5-14.

## III. Job alone: His closing address to the vanquished friends: CHAP. XXVII.—XXVIII.

- a.* Renewed solemn asseveration of his innocence, accompanied by a reference to his joy in God, which had not forsaken him even in the midst of his deepest misery: Chap. xxvii. 2-10.
- b.* Statement of his belief that the prosperity of the ungodly cannot endure, but that they must infallibly come to a terrible end: Chap. xxvii. 11-23.
- c.* Declaration that true Wisdom, which alone can secure real well-being, and a correct solution of the dark enigmas of man's destiny on earth, is to be found nowhere on earth, but only with God, and by means of a pious submission to God: Chap. xxviii.

**Second Chief Division of the Poem.** Disentanglement of the mystery through the discourses of Job, Elihu and Jehovah: Chap. XXIX.—XLII. 6.

First stage of the disentanglement: Chap. XXIX.—XXXI.

### Job's Soliloquy.

Setting forth the truth that his suffering was not due to his moral conduct, that it must have therefore a deeper cause. [The negative side of the solution of the problem.]

1. Yearning retrospect at the fair prosperity of his former life: Chap. xxix.
  - a.* Describing the outward aspect of this former prosperity: vers. 2-10.
  - b.* Pointing out the inward cause of this prosperity—his benevolence and righteousness: vers. 11-17.
  - c.* Describing that feature of his former prosperity which he now most painfully misses, namely, the universal honor shown him, and his far-reaching influence: vers. 18-25.
2. Sorrowful description of his present sad estate: Chap. xxx.
  - a.* The ignominy and contempt he receives from men: vers. 1-15.
  - b.* The unspeakable misery which everywhere oppresses him: vers. 16-23.
  - c.* The disappointment of all his hopes: vers. 24-31.



3. Solemn asseveration of his innocence in respect to all open and secret sins : Chap. xxxi.

- a. He has abandoned himself to no wicked lust : vers. 1-8.
- b. He has acted uprightly in all the relations of his domestic life : vers. 9-15.
- c. He has constantly practiced neighborly kindness and justice in civil life : vers. 16-23.
- d. He has moreover not violated his more secret obligations to God and his neighbor : vers. 24-32.
- e. He has been guilty furthermore of no hypocrisy, nor mere semblance of holiness, of no secret violence, or avaricious oppression of his neighbor : vers. 33-40.

Second stage of the disentanglement : Chap. xxxii.-xxxvii.

**Elihu's Discourses,**

Devoted to proving that there can be really no undeserved suffering, that on the contrary the sufferings decreed for those who are apparently righteous are dispensations of divine love, designed to purify and sanctify them through chastisement. [The first half of the positive solution of the problem].

Introduction : Elihu's appearance, and the exordium of his discourse, giving the reasons for his speaking : Chap. xxxii. 1—xxxiii. 7.

1. Elihu's appearance (related in prose) : Chap. xxxii. 1-6 a.
2. An explanation addressed to the previous speakers, showing why he takes part in this controversy : vers. 6-10.
3. Setting forth that he was justified in taking part, because the friends had shown, and still showed themselves unable to refute Job : vers. 11-22.
4. A special appeal to Job to listen calmly to him, as a mild judge of his guilt and weakness : Chap. xxxiii. 1-7.

First Discourse : Of man's guilt before God : Chap. xxxiii. 8-33.

- a. Preparatory : Reproof of Job's confidence in his perfect innocence : vers. 8-11.
- b. Didactic discussion of the true relation of sinful men to God, who seeks to warn and to save them by various dispensations, and communications from above : vers. 12-30.
  - a. By the voice of conscience in dreams : (vers. 15-18).
  - β. By sickness and other sufferings (vers. 19-22).
  - γ. By sending a mediating angel to deliver in distress (vers. 23seq.).
- c. Calling upon Job to give an attentive hearing to the discourses by which he would further instruct him : vers. 31-33.

Second Discourse : Proof that man is not right in doubting God's righteousness : Ch. xxxiv.

- a. Opening : Censure of the doubt of God's righteousness expressed by Job : vers. 1-9.
- b. Proof that the divine righteousness is necessary, and that it really exists :
  - a. From God's disinterested love of His creatures : vers. 10-15.
  - β. From the idea of God as ruler of the world : vers. 16-30.
- c. Exhibition of Job's inconsistency and folly in reproaching God with injustice, and at the same time appealing to his decision : vers. 31-37.

Third Discourse : Refutation of the false position that piety is not productive of happiness to men : Chap. xxxv.

- a. The folly of the erroneous notion that it is of small advantage to men whether they are pious or ungodly : vers. 1-8.
- b. The real reason why the deliverance of the sufferer is often delayed, viz. :
  - a. The lack of true godly fear : vers. 9-14.
  - β. Dogmatic and presumptuous speeches against God, which was the case especially with Job : vers. 15-16.

Fourth Discourse: A vivid exhibition of the activity of God, which is seen to be benevolent, as well as mighty and just, both in the destinies of men, and in the natural world outside of man: Chap. xxxvi.-xxxvii.

[Introduction—announcing that further important contributions are about to be made to the vindication of God: Chap. xxxvi. 1-4].

- a. Vindication of the divine justice, manifesting itself in the destinies of men as a power benevolently chastening and purifying them: Chap. xxxvi. 5-21:
  - a. In general: vers. 5-15.
  - β. In Job's change of fortune in particular: vers. 16-21.
- b. Vindication of the Divine Justice, revealing itself in nature as supreme power and wisdom: Chap. xxxvi. 22; xxxvii. 25.
  - a. Consideration of the wonders of nature as revelations of divine wisdom and power: ch. xxxvi. 22—xxxvii. 13.
    - (1) Rain, clouds and storms, lightning and thunder: ch. xxxvi. 22—xxxvii. 5.
    - (2) The agencies of winter—such as snow, rain, the north wind, frost, etc. Ch. xxxvii. 6-13.
  - β. Finally admonitory inferences from what precedes for Job: ch. xxxvii. 14-24. The third stage of the disentanglement: ch. xxxviii. 1—xlii. 6.

#### Jehovah's Discourses:

the aim of which is to prove that the Almighty and only wise God, with whom no mortal should dispute, might also ordain suffering simply to prove and test the righteous. [The second half of the positive solution of the problem.]

First Discourse of Jehovah, together with Job's answer: With God, the Almighty and only wise, no man may dispute: ch. xxxviii. 1—xl. 5.

- 1. Introduction: The appearance of God; His demand that Job should answer him: ch. xxxviii. 1-3.
- 2. God's questions touching His power revealed in the wonders of creation: ch. xxxviii. 4—xxxix. 30.
  - a. Questions respecting the process of creation: vers. 4-15.
  - b. Respecting the inaccessible heights and depths above and below the earth, and the forces proceeding from them: vers. 16-27.
  - c. Respecting the phenomena of the atmosphere, and the wonders of the starry heavens: vers. 28-38.
  - d. Respecting the preservation and propagation of wild animals, especially of the lion, raven, wild goat, stag, wild ass, oryx, ostrich, war-horse, hawk and eagle: ch. xxxviii. 39—xxxix. 30.
- 3. Conclusion of the discourse, together with Job's answer announcing his humble submission: ch. xl. 1-5.

Second Discourse of Jehovah, together with Job's answer: To doubt God's justice, which is most closely allied to His wonderful omnipotence, is a grievous wrong, which must be atoned for by sincere penitence: ch. xl. 6—xlii. 6.

- 1. Sharp rebuke of God's presumption which has been carried to the point of doubting God's justice: ch. xl. 7-14.
- 2. Humiliating demonstration of the weakness of Job in contrast with certain creatures of earth, not to say with God: shown by a description
  - a. Of the behemoth (hippopotamus): ch. xl. 15-24.
  - b. Of the leviathan (crocodile), as king of all beasts: ch. xl. 25—xli. 26.

Jobs



3. Job's answer: Humble acknowledgment of the infinitude of the divine power, and penitent confession of his sin and folly: ch. xlii. 1-6.

Historical Conclusion (in prose): ch. xlii. 7-17.

1. Glorious vindication of Job before his friends: vers. 7-10.
2. The restoration of his former dignity and honor: vers. 11, 12 *a*.
3. The doubling of his former prosperity in respect to his earthly possessions and his offspring: vers. 12 *b*-17.

## § 12. HISTORY AND LITERATURE OF THE EXPOSITION OF THE BOOK.

The history of the exposition of the book of Job, like that of the other Old Testament writings, embraces three principal epochs or stages of development: I. *The Ancient Church and Mediæval period*, which was characterized by a one-sided Messianic allegorical interpretation of the book, and by the dependence of commentators (who were almost altogether ignorant of Hebrew) on the authority of the Septuagint and Vulgate.\*—II. *The age of the Reformation, and that immediately following* (down to the middle of the 18th Cent.). The commentators of this period, particularly of the evangelical school, by virtue of their independent knowledge of Hebrew, and their more free apprehension of the book as an organic living whole, advanced beyond the stand-point of the former age. They did not really succeed, however, in releasing themselves from the fetters of an unhistorical dogmatism, and of a lifeless scholasticism, indulging in abstract summaries, but unable to rise to an independent view of the successive stages in the Old Testament history of redemption. III. *The modern age of scientific criticism*, beginning with the middle of the last century. During this period the knowledge of the languages and of the whole civilization of the East has been continually increasing in extent and exactness, and has been accompanied on the one side by a more rigid and pure historical perception, on the other by an appreciation, as complete and correct as possible, of the profound theological contents of our book, and thus by an apprehension of its divine-human contents and character as a whole.—The *first* of these periods, the principal achievements of which are represented by the names of the Church Fathers Origen and Gregory the Great, embraces also that group of Jewish Rabbinical commentators, who appear as the forerunners of the more advanced linguistic culture and exegesis of the Reformation, such as Rashi, Aben Ezra, Nachmanides, Levi ben Gerson, and the converted Nicolas de Lyra. During the *second* epoch, which has for its most meritorious representatives Joh. Brentius, Seb. Schmidt, Mercier and Cocceius, the standpoint of the modern period is heralded by Le Clerc and Alb. Schultens, in the case of the former by his free critical method, in the case of the latter by his application to the business of exposition of a comprehensive knowledge of the Shemitic languages.—In the last, or *third* epoch we distinguish a period of rationalistic shallowness of exegesis (joined to a defective estimate of the book in accordance with the standard of an exaggerated orientalism, or of a sentimental humanism), and a period during which exegesis has acquired greater depth in the direction of a scriptural theology, and greater critical purity. The former period, extending from 1750–1820, is characterized by such expositors as Moldenhauer, the younger Schultens, Stuhlmann, Schärer, Rosenmüller; the latter period, to which Umbreit, Koster and Ewald form the transition, has representatives of pre-eminent ability, and distinguished for solid achieve-

\* In respect to the low value of the Alexandrian version of the book of Job see Delitzsch (Commy. I., p. 35): "It is just the Greek translation of the book of Job which suffers most seriously from the flaws which in general affect the Septuagint. Whole verses are omitted, others are removed from their original places, and the omissions are filled up by apocryphal additions." See more fully the work of G. Bickell: *De indole ac ratione versionis Alexandrinæ in interpretando libro Jobi*, Marburg, 1863; also the Dissertations of Krause and Krehl, mentioned below in the "Monographic Literature," *a*.—In respect to the *Latin* versions of Job current in the Ancient Church, viz., the *Itala* before Jerome, the *Itala* as revised by Jerome after the Hexaplar text of Origen, and Jerome's translation in the *Vulgata*, rendered independently from the original text—see D-litzsch: *h. l. c.*, and my book on Jerome, p. 181 seq.—In respect to the Syrian translation of Job in the *Peshito*, made from the original text, and also in respect to the later version of the same after the Hexaplar text by Paul of Tella, about 620, comp. Delitzsch (I., p. 36), Middeldorpf: *Cursus hexaplarum in Jobum*, 1817; also the last edition of the Syro-Hexaplar version, 1834–35.



ments, in Hirzel, Vaihinger, Hahn, Schlottmann, Delitzsch and Dillmann, as also in the English writers Lee, Carey and A. B. Davidson.

## THE LITERATURE OF THE SUBJECT IN DETAIL.

### I. PERIOD: ANCIENT AND MEDIEVAL.

**A. Christian Commentators.**—*Greek Fathers*, including specially Origen, Gregory of Nyssa, Olympiodorus (deacon of Alexandria about A. D. 600), etc., in all 22, whose writings are collected together in *Catena Græc. Patrum in l. Job, collectore Niceta, græce ed. et lat. vers. op. et stud. Patricii Junii*, Lond. 1637, fol.—*Syrian Fathers*, especially Ephraem; comp. Froriep: *Ephraemiana in libr. Jobi*, 1769, 4.—*Latin Fathers*: Augustine: *Annotationes in l. Job* (Opp. ed. Bened. Par. 1679 seq. T. III.); Gregory the Great: *Expositio in beat. Job, s. Moralium l. l. XXXV.*; Pseudo-Jerome (Philippus?): *Expositio Interlinearis libri Job*, and *Commentariolum in Job* (the *Expositio* preserved in four different recensions, one of the latest of which was supervised probably by the venerable Bede, found in Vallarsi, *Opp. B. Hieron.* Ed. 2, T. III., Append. p. 895 seq.; the *Commentariolum* in the same work, T. V., App. p. 1013 seq.; (comp. Bedæ *Opp.* ed. Basil. 3, col. 602 s.); Albertus Magnus: *Postillæ super Job* (not printed as yet): Thomas Aquinas: *Expositio aurea in l. Job*, T. XV., *Opp.* (ed. Paris, 1660), Nicolas de Lyra (Lyranus) in the *Postillæ in universa Biblia* (written 1292–1330), first printed at Rome 1471, 5 voll. fol.; Gregory Barhebræus: *Scholia in libr. Jobi* (ed. G. H. Bernstein, Vratislav. 1858, fol.).

**B. Jewish Commentators.**—R. Saadia Gaon (about 920), an Arabic translation with comments, contained in Isr. Schwarz: *Tikwath Enosh, i. e., Liber Jobi*, Tom. II. (Berol., 1868); Rashi (R. Solomon Isaaki of Troyes, † 1105), who left behind him an unfinished Comment. on Job, which his grandson, R. Samuel ben Meïr (Nashbam, † 1160) finished; Aben Ezra, of Toledo († about 1170) wrote in Rome towards the end of his life a Commy. on Job, which may be found in the larger Rabbinical commentaries; where may also be found the commentaries of Moses ben Nachman, or Nachmanides (Ramban, born at Gerona, 1194); of Levi b. Gerson, or Gersonides (Ralbag, born at Bagnols, 1288), and of Abraham Farisol of Avignon,—which, particularly the first two, follow a strongly indicated philosophical bias. Compilations in the nature of *catenæ* have proceeded from R. Shimeon ha Darshan (the *Yalkut Shimeoni*, including all the books of the Old Testament), R. Machir b. Todros (*Yalkut Mechiri*, embracing the three poetic books Tehillim, Mishle, and Job), R. Menahem b. Cheibo, R. Joseph Kara, and R. Parchon. The *catenæ* of the last-named three have not as yet been published. Much pertaining to the subject is contained in the work of Israël Schwarz, already mentioned, *Tikwath Enosh*, the first part of which contains, besides a critical revision of the Masoretic text, with a new German metrical translation, two further divisions, to wit: (1) *Mekor Israel, i. e., omnes de Ijobi explicationes et deductiones quæ in utroque Talmude Midraschiusque libris et Sohoro inveniuntur*; (2) *Commentarios a R. Jesaia de Trani, R. Moses, et R. Joseph Kimchi, et R. Serachia ben Isaac Barceloniensis*. The second part contains the Arabic translations of the book of Job by R. Saadia Gaon Alfajumi and R. Moses Gekatilia in a Hebrew version, along with a Hebr. Commentary. Comp. also the work which has just appeared: *Translationes antiquæ Arabicæ Libri Jobi quæ supersunt, ex apographo codicis musei Britannici nunc primum edidit atque illustravit Wolf Guil. Frid. Comes de Baudissin, Lips., 1870.*

### II. PERIOD: THE REFORMATION AND THE AGE IMMEDIATELY FOLLOWING (1517–1750).

**A. Protestant Commentators.**—1. *Lutheran*: Joh. Brentius: *Annotationes in Job*. Halæ Suevor., 1546, and *Opp. omn.* Tübing., 1578, T. III., p. 1 seq. (the best and fullest of these older Lutheran commentaries; comp. Hartmann, *Brenz*, p. 129, 284);—Hieronymus Weller: *Auslegung des Büchlein Hiob*, T. II., *Opp.* Lips., 1703 (embracing only the first twelve chapters, but thoroughly learned and edifying—comp. Nobbe: *D. Hieron. Weller von Molsdorf, der Freund und Schüler Luther's*, Leipzig, 1870);—Victorin Strigel, *Liber Jobi ad Ebraicam veritatem recognitus et argumentis atque scholiis illustratus*, Lips. 1566, 1571;—Abrah. Calov.: *Biblia V. et N. Testamenti illustrata*, Francof. 1672 seq., Tom. II.;—Sebast. Schmid: *Com-*



mentar in *Job*, Argentor, 1670, 1705, 2 vols.;—Joh. Heinr. Michaelis: *Ueberiores annotationes in Hagiographos V. T. libros*, Hal. 1720, T. I.—Kortüm: *Das Buch Hiob übers. mit Anmerk.*, Leipzig, 1708.

2. *Reformed*: Joh. Ecolampadius: *Exegemata in Job et Daniele*, Basil. 1532, and often;—Mart. Bucer: *Commentar. in libr. Job*, Argentor. 1528, fol.;—Huldreich Zwingli: *Rand glossen zu Job* (in the Greek Aldine of 1518, annotated throughout by him, edited by Andr. v. Asola);—Joh. Calvin: *Conciones super l. Job*, Genev. 1569, fol.; also in *Opp. Calvini*, Amst. 1671 seq.; Joh. le Mercier (Mercerus): *Comment. in Job, Proverb, Eccles., Cantic.*, 1573, fol.;—Jo. Drusius: *Scholia in l. Job*, Amst. 1636;—Jo. Piscator: *Commentar. in univ. Biblia*, 4 Voll. f., Herborn, 1643 seq.;—Hugo Grotius: *Annotationes in V. T.*, Par. 1644, fol.;—Jo. Cocceius: *Comment. in l. Job*, in *Opp.* Vol. I., Amst. 1675;—Jo. Clericus [Le Clerc]: *Comm. in Hagiographos V. T. libros*, Amst. 1731, fol.;—Alb. Schultens: *Animadversiones philologicæ in Job, etc.*, Traj. ad Rhen. 1708 (also in *Opp. min.* Ludg. Bat. 1769); by the same author: *Liber Jobi c. nova vers. et comm. perpetuo*, Lugd. Bat. 1737, 2 Voll. 4to (comp. the abridgment of it—A. Schultens' *Comm. in Job in compend. redeg.*, etc., G. J. L. Vogel, T. I., II., Hal. 1773, '74);—Dav. Renat. Bouillier: *Observationes miscellanæ in libr. Job, quibus versionibus et interpretibus passim epicrisis instituitur, etc.*, Amst. 1758.

B. *Catholic Commentators*.—Joh. Maldonatus, S. J. († 1583): *Commentarii in præcipuos S. Scripturæ libros Vet. Testamenti*, Paris, 1643 fol.;—Casp. Sanctius, S. J. († 1626): *In l. Job Commentarii c. paraphr.* Lugd. Bat. 1625, fol.;—Joach. de Pineda (S. J., † 1637): *Commentariorum in l. Job libri XIII.*, 2 Voll., Madr. 1597, 1601, f.;—Balthas. Corderius, S. J. († 1650): *Jobus elucidatus*, Antverp. 1646, '56, f.;—Antonio de Escobar, S. J. († 1669): *Commentarius in Biblia*, Tom. IV.;—Bolducius (Bolduc. Capuchin): *Commentar in Job.*, 2 Voll., Paris, 1631, 1638;—Fr. Vavassor, S. J. († 1681): *Jobus commentario et metaphrasi illustratus*, Paris, 1679;—Augustin Calmet: *Commentaire littéral sur tous les livres de l'ancien et nouveau Testament*, Paris, 1707 seq., 22 Voll., 4to. (Lat. Ed. by Dom. Mansi, Lucca, 1730 seq.).

### III. THE MODERN PERIOD SINCE 1750.

1. The period during which rationalism prevailed (1750—1820).\*—Goële: *Observationes miscellanæ in lib. Job*, Amstel. 1758;—Joh. Fr. Bardt: *Paraphrast Erklärung des B. Hiob.*, 2 Parts, Leipzig, 1764;—J. J. Baur: *Animadversiones ad quædam loca Jobi*, Tubing. 1781;—Eckermann: *Versuch einer neuen poetischen Uebersetzung des B. Hiob, etc.*, Lübeck, 1778;—Sander: *Das Buch Hiob Erklärt*, Leipzig, 1780;—Moldenhauer: *D. B. Hiob übersetzt und erklärt*, 2 Parts, Leipzig, 1780, 1781;—J. D. Dathe: *Job, Proverb, Salom., Eccles., Cantic. Cant. lat. versi notisque philol. et criticis illustr.*, Hal. Sax. 1789;—J. Chr. F. Schulz: *Scholia in V. Test.*, (Tom. VI., ed. G. Lor. Bauer), Norimb. 1796;—H. A. Schultens and H. Muntinghe: *Das Buch Hiob übersetzt und erklärt. Aus den Holländischen mit Zusätzen und Anmerkungen J. P. Berg's von K. F. Weidenbach*, Leipzig, 1797; C. Rosenmüller: *Scholia in Vet. Test.*, Tom. V., *Jobus, lat. vert. et perpet. annotat. instr.*, Lips. 1806; ed. 2, 1824;—† Theod. Dereser in Dom. v. Brentano's *Bibelwerk: Die heilige Schrift des Alten Testaments*, Frankfurt a. M. 1797 seq.;—Stuhlmann: *Hiob*, Hamb. 1804; J. R. Schärer: *Das B. Hiob übersetzt und erklärt*, 2 Thle. Bern, 1818;—W. Mössler: *Das Buch Hiob erklärt*, Neustadt, 1823;—E. G. A. Bockel: *Das B. Hiob, für gebildete Leser bearbeitet*, Berl. 1821; 2 umgearb. Auflage 1830;—L. F. Melsheimer: *Das B. Hiob aus dem Hebr. metrisch übersetzt und durch kurze, philologische Anmerk. erläutert*, Mannheim, 1823.

2. The period of a more profound perception of the history of redemption and of theological truth (1820—1870).

K. Umbreit: *Das Buch Hiob: Uebersetzung und Auslegung, nebst Einleitung über Geist, Form, und Verfasser des Buchs.* Heidelb. 1824, 2d ed., 1832;—F. B. Köster: *Das Buch Hiob und der Prediger Salomonis nach ihrer strophischen Anordnung übersetzt*, Schleswig, 1831;—H. Ewald: *Die poetischen Bücher des Alten Bundes*, 3 Theil. 1836; 2d Ed. (*Die Dichter des Alten Bundes*) 1854;—L. Hirzel: *Hiob in the Kurzgefasstes exeget. Hamb. zum Alten Test.*,

\* The works indicated by a † proceed from Catholic, those by a \* from Jewish, all the rest from evangelical commentators.



1839; 2d Ed. by Just. Olshausen, 1852;—J. G. Stickel: *Das Buch Hiob rhythmisch gegliedert und übersetzt, mit exeget. und krit. Bemerkungen*, Leipzig, 1842;—J. G. Vaibinger: *Das Buch Hiob, der Urschrift gemäss metrisch übersetzt und erläutert*, Stuttgart, 1842; 2d Ed. 1856;—A. Heiligstedt: *Commentarius gramm. hist. crit. in Job* (as Vol. IV., Part I. of Maurer's Comment.) Leipzig, 1847;—† B. Welte: *Das Buch Hiob übersetzt und erklärt*, Friedb. i. Breisg., 1849; H. A. Hahn: *Kommentar über das Buch Hiob*, Berlin, 1850;—Ed. Isid. Magnus: *Philolog.-historischer Kommentar zum Buch Hiob*, 2 Parts, Halle, 1850;—Konst. Schlottmann: *D. B. Hiob verdeutscht und erläutert*, Berlin, 1851;—A. Ebrard: *Das Buch Hiob als poetisches Kunstwerk (in fünffüssigen jamben) übersetzt und erläutert*, Landau, 1858;—Franz Delitzsch: *Bibl. Kommentar über die poetische Bücher des Alten Testaments*, 2d Vol. *Das Buch Hiob*; mit Beiträgen von Prof. Fleischer und Konsul Wetzstein, Leipzig, 1864; [translated into English by Rev. F. Bolton, B. A., and published in Clark's Foreign Theol. Library, 2 Vols., Edinb., 1869];—Ad. Kamphausen, in Bunsen's *Bibelwerk*, Div. I. Vol. III., Part 3, 1865;—Fr. Böttcher: *Neue exeget. kritische Aehrenlese zum Alten Testament*, edited by Mühlau, Vol. III., 1865 (comp. the Exeget.-krit. Aehrenlese, 1849);—G. H. G. Jahr: *Die poet. werke der alten Hebräer in neuerichtigter metrischer Uebersetzung. Ein literarisches Lesebuch für Gebildete*, Vol. II., Part I: *Das Buch Hiob, etc.*, Neuwied, 1865;—A. Dillmann: *Hiob*, for the 3d Ed. of the *Kurzgef. exeget. Handb. zum Alten Test. nach Hirzel und Olshausen neu bearbeitet*, Leipzig, 1869;—E. W. Hengstenberg: *Das Buch Hiob erläutert (Opus posthumum)*, Berlin, 1870-71. [Adalbert Merx: *Das Gedicht von Hiob: Hebräischer Text, kritisch bearbeitet und übersetzt, nebst sachlicher und kritischer Einleitung*, Jena. 1871].

English commentaries: Sam. Lee: *The book of the Patriarch Job*, London, 1837; C. P. Carey: *The book of Job translated, explained, and illustrated*, London, 1858;—A. Barnes: *Notes, critical, illustrative, and practical, on the book of Job*, 2 Vols., New York, 1852;—A. B. Davidson: *A Commentary, grammatical and exegetical, on the book of Job*, Lond. and Edinb., 1862; [R. Humfry: *The conflict of Job; a paraphrase, etc.*, 1607; Geo. Abbott: *Exposition of the Book of Job*, London, 1640;—Joseph Caryl: *Exposition, with practical observations on the Book of Job*, London, 1648-66;—E. Leigh: *Annotations on Job*, London, 1657;—J. F. Senault: *A paraphrase on the book of Job*, London, 1648; James Durham: *Exposition of the book of Job*, 1659;—Geo. Hutcheson: *An exposition upon Job, being the sum of 316 lectures*, Lond., 1669;—R. Blackmore: *A paraphrase on the book of Job*, London, 1700;—Z. Isham: *Divine Philosophy; containing the books of Job, Proverbs and Wisdom, with explanatory notes*, London, 1706;—T. Fenton: *Annotations on the book of Job, and the Psalms*, London, 1732;—S. Wesley: *Dissertationes in librum Jobi*, London, 1736;—R. Grey: *Liber Jobi in versiculos metricè divisus, cum vers. Lat. A. Schult., etc.*, London, 1742;—L. Chappelow: *A commentary on the Book of Job, in which is inserted the Heb. text and English translation, with a Paraphrase, etc.*, Cambridge, 1752;—T. Heath: *An essay towards a new English version of the Book of Job, from the original Hebrew, with a commentary, etc.*; Thomas Scott: *The Book of Job in English verse, translated from the original Hebrew, with remarks, historical, critical and explanatory*, London, 1771;—C. Garden: *An improved version attempted of the Book of Job, with a preliminary dissertation and notes, critical and explanatory*, London, 1796;—Stock (Bp.): *The Book of Job metrically arranged according to the Masora, and newly translated into English; with notes, critical and explanatory*, Bath, 1805;—Elizabeth Smith: *The Book of Job, translated from the Hebrew, with a preface and annotations*, by F. Randolph, D. D., London, 1870;—J. M. Good: *The Book of Job, literally translated, etc., with notes critical and illustrative, and an introductory dissertation*, London, 1812;—John Fry: *A new translation and exposition of the very ancient Book of Job, with notes explanatory and philological*, London, 1827;—G. R. Noyes: *A new translation of the Book of Job, with an Introduction and Notes, etc.*, Cambridge, 1827, 2d Ed., Boston, 1838;—T. Wemyss: *Job, and his Times, or a picture of the patriarchal age, etc., and a New Version, accompanied with Notes and Dissertations*, London, 1839;—A. Tattam: *Book of Job the Just in Coptic, with an English translation*, 1846;—A. Jenour: *Translation of the Book of Job*, Lond., 1841;—T. J. Conant: *The Book of Job, the common Eng. Vers., the Heb. text, and the revised version of the Amer. Bib. Union, with an Introduction and philological Notes*, New York, 1857;—Chr. Wordsworth: *The Book of Job, with Notes and Introduction*,



London, 1867, being Vol. IV. of *The Holy Bible, with notes, etc.*;—J. M. Rodwell: *The Book of Job translated from the Hebrew*, London, 1864;—H. H. Bernard: *The Book of Job*, edited by F. Chance, Vol. I., London, 1864;—\* A. Elzas: *The Book of Job, translated, etc., with an Introd. and Notes, etc.*, London, 1872;—also the commy. of Canon Cook in the Bible (or *Speaker's Commentary*), New York, 1874].

**French Commentaries:** Ernest Renan: *Le livre de Job, traduit de l' Hébreu, avec une Etude, etc.*, Paris, 1859.\*

**Jewish Commentaries:** \* Arnheim: *Das Buch Hiob*, 1836;—\* J. Wolfsohn, *Das Buch Hiob*, 1843;—\* Mor. Lowenthal: *Hiob, Praktische Philosophie oder Darstellung der im Buch Hiob obwaltenden Ideen, nebst Uebersetzung und Kommentar*, Frankfurt a. M. 1846;—Isr. Schwarz: *Tikwath Enosh*—see above I., B.

**Expositions for practical edification:** The *Bibelwerke* of Starcke, Joachim Lange, of Berleburg, of Fischer and Wohlfarth, O. v. Gerlach, Dächsel, [to which add here the English general commentaries of Patrick, Scott, Henry, Gill, Clarke, etc.], the *Calver Hand-buch* for the exposition of the Bible; the translations (with brief expository notes) of Böckel (see above), Gerh. Lange (1831), Justi (1840), Haupt (1847), Hosse (1849), Spiess (1852), Hayd (1859), Berkholz (1859), Jahr (see above), and others. Also J. Diedrich: *Das Buch Job kurz erklärt für heilsbegierige aufmerksame Bibelleser*, 1858;—F. W. S. Schwarz: *Das B. Hiob, ein Kreuz- und Trost-Buch*, Bremen, 1868,—Herm. Victor Andreä: *Hiob. Klassisches Gedicht der Hebräer. Aus dem Grundtext neu übersetzt und mit Anmerkungen zum tieferen Verständniss versehen*, Barmen, 1870. Comp. also the Essay of A. F. C. Vilmar (in his *Pastoral-theolog. Blättern*, 1866, Vol. XI., p. 57 seq.): *Wie soll das Buch Hiob praktisch-erbaulich behandelt werden?* [To the general English commentaries mentioned above may be added here, for practical uses, the particular commentaries of Caryl (of which besides the larger work, which is rare, there is an abridgement published in Edinb., 1836), Barnes and Wordsworth, mentioned above. Also the following:—Francis Quarles: *Job militant, with meditations, divine and moral*, 1624;—A. B. Evans: *Lectures on the Book of Job*, London, 1856;—W. H. Green: *The Book of Job*, New York, 1874].

#### MONOGRAPHS.

a. **Introductory and Critical.**—Fr. Spanheim: *Historia Jobi, sive de obscur. hist. commentat.*, Lugd. Bat. 1672;—C. Zeyss: *Eregetische Einleitung in Hiob*, edited by J. Rambach, Züllich, 1831;—Garnett: *A dissertation on the Book of Job, etc.*, ed. 2, 1751;—Stuss: *De Epopœia Jobæ comment.* III., Goth. 1753;—Lichtenstein: *Num lib. Job cum Odyssea Homeri comparari possit?* Helmst. 1773;—D. Ilgen: *Jobi antiquissimi carminis Hebr. natura et virtus*, Lips. 1789;—J. Bellermann: *Ueber den kunstvollen Plan im Buch Hiob*, 1813;—Bernstein: *Ueber das Alter, den Inhalt, den Zweck und die gegenwärtige Beschaffenheit des B. Hiob*, in Keil and Tzschirner's *Analekten, etc.*, I. 3, 1813;—J. F. Krause: *Lectionum versionis Alexandrinæ Jobi nondum satis examinaturam specimen*, Regiomont. 1811;—Krehl: *Observationes ad interpretes Græcos et Latinos vel. libr. Job, I.*, Lips. 1834;—M. Sachs: *Zur Charakteristik und Erläuterung des Buches Job*, in *Theol. Studd. und Krit.*, 1834, IV.;—A. Knobel: *De carminis Jobi argumento, fine, ac dispositione*, 1835;—\*Dav. Friedländer: *Ueber die Idee des B. Hiob, und die Zeit der Abfassung desselben*, 1845;—W. Gleiss: *Beiträge zur Kritik des Buches Hiob*, 1845;—H. Hupfeld: *Commentatio in quosdam Jobeidos locos*, 1853 (also in the *Deut. Zeitschrift für christl. Wissensch., etc.*, 1850, No. 35 seq.);—Hengstenberg: *Das Buch Hiob, ein Vortrag.*, 1856;—G. Baur: *Das Buch Hiob und Dante's göttl. Komödie, eine Parallele in Studd. und Krit.* 1856, III.;—Schneider: *Neueste Studien über das B. Hiob*, in the *Deutsche Zeitschr. f. christl. Wissensch., etc.*, 1859, No. 27 seq.;—Fries: *Ueber den grundlegenden Theil des Buches Hiob*, in the *Jahrbucher für deutsche Theol.*, 1859, IV.;—Räbiger: *De libri Jobi sententia primari*, Vratisl. 1860;—Simson: *Zur Kritik das B. Hiob*, 1861;—Seinecke: *Der Grundgedanke des Buches Hiob*, 1863;—Herm. Schulz: *Zu den kirchlichen Fragen der Gegenwart*, No. 3: *Das Buch Hiob in seiner Bedeutung für unsre Zeit*,

\* Comp. the sharp criticism of this work by the Abbe Crelier: *Le livre de Job vengé des interprétations fausses et impies de M. Ernest Renan*, Paris, 1860.

Frankfurt, 1869;—E. Reuss: *Das Buch Hiob, ein Vortrag*, Strassburg, 1869;—W. Volck: *De summa carminis Jobi sententia*, Dorpat, 1870; B. Schmitz: *Der Ideengang des B. Hiob* (Greifswalder Gymnasial-programm), 1870.

b. *Exegetical*.—Abr. Hinckelmann: *Jobi theologia evangelica*, Hamb. 1687;—J. W. Baier: *Systema mundi Jobæum* (ex. cap. 26), 1707;—J. W. Baier: *Behemoth et Leviathan ex Job XL., XLI., etc.*, Altdorf, 1708;—*Erläuterung einiger Stellen des Hiob*, Herborn, 1713;—T. Hasäus: *De Leviathan Jobi et Jonæ*, Bremen, 1723; C. Scheuchzer: *Jobi Physica Sacra, oder Hiobs Naturwissenschaft verglichen mit der heutigen*, Zürich, 1721;—Winter: *De Behemoth*, Havn. 1722;—J. J. Reiske: *Conjecturæ in Jobum et Proverbia*, Lips. 1779;—K. C. R. Eckermann: *Animadversiones in librum Job*, Lubec. 1779;—*Exegetische und kritische Versuche über die schwersten Stellen des B. Hiob*. I. 1, Leipzig, 1801;—J. H. F. v. Autenrieth: *Ueber das Buch Hiob*, Tübingen, 1823;—T. Fockens: *Pulchra Jobeidos loca commentata*. Amstel. 1844;—C. W. G. Köstlin: *De immortalitatis spe, quæ in l. Jobi apparere dicitur*, 1846;—F. Bottcher: *Æhrenlese und Neue Æhrenlese* (see above);—R. Rüetschi: *Exegetische Bemerkungen Zum Buch Hiob, mit bes. Rücksicht auf Delitzsch Kommentar, in Studd. und Krit.* 1867, I.—For the special literature on ch. xix. 25 27 (the passage respecting the Goel) see below in the history of the exposition of this section (Doctrinal and Ethical Remarks on ch. xix., No. 1). [The more important English monographs, articles, dissertations, etc., on the book and its contents are the following: John Campbell: *Of the history of Job, reflections on the philosophy and religion of those times, etc.*, in *Hist. of the Bible*, I. 145;—Wm. Warburton (Bp.): *The Divine Legation of Moses demonstrated*, Book VI., Sect. II.; in *Works* Vol. V., London, 1811;—W. Magee (Abp.): *Discourses and Dissertations on the Scriptural Doctrine of Atonement and Sacrifice*, 1801, and Philad. 1825;—W. Hodges: *Elihu; or an Inquiry into the principal scope and design of the Book of Job*; London, 1750;—C. Costard: *Some Observations tending to illustrate the Book of Job, and particularly Job xix. 25*, London, 1747;—C. Peters: *A critical dissertation on the Book of Job* (chiefly in reply to Warburton), London, 1757;—J. Garnett: *A dissertation on the Book of Job, etc.*, London, 1749;—G. Croly: *The Book of Job*, Edinb. 1863; R. Lowth (Bp.): *Lectures on Heb. Poetry* (Lect. XXXII—XXXIV.);—Isaac Taylor: *Spirit of Hebrew Poetry*, New York, 1861;—Horne's *Introduction to the Holy Scriptures* (4 Vols., Lond. 1863), Vol. II., p. 666 seq.;—J. G. Palfrey: *Lectures on the Jewish Scriptures and Antiquities*, Vol. IV., p. 217 seq., Boston, 1852;—Kitto's *Biblical Cyclopædia*, Art. "Job" by Hengstenberg;—Smith's *Bib. Dictionary*, Hackett & Abbott's Ed. Art. "Job" by Canon Cook;—McClintock & Strong's *Cyclopædia*, Art. "Job;" Kitto's *Daily Bib. Illustr. Evening* 1;—Horne's *Introduction to the Holy Scriptures*, Vol. II., p. 666 seq., London, 1863;—G. Croly: *The Book of Job*, Edinb. 1863;—*Princeton Review*, Vol. XXIX., p. 281 seq.;—J. A. Froude: *The Book of Job*, in *Short Studies on Great Subjects*; reprinted from Westminster Review, 1853; *Spirituality of the Book of Job, as exhibited in a Commy. on chap. xiv., etc.*; Art. by T. Lewis in *Bib. Sacra*, Vol. VI., p. 265 seq.;—E. P. Barrowes: *Interpretation of Job xxviii. in Bib. Sac.*, Vol. X., p. 264 seq.;—Hirzel's *Introduction, translated in Bib. Sac.* VII. 383;—Vaihinger's Art. on *The Date of the Book of Job*, from the *Stud. u. Krit.*, reprinted in *Bibl. Repository*, Third Series, Vol. III., p. 174;—G. B. Bacon: *The Gospel according to Job*, in *New Englander*, Vol. XXI., p. 764 seq.]





# THE BOOK OF JOB.

## HISTORICAL INTRODUCTION.

### PROLOGUE.

CHAPS. I. 1-22—II. 1-13.

#### 1. *Job's Character and Course of Life.* (Chap. I. 1-15.)

1 There was a man in the land of Uz, whose name was Job; and that man was  
2 perfect and upright, and one that feared God, and eschewed evil. And there were  
3 born to him seven sons and three daughters. His substance also was seven thousand  
sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred  
4 she asses, and a very great household; so that this man was the greatest of all the  
men [sons] of the East.—And his sons went and feasted in their houses, every one  
his day [Now his sons were wont to hold a feast at the house of each one on his  
(birth)-day], and [they] sent and called for their three sisters to eat and to drink  
5 with them. And it was so, when the days of their feasting were gone about, that  
Job sent and sanctified them [that he might make atonement for them, Z.], and  
rose up early in the morning, and offered burnt offerings according to the number  
of them all: for Job said, It may be that my sons have sinned, and cursed, [re-  
nounced, bid farewell to] God in their hearts!—Thus did Job continually.

#### 2. *The Divine Determination to try Job through Suffering.*

a. *The milder form of trial by taking away his possessions.*

(CHAP. I. 6-22.)

6 Now there was a day [it came to pass on a day, or, on the day] when the sons  
of God came to present themselves before the Lord [Jehovah], and Satan came also  
7 among them. And the Lord said unto Satan, Whence comest thou? Then Satan  
answered the Lord, and said, From going to and fro in the earth, and from walking  
8 up and down in it. And the Lord said unto Satan, Hast thou considered my ser-  
vant Job, that [for] there is none like him in the earth, a perfect and an upright  
9 man, one that feareth God and escheweth evil?—Then Satan answered the Lord,  
10 and said, Doth Job fear God for nought? Hast thou not made an hedge about  
him, and about his house, and about all that he hath on every side? Thou hast  
blessed the work of his hands, and his substance is increased [spread abroad] in  
11 the land. But put forth Thine hand now, and touch all that he hath, and [verily]  
12 he will curse Thee to Thy face. And the Lord said unto Satan, Behold, all that  
he hath is in thy power [hand], only upon himself put not forth thine hand. So  
Satan went forth from the presence of the Lord.

13 And there was a day [it came to pass on the day], when his sons and his daugh-  
14 ters were eating and drinking wine in their eldest brother's house: and there came  
a messenger unto Job, and said, The oxen were ploughing, and the [she] asses feed-  
15 ing beside them: and the Sabceans fell upon them, and took them away; yea, they  
have slain [smitten] the servants with the edge of the sword; and I only am escaped



- 16 alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword: and I only am escaped alone to tell thee.
- 18 While he was yet speaking there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and behold, there came a great wind from [beyond] the wilderness, and smote the four corners of the house, and it fell upon the young men [people], and they are dead; and I only am escaped alone to tell thee.
- 20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said: Naked came I out of my mother's womb, and naked shall I return thither: The Lord [Jehovah] gave, and the Lord [Jehovah] hath taken away; blessed be the name of the Lord [Jehovah]. In all this Job sinned not, nor charged God foolishly [nor uttered folly against God].

*b. The severer trial, the loss of health.*

(CHAP. II. 1-10).

- 1 Again there was a day [and it came to pass on a day (Z.), or: Now it was the day] when the sons of God came to present themselves before the Lord and Satan also came among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that [for] there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? and still he holdeth fast his integrity, although thou movedst Me against him to destroy him without cause. And Satan answered the Lord and said, Skin for skin, yea [and] all that a man hath will he give for his life. But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face. And the Lord said unto Satan, Behold he is in thine hand; but [only] spare his life. So Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity. Curse [renounce] God, and die! But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

3. *The Visit of the Friends and their Mute Sympathy as an Immediate Preparation for the Action of the Poem.*

VERS. 11-13.

- 11 Now when [or, Then] Job's three friends heard of all this evil that was come upon him, [and] they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for [and] they had made an appointment together to come [or: they met together by appointment] to mourn with him, and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief [affliction] was very great.

#### EXEGETICAL AND CRITICAL.

1. *Job's character and course of life.* Ch. i. 1-15.  
Ver. 1. **There was a man in the land of Uz, whose name was Job.** Literally, A man was in the land of Uz, etc.: the order of the

words as in 2 Sam. xii. 1; Esth. ii. 5. On the name **יִלְכָּד** see Introduction, § 1, and Note.—**עַלְיָרָן**, Vulg.: in terra Hus; LXX.: ἐν χώρᾳ τῇ Ἀουρίδῃ. Comp. the more precise definition: ἐν τῇ Ἀουρίδῃ ἐπὶ τοῖς ὀρίοις τῆς Ἰδουμαίας καὶ Ἀραβίας (in the addition at the end of



the book) which gives with general accuracy the position of the country. For we are certainly constrained to place it in the region lying North-East of Edomitis towards the Arabian desert. We cannot identify it with any locality within the land of the Edomites, nor with that land itself, as some writers, ancient and modern, have undertaken to do. For 1. In ver. 3 Job is represented in general terms as belonging to the בְּנֵי יִזְבָּח, the "sons of the East," i. e., as a North Arabian, an inhabitant of the Syro-Arabian desert which extends eastward from Transjordanic Palestine to the Euphrates (comp. 1 Kings v. 10 [A. V.: iv. 30] Isai. xi. 14; Jerem. xlix. 28; Ezek. xxv. 4).—2. The Sabæans and Chaldeans are, according to vers. 15 and 17, neighbors, dwelling in adjacent territory.—3. The *Aidrai* (*Aioeirai*) mentioned by Ptolemy V., xix. 2, as neighbors of Babylonia on the West, under the Caucabenes, are assuredly none other than the inhabitants of the country we are considering.—4. Jerem. xxv. 20 sq., clearly and definitely distinguishes between Uz and Edom. The expression in Lam. iv. 21, "O daughter of Edom, that dwellest in the land of Uz," does not affirm the identity of the two countries, but rather refers to an expansion of the boundaries of Edom which at some time took place, so as to include the land of Uz (comp. Nügelbach on both the passages cited).—5. In Gen. x. 23, Uz, the patriarchal founder of the country, after whom it was named, appears as the immediate descendant of Aram; in Gen. xxii. 21, as the son of Nahor, the brother of Abraham; and in Gen. xxxvi. 28 as the grand-son of Seir, the ancestor of the Horite aborigines of Idumea. None of these passages in Genesis brings Uz into genealogical relation to Edom, though they clearly make him appear as geographically his neighbor.—6. Again ch. ii. 11 of our book (Eliphaz the Temanite), also ch. xxxii. 2 (Elihu the descendant of Buz; comp. Gen. xxii. 21, where the same Buz appears as the son of Nahor and the brother of Uz) argue for a relation of co-ordination between the countries of Uz and Edom.—7. Josephus (Ant. I., 6, 4) names *Ὀβόος*, the son of Aram (Gen. x. 23) as the founder of Trachonitis and Damascus. This reference, resting as it does on a primitive tradition, contains an indirect contradiction of the supposition that Uz was an Idumean province; rather is the inference probable that at one time it extended further North, as far as South-eastern Syria.—8. The Syro-Arabian tradition of the Middle Ages and of modern times fixes the place where Job lived at a considerable distance North, or North-East from Seir-Edom, to wit, in the fruitful East-Hauranitic province el-Bethenije (Nukra), which Abulfeda calls "a part of the territory of Damascus," and within which at this day are pointed out a "Place of Job" (Makam-Ejûb) and a Monastery of Job (Dair-Ejûb), both situated south of Nawa on the road leading north to Damascus (comp. Fries in the *Stud. und Krit.*, 1854, II.; and especially J. C. Wetstein: "The Monastery of Job in Hauran, and the Tradition of Job," in the Appendix to Delitzsch's Commentary, II. 395 sq., Clark, Edinb.). We are indeed scarcely to look for the home of our hero so far North as these sacred localities of the Christian-Mohamedan tradition

concerning Job, or as the location favored by the hypothesis of Bochart, Ilgen, J. H. Michaelis, etc., which regards the valley al-Gutha situated not far from Damascus, as the Uz of Scripture. At the same time the considerations here presented make it far more probable that it belonged to the territory of East-Hauran (not necessarily of Hauran in Palestine, or the eastern portion of Manasseh), than that it was identical with any locality in Edom South, or South-West from Palestine. ["The so-called universalism of the writer is apparent here. His hero is a stranger to Judaism and the privileges of the peculiar people, living in a foreign country. The author saw that God was not confined to the Jew, but was and must be everywhere the father of His children, however imperfectly they attained to the knowledge of Him; he saw that the human heart was the same, too, everywhere, that it everywhere proposed to itself the same problems, and rocked and tossed amidst the same uncertainties; that its intercourse with heaven was alike, and alike awful in all places; and away down far in that great desert stretching into infinite expanse, where men's hearts drew in from the imposing silence, deep, still thoughts of God, he lays the scene of his great poem. He knows, Jew though he be, that there is something deeper far than Judaism, or the mere outward forms of any dispensation, that God and man are the great facts, and the great problem their connection." Davidson]. And that man was perfect and upright, and one that feared God and eschewed evil. These four attributes, of which יָשָׁר (literally *integer*, whole, complete) here denotes moral integrity, and hence blamelessness, while יָשָׁר denotes uprightness, righteousness,—are not simply co-ordinate, but "the first furnishes the foundation of the second, and the last two conjointly of the first two," (Hahn). For the fear of God and eschewing evil are obviously mentioned as the ground or source of blamelessness and uprightness (comp. Prov. i. 7); the religious characteristics serve to explain the moral. The יָרָא before יָרָא is thus explanatory, and might, as in ver. 8 and chap. ii. 3, be dispensed with. [Lee remarks well on יָרָא that it "seems to be synonymous with the Greek *τέλειος*, 1 Cor. ii. 6; xiv. 20, etc., and to signify complete in every requisite of true religion, 'thoroughly furnished unto all good works,' rather than perfect in the abstract; and hence יָרָא ch. ii. 3 is rather the exercise of true religion, than perfection or integrity in the abstract." Delitzsch defines thus: "יָרָא, with the whole heart disposed towards God and what is good, and also well-disposed toward mankind; יָשָׁר in thought and action without deviation conformed to that which is right, יָרָא אֱלֹהִים, fearing God, and consequently being actuated by the fear of God which is the beginning (i. e., principle) of wisdom; פָּר מֵרָע, keeping aloof from evil, which is opposed to God." Ewald and Davidson cor-relate יָרָא and יָרָא אֱלֹהִים as descriptive of the inner qualities of a righteous



man, **יָשָׁר** and **כָּרַע כָּר** as descriptive of his outer life].

Ver. 2. **And there were born to him seven sons and three daughters.** The description of his piety is immediately followed by that of his prosperity, showing first of all how he prospered in his family, how rich he was in children. The high significance which attached to this species of wealth and happiness, according to the Old Testament view, may be seen from ch. xxi. 8, 11; xxix. 5, of our book, and also Ps. cxxviii., cxxviii. The number of sons, it will be observed, far exceeds that of daughters; this being in accordance with the tendency, prevalent alike in ancient and in modern times, to magnify the importance of those by whom the family life and name are perpetuated, and to regard that man as specially fortunate, who is blessed with a preponderance of male descendants (comp. Prov. xvii. 6). The number of sons, moreover, and the number of daughters, are sacred numbers of special symbolical significance, their sum likewise forming a sacred number; and again, in the summary which follows of the patriarch's possessions, we find the same numbers recurring, as multiples of one thousand. It has already been shown in the Introduction, § 8, near the beginning, how in these unmistakably ideal numerals we recognize, notwithstanding the prose form, the essentially poetic character of the Prologue; and the same is true of the Epilogue (see ch. xlii. 12, 13).

Ver. 3. **His substance also was seven thousand sheep and three thousand camels, etc.** ["It is a large, princely household," Del.] "Although Job is not to be regarded as a wandering Bedouin, but as a settled prince, or Emir (ch. i. 4, 18; xxix. 7; xxxi. 32), who also engaged in agriculture (ch. i. 14; v. 23; xxxi. 8, 38 sq.), his wealth is nevertheless, after the manner of those countries, estimated according to the extent of his flocks and herds (**בְּקָרָה**), together with the servants thereto appertaining." Dillm.—**Five hundred yoke of oxen, and five hundred she asses.** **צָמֹר**, a yoke, *i. e.*, pair, oxen being worked in pairs in tilling the land (ver. 14). Only the she asses are mentioned (comp. on the other hand Gen. xii. 16; xxxii. 15), as forming the most valuable part of this species of cattle property. In Syria even yet they are far more numerous owned than the males, and sold at three times the value of the latter; and this not so much for the milk as for breeding (comp. Wetzstein in Delitzsch; also Rosenmüller's *Altes und Neues Morgenland*, III., 819).—**And a very great household** (very many servants). **עֲבָדָה רַבָּה**, precisely as in Gen. xxvi. 14, brought into connection with wealth in cattle, which, as the more important, is mentioned first. The Targ. takes

**עֲבָדָה** to be the same with **עֲבָרָה**, 1 Chron. xxvii. 26, meaning husbandry. This interpretation, which the Septuagint seeks after its fashion to combine with the common one (*καὶ ὑπερβασία πολλὰ σφόδρα, καὶ ἔργα μέγαρα ἦν αὐτῷ ἐπὶ τῆς γῆς*), is condemned by the analogy of the parallel passage in Gen. xxvi. 14, as well as by the singular unanimity with which exegetical tradi-

tion favors the signification we have given.—**So that this man was the greatest of all the sons of the East.** ["Vav consec. imperf. summing up the issue of the foregoing: all which made Job the greatest of the Orientals." Davidson.] On **בְּנֵי-קָרָם** see above on ver. 1, also Introduction, § 5. For **גָּדוֹל** in the sense of rich and distinguished, see Gen. xxiv. 35; xxvi. 13; Eccles. ii. 9. ["The sons of the East are the inhabitants of the regions East of Palestine. Although elsewhere the term designates the Arabians, who constitute the principal element of the population between Canaan and the Euphrates, here it cannot be referred specially to them, for Job was not an Arabian, and Uz belonged rather to the Aramaic race." Hengst. Schlottmann calls attention to the fact that the name "Saracen" is Arabic for "men of the East." E.]

Vers. 4, 5 describe and illustrate Job's remarkable piety, presenting a single characteristic of the same, which at the same time prepares the way for a better understanding of the narrative which follows. [These verses serve a threefold use in the narrative: primarily, they furnish the historical occasion for the terrible calamities which follow; incidentally, they contain a striking illustration of Job's tender and conscientious piety; and, finally, they present a pleasing picture of patriarchal family life in its affectionate harmony and joyousness.—E.]

Ver. 4. **Now his sons were wont to hold a feast in the house of each one on his birth-day.**—Lit.: "And his sons went and made a feast," *etc.* The verb "went" here, as the perf. consec. **וַהֲלִכְוּ** shows, refers not to an action which took place once, but to one which was wont to recur at definite times. ["It does not exhibit the whole religious expression of Job's life, but only one remarkable custom in it; hence being independent, *vav* has not the imperf. consecutive, but the simple perf., expressing here a single past action which the connection shows to have been customary." Dav.] Since **בִּשְׂתָּה** denotes not the ordinary daily meal, but, as the derivation from **שָׂתָה** proves, a feast of entertainment, a banquet attended with wine-drinking (ver. 13), a *συνήθιστον, convivium*, it is impossible to take **לֹכְלֹ** (Accus. tempor.) in the sense of a daily recurrence of these meals, thus assuming that every week the dinner passed round in rotation to each of the seven brothers (Hirzel, Oehler, Kamph., Del. [Hengstenberg, Words.]). This would be a living in riot and revelry, all the more unbecoming since by such an arrangement the parents would be excluded altogether from the family-circle, whereas the sisters would be, contrary to Eastern custom, the habitual companions of their brothers at the table. Evidently **יֹם** denotes a day marked by special observance and feasting (comp. Hos. i. 11; ii. 15; vii. 5); whence it would seem to have been either some annual festival, of general observance, such as the harvest festival, so widely observed in antiquity, or the spring festival (so Ewald, Vaih., Heil., Hahn, Dillm. [Dav.]); or else the birth-day festival of either one of the seven brothers (Rossm., Umbr., Welte, Schlott.



[Wem., Carey, Rod., Bar., Elz.]. The latter seems to be most favored by ch. iii. 1, where *ד'י* (as also in Hosea vii. 5) evidently stands in the sense of birth-day (Gen. xl. 20); with this moreover stands in special harmony what we find in vers. 13 and 18, to wit, that special prominence is twice given to the circumstance that Job's calamities came to pass on the day when his *first-born* son was lost; this very coincidence of those fearful visitations with the birth-day festival of his first-born (the *אֲשֵׁרִית אֹנָן*, the firstling of his strength, comp. Gen. xlix. 3), constituting for the unfortunate father a tragic climax of sorrow, such as could not have befallen him had any other festivity been the occasion which brought the children together to undergo their common doom. The opening words of the verse following are indeed cited against this view; the fact, it is alleged, that we find mentioned there a cycle of days as "the days of their feasting," and that it was not until they were ended that Job performed his purification, requires, on the assumption that these days were the birth-days of the seven sons, that the cycle should be distributed over the entire year, which would lead us to the untenable conclusion that but one expiation was offered in the year, namely, at the end of the last birth-day festival (comp. Dillm.). But why this conclusion should be pronounced untenable certainly does not appear. Moreover there is nothing at all to prevent our supposing that the birth-days of the seven sons, or indeed of all the ten children, were not very far apart, that, *e. g.*, they all fell within one half-year. And then, over and above all, it would seem that excessively fine-spun speculation as to the question how the author conceived the circulation or the expiration (*הִקְיָה*) of the festal days must result in some violence to the character of the narrative, which is not rigidly historical, but poetic and ideal. For this reason we must reject Schlottmann's endeavor to represent each of the birth-day festivals mentioned in the account as lasting several days, thus assuming that Job's expiatory sacrifice was made at the close of each such festival. This supposition would make it necessary for us to read quite too much between the lines, to say in ver. 4 that *לְכֹן* means the first in each series of feast-days, while in ver. 5, by *יְמֵי הַפִּסְחָה* are meant the several days of each festival of days (with which, however, the verb *הִקְיָה*, to go round, *devolve*, does not agree).

[Zöckler's argument in favor of the birth-day theory is ingenious and suggestive, but not altogether satisfactory. The account in the text is so brief and general as to make absolute certainty impossible. The impression, however, which the narrative most naturally makes on the reader is: (1) That the days of the feast followed each other in immediate succession; in other words, that the seven feasts were given on seven successive days in the houses of the seven brothers in regular order from the oldest to the youngest; and (2) that at the end of the week, probably on the morning of the eighth day, Job's sacrifice was offered. This is the simple and natural deduction from the narrative as it stands,

and it is not easy to harmonize with it the theory that the feasts were held on a series of birth-days, separate from each other by an interval, longer or shorter. The suggestion that each birth-day feast lasted several days, and that Job's sacrifice was offered at the end of those days, is clearly shown by Z. to be unwarranted, and at variance with the statement conveyed by the *הִקְיָה*. We are thus reduced either to (a) the daily theory, advocated by Hirzel, *etc.*; or to (b) the theory of an annual festival (spring or harvest, or both). But such an interminable carousal as (a) would imply, is, as Z. shows, highly improbable, and not to be assumed without the gravest necessity. In favor of (b), on the contrary, may be urged: (1) The prevalence in antiquity of those simple season-festivals. (2) The especial probability that such feasts would be observed in a patriarchal community, like Job's family, belonging, as it evidently does, to the period of transition from a pastoral nomadism to a settled agricultural life. (3) The correspondence between the number of Job's sons and the seven days of the festival week. (4) The absence of Job, which would be unnatural if these were birth-day festivals, may be at least more readily accounted for on such an occasion of simple secular merry-making as, *e. g.*, a harvest festival. (Schlottmann well remarks that if the festival had been religious in its character, Job, as patriarchal priest, would have stood more in the foreground).

Z.'s remark that the double mention of the fact that the fatal feast was held in the house of the first-born, becomes doubly significant, if the day were his birth-day, is certainly striking, but of less weight than the other considerations presented above. The specification of the place of entertainment imparts greater reality to the narrative; the further specification of the house of the first-born still further deepens the tragic impression of the story, by suggesting that the calamity struck the banqueters on the very first day of their festivities.—E.]—**And sent and called for their three sisters to eat and to drink with them.**—This invitation which was always extended to the sisters (who, we are to suppose, were living with their mother), is made specially prominent as showing "the inner mutual relation which the father had established among his children" (HIRZEL). ["*And they used to send and invite*—an independent fact; the author lifts it out of dependence to emphasize it, for the purpose of showing the beautiful harmony and affection of Job's family one to another, and the generous and free-hearted magnificence of the sons, and also the possibility of the coming catastrophe which swept away sons and daughters at once. The father had no relish for this kind of enjoyment; but no peevish dislike of it, or of those who had, being a wise and liberal man, wishing the happiness of all about him, and pleased to see them enjoy themselves in their own, not his way, so only they do it innocently and religiously. The sons of Job seem to have had establishments of their own, and the daughters lived apart with the mother. On the irregularity of fem. *שְׁלֹשָׁת* with fem. noun, comp. Gen. vii. 13; Jer. xxxvi. 23



(where the gen<sup>d</sup>. are both right and wrong); Zech. iii. 9." DAV.]

Ver. 5. And it was so, when the days of their feasting were gone about, i. e., when the period through which their mutual invitations ran, that which embraced their frequent birth-day festivals, had run its course (הִקְרָה, comp. that which has been said above against Schlott). [Good: "And it came to pass, as the days of such banquets returned," etc., which is not only opposed to the plain meaning of the verb, but at variance with the obvious design of Job's sacrifice, which was retrospective, not anticipatory, offered for the sins which he feared they *had* committed, not for those which he feared they *might* commit. A similar rotatory system of banquets is said to prevail in China. "They have their fraternities which they call the brotherhood of the months; this consists of months according to the number of the days therein, and in a circle they go abroad to eat at one another's houses by turns." Semedo's *History of China*, quoted by Burder, *Oriental Customs*.—E.] יְמֵי הַקְּשִׁתָּהּ is to be understood collectively, "the days of the banquets, of entertaining" not as a strict singular, of one feast distributed over several days.—That Job sent that he might atone for them.—He sent for them for this end; for the efficacy of sacrifices of purification depended on the presence of those in whose behalf they were made. וַיִּקְדָּשׁ, literally: "and sanctified, consecrated them," defining the object of וַיִּשְׁלַח. How the sanctification took place, we are told in what follows. The term expresses not merely the preparation for the expiation, the lustration or washing preceding the sacrifice, as Rosmlr., Arnh., Hirz., Vaih., Heil., Dillm. affirm, on the strength of passages like Ex. xix. 10; Josh. vii. 13; 1 Sam. xvi. 5. [Zöckler seems to regard the "sanctification" here as a part of the general rite of expiation which Job performed, and thus as taking place at the same time. The other theory, maintained by the majority of commentators (including, in addition to those named above, Hengst., Dav., Con.), is supported by the following considerations: "(1) The general usage of the verb קִדַּשׁ, the essential signification of which in its transitive forms is to dedicate, purify for holy service. See Ges. and Fürst's *Lex*. (2) The analogy of the Mosaic and other rituals, in which preparatory rites of purification are the rule. It is true that the author of the book is careful to put himself and his characters outside of the Mosaic system,\* and avoids even here, as we shall see below, any identification of Job's sacrifices with the Mosaic. Preparatory rites, lustrations, and the like, are however common to all religions, and there is no reason to suppose that the author would shrink from introducing a feature of such general observance because it belongs to the Mosaic ritual. It is in harmony with this that we find (3) in Ex. xix. 10 the direct recognition of a preparatory rite of purification (the same word be-

ing used there as here), before the Sinaitic code had been given, whereby the prevalence of such a rite in the pre-Mosaic period is clearly implied (comp. Gen. xxxv. 21). (4) The order of terms in the passage under consideration—"sent," "purified," "rose early," "offered"—certainly agrees best with the supposition that on the evening of the seventh day he sent and secured the purification of his children, their preparation for the solemn holocaust of the morrow, and then rose early on the morning of the eighth day, and in presence of his assembled children consummated the sacrifice. Had only one sacrificial rite been designated, the natural order would have been "rose," "sent," "purified,"

"offered." (5) The absolute use of וַיִּשְׁלַח makes it exceedingly doubtful whether we can with Z. render it: "and he sent for them." At the same time, as Z. admits, the impressiveness and efficacy of the sacrifice required that those for whom it was made should be present. This leaves us no alternative but to regard the sanctification and the offering as two distinct rites, the former secured by Job's mandate in his absence, the latter performed by him in person, and in the presence of his children. When to this we add the separation of the two verbs "sanctified" and "offered" by the verb "rose early," the conclusion here reached seems irresistible.—E.]—And rose up early in the morning, and offered burnt-offerings, according to the number of them all.—The comprehensive magnificence of the sacrifice made it necessary that he should rise early. [His rising early may also be taken as an indication of his zeal, and of his earnest desire to make the expiation as promptly as possible. "Job made his offering in the morning because in the morning the feelings are most freely and most strongly inclined toward religious contemplation. The saying: *Morgenstunde hat Gold im Munde* (the morning hour has gold in its mouth), is true not only of work, but also of prayer." HENGST.—E.] וַיִּשְׁכַּם perf. consec. as in ver.

4. [וַיִּקְרָא refers not so much to bringing it up to the raised altar, as to causing it to rise in flame and smoke, causing to ascend to God who is above." DEL.] מִסְפַּר כָּלֶם, and according to the number of them all (accus. of nearer definition, Ewald, § 300, c. [Green, § 274, 2]). Job, it will be observed, offered *burnt-offerings*, not *sin-offerings* (so again in ch. xlii. 8). This is quite in accordance with the pre-Mosaic patriarchal period, which, as all the historical references to sacrifices in the book of Genesis also show, was not yet acquainted with the sin-offering instituted later by Moses. [An indication of the care and skill with which our author preserves the antique coloring of his narrative.—E.] Another genuinely patriarchal trait is furnished in the fact that Job, in his character as father, appears also in the character of priest of the household, offering its sacrifices. Comp. *Introduction*, § 2.—For Job said: in the first instance, naturally, to himself, or in prayer to God; but surely also in speech to others, as a formal statement of his principles, and explanation of his course. It is a needless weakening

\* Delitzsch perhaps states it too strongly when he says: "he avoids even the slightest reference to anything Israelitish."



of the **סָבַר** to explain with Ewald, Hahn, *etc.*: "for Job thought."—It may be that my sons have sinned, and renounced God in their hearts; to wit, in the intoxication of their abandonment to pleasure, in the wanton or presumptuous spirit produced by their merry-making (comp. Prov. xx. 1; Isa. v. 11; xxviii. 7, *etc.*). Thus it is that Job gives utterance here to that extraordinary earnestness and zeal in fulfilling the Divine will, which leads him to ascribe the highest importance to the avoidance, or, when necessary, the expiation of all sins, even of the heart and the thought. Comp. ch. xxxi. 24, sq. **בָּרַךְ**, "to bless, to salute," is also used (*e. g.*, Gen. xlviii. 10; 1 Kings viii. 66) of "bidding farewell to" [taking leave of], here, however, still more definitely in a bad sense, taking leave of one in a hostile spirit; dismissing, renouncing. So also in ver. 11 and ch. ii. 5, 9. The word also admits of the signification "to curse" (comp. Ps. x. 3 [?]; 1 Kings xxi. 10); but most surely this is not the meaning here, where sins of thought simply are referred to. [The bifurcation of definitions, so that the same word is used in a good and a bad sense, is a well-known characteristic of the Hebrew in common with other Semitic languages. Thus **חָנַן**, grace, is used Pro. xiv. 34 in the sense of disgrace. Or, the word in its radical signification is a *vox media*, acquiring its ethical character from the specific application made of it, of which we have a happy illustration in **בָּרַךְ**, primarily to kneel, and so to invoke; hence to bless, or to curse, according to the nature of the invocation. And still further: from the meaning to invoke, comes to salute, which again may be to salute with good-will, or with ill-will; in the latter case (if at parting) to dismiss, warn off, renounce. Compare the analogous uses of *χαίρειν* and *valere*. Of the harsher definition, to curse, it may be observed that: (1) We are not restricted to it. The context does not absolutely require it. We are justified both by usage and analogy in adopting the milder definition, to forsake, dismiss. (2) It is more natural to suppose that the children of Job, nurtured, as they must have been, by so tender and conscientious a father, should have been betrayed, during their festivities, into a wanton thoughtlessness, a pleasure-loving alienation from God, than into positive blasphemy. (3) It is more natural to assume that the pious patriarch would be accustomed to fear the former, than the latter more heinous evil, in the case of his children. Mark the statement: "thus did Job continually." (4) The qualifying predicate, "in their hearts," agrees better with the idea of forgetting, or forsaking God in feeling, than with that of blasphemy. The latter would seek some overt expression. (5) Job's loving and faithful solicitude for the spiritual welfare of his children is much more strikingly exhibited, if we regard it as prompted by anxiety lest they should have been guilty of even the most secret infidelity in thought or disposition, than if we assume the graver offence to be intended. Lee, following Parkhurst, thinks that Job suspected his children of a tendency to idolatry, and translates: "It may be my sons have sinned and blessed the

gods in their hearts." It is sufficient answer to this to say that it violates the *usus loquendi* of **אֱלֹהִים**, and especially of **בָּרַךְ אֱלֹהִים** in our book, that we are not constrained to render the verb: "to bless," and that it is opposed to the internal probabilities of the case. "The only false religion we know, from the internal evidence of the poem itself, to have existed at this period, was that of Sabiism, or the worship of the heavenly bodies; but there is nothing to render it even probable that the sons of Job were attached to this." Goop. The author just quoted (Goop) seeks to avoid what he considers the difficulty in the case by giving to the particle **וְ** here a negative sense, under "a philological canon," which he lays down as follows: "that the imperfect negative may be employed alone in every sentence compounded of two opposite propositions, where it becomes the means of connecting the one with the other, such propositions being in a state of reciprocal negation;" and he would translate: "peradventure my sons may have sinned, nor blessed God in their hearts." His own illustrations, however, fail to establish his choice, as in every instance the connective particle has of itself a negative force, such as does not belong to the **וְ**. It is certainly inapplicable to the simple structure of the Hebrew. Merx in his recent version violently and arbitrarily assails the integrity of the text here and elsewhere, where the like expression occurs. In his

own text he substitutes **בָּרַךְ קָלָל**. It is enough to say of this change that, as appears from what has been said above, the necessity for it is altogether imaginary, and that the sole authority for it is the subjective *non possumus* of the critic.

—E. "Job is afraid lest his children may have become somewhat unmindful of God during their mirthful gatherings. In Job's family, therefore, there was an earnest desire for sanctification, which was far from being satisfied with mere outward propriety of conduct." DEL. "It is curious that the sin which the father's heart dreaded in his children, was the sin to which he himself was tempted, and into which he almost fell. The case of his sons shows one kind of temptation—seduction; and his own case the other—compulsion and hardship."—DAV.]—

Thus did Job continually.—**עָשָׂה**, was wont to do. Comp. Ewald § 136, c. [Green § 263,

4]. **כָּל הַיָּמִים**, literally, "all the days," *i. e.*, continually, always, so long as the particular occasion continued, or so often as it occurred anew. Comp. Deut. iv. 10; vi. 24; xi. 1; 1 Sam. ii. 32.

[“Where now such piety was to be found, and such conscientious solicitude to keep his whole house free from sin, there we might expect, judging after the manner of men, that prosperity would abide permanently. This at least we might expect from the stand-point of theory, which regards the outward lot as an index of the moral worth, which assumes piety and prosperity to be inseparable and convertible conceptions. But in Heaven it was otherwise decreed.” DILLMANN].

2. The Divine determination to try Job through







Concerning the signification of the name **יְהוֹשֻפָּט** (instead of which we are not, with Eichhorn, Herder, Ilgen, Stuhlmann, *etc.*, to read **יְהוֹשָפָט**, *ὁ περιδοεῖτης*, the world-spy, from **יָשַׁף**, *ver. 7*), as also concerning the relation of the representation of Satan in our book, to that of the other Old Testament books generally, see Doctrinal and Ethical remarks.

Ver. 7. And the Lord said unto Satan, Whence comest thou?—הֵיכָן תָּבוֹא, the sense being: whence art thou just now coming? the imperf. expressing the immediate present [Satan being conceived as in the act of making his appearance.—E.] (Ewald, § 186, b). The question is certainly not simply "for the purpose of introducing the transaction" (Dillm.); there lies more in it, to wit, the intimation that Satan's ways are not God's ways; that it is his *wont* to roam about, a being without stability, malicious, intent upon evil; that there is in his case a *reason*, which does not exist in the case of God's true children, the angels, why God should inquire after his crooked and crafty ways, and compel him thereby to give an account of his restless, arbitrary movements. As Cocceius has truly said: "Satan is represented as transacting his own affairs as it were without the knowledge, *i. e.*, without the approbation of God." (Comp. Seb. Schmidt, p. 25, and Ludw. Schulze, in the *Allg. literar. Anzeiger*, 1870, Oct., p. 270).

From going to and fro in the earth, and from walking up and down in it.—UMBREIT is right in calling attention to the curt brevity of this reply of Satan's. It is also to be noted, however, that the answer is of necessity somewhat general, giving rise to the expectation that Jehovah will follow with a more particular question (comp. Delitzsch). שׁוּטֵט describes the more rapid passage through a place, scouring it from one end to another (comp. Num. xi. 8) [of the people scattering themselves to collect manna]; 2 Sam. xxiv. 2 [of the census taken when David numbered the people]; likewise the Synon. שׁוּטֵט (Amos viii. 12; Jerem. v. 1; Zech. iv. 10; 2 Chron. xvi. 9): הִתְהַלֵּךְ describes the more deliberate movement of one who is traveling for observation (Zech. i. 10, 11; vi. 7; comp. Gen. iii. 8; also the περιπατεῖν of the adversary, who goes about espying whom he may devour, 1 Pet. v. 8). [Acc. to Ges., שׁוּט is a verb denominative from שׁוּט, whip, scourge; and is used in Kal. of rowing (Ezek. xxvii. 8), i. e. lashing the sea with oars, and of running to and fro in haste, pr. so as to lash the air with one's arms as with oars, "happily enough describing Satan's functions, 'going about,' inspecting, tempting, trepanning, taking up evil reports of all men" (DAV.). The signification "to compass" (Sept. περιεπατεῖν) is not exact.—E.]. Here belongs the Arabic designation of the devil as El-Marith, the busy-body, ever-active, zealous one. ["In the life of Zoroaster (see Zend Avesta, by J. G. Kleuker, vol. iii., p. 11), the prince of the evil demons, the angel of death, whose name is Engremeniosch, is said to traverse the whole earth far and wide, with

intent to oppose and injure in every possible way all good men." ROSENTHAL.]

Ver. 8. **Hast thou considered my servant Job?**—Literally, hast thou set thine heart on, *etc.* לָב שֵׁם=*animadvertere* ["*animum advertere*, for לָב is *animus*, אָנַח, *anima*," DEL.], construed here with עַל ["of the object on which the attention falls," DEL.], as in Hag. i.

5, 7; below, ch. ii. 3, with לֹא ["of the object towards which it is directed," DEL.]. For there is none like him in the earth, a perfect and an upright man, *etc.* עֲדָה, "for," giving the reason not for the title, "my servant" (HRZ.), but for the circumstance that Jehovah makes special inquiry after this man. The four qualities predicated concerning Job are repeated here from ver. 1 (with the omission, however, of the Vav connective between the two pairs). In this, the impress of the epic-narrative character of this section of the book is visible, and it appears again in the refrain-like repetitions of vers. 16, 17, 18. The same may be observed in the Mosaic account of the creation, Gen. i. ["The Deity reiterates the description of Job given by the historian; it is, therefore, a first principle and action of the drama that Job was sinless, keeping all the commandments with a perfect heart, and in spite of this—which Job himself knew, and which the author knew—nay, *because* of this, he was grievously tormented. And herein just lay the problem for Job and the overwhelming strength of the temptation, leading him in the madness of despair, both physical and speculative, to renounce God to his face, and assert the government of the world to be hopelessly chaotic and unjust. Spirits like that of Job could not be reached in meaner ways; passion has long been mastered; there is nothing but his very strength and calmness and faith to work upon; his first principles, the laborious deductions of a religious life, and the deepest experience of a loving heart—confusion must be introduced there, between the man's notions of God and providence, and his necessary ideas of right on the one side, and on the other the actual appearance of the universe fearfully contravening them, thus leading him into atheism. . . . His trial was not for his sin, but for his sinlessness, to prove and establish it. . . . Job's sufferings had no doubt relation to his sin, they gave him deeper views of it, and of God's holiness; but that is not the great truth the book teaches." DAV. It is significant, as Hengstenberg observes, that in these preliminary transactions, which at length issued in Job's trial, Jehovah takes the initiative. He directs Satan's attention to the piety of Job; it is his use of the argument which Job's character furnishes in favor of the reality of godliness in a human life that evokes the Adversary's malignity in the challenge which fires the train of Job's calamities. To such an extent is the agency of Satan secondary and subordinate throughout, that not only must he receive God's permission before he can proceed one step against Job, but the very occasion through which he obtains that permission is gratuitously provided for him by God. So absolute is the



Divine Sovereignty. Thus completely are even the occasions of evil within the limitations of the Divine will. And thus is our confidence strengthened at the outset in the ultimate inevitable triumph of the Divine purpose.—E.]

**Ver. 9. Doth Job fear God for naught?**

[A little more literally: For naught hath Job feared God? **לֹא מִן**, emphatic by position; **לֹא**, which above in vers. 1, 8 is a participle, here a Pret. (Perf.) of that which has been hitherto, and still is.—E.] **חִנָּם**, *gratis*, from **חָן**, *gratia*, here equivalent to gratuitously, groundlessly, without good reason [LXX. *δωρεάν* comp. the *δωρεάν* of John xv. 25] without reward, or profit. ["Genuine love loves God, **חִנָּם**; it loves Him for His own sake; it is a relation of person to person, without any actual stipulations and claim." DEL. Satan denies this of Job. Compare the three-fold use of **חִנָּם** in this book; by Satan of Job here; by God of Satan, ch. ii. 3; by Job of God, ch. ix. 17.—E.] The question, which is asked in order to throw suspicion on the pure and disinterested character of Job's piety, is thoroughly characteristic of Satan in his character of Accuser of men (*κατηγορ*, Rev. xii. 10; *διάβολος*, Matt. iv. 1, etc.). ["This question: Does Job serve God for naught? is the problem of the book." DAV.].

**Ver. 10. Hast thou not made a hedge about him, and about his house, and about all that he hath on every side?**—The figure used here, borrowed from the enclosure of a garden or a field for protection against wild beasts (Matt. xxi. 33), is somewhat analogous to the modern figurative expression: "to make one's bed warm and soft for him." **אָהַרְתָּ** (without the final **ה**) emphatic: Hast not *Thou* made a hedge about him? *Thou*—the Almighty One, whose protection is all-sufficient. Ought he not to serve *Thee*, his Defender and Benefactor? Would not self-interest prompt him to this?—E.] **שָׁרַרְתָּ**, *sepire*, to hedge about, as in Hos. ii. 8. [Here in a good sense, for protection; below, iii. 23, in a bad sense, to straiten. Good remarks that "to give the original verb the full force of its meaning, it should be derived from the science of engineering, and rendered: 'Hast thou not raised a palisade about him?' But this last term is not sufficiently colloquial." Wemyss unnecessarily assumes the hedge here to be a guard of angels. The Arabic has: "Hast thou not protected him with thy hand?" The Chald. Paraphrase: "Hast thou not covered him with thy word?" The Coptic: "Hast thou not been a fence to his possessions?"—E.] The preposition **בְּ** it is much better to derive from a verb **בָּעַר**, synonymous with the root **בָּגַר**, 'to cover, to veil [with which root it is also cognate: see Ewald, § 217, m], than from the prepositions **בְּ** and **בָּ**, of which most regard the word as compounded (as is held even yet by Delitzsch, and Dietrich in his Ed. of Gesen. Lex.). There lies in the three-fold repetition of this word a special emphasis, which is still further strengthened by the addition, at the close of the question, of **מִכָּבֶדְךָ**, round about, on every side,

"without leaving a gap through which harm might enter." DILLM.—LXX.: "Hast thou not hedged round the parts without him, and the inner parts of his house, and that which is without all his possessions round about?" **Thou hast blessed the work of his hands.**

**מַעֲשֵׂת יָדָיו** (as in Ps. xc. 17; Deut. ii. 7; xiv. 29, etc.), a general designation of all a man's enterprises and activities. Compare as to sense the parallel passage, Gen. xxxix. 3 (where it is said of Joseph: the Lord made all that he did to prosper in his hand").—**And his herds spread in the land:** literally, his stock of cattle, **פָּרָץ**, *breaks through* in the land, like a flood breaking through an embankment (**מַיִם בִּפְרָץ**, 2 Sam. v. 20), or like a herd breaking out of a fold. Comp. Gen. xxviii. 14; xxx. 30, 43; 2 Chron. ii. 23; Isaiah xlv. 2.—[So the versions of Junius and Tremellius and Piscator: And his cattle for multitude have burst forth through the land. Conant: "his substance is spread abroad in the earth," which, he thinks, "is better than in the land, as it is the Adversary's object to express, in the strongest terms, the extent of Job's possessions." On "Thou hast blessed," etc., Wordsworth remarks: "Even Satan confesses that God's benediction is the source of all good to man."—E.]

**Ver. 11. But put forth thy hand now, and touch all that he hath.**—**וַאֲנִי־**, nevertheless, *verum enim vero*, introducing with strong emphasis the direct opposite of Jehovah's eulogy on Job (comp. ch. xi. 5; xii. 7; xvii. 10; xxxiii. 1). **שְׁלַח־נָא**, Methegh accompanying Sheva. Green, § 45, 4],—**נָא** with **פָּ** (as in ch. xix. 21), sometimes with **אֵל** (as in ch. ii. 5), to touch, to lay the hand on anything, with intent to injure or destroy. ["*Touch*, or as it may be translated, *smite*, as below in ver. 19. But the former sense is more appropriate here, as indicating how easily all this worldly prosperity would vanish at the touch of the Almighty." CONANT. "**נָא** frequently of the evil touch which blasts; of the scattering wind (Ezek. xvii. 10); of the consuming touch of God (Job xix. 21; Isai. liii. 4; Ps. lxxiii. 14); the fiery effect of the divine touch (and look) marvellously told Ps. civ. 32." DAV. "Satan wishes to make God the author of evil; but God does not inflict evil on Job; but allows Satan to put forth *his* hand (ver. 12), and afflict him." Didymus, quoted by Wordsworth].—**Verily he will curse Thee to**

**Thy face.**—**אֵם לֹא יִבְרַךְ**, not, "will he not curse, etc." (and thus=*an non*, as in ch. xvii. 2; xxii. 20), but the formula of an oath, with the apodosis omitted,—"truly, verily" (LXX.: *εἰ μὴν*). It is more suitable to Satan's insolent, reckless character to represent him as swearing that God is mistaken, than as questioning and calling upon God to watch and see, whether he is not mistaken [as e. g. Renan's version: *et on verrá s'il ne te renie pas en face.*] **יִבְרַךְ**, here again=



*valedicere*, take leave of, as in ver. 5, but strengthened here, so as to emphasize the shameless arrogance of the deed by the addition of *עַל-פָּנֶיךָ*, "to thy face," literally "upon thy face," as in ch. vi. 28; xxi. 31; Isai. lxx. 3; comp. *אֶל-פָּנֶיךָ*, ch. ii. 5; xiii. 15; *כְּפָנֶיךָ*, ch. xvi. 8. [The refusal of Good and Lee to entertain any other meaning for *עַל-פָּנֶיךָ* than "to bless" leads them here, as also in ch. ii. 5, to forced and untenable constructions. Good's rendering: "Will he then, indeed, bless thee to thy face?" is entirely against the usage of the particles, *עַל-וְעַל*, which elsewhere are strongly affirmative, not negative, and, moreover, leaves the qualifying clause, "to thy face," meaningless. Lee's rendering is even more objectionable: "But put forth thine hand now, and touch all that he hath: if not (*i. e.* if thou continue thy favors), then in thy presence will he bless thee." A forced construction, and a feeble conclusion, entirely unworthy of the Satan of our book.—E.]

Ver. 12. **Behold, all that he hath is in thy power:** literally, is in thy hand; is delivered to thee. The divine permission appears here at the same time as a divine command; for such a permissive activity, on the part of God, as would admit of his remaining purely passive, is altogether unknown to the Old Testament (comp. Isai. xlv. 7). Rather do we find that whenever men are tempted, it is because they are left by God to be tried, because He forsakes them, or withdraws His hand from them (2 Chron. xxxii. 31; Ps. xxvii. 9, and often)—simple representations, parallel to that in the passage before us, and substantially equivalent to it (comp. Vilmar, *Theol. Mor.*, 1871, I., p. 163). God, indeed, in decreeing that Job shall be tempted, has altogether other ends in view than those which are sought by the Adversary, who is commissioned to carry on the work of the temptation. While the latter desires, through his art as tempter, to compass the fall of Job, it is God's will rather that he should endure the test, that thereby he may be not only lifted up by purification to the highest degree of virtue and piety, but also proved to be in truth a man of piety, who feared God, Satan and all other doubters to the contrary notwithstanding. That which is here put in operation is thus, on the part of God, a trial of Job, putting him to the proof; on the part of Satan, a veritable temptation to lead him astray. The motive from which the divine decree ordaining the trial proceeds is naught else than love, delivering and preserving the soul; that from which proceeds the action of the agent for the fulfilment of that decree is hate, the spirit which would murder body and soul, a diabolical satisfaction in causing a poor man's body and soul to be destroyed in hell (Matt. x. 28; Luke xii. 4 [where, however, God is meant, not the devil.—E.]). Therefore does God annex to the permission which He here grants Satan the warning prohibition: "only upon himself put not forth thy hand." For He well knows the lust of murder and the thirst for destruction which possesses him who is a mur-

derer and a liar from the beginning. **So Satan went forth from the presence of the Lord.**—*וַיֵּצֵא*, literally, "and Satan went out," *i. e.* out of the hall where the celestial assembly was convened. Immediately upon receiving the Divine license, he left the place, to begin the work of temptation in which he longed to engage. ["He went forth at once, the ardor with which he entered on his work being thus set forth." DILLM. "As Cain did (Gen. iv. 16), and as Judas did from the presence of Christ (John xiii. 30)." WORDS.]

3. (b) *Job's actual trial in the execution of the decree on his possessions and family*, vers. 13-19.

["In the opening verses the author gave us a glimpse of the calm sunshine of Job's domestic life, its happy unity and religious simplicity. In the next few verses he took us elsewhere, and showed the first far-gatherings of the storm; and now it breaks in unheard-of fury, scattering ruin and scathing all that was beautiful in earth and man. The heavenly and the earthly combine, and there results a tumultuous mixture absolutely appalling in its workings. Heaven and earth unite to sow destruction around Job; all the destructive forces in nature, men's evil passions and heaven's lurking fire, are drawn out to overwhelm him. Man and heaven alternate in their eager fury for his ruin—first the Sabeian horde, then the lightnings, then the "hasty and bitter" Chaldeans, and finally the tempest. Only one escapes each stroke, and yet one, for the man must know the outside of his ruin, and he must know it at once; each wave must come higher than the foregoing—the cattle, least numerous; the flocks, a deeper loss; the camels, more precious still; and, cruellest of all, a loss unlike all else—the children—and each wave comes up before the preceding has time to recede. All antiquity and human thought cannot produce three such scenes as these; the first so lovely in its peace and righteousness; the second so awful in its far sublimity, unveiling to our eyes the hidden powers that play with and for us; and now the third, so wild in its fury and frantic in its malignant outbursts—and all to be followed by one so dreadful in its calmness and iron composure, when a human spirit stands alone in its own conscious greatness, independent of earth, and defiant of hell." DAV.] All that the poet in vers. 2-4 has described as the property of his hero, he now represents as in one day taken away from him. This is done in four stages, or by four strokes, following each other in immediate succession [and immediately announced to him, whence the German proverbial expression *Hiobsposten*, "Job's posts," applied to tidings of calamity. Compare in English the proverbial expression: "Job's comforters."—E.] These four strokes are: (1) The loss of the oxen and the asses. (2) The loss of the sheep, representing the smaller cattle. (3) The loss of the camels. Each of these calamities was accompanied by the slaying of the servants in charge of the animals specified. (4) The loss of the children. In so far as the fourth of these losses was by far the most severe and painful, a gradation of woe appears in the series. [Ewald, followed by Dill-



mann and others. has remarked upon the peculiarity that the first and third of the calamities are ascribed to human, the second and fourth to celestial agencies.—E. “It is not accidental (says Hengstenberg) that there are just four catastrophes, divided into two pairs, and corresponding to the fourfold particularization of the righteousness of Job. In them may be seen a sort of irony of destiny touching his and all human righteousness.”]

Ver. 13. **And there was a day** [literally: **Now it was the day**, or: It came to pass on the day, viz.: when Satan, in pursuance of his fell purpose, visited on Job the first installment of woe, his children having assembled in the house of their eldest brother to begin their festivities. On that same day, the first and brightest of the festal round, the fatal stroke fell.—E.] **when his sons and his daughters were eating and drinking wine in their eldest brother's house** [in the house of their brother, the first-born], i. e., according to ver. 4, were celebrating the birth-day of this first-born, on a day, therefore, which was one of especial joy to Job's entire household. See above on vers. 4, 5.

Vers. 14, 15. The first loss: that of the oxen and the she-asses, together with the servants in charge.

Ver. 14. **Then came a messenger to Job, etc.** Literally: **And a messenger came, etc.**—The **!** introduces the conclusion of the conditional sentence **וְכִי יָבִיאוּ** in ver. 13 [i. e., when his sons, etc., then it was that a messenger came]. Comp. ver. 19, and Ewald, § 341 d.—**The oxen were ploughing, and the she-asses feeding beside them.**—The participial construction describes the condition which was disturbed by the calamity that befell them (Del., comp. Ewald, § 168 c). [This remark includes the construction of the partic. with **וְהָיָה**, which is not (with Fürst, and others) to be regarded as a simple periphrasis for the narrative tense, as is usual in Aramean; **וְהָיָה** on the contrary has its own force, defining the *time* of the continuous condition expressed by the participle.—E.] The

partic. stands in the fem. plur., **וְהָיָה**, because **בָּקָר** is a collective noun, and, more particularly, because the females of the class, cows, are intended. Subsequently, however, and referring

back to this **וְהָיָה**, we find the masc. suffix **וְהָיָה** in use as the more general or primary gender (Ewald, § 184 c. [Green, § 220, 1, b], and comp. ch. xxxix. 3, 4; xlii. 15). **וְהָיָה**, literally: “on, or at, their hands.” The meaning is not “in their places,” as some Rabbis and Böttcher explain it, referring to Num. ii. 17; Deut. xxiii. 13 [nor “according to their custom,” *more solito*, Schult; nor “at some distance,” Wem.]; but, as the connection shows, “on both sides of them” (comp. Judg. xi. 26), or simply “beside them” (**וְהָיָה**, comp. Num. xxxiv. 3).

Ver. 15. **And the Sabeans fell upon them**; literally: **And Sabea fell, etc.**—**שָׁבָא**, as the name of a people, is used in the feminine

(Ewald, § 174, b): it is followed, however, by the masc. plur. **וְהָיָה** [see Green, § 197, d]. By **שָׁבָא** here is meant not the rich, commercial Sabeans of Southern Arabia, referred to in ch. vi. 19, but the related branch of the same people in northeastern Arabia, who lived the nomadic life of predatory Bedouins, ranging from the Persian Gulf to Idumea, neighbors and kindred of the tribe of Dedan, who also lived in North Arabia; Gen. x. 7; xxv. 3. Genesis still further makes mention of three races of the name, the Cushite, (ch. x. 9), the Joktanite (x. 28), and the Abrahamite, or Keturic (xxv. 3), which shows in general the mixed character of this people. [Schlottmann, while agreeing with Zöck. as to the branch of the family here referred to, shows on the authority of Pliny and Strabo, that the Sabeans of Southern Arabia were robbers as well as traders.—E.]—**And they have slain the servants with the edge of the sword.**—The servants here were the young herdsmen in charge of the cattle [lit.: “the young men;” LXX., **τοὺς παῖδας**; Jerome, *pueros*; Luther, “the boys;” so in slave communities servants are called boys.—E.] With the edge; literally: according to the [mouth, i. e.,]

sharpness of the sword (**וְהָיָה**, i. e., unsparingly. [According to Ges. and Fürst **!** here denotes the instrument. “The objection to Gesenius’ view is obviated by the near relation between the ideas of agency and instrumentality; and any other explanation of his examples is unnatural and forced.” CON.—**And only I alone escaped to tell thee.**—[“Chrysostom (Hom. 2 et 3 de patient. Jobi) fancies that the **וְהָיָה** was Satan himself, who indulged himself in the gratification of bringing the ill tidings to

Job.” DILLM.] The **וְהָיָה** paragogic in **וְהָיָה** does not mark here the cohortative use of the verb, but simply makes more vivid the verbal notion, in order to show the haste with which he escaped. [“I have saved myself with great difficulty.” DEL.] Comp. Gesenius, § 49, 2;

Ewald, § 232, g. The clause **וְהָיָה** is objective: in order that, in accordance with the Divine decree, I might tell thee.

Ver. 16. The second loss: that of the smaller cattle, with the servants in charge.—**While this one was yet speaking, there came another, etc.**—The same connection between the circumstantial participial clause and the principal clause, as in verse 13. (Ewald, § 341, d) **וְהָיָה**, “the one—the other,” and so again in ch. xxi. 23, 25.—**The fire of God fell from heaven and burned up the sheep, etc.**—By “the fire of God” the author means the lightning rapidly repeating itself [see Ex. ix. 23], which might be particularly destructive to the flocks of smaller cattle (Ps. lxxviii.), and the agency of which in suddenly burning and devouring is certainly described in 1 Kings xviii. 38; 2 Kings i. 12) (comp. Luke ix. 54). [The expression: “fire of God,” indicates the poetic character of the description here given; and the entire sentence:



"the fire of God fell from heaven," is manifestly designed to show that Satan moved heaven and earth to combine in inflicting disaster on Job, so as to leave him without hope in either quarter.—E.] It is less natural to assume a rain of fire and brimstone, like that of Sodom (Del.); neither does the language used suit the burning sulphurous south wind called the Samûm (Schlott.), as a comparison with Ps. xi. 6 shows. [The latter theory moreover would result in making too little distinction between this calamity and the fourth.—E.]

Ver. 17. The third loss: that of the camels, with their keepers. *The Chaldeans formed three bands*; lit.: "Made three heads" (Luther: drei spitzen). *i. e.*, three army-bands or divisions. For עֲשָׂרָא in this sense, see Judges vii. 16; ix. 34; 1 Sam. xi. 11. As substantially parallel, comp. also Gen. xiv. 15, where the same primitive tactics and strategy are described as practiced by Chedorlaomer and his vassal-kings. "Without any authority, Ewald sees in this mention of the Chaldeans an indication of the composition of the book in the seventh century B. C., when the Chaldeans under Nabopolassar began to inherit the Assyrian power. Following Ewald, Renan observes that the Chaldeans first appear as such marauders about the time of Uzziah. But in Genesis we find mention of early Semitic Chaldeans among the mountain ranges lying to the north of Assyria and Mesopotamia (in Arphaxad, Gen. x. 22, or Ur of the Chaldees, Gen. xi. 28, 31; comp. the Charduchian range of Xenophon; and later, of Naborite Chaldeans in Mesopotamia, whose existence is traced back to patriarchal times (Gen. xxii. 22), and who were powerful enough at any time to make a raid into Idumea." DEL. (Comp. also Dillmann, who, although an advocate of the later period to which the composition of the book is assigned, is careful not to try to make capital for his theory out of this passage).—**And set upon the camels.**—בָּשָׁר, literally: to strip, to pillage. [According to Gesenius the primary meaning is to spread out; hence of an invading army, in Nah. iii. 16, of locusts. This sense best agrees with the prepositions with which it is construed: here עַל, and so Judges ix. 33; elsewhere לְ, 1 Sam. xxvii. 8; 2, 2 Chron. xxv. 13.—E.] The technical expression for such marauding invasions, or raids. Comp. Judg. ix. 33, 44; 1 Sam. xxiii. 27; xxx. 14; Hos. vii. 1.

Vers. 18, 19. The fourth loss: that of the sons and daughters.

Ver. 18. **While this one was yet speaking, etc.** Instead of עַיִן (vers. 16, 17), we have here עַל, which appears in connection with the participle, in the sense of "while," also in Nehem. vii. 3.—The supposition of Schlott. [also of Hengst.], that "this slight change of expression is made to distinguish the two following verses from the preceding, because they relate the greatest loss," is disproved by the circumstance that the change is too insignificant, being scarcely noticeable. The conjecture of Dillmann and some of the earlier commentators

is more plausible, that instead of עַל, we should read עַיִן, defectively written, which in fact is the reading of some MSS.

Ver. 19. **Behold there came a great wind from beyond the wilderness; i. e.** hither across over the desert. ["From the further side, gathering strength and violence as it approached from far. Is. xxi. 1; Jer. iv. 11; Hos. xiii. 15." DAY.] As the land of Uz in our narrative stands west of the great North-Arabian desert [see on ver. 1], the wind spoken of here is to be taken as a storm from the east, or possibly from the north-east rather. It is, moreover, evidently a whirlwind that is intended, for the house is smitten on its four corners, and is thus made to fall, like the house described in Matt. vii. 27. ["The violence of the winds of the Arabian desert is well known. When Pietro della Valle travelled through this desert in the year 1625, the wind tore to pieces the tents of his caravan." HIRZEL.]—**And smote the four corners, etc.** [עַיִן], in the masc., although the subject, הַבַּיִת, is first construed as fem. (הַבַּיִתָּה).

The use of the masc. belongs probably to the poetic vividness of the description. The change would be the more readily made in this case, as הַבַּיִת is sometimes, though rarely, masc.; comp. ch. xli. 8 (A. V. 16).—E.]—**And it fell upon the young people; i. e.** the ten children of Job, along with whom no special mention is made here of the servants in attendance, who probably perished with them, for the reason that their loss, in comparison with the far more grievous loss of his children, would not be taken into account by Job.—עַל, here, and ch. xxix. 5 (so also Ruth ii. 21), plur. of the epicene noun עַל, which in the Pentateuch also is used

both for a young man and a young woman. [Conant thinks, "it is the less necessary to assume such a usage here, as the attention of the messenger would naturally be directed to the fate of the sons in which all were involved." The view of Jarchi, as explained by Bernard: "'There was no occasion to mention the daughters,' meaning thereby that the daughters were of little consequence," would meet with little favor at the present day. Ewald, speaking of the effect of this calamity on Job, remarks, it would add to the stunning force of the blow, that all this happened during the first day of a joyous festival, and consequently before the children could have incurred much guilt, according to the father's apprehension as expressed in vers. 4, 5, so that the poet can furnish no sufficient occasion for their destruction in the greatness of their sin. This may be regarded as an additional and sufficient reason for assigning these calamities to the day when the entertainment took place in the house of the first-born, without having recourse to the theory that it was a birth-day feast. Wordsworth's remark on the sweeping, all-embracing aspect of the destruction wrought is striking: "Satan had said, that God had 'hedged in Job on all sides;' but now Job is attacked on all sides; from the south by Sabeans; from the east by Chaldeans; from heaven by fire and whirlwind, or tornado, which assailed all the corners of the house of



Job's eldest son, in which his children were gathered together, and which fell upon them, and buried them in their hour of feasting."—E.]

4. (y) *Job's Constancy and Patience. Vers. 20-22.*

Ver. 20. **Then Job arose, and rent his mantle, and shaved his head:** both well-known oriental gestures, expressive of violent grief, rending the mantle, the outer garment, מָעִיל ["an exterior tunic, fuller and longer than the common one, but without sleeves; worn by men of birth and rank, by kings and princes, by priests, etc." Ges.—Comp. ch. ii. 12; xxix. 14], and shaving the head, including the beard ["a sign of mourning among other nations, but not allowed to the Hebrews (Lev. xxi. 5; Deut. xiv. 1; comp. Ezek. xlv. 20), except to certain persons, *e. g.* the Nazarites. See Num. vi. 9. This, as Professor S. Lee observes, is another evidence of Job's independence of the Levitical law: see ver. 5. The Hebrews in time of mourning sometimes plucked off the hair, as well as rent the mantle: see Ezra ix. 3." Words.] Job's rising is mentioned simply as a preparatory motion, and as a sign of strong mental agitation, not as an independent gesture of grief. So also the clause which follows: "and fell down upon the ground," is to be regarded not as an attitude of sorrow, but rather as preparatory to the worship of God in the immediate connection. This act of adoration (προσκύνησις) accordingly is presented in a two-fold manner: first by the circumstantial preparatory clause, וַיִּפֹּל אַרְצָה, then by the exact *terminus technicus* for adoration, וַיִּשְׁתַּחוּ. (Comp. Hoelemann, *Ueber die biblische Gestalt der Anbetung*, in his *Bibelstudien*, Part I., 1859.) ["Job's recognition of the quarter whence his sorrows came, and his feeling of God's right to send them, and their ultimate (after some rockings) spiritual effect upon him, are finely exhibited in this verb. Human nature and grief has its rights first—the heart must utter itself in words or actions; but the paroxysm over, a deeper calm succeeds—a closer feeling of heaven, as after the thunder and tempestuous obscuration, the heavens are deeper and more transparent." DAV.]

Ver. 21. The devout expression of the sufferer's lament and resignation is put in poetic form, in parallel members, clearly proving that the author of the prologue is the same with the author of the poem. Comp. *Introd.* § 8. —**Naked came I out of my mother's womb.** יָצֵאתִי, defectively written, as in ch. xxxii. 18; Num. xi. 11.—**And naked shall I return thither.**—The difficult word, שָׁמָּה, "thither" meaning "into the womb" (not as Böttcher explains, "into the earth," as though Job, in speaking, pointed with his finger to the ground), may be explained in two ways: either with Hahn and Hupfeld, "thither, whence I came, in coming out of my mother's womb, to wit, out of the state of nonentity" [So DAV.: "Mother's womb is considered synonymous with non-existence, and death is a return *thither*

again into such a state"]; comp. ch. xxx. 23; Ps. ix. 18 (17 E. V.); or, more probably, by assuming a slight poetic ambiguity, by virtue of which "womb" in the second instance represents its counterpart, the bosom of mother earth: comp. Ps. cxxxix. 13, 15; Sir. xl. 1 ["A heavy yoke is upon the sons of Adam from the day that they go out of their mother's womb till the day that they return to the mother of all things." Cyprian, quoting our passage, has it thus: "Naked came I out of my mother's womb, and naked shall I go under the earth." "Dans le second membre," says Renan, "l'auteur passe à l'idée du sein de la terre, mère de tous les hommes."—E.] The thought expressed here and elsewhere, as in Eccles. v. 14 (15 E. V. see *Comment.* on the passage), that man departs hence as naked and helpless as he came here, is moreover only a deduction from that fundamental truth of antiquity announced in Gen. iii. 19 (Eccles. xii. 7). But to go further, and, taking אֶרֶץ in the sense of earth's bosom, the interior of the earth, to find here the doctrine of the pre-existence of souls (J. D. Michaelis, Knapp, etc.), this is to do gross violence to the plain phraseology of the passage, and is, at the same time, to foist surreptitiously on our book a dogma of later times, nowhere to be met with in the Old Testament.—**Blessed be the name of Jehovah** מְבָרַךְ, "blessed, praised," in a sense exactly opposite to that of ver. 11, but chosen by the poet with express reference to the use there made by Satan of the word. Instead of the curse he wished for, the Tempter is compelled to hear from the sorely tried man God praised in benedictions. Job here gives evidence of being a believer in Jehovah, a confessor of the only true and eternal God, as his threefold use of the name יְהוָה proves. In his later discourses, this name retires before the name of God in general use in the patriarchal age, and occurs again only once (ch. xii. 9). Comp. *Introd.* § 5. ["Faith, expressing itself in the most vivid language, seizes on the most elevated, joyous, expressive name. As in regard to the matter, so also in regard to the name, Job is here raised above himself." Hengst.]

Ver. 22. **In all this Job sinned not.**—

בְּכָל-זֹאת, not "in all that which Job said and did" (Muntinghe, Rosenm., etc.), which would be a very flat statement; but in all that befell him, in all these dispensations. The LXX. correctly: ἐν τοῖς τοῖς πάσι τοῖς συμβεβηκόσιν αὐτῷ. The expression reaches back beyond vers. 20, 21, although without excluding that which is here related as said and done by Job. **And showed no folly toward God:** lit. and gave forth no folly toward God; *i. e.* uttered against Him nothing foolish, nothing senseless (תִּפְלָה, the same as the adj. הִפֵּל, meaning stale, insipid, ch. vi. 6; comp. ch. xxiv. 12; Jer. xxv. 18). Comp. Jerome: *neque stultum quid contra Deum locutus est*: and among the moderns more especially Rosenm., Rödiger (in Ges. *Thesaurus*, p. 15, 16), Oehl., Vaih. [Noy. *Bar. app'y*, Con.]; Dillm. also, who explains: "offered to God nothing unsavory, *i. e.*, nothing



to displease him." ["It is curious to observe that in many languages, modern as well as ancient, wisdom is represented under the character of *sapidity*, or a palatable *stimulus*, and folly under that of *insipidity*, or anything devoid of stimulus. . . . So while the Hebrew

term here employed (תפל) means equally *froth*, *insipidity*, *folly*, or obtuseness of intellect, its opposite, which is טעם, means, in like manner, *taste*, *poignancy*, *discernment*, superiority of intellect; terms which the Arabs yet retain, and in both senses." GOOD. For further illustration, G. refers to the proverbial "Attic salt" of the Greeks, for the flavor of wit and wisdom.—To this should be added, that in Scripture these terms have an ethical, as well as an intellectual significance, so that as "wisdom" is one of the most important equivalents of piety, "folly" stands in the same relation to impiety. And so here. Job, in his trial, uttered nothing which betrayed a heart unsalted by wisdom and grace, no spiritual absurdity which betokened a spirit at variance with the Supreme Wisdom.—E.] Altogether too inexact and free are the renderings, on the one hand, of Umbreit: "and permitted himself nothing foolish against God;" on the other hand of Ewald and Hahn: "and gave God no offence." Contrary to usage is Olshausen's rendering of תפל as equivalent to "abuse, reviling" ("he gave God no abuse," i. e., reviled him not: so the Pesh.) [Renan: "he uttered no blasphemy against God"]. The connection, however, forbids the explanation of Hirz., Stick., Schlott., Del. [Merx, Dav., Röd., Elz.]: "he did not charge God with folly, attributed to him no foolishness." [So substantially E. V.: "he did not charge God foolishly."] For at first Job shows himself far removed from that extreme violence of feeling which later in the history leads him once and again to the very verge of blasphemy, to represent God, for instance, as his cruel tormentor and persecutor. It would be very strange and quite premature for the poet to introduce here an allusion to those later aberrations.

5. (b) The severer trial: the loss of health. (a) The preparatory scene in heaven, ch. ii. 1-6. Ver. 1. **Now it came to pass on a day.**—Not, of course, on the same day as that mentioned ch. i. 13, but after a certain interval, which is not more particularly defined. The art. here, הַיּוֹם, as in ch. i. 6 q.v. It will be observed that here there is a variation from the statement in ch. i. 6 in the use of הַבְּנֵי שָׁדַי with Satan, as well as with "the sons of God," indicating, as Del. and Dillm. have shown, that he, as well as they, appeared at this time in the heavenly assembly with a definite object. What that object was is made to appear immediately in the succeeding dialogue between Jehovah and Satan.—E.]

Ver. 2. **From whence comest thou?**—Here הֵיכָה, instead of the earlier הֵיכָה, ch. i. 7; the only variation, and a slight one, of the language in that verse, which is otherwise repeated here word for word. The same is true of the following verse, at least of the first and

longer part of it, which is an exact repetition of ch. i. 8 with one slight variation, the substitution of הֵיכָה for הֵיכָה before עֵבֶר.

Ver. 3. **And still he holdeth fast to his piety,** i. e., notwithstanding the heavy calamities which have visited him, he still maintains a blameless life. הֵיכָה, the quality of the הֵיכָה. ch. i. 1. Comp. ch. xxvii. 5; xxxi. 6; Prov. xi. 3 [the only passage where the word occurs outside of our book.—E.]—**Although thou didst move me against him to destroy him without cause.**—Lit.: "And so thou didst move me against him," etc.; the imperf. consec. here not in the inferential sense, "so that thou," etc. (Hirz., Stick., Hahn, Dillm. [Hengst.]), but adversative rather: "and yet thou didst move me," etc. (Rosm., Ew., Umbr., Vaih., Heilig. [Noy., Rod., Wem., Bev., Con., Elz.]). With this construction the הֵיכָה, "without cause, undeservedly," is by no means at variance; for this expression only enhances the reproachfulness of Jehovah's address.—With הֵיכָה, to excite, stir up against any one, comp. 1 Sam. xxvi. 19; 2 Sam. xxiv. 1 (but differently in Josh. xv. 18; 1 Chron. xxi. 1). [It "does not signify, as Umbreit thinks, to lead astray, in which case it were almost a blasphemous anthropomorphism; it signifies *instigare*, and indeed generally to evil, as e. g., 1 Chron. xxi. 1; but not always, e. g., Josh. xv. 18; here it is certainly in a strongly anthropopathic sense of the impulse given by Satan to Jehovah to prove Job in so

hurtful a manner." DEL.]—הֵיכָה, to destroy, to ruin [literally, to swallow up]; see ch. viii. 18; x. 8; xxxvii. 20]; applied here to the crushing destruction of Job's outward prosperity. Not without reason does Jehovah make choice of these strong expressions, הֵיכָה here, הֵיכָה just before; for "Satan's aim went beyond the limited power which was given him over Job." DEL. Comp. our remarks above on ch. i. 12. [The lofty Divine irony of Jehovah's language should not be overlooked, contrasting as it does so strongly with Satan's baffled malignity and arrogant, scoffing unbelief. Schultens justly remarks: Ut in verbis Satanæ *jactantia*, ita in Dei responso *irrisio* se exerit.—E.]

Ver. 4. **Skin for skin.**—A proverbial expression, the independent meaning of which is obscure, and can be ascertained only from the connection. Now the following sentence, "all that a man hath will he give for his life," is evidently parallel in sense, as appears from the repetition of הֵיכָה, "about," here "for, instead of" (as in Is. xxxii. 14; comp. the same use of הֵיכָה in Ex. xxi. 23-25, and so frequently). It is therefore simply the application of the proverb to Job's case. The meaning of the phrase therefore, it would seem, must be this: A man will give like for like; of two things having about equal value he will willingly let the one go, that he may save the other; and this in fact, Satan suggests, Job had done; he had willingly given up all that was his, in order to save his own life and his bodily health. Job's property therefore is here represented as a skin, with which his person was covered, an integument



enveloping him for protection and comfort (comp. ch. xviii. 13; xix. 26, where *לְבָשׁ* designates the entire body, the whole person corporally considered). His physical life is represented as another such a skin. Of these two skins or integuments, the one of which lies nearer to him than the other, and is therefore dearer to him and more indispensable, he has surrendered the one, to wit, the outer, remoter, least necessary, in order to save and to retain the other. ["As is said in the proverb: Like for like; so it is with man: all for life." HIRZ. "A proverbial saying, to the effect: A man freely parts with an external good, if he may thereby keep possession of another. So Job can well bear the loss of children and property, since the dearest earthly good, life and health, are left him." VAH. So Ges., Dillm., Hengst., Con., Dav., etc.] This interpretation is beyond question the one best suited to the context, and is to be preferred to the others which have been proposed, viz.: a. That of the Targ., of several Rabbis, Schlott., and Del.—"A man will give a part of the skin, or a member, in order to preserve another part of the skin, or member; much more will a man give up all that he has to keep his life." This explanation is at fault in taking *לְבָשׁ*, which always means the *whole* skin or hide, for a member or a part of the skin.—b. That of Ephraem, Rosenm., Hupf., in which *לְבָשׁ* is used in respect of the lost children and animals to designate their life, their existence. [According to this view the full expression would be: skin (of another) for skin (of oneself), as "life for life" in Ex. xxi. 23; skin being used metaphorically for the body, or the life. The thought accordingly is: The bodies or the lives of others one will part with for his own.—The objection to this view is that the two equivalents, or the two things compared here, are not so much what is another's, and what is one's own, but rather one's own property and one's own life, or person.—Good's explanation: "'Skin for skin' is, in plain English, 'property for person,' or the 'skin forming property for the skin forming person,'" is correct as to the application, but as an explanation of the proverb it is faulty in that it injects too much of the special application into the body of the proverb.—E.] c. The interpretation of Olshausen, who refers to ver 5, and explains "skin for skin" to mean "as thou treatest him, so he will treat thee; so long as thou leavest his (skin, i. e.,) person untouched, so long will he not assail (thy skin, i. e.,) thee in person." This, however, is at variance alike with the connection and with decorum. ["Though it is the devil who speaks, this were nevertheless too unbecomingly expressed." DEL. In addition to the above explanations, the following deserve mention: d. That of Parkhurst, Schult., Wem., who render the clause: Skin after skin, or skin upon skin; i. e., to save his life a man would willingly be flayed over and over. This is unnatural in itself, a doubtful rendering of the preposition, and at variance with the analogous use of the same preposition in the following clause. Any explanation which requires a different use of the preposition in both clauses is certainly to be rejected. e. The view

of Umbreit, who while agreeing with the explanation given above of the clause: skin for skin, explains differently its relation to the following clause. The proverb he regards as a mercantile one, meaning, one thing for another, everything is exchangeable in the market, any *external* good may be bartered for another; but life is an *internal* good of such value that nothing will buy it, and a man will sacrifice everything for it. His translation accordingly is: "Skin for skin; but all that a man hath he gives for his life." This, however, is much less simple and natural than to regard the *וְ* as connective, and the second clause as the application of the first. Especially decisive against it is the adversative

*אֲבָל* at the beginning of ver. 5, which on Umbreit's theory would be deprived of all force. f. Merx in his version substitutes for the oriental proverb the German: Das Hemd sitzt näher als der Rock (The shirt is nearer than the coat), and explains: "One skin envelops another skin; the first (goods and children) has been taken away from Job, he must yet be stripped of the second (health)." He maintains that *לְבָשׁ* never signifies "for, instead;" but he is condemned out of his own mouth, for in the very next clause he translates *לְבָשׁ* *נַפְשׁוֹ* "for his life!" While it may be granted that *לְבָשׁ* is not exactly synonymous with *נַפְשׁוֹ*, either may be appropriately rendered by "for," the former corresponding rather to the Greek *περί*, or *ἐν*, the latter to *ἀντι*. "Although it does not stand for the *וְ* of price, it nevertheless can, like *נַפְשׁוֹ* in Ex. xxi. 23-25, be used with the verb *לָקַח* in the sense of "instead," especially when the accessory notion 'for the protection of' is retained in connection with it." DILLM. The use of skin as the representative of value in the proverb is explained by the extent to which it was used as an article of utility and traffic. It was useful in itself and as a medium of exchange. Hence "skin for skin" would naturally mean "value for value."—E.]

Ver. 5. But put forth now Thy hand, and touch his bone and his flesh.—*אֲדַבֵּר*, verum enim vero, but verily, as in ch. i. 11. [The connection of the two verses is as follows: Value for value; a man's life is worth everything, and all that he has he will give up to save his life. But—touch that, put his life in peril, so that nothing that he has, or can do will save it, and assuredly he will curse thee. A simple statement of the connection is all that is necessary to refute some of the erroneous interpretations of the passage.—E.] *וְיָצַק*, to touch (in ch. i. 11 construed with *בְּ*) is here followed by *אֶת*. It is going too far, however, to assume, with Delitzsch, that this "expresses increased malignity: stretch forth Thy hand but once to his very bones," etc. [Hengst. agrees with Hupfeld that here "the bone" is specially mentioned as in Pss. vi. 3 (2); xxxviii. 4 (3); li. 10 (8) as the basis of the body and of its condition, as the inmost seat and source of vital power and sensibility." Note the peculiar metaphorical use of *עצם* in Hebrew for self, self-same.—Add also



that the collocation of bone and flesh in Hebrew is in almost every instance expressive of a man's *very self*, his essential personality. Comp. Gen. ii. 23; Judg. ix. 2; Job x. 11; Prov. xiv. 30. Satan's words here accordingly mean more than: touch his body; they mean: touch *him*; strike him in the vital parts of his being.—**Verily, he will curse Thee to Thy face.**—As in ch. i. 11. Satan, it will be noted, is more truly Satanic in this scene than in the former. As Dav. finely observes: "In his former aspersion of Job he had only hinted that Job's religion was not very genuine; it was profitable, and therefore carefully attended to. Here he goes a great way deeper, and maligns human nature in its very humanity. Man is not only irreligious (except for profit), but he is inhuman; what is usually regarded as possessions of the most irreligious men, love of kind and kindred, the deeper affections of family on which so much fine sentiment has been expended—they are matters of profit too. Man cares little for friend or family, only he be safe himself: put forth Thy hand and touch his own bone and flesh, and his viperish nature will rise like the trodden serpent, and disown Thee to Thy face." The essence of sin in its ordinary human manifestation is to be unable to live from any higher motive than self; its essence in the life of Satan is to be unable to *conceive* of any higher motive than self. The spirit of evil in man often makes virtue tributary to self; the spirit of evil in Satan takes the very constancy of virtue as proof only of more intense selfishness. The devil's logic in the case of Job: the more steadfast Job seems to be, the more inhuman must he be.—E.]

Ver. 6. **Behold he is in thy hand, only spare his life.**—Comp. ch. i. 12. שָׁמַיִם is to be distinguished from שָׁמַיִם; it denotes not the life-function, as such, which belongs to man as a spiritual and corporeal being, but its seat and medium, the soul (ψυχή, anima). But as above in ver. 4, so here, it must be rendered "life" [the term "soul" with us not being the exact equivalent of the above Hebrew, Greek, and Latin terms.—E.] Comp. the like use of ψυχή in Acts xx. 10, and elsewhere often in the New Testament.—שָׁמַיִם, lit.: "beware of, abstain from;" i. e., take care that in imperiling his life by the infliction of painful disease, thou dost not deprive him of it.

6. (β) *The fulfillment of the decree in Job's terrible disease:* vers. 7, 8.

Ver. 7. **Then Satan went out . . . (comp. ch. i. 12) . . . and smote Job with sore boils from the sole of his foot unto his crown; i. e., over his whole body.**—Comp. the description of the same frightful disease given in almost the very same words in Deut. xxviii. 35.—וְשָׂרָא [singular collective], used in Lev. xiii. 18 sq., of the boils of a leper, and elsewhere of the carbuncles of the plague, refers here, as its use with the strengthening attributive שָׂרָא shows, to the worst form of leprosy, the *Lepra Arabica*,\* or *Elephantiasis*, called also *lepra*

*nodosa*, or *tuberculosa*, on account of the frightful swollen pustules, or boils, which make the limbs of the sufferer, and especially the lower extremities, look like the lumpy, apparently jointless limbs of the elephant [also perhaps "from its rendering the skin, like that of the elephant's, scabrous and dark-colored, and furrowed all over with tubercles." GOOD]. By the Arabians it is named *gudhām*, the mutilating disease, because in its extreme stages entire members gradually fall away, such as fingers, teeth, hands, etc. Once in the Old Testament it is described as שָׂרָא בְּעֵרִים, "the Egyptian ulcer" (Deut. xxviii. 27). It is not limited, however, to Arabia and Egypt, but prevails also in the East Indies, inclusive of the Sunda Islands, and likewise in the West Indies, and even in the countries of Northern Europe, as in Norway, where it rages at times with fearful violence, often seizing on entire villages. It is not only contagious (according to the testimony of the ancients, e. g., of Aretæus, the Cappadocian, it might be communicated by the mere breathing of the person diseased), but in many cases it also transmits itself from parents to children. [Dillman remarks that according to the most recent observations it does not seem to be contagious. So also the article on Medicine in Smith's Bible Dict. says: "It is hereditary and may be inoculated, but does not propagate itself by the closest contact."—E.] Finally, it is, as a rule, incurable; or at all events one of the most tedious diseases, protracting itself through twenty years or more. The identity of this disease with Job's affliction was maintained long ago by Origen (c. Cels. vi. 5), and is held by all modern expositors. This view is supported by the symptoms of the disease as they are further given in our book: the insufferable itching of the skin (ch. ii. 8); the skin cracking, and covered with boils now hard and crustated, and now festering (ch. vii. 5); the stinking breath (ch. xix. 17); the blackened and chapped appearance of the body caused by inward heat in the bones (ch. xxx. 30); the danger of the limbs falling away (ch. xxx. 17, 30); the extreme emaciation of the body (ch. xix. 20; xxx. 18); the anguished frame, made restless by nightly dreams, gaspings and tortures (ch. vii. 4, 13-15; xxx. 17), etc. ["It first appears in general, but not always, about the face, as an indurated nodule (hence it is improperly called tubercular), which gradually enlarges, inflames, and ulcerates. Sometimes it commences in the neck or arms. The ulcers will heal spontaneously, but only after a long period, and after destroying a great deal of the neighboring parts. If a joint be attacked, the ulceration will go on till its destruction is complete, the joints of finger, toe, etc., dropping off one by one. Frightful dreams and fetid breath are symptoms mentioned by some pathologists. More nodules will develop themselves; and if the face be the chief seat of the disease, it assumes a leonine aspect (hence called also *Leontiasis*), loathsome and hideous; the skin becomes thick, rugose, and livid; the eyes are fierce and staring, and the hair gene-

Bible Dict. there is still another disease called *Elephantiasis Arabum*, quite distinct from the disease which afflicted Job, which is known as the *Elephantiasis Græcorum*.

\* According to the author of the art. Medicine in Smith's



rally falls off from all the parts affected. When the throat is attacked the voice shares the affection, and sinks to a hoarse, husky whisper."—*Art. Medicine* in Smith's *Bib. Dict.* See also *art. Leprosy*. Comp. below on ch. vii. 14; also the more particular description of the disease by Aretæus the Cappadocian (translated by Mann, 1858, p. 221; comp. also Del., Vol. I., p. 70, n. Clark's *For. The. Lib.*); J. D. Michaelis, *Einleitung ins A. T.*, I. 57 sq.; Winer, *Real-Wörterbuch*, I. 115 sq. (3d Ed.); Friedrich, *Z. Bibel*, 1848, I. 193 sq.; Hecker, *Elephantiasis, oder Lepra Arabica*, Lahr, 1838; Heer, *De elephantiasi Græcorum et Arabum*; Danielson and Boeck, *Traité de la Spédalskhed, ou Elephantiasis des Grecs*, a work published at the expense of the Government of Norway, Paris, 1848; Virchow, *Die krankhaften Geschwülste*, Vol. II. 1, Berlin, 1863 (which treats with especial minuteness of the distinction frequently overlooked between the *Eleph. Græcorum* and the *Eleph. Arabum*); also the narratives of travelers, e. g., Bruce, and recently of Bickmore (an American traveler in the East Indies), who, after giving a harrowing description of a village in northern Sumatra filled with sufferers from elephantiasis, declares with a shudder that one who has never seen such cases of leprosy can form no conception of the distortions which the human body can assume, and still live.

Ver. 8. **And he took him a potsherd to scrape himself withal.**—The modern Orientals, when suffering from the same disease, make use of instruments prepared for scraping, made out of ivory or other material (comp. Cleric. on the passage). ["Scraping with a potsherd will not only relieve the intolerable itching of the skin, but also remove the matter." DEL.] **And he sat down among the ashes:** lit.: "and he was sitting (at the time) in the midst of the ashes;" or "while he sat in the midst of the ashes." [So most of the recent commentators. The participial construction *יָשָׁב בְּתוֹכָן הָאֵשׁ* describing the condition of the subject at the time of the affirmation in the principal verb. Comp. Gen. xix. 1; Judg. xiii. 9; and see Ewald, Gr. § 168, 2 and § 341, a. Schlott. finds in this clause evidence, that but a short time intervened between the former trial and the present. While he was yet sitting in ashes, mourning the loss of his children, he was smitten in his own person.—E.] Sitting in the ashes is certainly the attitude of a mourner (comp. ch. xlii. 6; Jerem. vi. 26; Jon. iii. 6); but in this case, the attitude is occasioned not only by the loss of his children, but more especially by the new calamity which has befallen the sufferer. The LXX. enlarges upon the description in accordance with the Levitical law touching leprosy, as well as such passages as Ps. cxlii. 7: *Καὶ ἐκάθητο ἐπὶ τῆς κοπρίας ἔξω τῆς πόλεως*. There is nothing in the Heb. text here to indicate the segregation of Job in his leprosy. Still it cannot be doubted, especially in view of ver. 12 (see notes), that even as a non-Israelite, as an inhabitant of Haurân e. g., he was required to submit to such separation. Comp. the information given by Wetstein in Del. (ii. 152), concerning the dung-heaps, the *mezbele* before the

villages of Haurân, and the occupation of the same by lepers. ["The dung is brought in a dry state in baskets to the place before the village, and is generally burnt once every month. . . . The ashes remain. . . . If a village has been inhabited for a century, the *mezbele* reaches a height which far surpasses it. The winter rains make the ash-heaps into a compact mass, and gradually change the *mezbele* into a firm mound of earth. . . . The *mezbele* serves the inhabitants of the district as a watch-tower, and on close, oppressive evenings as a place of assembly, because there is a current of air on the height. There the children play about the whole day long; there the forsaken one lies, who, having been seized by some horrible malady, is not allowed to enter the dwellings of men, by day asking alms of the passers-by, and at night hiding himself among the ashes, which the sun has warmed. There the dogs of the village lie, perhaps gnawing at a decaying carcass that is frequently thrown there. WERTZ.

# 7. (γ) Job's Steadfastness in Piety. Vers. 9, 10.

Ver. 9. **Then said his wife unto him.**—[The Chald. here gives the name of Job's wife as Dinah, a trace of the old tradition that Job was contemporary with Jacob. The Sept. and Copt. contain a considerable addition to the text in the form of a lengthened and impassioned discourse by Job's wife, detailing his sorrows and her own.—E.] In place of Satan, who, from ver. 6 on, disappears from the book's history, Job's own wife now appears against him to tempt him, to be, as it were, an *adversatrix diaboli* (Augustine). **Dost thou still hold fast to thine integrity?**—עָנָה וַיֹּאמֶר, a question implying astonishment, although without a particle of interrogation (Ew. § 324, a). Compare the question which Anna, the wife of Tobias, that apocryphal copy of Job's wife, addresses to her blinded husband: *πὺν εἰσὶν αἱ ἐλεημοσύναι σου καὶ αἱ δικαιοσύναι σου, ἵδού γνωστὰ πάντα μετὰ σοῦ* ["i. e. as Sengelmann and Fritzsche correctly explain, one sees from thy misfortunes that thy virtue is not of much avail to thee." DEL.]

—**Renounce God and die!**—בַּרְךָ אֱלֹהִים evidently in the bad sense of ch. i. 11; ii. 5; and thus equivalent to: "let God go, renounce thy allegiance to Him, give up at last praising and trusting Him, since verily nothing more remains for thee but to die!" Hahn takes בַּרְךָ here *sensu bono*: "Praise God all the time, thou shall presently see what thy reward is, even death!" [So Ges. Lex.: "Bless and praise God as thou wilt, yet thou must now die; thy piety towards God is in vain." Carey, Con.: "The import of this taunting reproach I take to be: Bless God (if you will), and die! for that is all it will profit you."] But to this stands opposed the sharp rejoinder which Job makes in ver. 10 to his wife, from which it may be clearly inferred, that on the present occasion she was to him, if not altogether a "*Proserpina et Furia infernalis*" (Calv.), still, in some measure, a *μάρτυς τοῦ διαβόλου* (Chrysost.), to scourge him severely, an "instrument of the Tempter" (Ebr.). [Another argument against taking בַּרְךָ in the sense of



"blessing" is brought forward by Hengst., to wit, that the words bear an unmistakable relation to the saying of Satan, twice repeated: Verily he will renounce Thee to Thy face. The wife is Satan's instrument in the endeavor to secure the fulfilment of that prediction. It may be still further suggested, that the *spirit* which manifestly prompted the first words of the wife seems more in harmony with the rendering "renounce." She begins by expressing her astonishment, an astonishment evidently accompanied by deep indignation, that after such heavy blows Job should still *hold fast* to his integrity. Nothing could be more natural than to find her in the same breath vehemently urging Job to *relinquish* his integrity by "bidding farewell" to God.—E.]

Ver. 10. **Thou speakest as one of the foolish women speaketh.**—Folly here in the well-known Old Testament sense of godlessness, impiousness (Ps. xiv. 1), or in the sense of that saying of Luther's: "All those who are without the Holy Ghost, however wise they may be esteemed by the world in temporal affairs, power or business, before God they are fools or blind men." ["The translation 'as one of the foolish women' does not correspond to the Hebrew; נָבֵל is one who thinks madly and acts impiously." DEL. "נָבֵל means not simply a woman without understanding, but one who is a fool, who refuses to know more of God, who is an atheist, or a heathen." DILLM.] The reproof is thus a severe one; at the same time, the אִתְּךָ "one, any one," has that in it which somewhat softens its severity: comp. 2 Sam. xiii. 13. ["Job does not say to his wife: Thou art a foolish woman; but: Thou speakest as if thou didst belong to that class; thou art become unlike thyself." HENGST.] **Shall we receive the good from God, and shall we not also receive the evil?**—The question consists of two members: the אֲנִי, standing at the beginning (instead of which we might have expected the more exact הֲאֵנִי), "belongs logically to the second part, towards which the voice should hurry in reading the first part, which contains the premise of the other: this is frequently the case after interrogative particles, e.g., Num. xvi. 22; Isa. v. 46." DEL. For this anticipation of the אֲנִי, which has its logical connection with a later clause, comp. below ch. xv. 10; Hos. vi. 11; Zech. ix. 11; also the analogous syntactical construction of אֲנִי אֶקְבֵּל. [Hence the rendering of אֲנִי by "What?" (E. V) is inaccurate. "The first division of the verse is translated by Ges., Ew (Hupf., Dillm., Ren), and some others affirmatively, and the second division interrogatively. Thes. I, p. 294, *bonum accepimus a Deo, nonne etiam malum suscipimus?* . . . But the Heb. has the same form in both divisions; and the interrogative tone in both is a far more spirited expression of the thought."

CON.] The word קָבַל, "to receive" is found elsewhere in prose only in the post-exilic literature, and in Aramaic. Its appearance here, however, should not greatly surprise us, as we meet with it in proverbial poetry. Prov. xix. 20.

[It is worthy of note as a fine exhibition of the sympathetic genius of the author, that whereas in ch. i. 21 he uses the name Jehovah, here he uses the name Elohim. There the religious consciousness of Job, deeply stirred by his losses, but realizing nevertheless the full blessedness of uninterrupted communion with God, and pouring itself forth in that sublime soliloquy which is for all ages the doxology of the chastised believer, seizes on that name which to the Old Testament saint most fully expressed in his eternal perfections and glory on the one side, and in his personal relations to man on the other. Here the same consciousness, deep, genuine, unflinching as ever, but striving on the one hand to maintain itself against the depressing influence of physical ill, on the other hand to repel the daring suggestion of atheistical folly, consecrated as the suggestion was through Satanic skill by all the associations which love had sealed upon the lips that spoke it, seizes on that name of the Supreme Being which most fully expresses his power over the forces of nature, and which most effectually silences the sneer of the godless heart. There Job speaks rather as the chastised *child*, in the attitude of *benediction*, blessing the name of Jehovah; here he speaks rather as the chastised *creature*, in the attitude of *resignation*, vindicating the ways of Elohim.—E.]—**In all this did not Job sin with his lips.**—Compare the similar judgment rendered by the poet at the conclusion of the first trial, ch. i. 22. That Job has thus far escaped all sin of the lips (comp. ch. xxvii. 4; Pss. xxxiv. 14 (13); lix. 8 (7); cxi. 4 (3); Prov. xxiv. 2, etc.), is here emphasized indeed only by way of contrast with the violent expressions which soon follow, which he was provoked to utter by the three friends, and in which he assuredly did sin. The intimation that he had already sinned in his thoughts (Targ., Diedrich), is scarcely conveyed by the אֲשֶׁר בְּלִבִּי, however true in itself the remark of Delitzsch: "The temptation to murmur was now already at work within him, but he was its master, so that no murmur escaped him."

8. *The visit of the friends, and their mute sympathy, as an immediate preparation for the action of the poem, vers. 11-13.*

Ver. 11. **Then Job's three friends heard of all this evil that was come upon him.**—[The question whether the article should be used with "friends" cannot be determined with absolute certainty, the form of expression in the Hebrew being ambiguous, and the circumstances not being fully known. By some (Dav., Con., Ren., Elz.) it is omitted, although by most it is recognized; and this on the whole seems best. Although there is nothing to justify the Sept. in describing these friends as kings, there is good reason for regarding them as persons of universal consideration by virtue of their station, their age, and their wisdom. Comp. ch. xii. 3; xiii. 2; xv. 17 sq.; xviii. 3; and Elihu's remarks in ch. xxxii. See also below on Eliphaz. And the concerted demonstration which they here make of their sympathy with Job would show that they were his friends in a peculiar sense. For these reasons the rendering "*the three friends of Job*"



is to be preferred.—E.] **הַצִּיּוֹן**, as accentuated, is not the *partic. fem.*, but the *perf.* with the art. which stands in place of the *rel. pron.*, as in Gen. xviii. 21; xli. 27. [Ewald, however, justly criticizes the Masora in these and other passages on the ground that the *partic.* can just as well be assumed in them, and is besides the more obvious construction. See Gr., p. 802, n. 1.—E.] That which is here related is to be understood as taking place not at the very beginning of Job's sickness, but some months later (comp. ch. vii. 3). when the disease had made considerable progress, producing loathsome disfigurement of his person (comp. ver. 12; ch. vii. 4 seq.; ch. xix. ch. xxx.).—**And they came each from his own place.**—These places where they lived, which are mentioned in the sequel only in the most general way as countries, or regions of country, are not to be regarded as situated in each other's immediate vicinity. The place where they came to, the object of **וַיָּבֹאוּ**, is to be thought of as some other place than that where Job lived. From this, their appointed rendezvous, they then proceeded to Job's abode, to testify to him their sympathy (this being the meaning of **לְנִיד**, comp. ch. xlii. 11, also **נִיד**, sympathy, ch. xvi. 5), and to comfort him.—**Eliphaz the Temanite, etc.**—Since Eliphaz (**אֱלִיפָאז**) appears also in Gen. xxxvi. 4, 10, 12, as an old Idumean name of a person, there can be no doubt that his country, Teman (**תֵּמָן**), a name which also occurs in Gen. xxxvi. 11, 15, in close connection with that of Eliphaz, is to be identified with the Idumean region of that name, whose inhabitants, not only according to our poem, but also according to the testimony of other Scripture writers, such as Jeremiah (ch. xlix. 7) and Baruch (ch. iii. 22 seq.), were particularly celebrated for their wisdom comp. also Obad. viii. 9; also the **בְּנֵי חָכְמָה**, *i. e.*, sons of knowledge, of wisdom, in (Macc. v. 4). We are scarcely to understand by it the Têma of East Hauran (which indeed may possibly be a colony of the Edomite Theman). As for the countries of the two other friends, Shuah (**שׁוּאָה**), the home of Bildad, is to be sought for somewhere in the eastern part of North Arabia, among the settlements of the Keturâites, one of whom is called Shuah, Gen. xxv. 2. The application of the name to Schakka, beyond Hauran, the *Sakkaia* of Ptolem., ch. v. 15, is doubtful on account of the difference in sound of the names. [According to Carey it is identical with the *Saiace* of Pliny (vi. 32), now called *Sekiale*, or *El Saiak* about midway between the Elamitic Gulf and the mouth of the Euphrates]. Naamah, finally, must be one of the many Syrian regions of that name; it can hardly be the city of that name in the *Shefelah*, mentioned Josh. xv. 41. When out of a **מַצֵּיטָה** the LXX. makes out *Zophar a Mvaioç* (or *Mavvaioç*, so Aristæus, in Euseb. Præp. Ev. ix. 25), it probably follows a tradition which pointed to Maon (now Mâân), lying East of Petra, as his home.—Again, as regards the etymology of the names of the three friends, it may be conjectured that **אֱלִיפָאז** means

the man to whom "God is his joy;" **בְּלָרֵר**, "the son of strife" (**לָרֵר**, in Arab. to strive, to wrangle); **צֹפֵר**, perhaps "the twitterer" (*i. e.*, **צֹפֵר**, from **צַפַּר** to pipe, to twitter). So Gesenius—Dietrich in their smaller dictionary; while Delitzsch, *e. g.*, adopts entirely different definitions: thus **אֱלִיפָאז**=*cui Deus aurum est*, comp. ch. xxii. 25, also the name Phasaël, formed by transposition; so also Michaelis, Suppl. p. 87. Fürst: "El is dispenser of riches;" Ges.

in Lex.: "God his strength"] **בְּלִי-רָר-בְּלָרֵר**, *sine mamma*, one brought up without his mother's milk; **צֹפֵר**=*el-asfar*, "the yellow," *flavedo*. Comp. Abulfeda's *Hist. ante-islamica*, Ed. Fleischer, p. 168 [Fürst: "The shaggy, or rough"]. The two latter names, being just those in respect to which the suspicion that they are a poetic invention could be in some measure justified, do not appear elsewhere in the Old Testament. [And they had made an appointment together to come, *etc.*; or more correctly: They met together by appointment; the proper meaning of the Niph. **וַיִּלָּךְ** being, as Del. and Dillm. point out, not to appoint a place for meeting (which would be **וַיִּלָּךְ** rather), but to meet in an appointed place at an appointed time.—E.]

Ver. 12. **And they raised their eyes afar off, and knew him not.**—Two things may be inferred from these words: (1) That Job was now staying not in his own house, but out of doors, in a place which furnished miserable shelter, serving as a retreat for lepers; comp. on ver. 8 above [and especially the extract from Wetst. concerning the *mezbele*]; and (2) that the disease had already disfigured him so that he could not be recognized (comp. notes on ver. 7).—**And sprinkled dust upon their heads toward heaven.**—In addition to the weeping and the rending of their mantles, these words describe a third and a particularly violent symbol and expression of their sympathizing grief. Gathering up the dust they fling it into the air, *i. e.*, "toward heaven," until it falls back upon their heads; thus indicating that by a heavenly, a Divine dispensation, they felt themselves to be bowed down to the dust in sorrow (comp. Ezek. xxvii. 30; Lam. ii. 10, *etc.*)

Ver. 13. **And they sat down with him upon the earth seven days and seven nights;** *i. e.* as the sequel shows, in silence, and also without doubt fasting. This impressive demonstration of sympathizing sorrow reminds us, not of the seven days' lamentation for Saul (1 Sam. xxxi. 13), but rather of Ezekiel's mourning, when he sat down for seven days astonished among the captives by the river Chebar (Ez. iii. 15). To lay stress on the number seven as rigidly historical is inadmissible in view of the poetic ideal character of the description. At the same time, the statement contains nothing impossible or improbable, nothing at variance with customs and modes of thought which are known to prevail in the east, especially among oriental sages, with whom more-over, ascetic practices are always to be associated. Their "sitting down upon the ground"



still further characterizes them as mourners in all they did; comp. 2 Sam. xii. 16; Ezek. xxvi. 16; Lam. ii. 10.—**And none spake a word unto him:** lit. “without one (אִישׁ אֶחָד) speaking to him a word.” This silence is to be understood as absolute—not as interrupted by occasional speech among themselves [“This seven days’ silence has been thought improbable, and it has been sought in various ways to modify the statement. A great mistake. For it is to be borne in mind that what is observable in the well-known phenomena of mystical absorption in the East is, in a less exaggerated form, a universal characteristic of orientals. Rest as well as motion has with them more positive power than with us—a trait which Hamann, in the beginning of one of his most genial writings (the *Æsthetica in nuce*), mentions as characteristic of the primeval world of humanity: “The rest of our ancestors was a profounder sleep; and their motion a reeling dance. Seven days they would sit in the stillness of meditation; and then they would open their mouth for winged sayings.” SCHLOTT.] The reason for the friends’ silence is given by the poet in the explanatory clause which follows: **For they saw that the affliction was very great;** i. e. they observed that Job’s painful condition, including the disease and the misery which caused it (כָּסֶפֶת here accordingly not in a one-sided subjective sense, but also the objective sense of affliction, malady), was far too great to admit of their endeavoring to comfort him simply by words. It is therefore the overpowering sight of the nameless misery which has seized upon their friend that closes their mouth; although to this must be added the influence of the erroneous assumption, which controlled all of them, that Job’s terrible suffering had been occasioned by certain secret sins, the existence of which they had not before suspected, and which they had never deemed him capable of committing. And the fact that this erroneous assumption, which led them to look on their friend not only as one who was sorely afflicted, but as one who had fallen, lay at the bottom of their persistent mournful silence, and was even to be read on their countenances, must have made their presence to the sorely tried sufferer the more painful the longer it continued. And so their visit, which was undertaken according to ver. 11 with the most loving intent, became, without their purposing it, a severe trial of his feelings (comp. vi. 14 sq., especially ver. 24)—a trial which at length affected him more powerfully, and became more insupportable to him than all former ones, driving him at last into that passionate and intemperate outbreak, which even the lamenting and doubting challenge of his wife had failed to call forth. Comp. Vilmar (*Past. Theol. Blätt.* xi. 69): “The temptation of Job becomes efficient by means of his friends. First of all, by their presence they cause his attention to be drawn exclusively to his own misery, and then by their reproaches they draw out from him, one after the other, the maintenance of his own innocence, his complaint because of the cruel misunderstanding of his friends, his dispute with them, and finally his

dispute with God.” [“Thus a new trial awaits Job, one in which he cannot stand aloof from men, and go through in the secrecy of his own soul—fighting his dark adversaries alone, and conquering and becoming strong in his solitude: his conflict this time is with men, with the best and most religious of men, and with the loftiest creed his time has heard of. It is a tremendous conflict; when a man stands alone, with all parties and forms of faith and thought, and even the world, or outward God, against him, and only himself and strong conscience, and his necessary thoughts of the unseen God and instinctive personal faith in Him as his helpers. It does not appear what place, if any, Satan holds in this new conflict; his name disappears from the book. We cannot say, whether he silently acknowledged himself baffled and retired, having done his worst on Job, and so this new trial, not of his contriving, but of God’s, who will by its means bring Job to fuller knowledge of Himself that he may be at peace; and if so, how infinitely deeper is God’s knowledge of us than Satan’s, and with what unspeakably profounder skill he can touch the deepest springs of our nature, and so get behind, do what Satan will, all his possible contrivances, for greater is He that is in us than he that is in the world—or whether we are to understand this new fire to be also of the devil’s kindling. We prefer to have done with him, and view the remaining portion of Job’s exercise as between him and God alone, who, though the devil failed, and retired in confusion, will yet display to the universe more wondrous strength and more marvellously the talismanic touch of the divine hand upon the human heart. It seems so; much of the poem is monologue, the objections and interpellations of the friends are but used by God as spurs to stimulate the soul to exercise itself on him. No one can doubt the divine wisdom in using the friends to bring Job into fuller knowledge of itself; the violence of human dialectic and the many-sidedness of several minds presented before Job in much greater completeness all the phases of his relation to heaven than could have been accomplished by the mere workings of his own mind.” DAV.]

#### DOCTRINAL AND ETHICAL.

The feature of the preceding Section of our book of greatest interest to the reader who would thoroughly investigate the Scriptures both from the speculative, doctrinal and ethical point of view, as well as from the apologetic, centre predominantly, indeed we may say exclusively, is the enigmatic figure of Satan.—The “Satan of the Prologue” is the standing theme of certain introductory chapters, or of elaborate dissertations in most of the modern Commentaries on Job, both critical and apologetic. The following are the fundamental questions treated in this connection: Can we and should we assume a personal intermediate cause out of the circle of the highest created existences, that is, a mighty fallen angel, to account for that which is sinful in the actions and motives of mankind in general? Again: Should we attribute to this evil spirit, even within the sphere



of the external life of nature and humanity, operations which produce ruin and destruction, thus exhibiting him as a cause, not only of moral evil, but, in a qualified sense, also of physical evil on earth? Again: May we assume that like the good angels, he has access to God's throne, and so has, as it were, a place and a voice, or, at any rate, certain ministerial functions in the councils of heaven? Finally—and this is, after those more general questions, that which specially relates to the peculiarities of the Satanology of the Book of Job—Can we assign the name, the functions, the whole appearance of Satan as the personal principle of evil, or, in a word, as the Adversary, to that more remote antiquity of the theocratic development, to which so many indications point as the most probable time to which to refer the composition of this book? Or are we constrained to regard the whole conception of Satan as the product only of a later development, say of a biblico-theological development moulded by influences proceeding from the Assyrian Babylon, or the Persians, and accordingly to bring down the composition, if not of the entire book, at least of the Prologue (together with the Epilogue, comp. *Introd.* § 8), into a later age, subsequent not only to the time of Moses, but even to that of Solomon? With reference to the skeptical element which resides in each one of those questions, and at the same time with a view to obtaining a more concise and simple treatment of the same, the question may be put thus: whether the Satan of the Book of Job is to be rejected—(1) on religious and moral grounds, as the product of a dualistic mythology, antagonistic to a pure monotheism, or (2) on physico-theological grounds as a superstition; or (3) on æsthetic grounds as a pure poetic fiction; or (4) on grounds derived from the *history of revelation*, as a scriptural and theological anachronism.

1. The theory that there is a Satan cannot be rejected on religious and moral grounds, for the entire Holy Scriptures of the Old and New Testaments demonstrate the existence of such a being; never, however, in the dualistic sense of the religion of the Zend [Avesta], as an evil principle, absolutely and from eternity opposing the good God, but always as a relative or created evil principle, as an angel or spirit which had been created good by God, but which had afterwards fallen through its own criminal wickedness. As a matter of fact, this created evil principle—to the actual existence of which no one testifies more frequently, strongly, and emphatically than our Lord Himself in His discourses as recorded in the Gospels (the synoptical alike with that of John)—meets us already in the oldest book of the Bible, in Genesis, where the account given of the origin of sin (ch. iii.) so unmistakably presents the evil spirit, disguised as a serpent, as the author of sin in the development of humanity, that every attempt to explain the serpent as pure “allegory,” or a “mere hieroglyph,” runs off into absurdity. Not less do we find this same evil principle, if not by name, at least in fact, in the Azazel of Leviticus (ch. xvi. 3 seq., 27), that “personification of abstract impurity as opposed to the absolute

purity of Jehovah,” as Roskoff (*Gesch. des Teufels*, Bd. I., Leipzig, 1869) has perhaps not unsuitably defined him, as well as in the description, resembling our Prologue, given by the prophet Micah the elder in 1 Kings xxii. 21 seq., where רוּחַ, “the spirit” simply, is used to designate the evil spirit only because hitherto humanity had to trace everywhere mainly the operation of this spirit, the liar and murderer from the beginning, whereas of the Spirit in the highest and truest sense of the word, the Holy Spirit of God (Joel iii. 1 [E. V., ii. 28], John iii. 34, etc.), it had learned as yet little or nothing. But also by name the Old Testament more than once already testifies to the existence of Satan, certain as it is that not only this Prologue, but also 1 Chron. xxi. 1 and Zech. iii. 1, apply this designation to the same being; in the passage in 1 Chron. as a peculiar proper name without the article, in Zechariah, as in our passage, as an appellative, and consequently with the article. The signification attaching to the word in each case, whether with or without the article, is simply “the Adversary” (אֹיֵב from אָוַע=אָוַע, to be hostile to, *adversari*; Job xvi. 9; xxx. 21), or also “the Accuser” (Ps. cix. 6). Comp. the New Testament equivalents *ὁ διάβολος* and *ὁ κατήγας*, Rev. xii. 10; likewise the cases where אֹיֵב denotes a human adversary or enemy, such as 1 Sam. xxix. 4; 2 Sam. xix. 23 [22]; 1 Kings v. 18 [4]; xi. 14-25; also Num. xxii. 22, 32, where a good angel of Jehovah, in so far as he obstructs Balaam on his way, is spoken of as his “Satan.” This same signification, however, has in it nothing which in the slightest degree indicates an absolutely dualistic antagonism of Satan to God, and hence a character above that of a creature, or, in any sense, divine and eternal. And especially in this Prologue, which in any case, even if written after the time of Solomon, contains the earliest Biblical testimony to Satan's invisible agency in tempting men, does he appear as distinctly as possible as belonging to the class of created spirits, an angel like the angels or “sons of God” (בְּנֵי הָאֱלֹהִים, ch. i. 6 seq.; xxxviii. 4 seq.; Gen. vi. 2; comp. Ps. xxix. 1; lxxxix. 7 [6], although indeed an angel possessed of an evil disposition, and guilty of evil actions, who in any case belongs to the same side with the angels who bring calamity and death (ch. xxxiii. 22; Ps. lxxviii. 49), and who, as an accuser of men, is engaged in doing just the opposite of that which is attributed to those who are spoken of in our book as “interceding” or “mediating” angels (ch. v. 1; xxxiii. 23 seq.). Nothing therefore can be more perverse or unhistorical than the attempt to represent the Satan of the Old Testament in general, and of our book in particular, as a Hebrew imitation, either of the Angramainyas—Ahriman of the Persians (so many of the earlier exegetes, also Umbreit, Renan, Hilgenfeld, Roskoff in the work cited above, Alex. Kohut: *Ueber die jüdische Angeologie und Dämonologie in ihrer Abhängigkeit vom Parsismus*, Leipzig, 1866), or of the Set-Typhon of the Egyptians (so Diestel in his Treatise concerning Set-Typhon, Azazel, and Satan, *Stud. u. Krit.*,



1860, II.), and so to maintain the original uncreatedness of the evil spirit, his dualistic co-existence with God from eternity.\* It is certainly impossible to see how the theory of a tempter of men, a created being, coming forth out of the realm of evil spirits, the theory, *i. e.*, of a fallen angel as a personal principle of evil, and author of sin in humanity, does any violence to the purity of the religious consciousness, or the moral earnestness of men; or why it should be necessary to deny that Satan is "of purely Israelitish origin and a natural product of primitive Hebraism," and with Diestel (in the article referred to above), to maintain that "it would be no particular honor even for Israel to be able to claim him as its own, that he never had a proper footing in the Hebrew consciousness." Comp. Delitzsch, I. 57: "But how should it be no honor for Israel, the people to whom the revelation of redemption was made, and in whose history the plan of redemption was developed, to have traced the poisonous stream of evil up to the fountain of its first free beginning in the spiritual world, and to have more than superficially understood the history of the fall of mankind by sin, which points to a disguised superhuman power, opposed to the Divine will? This perception undoubtedly only begins gradually to dawn in the Old Testament; but in the New Testament the abyss of evil is fully disclosed, and Satan has so far a hold on the consciousness of Jesus, that He regards His life's vocation as a conflict with Satan. And the *Protevangelium* is deciphered in facts, when the promised seed of the woman crushed the serpent's head, but at the same time suffered the bruising of its own heel."

2. Again, the *physico-theological* ground, that such natural phenomena of a destructive character, as the ravages of lightning, storms, dire diseases, *etc.*, are to be referred directly to the agency of God as Ruler of the universe, and that we ascribe to the evil spirit far too wide a sphere for the exertion of his power, when we attribute such results to him—this position does not sustain the test of more searching inquiry in the light of God's Word. Not only does our book in that striking description which it gives of Job's calamities in ch. i. 13-18, and ch. ii. 7, introduce a whole series of such destructive natural agencies (two of which indeed are works of destruction accomplished by wild, godless men), referring the same to Satan as the intermediate instrument of a Divine decree, but the entire Scripture of the Old and New Testaments views all possible events of nature which are connected with the destinies of mankind, and all historical catastrophes, as brought about by the invisible agency of angelic powers, now of such as are good, and now of such as are evil. Whether man is preserved or injured, it represents either result in so far as man with his body belongs to the corporeal world, as accomplished by the agency of spirits (comp. v. Hof-

mann, *Schriftbew.*, I. 285 seq.). And in particular does it introduce angels as causing desolating wars and defeats (comp. Dan. x. 1 seq; Rev. ix. 14 seq.; xx. 8), also as letting loose the elements of destruction, such as fire, water, tempest, *etc.*, in general, therefore as active powers engaged in furthering the manifestations of Divine wrath, now expressly representing them as belonging to the kingdom of Satan, now leaving their moral character undetermined. This it does quite often: our passage is by no means the only one; comp. 1 Chron. xxi. 1 sq.; Rev. xiv. 16; xvi. 5, and often. So that Luther accordingly expresses no absurdly superstitious notion, but what is essentially only the purely theistic representation of the Holy Scriptures as apprehended by faith, when in the exposition of the fourth petition of the Lord's Prayer in his Greater Catechism, he writes: "The devil causes brawls, murders, sedition and war, also thunderstorms, hail, to destroy grain and cattle, to poison the air, *etc.*" The extent of the sphere which Luther here, and in many other passages, especially in his "Table-talk about the devil" (*Werke*, Bd., 60), assigns to the agency of Satan in injuring and destroying life, may be altogether too wide; even as in like manner the Satanological and demonological representations of the earlier ages of the Church may need in many ways to be limited and corrected in accordance with the assured results of the modern natural sciences and philosophical investigation. But on the whole it still remains indisputable that he who denies to Satan any agency whatever in the sphere of nature, and allows him exclusively a moral influence upon the will, has removed himself far from the foundation of revealed truth, and for the Satan of the Bible, the "Prince of this world," who "has the power of death" (Heb. ii. 14), substitutes what is only a semi-personal Phantom-Satan, an abstraction of modern thought, the existence of which is problematical. Comp. Delitzsch (I. 63): "As among men, so in nature, since the fall two different powers of Divine anger and Divine love are in operation; the mingling of these is the essence of the present Kosmos. Everything destructive to nature, and everything arising therefrom which is dangerous and fatal to the life of man, is the outward manifestation of the power of anger. In this power Satan has fortified himself; and this, which underlies the whole course of nature, he is able to make use of, so far as God may permit it, as being subservient to His chief design (comp. Rev. xiii. 13 with 2 Thess. ii. 9). He has no creative power. Fire and storm, by means of which he works, are of God; but he is allowed to excite these forces to hostility against man, just as he himself is become an instrument of evil. It is similar with human demonocracy, whose very being consists in placing itself *en rapport* with the hidden powers of nature. Satan is the great magician, and has already manifested himself as such even in paradise, and in the temptation of Jesus Christ. There is in nature, as among men, an entanglement of contrary forces, which he knows how to unloose, because it is the sphere of his special dominion; for the whole course of nature in the change of its phenomena, is subject not only to

\* Comp. that which has been advanced against this theory even by such liberally disposed investigators as Dillmann (p. 8) and Davidson (Introd. II, p. 193, 230 sq.); in like manner Max Müller's objections to the prevalent assumption of the identity of most of the religious traditions in the book of Genesis with those of the Zend Avesta (in his *Essays*, vol. I, p. 129 seq.).



abstract laws, but also to concrete supernatural powers, both bad and good."

3. Neither is the Satan of our book to be assailed on *æsthetic* grounds; for his appearance before God in the midst of the other angels has nothing at variance with the position which all the rest of the Scriptures assigns to the Evil Spirit in the administration of the world, or the economy of the Divine kingdom, nothing which favors the suspicion that we have to do here with the arbitrary product of an inventive fancy, without objective reality. Herder, Eichhorn, Ilgen, and others in a former age [and so Wemyss] denied that the Satan of these two chapters has a nature *decidedly evil*, and regarded him as being, in respect to his moral character, an impartial, judicial agent of God, a divinely authorized *censor morum*, who exhibits scarcely any the slightest traces, or traits of a personal evil principle. This theory, however, must be rejected, not only on account of the unmistakably evil disposition and conduct which our poet attributes to him, but also on account of the analogy of Zech. iii. 1 seq., a passage which not less decidedly than this in Job brings into connection these two facts: on the one hand that Satan's character is thoroughly bad and opposed to God, on the other that he has the right to appear before God among the angels. The same may be said of Umbreit's view: that the Satan of our poem is a creation of the poet's imagination, suggested by Ps. cix. 6 (*Die Sünde im Alten Testament*, 1853), as well as of those modern views generally, which find in the appearance of Satan among the holy "sons of God" in heaven anything singular, anything which contradicts what the Scripture teaches elsewhere concerning Satan (so *e. g.*, Ewald, and Lutz in his *Bibl. Dogmatik*, 1847). It is enough to oppose to these mythologizing attempts of a biased criticism such New Testament passages as Luke x. 18; John xii. 31 seq.; Rev. xii. 9, which represent Satan's right to appear before God in the ranks of celestial beings as continuing until the time of Christ and His redemptive work, and thus show the identity of the character of Satan in our book with that of the New Testament revelation, and in general the essential unity and consistency of the *entire* Satanology of the Holy Scriptures. Comp. what Schlottmann observes (p. 9 of his *Commen.*, more particularly against Ewald) in favor of this identity of the Satan of the Prologue to our book with the same as presented in the remaining books of the Bible: "Even the later Hebrew representation of the world of evil spirits is much further removed from all dualism than Ewald's description of it would imply. In all the Hebrew conceptions of the subject the evil spirits never appear otherwise than as originally pure, but fallen through their own sin. They never have the power to accomplish more than the universal plan of the Almighty God permits to them. But this same thought the Prologue expresses in bold, poetic fashion when it relates that Satan, in order to tempt Job, must first obtain permission thereto from God Himself. In this the poet certainly does not intend in the least to lessen the gulf fixed between good and evil; rather is that striking contrast which is

presented in the appearance of the unholy one as an inferior in the assembly of the holy altogether intentional, precisely as in the masterly conception of Giotto's celebrated picture. Moreover, that Satan here appears not at the head of his hosts, but alone, is a peculiarity that is required by the simplicity of plan in the poem; any other representation would be a superfluous detail of ornamentation. And how would the symbolic significance of that scene, great in its simplicity as it stands, be completely distorted and obscured, if Satan should, according to Ewald's supposition, enter the assembly of the holy ones with all his adherents," *etc.* Even Goethe, who, according to his own published confession, used the Satan of our book as the original of one of his most powerful spirit-creations, of Mephistopheles in *Faust* (see his remarks on the subject in Burkhardt's *Conversations of Goethe with the Chancellor v. Müller*, Stuttgart, 1871, p. 96: "A great work is produced only by the appropriation of foreign treasures. Have I not in Mephistopheles appropriated Job and a song of Shakespeare?")—even Goethe was evidently far removed from the disposition to pervert or to obscure the truly and decidedly diabolical character of this "spirit which always denies," great as is the difference between the modern creation of his muse, and the tempter of this venerable poem in the volume of revelation.

4. Finally, as regards the arguments *derived from the history of religion or revelation*, by which it is sought to prove that the Satan of our book is a Scriptural and theological anachronism, they resolve themselves as to their substance into arbitrary assumptions. *The Satanology of Job exhibits precisely that conception of the character which we are justified in expecting in view of the probability that it was composed between the patriarchal age and that of the exile.* The fact that the name Satan, *i. e.*, the "Adversary," the "Accuser," already attaches to the Evil One as a proper name (or at all events as an appellative used absolutely, comp. above, No. 1), exhibits, it is true, a certain progress, as compared with the documents of the Mosaic age, seeing that in them his dark personality is either symbolically veiled, as by the serpent in Gen. iii., or mysteriously kept out of sight, as by the mystical name Azazel, Lev. xvi. But this progress is by no means of such a sort as to require for its explanation the assumption of transforming influences of a religious-historical character from without, proceeding from the East, from Babylonia, or Persia; the name שָׂטָן being most assuredly all the time a genuine Hebrew name, mocking at every attempt to derive it from non-Israelitish heathen names of divinities! For, as has been already remarked above, nothing that is essential to the complete Satanic nature is wanting in that evil spirit-nature which lies concealed in the serpent of Paradise; as a crawling, crafty, smooth-tongued tempter of men, he is already preparing the way to become their accuser. And if it be said that the documents which stand nearest to the patriarchal and Mosaic ages make comparatively little mention of him, if on any given occasion they introduce



him neither as tempter nor as accuser, if *e. g.* in the fearful temptation which assailed Abraham when he was commanded to offer his son Isaac (Gen. xxii.), they leave his agency entirely out of the account, the simple explanation of all this is that the recognition of the mysterious co-operation of this evil spiritual agency with God's activity as ruler of the world was effected only very gradually among the people of God. It was a part of the redemptive plan of God so to lead and to educate them that at first everything, even temptations and severe moral trials, was to be referred to His own action and disposition, and only afterwards were they accustomed to discriminate between the agency of angels and demons in such cases and that of God. Comp. Delitzsch and Schlottmann in l. c.; also L. Schulze in the *Allg. liter. Anz.*, 1870. Oct., p. 270, who reduces to its exact value Dillmann's assertion that the conception of Satan in our book is one that is only in process of development, and assigns to it the proper limitations.

On the question, why no further mention is made of Satan in the remainder of the poem, and especially in the Epilogue, Schlottmann expresses himself in the following striking language in l. c.: "How the power granted to the Evil One is everywhere made subservient to the Divine plan that is set forth in the clearest light by the issue of the poem; not only does Satan fail of his own end, but the temptations which he brings on the pious hero are made instrumental in raising him to a higher stage of knowledge and union with God. But that no mention at all is made in the Epilogue of the confusion brought on Satan is occasioned by the high simplicity of the poem, which everywhere confines itself to that which is most essential, and would fain leave the reader to divine everything which can be divined. Any scene at the end of the book, in which Satan should again make his appearance, no matter how the same might be described, would be insipid, unworthy, and fatal to the quiet grandeur of the conclusion."

#### HOMILETICAL AND PRACTICAL.

The element of Satanology in the above section, which doctrinally considered is the most attractive, cannot of course have too much prominence given to it by the practical expositor. For him the principal figure in the Introduction of the poem is *Job himself*, the pious man who was at first abundantly endowed with earthly comforts, but who was afterwards plunged at once by a mysterious Divine decree ordaining his trial into a real abyss of temporal misery; who, however, bore this trial with unshaken patience and constancy, without allowing himself, for a time at least, to indulge in the slightest outbreak of complaining despondency, or passionate murmuring. This accordingly must be the theme of the practical and homiletic annotator on these introductory chapters of the book: *Job, the Old Testament saint, an example of that perfect patience in suffering, which is and remains also for the child of God under the New Dispensation one of the highest and most needful virtues* (comp. Jas. v. 11); or in other words: *Job, the Old Testament Ideal of a suffering righteous man,*

*as a type of Christ, the Righteous Man in the highest and purest sense of the word, who by His innocent suffering is become the founder of the New Covenant.* In so far as any intimation is conveyed of a want of similarity between the conduct in suffering of the Old Testament type on the one side, and that of Christ and of true Christians (comp. 1 Pet. iv. 12 seq.) on the other, the closing verses of the Prologue (ch. ii. 11-13) may be included in the text, where the impending outbreak of the unregenerate and imperfect element in the nature of the Old Testament saints, is suggested and anticipated. We may thus point out how the sufferer, after victoriously overcoming so many preceding temptations, nevertheless succumbed to that last trial which visited him in the mute yet eloquent conduct of his friends, now become the accusers and suspects of his innocence, when they sat down beside him. Or, in other words, it may be shown how the suffering saint, before the coming of Christ, could resist indeed all other temptations, but was stranded at last on the rock of self-righteousness and of the diseased pride of virtue—in contrast with which the conduct beseeching the Christian sufferer (the true *πάσχειν ὡς Χριστιανός*, 1 Peter iv. 16) is at once suggested. If however we decide to dwell more thoroughly and exclusively on the conduct of the type, we shall then omit from our text these closing verses, which are besides in close connection with ch. iii., and which form as it were the immediate basis of the gloomy picture there presented, and we shall treat simply of Job's steadfast endurance in the fire of sore tribulations which came upon him. In the latter case again we can either combine into one whole the two stages of the trial, the first—the lighter, consisting of the loss of his property and family, and the other—the more severe, consisting of the infliction on him of the most frightful of all bodily plagues; or we can consider the subject under two divisions, the point of separation being ch. i. 22. The attempt of Delitzsch to establish seven temptations as befalling Job in succession (the first four in ch. i. 13-18; the fifth in ch. ii. 7, 8; the sixth in ch. ii. 9, 10; and the seventh in ch. ii. 11-13), could be applied of course only in case we include those closing verses, narrating the mute visit of the friends. Much, however, may be urged against this division; as, *e. g.*, that no regular gradation can be observed in the seven trials thus distinguished; that the first four (ch. i. 13-18) constitute one connected trial, rather than four distinct trials, etc. On this account we must perhaps waive any homiletic use of this division, especially seeing that it might easily suggest a sensible contradiction to ch. v. 1-9: "in the seventh [trouble] no evil shall befall thee."

*Particular Passages.*—Ch. i. 1-5. COCCREUS (ver. 5): Scripture selects this example of pious solicitude, in order to show that this holy man exercised the greatest solicitude at a time when we are wont to exercise it the least. For during our festivities what is it about which we mostly occupy our mind and conversation, but vanities? It is showing too much sourness, we think, to speak at our cups about the Kingdom of God, or His fear, or the hope of eternal life.



. . . Finally, the constancy of this custom of Job's is to be noted. He was never free from care. However well instructed and obedient his children might be, he by no means laid aside his solicitude in their behalf. It is easy, when we think that we stand, to stumble and fall. There always remains in men a proneness to sin, however much they cultivate piety.—STARKE: Job gives to all parents an example: (1) That they should keep a watchful eye on their children's conduct and life. (2) That they should pray God to give their children salvation and blessing, without allowing themselves, however, to be prompted by their errors and transgressions to curse them, or to wish them evil. (3) That they must also pray in behalf of their children that God would be gracious to them and forgive their sins.

Ch. i. 6-12. BRENTIUS: Every temptation proceeds both from the Lord and from Satan. The latter seeks to destroy and to betray, the former to try man, and to teach His will. Hence faith, as it receives the good from the Lord's hand, so also it receives suffering. For he who receives the cross out of Satan's hand, receives it for his destruction (comp. 2 Cor. vii. 10); but he who receives it from the Lord's hand, receives it for his trial (comp. Heb. xii.).—STARKE: God, in accordance with His hidden counsel, permissively decrees at times much misery even to the most pious. This truth has always been a great stumbling-block to the reason. . . . It is to be observed, however: (a) That these sore trials were not occasioned in the first instance by Satan's calumnies against Job, but that even before the foundation of the world God had decreed and purposed to put all His saints to the test, each one in his measure. (b) That God inwardly sustained and strengthened Job so much with His consolation that his afflictions were as easily supported by him as the slight suffering of another. (c) That it was God's will that Job's patience should be made known to others for their blessed edification and imitation. (d) That God caused the friends' lack of knowledge to be instrumental in putting them to shame, and in leading them to be better instructed in the mystery of the cross. (e) That to Job himself also the exercise and trial of his faith was in the highest degree advantageous and necessary. (f) That the final issue decreed for these sufferings was not only one that could be borne, but also one to be desired, and in the highest degree delightful and honorable for Job.—SEB. SCHMIDT (on ver. 12); From this verse we learn clearly that the power of the Devil is indeed great, so that, when the Divine protection is withdrawn, men are in his hand; that it is nevertheless finite, and in ways without number weaker than the Divine; and hence that he can do nothing whatsoever unless the Lord should permit it to him, just as here he could not destroy even a single sheep of Job's before he had received permission.—VICT. ANDREA: This much is certain, that this scene in heaven may teach us that the destinies of men on earth have their ulterior roots and determining causes in the heavenly world; and that Satan, who is here represented as taking an active part in human affairs, notwithstanding all his hostility,

can touch us only just so far as the Almighty God in His wisdom and love permits him.

Ch. i. 13-18. ZEYSS (in STARKE): Afflictions seldom come singly, but each joins hand with the other, and before one has passed away, another is already at the door, Ps. lxxii. 8. Thus the Christian state is altogether a state of affliction, for which the best of all provisions is an iron front and a strong *paternoster*, i. e., an intrepid faith and earnest prayer.

Ch. i. 19-22. BRENTIUS: Thou wilt endure without great sorrow the loss of all thy possessions, if only the Lord, the treasury of all good things, remains. Set aside the Lord, there being only the cross placed before thee, and thou shalt see what blasphemies will arise in a man's heart.—OSIANDER: In adversity we should look not at the means and instruments by which God sends calamity upon us, but to God only, from whom comes both good and evil, prosperity and adversity (Ruth i. 13; Sir. iii. 14).

Ch. ii. 1-8. ZEYSS: God sometimes permits Satan to have power over the pious, to torment them, either in the body, by this or that painful casualty, or in the soul, by tempting them, in order that their faith, their patience, humility, devotion, prayerfulness, etc., may be tested, and the good which God has imparted to them, may be made manifest (Tob. xii. 13).—JOACH. LANGE: If any man is a brother of Job, although it be only in the sense that he endures a severe and long-continued sickness, produced, not by any special agency of Satan, but by natural causes—let him nevertheless be comforted, seeing that he may be assured that such a decree of God is by no means a token of Divine displeasure—provided only that the sufferer maintains his integrity, that after the example of Job his mind is upright with God, and he adheres loyally to Him.—J. H. JACOB: Job, vindicating his virtue, justifying his Maker's eulogy of him, sits down on his heap of ashes as the glory and boast of God. God and His whole heavenly host look to see how he will bear his calamity. "He triumphs, and his triumph reaches higher than the stars."

Ch. ii. 9-13. BRENTIUS (on vers. 9, 10): You see here how great an evil is a wicked wife! For a wife is given by the Lord to share in bearing life's labors, and, as Scripture says, for a help-meet. But lo! Job's wife becomes a stumbling-block, and a blaspheming instrument of Satan; and thus she is a preacher of the irreligious flesh, teaching him in his afflictions to esteem God as dead, or as negligent of human affairs, and distrusting Divine succor, to rely on his own powers, and industry, and endeavors.—WOHLFARTH: A true friend in need (Sir. xl. 23; Rom. xii. 15), what a priceless treasure! As when all turned away from Job, and even his wife forsook him, three noble friends drew nigh to comfort him; thus it is that true friendship at all times asserts itself.—STARKE: Even in ministering comfort we must use discretion, in order that the wound which has been inflicted may not be torn open again. . . . Job, who was so poorly comforted by his friends, is a type of Christ, who in His sufferings was also deprived of all consolation.

## FIRST CHIEF DIVISION OF THE POEM.

## THE ENTANGLEMENT—OR THE CONTROVERSIAL DISCOURSES OF JOB AND HIS FRIENDS.

## CHAPTERS III—XXVIII.

*The Outbreak of Job's Despair as the Theme and Immediate Occasion of the Colloquy.*

## CHAP. III.

*a. Job curses his existence.*

## CHAP. III. 1-10.

- 1, 2 After this opened Job his mouth, and cursed his day. And Job spake, and said,
- 3 Let the day perish wherein I was born,  
and the night in which it was said, There is a man-child conceived!
- 4 Let that day be darkness;  
let not God regard it from above,  
neither let the light shine upon it!
- 5 Let darkness and the shadow of death stain it;  
let a cloud dwell upon it;  
let the blackness of the day terrify it!
- 6 As for that night, let darkness seize upon it;  
let it not be joined unto the days of the year,  
let it not come into the number of the months!
- 7 Lo, let that night be solitary;  
let no joyful voice come therein!
- 8 Let them curse it that curse the day,  
who are ready to raise up their mourning!
- 9 Let the stars of the twilight thereof be dark;  
let it look for light but have none;  
neither let it see the dawning of the day.
- 10 —because it shut not up the doors of my mother's womb,  
nor hid sorrow from mine eyes.

*b. He wishes that he were in the realm of the dead rather than in this life.*

## VERS. 11-19.

- 11 Why died I not from the womb?  
why did I not give up the ghost when I came out of the belly?
- 12 Why did the knees prevent me?  
or why the breasts that I should suck?
- 13 For now should I have lain still, and been quiet;  
I should have slept, then had I been at rest,
- 14 With kings and counsellors of the earth,  
which built desolate places for themselves;



- 15 or with princes that had gold,  
who filled their houses with silver:  
16 or as a hidden untimely birth I had not been.  
as infants which never saw light.
- 17 There the wicked cease from troubling,  
and there the weary be at rest.  
18 There the prisoners rest together;  
they hear not the voice of the oppressor.  
19 The small and great are there;  
and the servant is free from his master.

*c. He asks why he, being weary of life, must still live.*

VERS. 20-26.

- 20 Wherefore is light given to him that is in misery,  
and life unto the bitter in soul;  
21 which long for death, but it cometh not;  
and dig for it more than for hid treasures;  
22 which rejoice exceedingly,  
and are glad, when they can find the grave?
- 23 Why is light given to a man whose way is hid,  
and whom God hath hedged in?  
24 For my sighing cometh before I eat,  
and my roarings are poured out like the waters.  
25 For the thing which I greatly feared is come upon me,  
and that which I was afraid of is come unto me.  
26 I was not in safety, neither had I rest, neither was I quiet;  
yet trouble came!

#### EXEGETICAL AND CRITICAL.

1. *The caption or prose introduction of Job's outgushing lamentation.* Vers. 1-2.

Ver. 1. **After this opened Job his mouth and cursed his day.** [אַחֲרֵי־כֵן אָמַר יוֹב וְכָל־יְמֵי אֵלֹהִים אָרְצָה.] after the appearance of the friends, their seven days' silence, and after their conduct had wrought its full effect on the mind of Job.—E. "Opened his mouth; פָּתַח in conformity to the sensuous and poetic nature of Hebrew speech and thought, which uses the physical action to represent the mental." DAV.]. "His day," viz.: his birthday—the day on which he had come into the world. Comp. ch. i. 4.

Ver. 2. **And Job began and spake.**—The verse consists only of these three words: וַיַּעַן וַיֹּאמֶר. The literal meaning of וַיַּעַן is, "and he answered;" for עָנָה is, in general, to begin to speak when incited to it, whether the antecedent occasion consist of words or of actions; precisely the same as the New Testament ἀποκρίνεσθαι. [See Conant's note *in loco*, proving that "in most of the cases quoted in support of the signification *to speak up, to begin speaking* (Ges. Lex. 2, and others), the reference to something prior, as the *occasion* of speaking, is clear, and in all of them there is ground for the writer's choice of this form of expression."] Here accordingly it is the persistent and expressive silence of the friends to which Job replies,

not to any question, nor to any uttered remark of theirs.—וַיֹּאמֶר, with Pattach in the final syllable, although the word is Milél, is found only in the prose captions of the discourses in our book; here, however, in every case: comp. ch. iv. 1; vi. 1; viii. 1, etc.—After these brief words of introduction, begins the poetic part of the book, distinguished by the poetic accentuation of the Masoretes. Comp. Introd. § 3. "From this point on the epic calmness with which the hero has suffered, and the poet told his story, yields to the pathos of the drama." DILLMANN. The contents of this first tragic, high-soaring, poetic discourse of Job are expressly given in the caption in ver. 1 as being *the cursing of the day of his own birth*, an ardently expressed *longing for death*. Comp. Jeremiah's abbreviated imitation in chap. xx. 14-18. ["There is a passage of Jeremiah so exactly similar that it might almost be imagined a direct imitation: the meaning is the same, nor is there any very great difference in the phraseology; but Jeremiah fills up the ellipses, smooths and harmonizes the rough and uncouth language of Job, and dilates a short distich into two equal distichs, consisting of somewhat longer verses. . . . The imprecation of Jeremiah has more in it of complaint than of indignation; it is milder, softer, and more plaintive, peculiarly calculated to excite pity, in moving which the great excellence of this prophet consists: while that of Job is more adapted to strike us with terror than to excite our compassion." LOWTH. And to the same

effect Michaelis: *Jobi est tragica illa et regia tristitia, dicam, an desperatio: Jeremix flebiles elegi, misericordiam provocantes, nec lacrimis major luctus.*"] In respect of form, this mournful lamentation, which contains the theme and starting point of the following discussions, falls into three strophes of about equal length; vers. 3-10; vers. 11-19; and vers. 20-26, of which the last alone gives evidence of a slight abridgement at the end, and that no doubt intentional, as the short, blunt breaking off of the second member of ver. 26, which consists of only two words, וַיִּבֹא רִגְזוֹ, gives us to understand. That, with the majority of modern expositors, we are to adopt this three-fold division of the strophes, and not, with Stickel and Delitzsch, a greater number of divisions, longer or shorter, is made certain by the לָפָה, which recurs at the beginning of the 2d and 3d strophes (comp. *Introd. l. c.*).

2. *First Long Strophe*: Job curses his existence; vers 3-10.—*First strophe*: vers. 3-5.

Ver. 3. **Perish the day wherein I was born.**—אֶמָּוֶת, with Pattahh in the last syllable, the accent having been retracted on account of the tone-syllable following (Ewald; § 139, δ).—

The elliptical relative clause, אֲנִי־בֹ, as also the like clause (אֲמָר) in the following member, are to be explained by the excited, rapid movement of the poetic style. The Imperf. [alias Fut.], (instead of which the parallel passage in Jeremiah xx. 14 exhibits the Perf. [Præt.]

יִלְדָּתִי), is the Imperf. of the Past, as is אָמַנְתָּ, ver. 11. Comp. Ewald, § 136, δ [who calls it the *præsens præteriti*, אֲנִי־בֹ = *nascendus eram*: and see Green, Gr. § 263, 5: "the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living"]—**And the night which said: A man-child is conceived.**—The night of Job's conception is poetically personified, as a living being, endowed with the gift of speech (comp. Ps. xix. 3). It weakens the expression, and furthermore is by

no means required by the masc. אָמַר (for לִילָה is masc.), to supply בָּאֶשֶׁר before אָמַר, "the night in which it was said" (Pesh., Vulg. [E. V.], etc.). In the deep excitement of feeling which now possesses him, all the objects of his thought become living powers, concrete, plastic forms. This is the case here with the night of his conception. For this is the night which is meant—not that of his birth, as the invariable usage of the verb הָרָה, "to be conceived," shows. Had the second member been intended to be synonymous in thought and expression

with the first, חוּלָל would have been used, the usual synonym elsewhere in poetry of וּלְרָה. It is not only the language, however, which may be urged in favor of the literal construction of הָרָה, but the general style of the discourse, which is characterized by poetic vividness and restless alternation. To this add that in what

follows each of these two epochs of the life is made the object of a separate and vehement curse; to wit, first, in vers. 4, 5, the day of birth, and then, in vers. 6-10, the night of conception. For this sharp and obviously intentional distinction between these two initial points of the life, comp. Ps. li. 7. נָכַר, "not a man-child, Eng. Ver., but a man, the name proper to the mature state being applied by anticipation to the infant or embryo. The emphasis is not upon the sex, implying greater joy at the birth of a son than a daughter; Job says, 'a man,' because he is speaking of himself." GREEN. HEB. CHREST.]

Vers. 4, 5. A special curse of the day of birth: an expansion of ver. 3 a.

Ver. 4. **That day—let it be darkness.**—Let it be a *dies ater s. infestus*. Whether the thought particularly intended is, that at each annual return of the birth-day darkness, that is to say, stormy weather, should prevail instead of bright and clear weather (Hirz., Dillmann), may well be doubted in view of the indefinite brevity of the language. Moreover such a meteorological interpretation would have something trivial about it.—**Let not God from above ask after it:** i. e. let not God, who is throned on high above (chap. xxxi. 2, 28), interest himself in it from thence (comp. וַיִּשָּׂא in Deut. xi. 12), let him not bring it forth out of its dark hiding-place. ["Let it pass away as a thing lost and unsought," Con.] **And let not light shine forth upon it.**—נִהְיָה, "radiance of light, brightness of day," found only here; one of the many feminine forms of nouns peculiar to our book, such as עֲנָנָה, ver. 5; בְּכֶלֶה, chap. iv. 6; הַהֲלָה, chap. iv. 18; דְּבָרָה, chap. v. 8 (Hirz.).

Ver. 5. **Let darkness and death-shade reclaim it.**—נָאֵל, to redeem, reclaim, to make good one's right to (not=לָעַל, to defile, Targ.), ["stain" E. V. The expression seems to refer back to Gen. i. 2, which mentions the primeval darkness, out of which by the Divine Fiat the light, together with its product, the day, was evolved. That Darkness was thus the original proprietor of the days, and is here called on to reclaim Job's birth-day. E. "The idea being that that day was a stray portion of the kingdom of death in the midst of light, and to be reclaimed again by death." Dav.] The conceptions "darkness and death-shade" form a sort of hendiadys, signifying "the thickest darkness, the deepest death-gloom:" comp. chap. x. 21;

xxxiv. 22, etc.; also Luke i. 79 צְלֹמוֹת is, with Ew. § 270 c, and with Dillm., to be read צְלֹמוֹת, and defined "black darkness"). **Let clouds encamp above it:** continually to hide it [עֲנָנָה, collective: תִּשְׁכּוּ, to pitch one's tent; fig. for settling or spreading]. Comp. עָנָן וַיִּפְרֹץ Joel ii. 2.—**Let the obscuration of the day terrify it:** or literally "the obscurations of the day" [i. e. all that makes a day dark and dismal. E.]. Instead of the "בְּכֶלֶה" of the Masora (to which reading Ges., Schlott., Hahn, adhere:



[“the *Chireq* is an attenuated *Pattach* from the lessening of the tone in the construct state:” CON.], we are to read “בְּכִרְיִי” and take the sing. of this construct plural as a synonym of חֲכָלִי (“duskiness”), a noun of the same formal structure (comp. also שִׁכְרִי, “tapestry,” and other similar words of like structure in Ewald, § 157, a); [“with the third radical repeated, as is customary in words descriptive of color.” DILLMANN]. The “darkening,” blackening of the day (בְּכִרְיִי from the root כָּרַר, “to be burnt, blackened”) is a result produced in a specially marked and striking manner by the eclipse of the sun; for which reason we are here to associate solar eclipses with the dark mass of clouds, thus intensifying the effect (Olsh., Dillm., Del., etc.). If we adhere to the Masoretic reading we should have to follow Aquila, the Targum, the Vulgate, in translating: *terreant eum quasi amaritudines diei* [Marg. of E. V.: “let them terrify it, as those who have a bitter day.” Hengst.: “May whatever is bitter to a day terrify it:” according to his explanation, Job would have retribution overtake that day; and as he himself had been filled with bitternesses, he would have the day from which all his sufferings took their origin, be afflicted with whatever might be bitter to it. E.]. But this instead of a strengthening, would be a weakening of the thought. Umbreit’s explanation: “let it be terrified as by incantations (comp. Arab. *marir*, *incantamentum*), which darken the day,” anticipates that which is not expressed until further on, in ver. 8, and is furthermore chargeable with being excessively artificial. [With Umbreit’s may be classified the rendering of Merx, who, reading “וְכִרְיִי” translates: “May the priests of day frighten it away!” There can be little doubt that the rendering “darkenings of the day” is the one best suited to the context, and this whether with Ges., Con., etc., we retain the Masoretic *Chireq*, or with Ewald, Zöckler, etc., change it to *Pattach*.—E.]

*Second Strophe:* vers. 6-10. A special curse of the night of conception: an expansion of ver. 3 b. The reason why this expansion is twice as long as that of ver. 3 a, is found by Hirzel and Dillmann to lie in the fact that it was in particular the night of his conception which gave Job his existence (see ver. 10). [“Twice as many verses, for it was twice as guilty, and the crime of his existence lay chiefly with it.” DAV.] This, however, would be attributing to the author altogether too much premeditation and systematic deliberation.

Ver. 6. **That night—let thick darkness take it;** *i. e.* let everlasting darkness seize on it and hold it fast as its possession, so that it can never come forth into the light of day. [“אָפֶל, an intenser gloom than חֹשֶׁךְ, deepest primitive darkness, chaos and ‘old night.’” DAV.] Let it not rejoice among the days of the year. אֵל יִחַר (for אֵל יִחַר, with an auxiliary *Pattach* [furtive]; comp. Ewald, § 224, c. [Green, § 109, 2], from יָחַר, *gaudere* [Ex. xviii. 9], is evidently equivalent to: “let it not be

glad of its existence among the days of the year.” [“The night is not considered so much to rejoice on account of its own beauty—*fingitur pulchra nox de se ipsa gaudere*, Ges.—as to form one of the joyous and triumphant choral troop of nights, that come in harmonious and glittering procession.” DAV.] More insipid is the sense given by the reading followed by the

Targum and Symmachus: אֵל יִחַר, “let it not be joined to the days of the year, let it not be enrolled among them,” Comp. Ges. xlix. 6. [So E. V., Ren., Merx.]. [“Of course not natural days, as in vers. 3, 4, but civil days, embracing the entire diurnal period, in which sense they include the night.” GREEN, CHREST.] **Let it not come into the number of the months:** *i. e.* let it not be numbered among the days, the sum of which constitutes the twelve months of the year (LXX. correctly: *μηδὲ ἀριθμηθεῖν εἰς ἡμέρας μηνῶν*). Comp. Wieseler, *Beiträge zur richtigen Würdigung der Evangelien und der evangel. Geschichte*, Gotha, 1869, p. 291; which correctly finds here a reference to the fact that the ancient Hebrews reckoned according to the lunar year; *i. e.* by years of 354 days (consisting of twelve months, alternating in length between 30 and 29 days, and equalized with the solar year by an intercalary month of 30 days about every three years).

Ver. 7. **Ha, that night!—let it be barren.**

גִּלְכֹד, lit. “stony hard,” here and also in Isaiah xlix. 21 (where it is used of [Zion, personified as] a woman), the same as “barren.” [“Sitting in the everlasting darkness, that Night remains barren. It utters no shout of joy over the children born to it.” SCHLOTT. This sense is in better harmony with the etymology, and the vivid personification of the passage, as well as Job’s vindictive feeling over the fact that that night had conceived him, than the “solitary” of the Eng. Ver. (Vulg. “desolate,” Syr.—E.)] **Let no shout of joy come therein.** יִרְנָה, not “a song of the spheres” (Fries), [a conception and expression foreign to the Heb.: see the opposite thought expressed Ps. xix. 3.—E.]; but a jubilant shout of joy over the birth (or conception) of a man.

Ver. 8 **Let them curse it who curse days, they who are skilled to rouse up the dragon [leviathan].** [“He wishes everything dire and dreadful to be heaped upon it, or employed against it, not only all real evils, but even such as are imaginary and fictitious. He therefore invokes the aid of sorcerers, *who curse the day*, who claim the power of inflicting curses on it.” GREEN, CHREST.] אֲרִי־יוֹם, “curse of the day,” *i. e.* sorcerers, who, according to the superstition of the old oriental world, knew how by their ban to make *dies infausti*, and who, therefore, had the power so to bewitch any particular day as to make it a day of misfortune. This art of sorcery, the actual existence of which the poetic style of the discourse concedes and assumes without going further, is characterized still more particularly, and with vivid gradation in the language, by the following clause:



"they who are skilled (capable, empowered) to rouse up (עָרַר in poetry לְעָרַר, comp. Ewald § 285, c) leviathan," i. e. the great dragon, who is the enemy of the sun and the moon, and seeks accordingly by swallowing them up to create darkness. That there is here an allusion to this well-known superstition in respect to solar and lunar eclipses, which is found among several other nationalities, e. g. the ancient inhabitants of India (see Bohlen, *Das alte Indien*, I. 290), the Chinese (Käuffer, *Das chines. Volk*, p. 123), the North-African natives of Algeria (comp. Delitzsch i. 79) appears: (1) From the connection, which forbids our taking לְעָרַר either as in chap. xl. 25 seq.; Ps. civ. 26, in its usual sense, of the crocodile, or again of terrestrial serpents (dragons), and so, with Umbreit and others, to think of snake-charmers or crocodile-tamers. (2) From the parallel passage in chap. xxvi. 13, where the mention of "the fleeing serpent" points to the same astronomical superstition. (3) From Isaiah xxvii. 1, where the col-

location of the words לְעָרַר נֶחֱשׁ בָּרִיחַ designate the same mythical being (the dragon *rāhu* or *kētū* of the Hindūs). The poet accordingly in the passage before us gives to the curse that is to be pronounced on the day this highly poetic turn, by wishing that the sorcerers might secure the consummation of the curse by instigating the celestial dragon against the sun and moon, thus producing an eclipse of those bodies. To identify that dragon here (and in chap. xxvi. 13) with a constellation, by a reference to the dragon whose convolutions lie between the Great and Little Bear, or to any other serpent-figure among the stars (Hirz., Hahn, Schlott., etc.), does not harmonize well with the unmistakable meaning of עָרַר, "to excite, rouse up."

[The explanation of Umbreit, Rosenm., Noy., Bar., etc., a little more fully stated, is that "the verse probably refers to a class of persons who were supposed to have the power of making any day fortunate or unfortunate, to control future events, and even to call forth the most terrific monsters from impenetrable forests, or from the deep, for the gratification of their own malice, or that of others. Balaam, whom Balak sent for to curse Israel, affords evidence of the existence of a class of persons who were supposed to be capable of producing evil by their imprecations." NOYES. One objection to this view is stated above by Zöckler, that it is not favored by the connection. Another objection suggested by Dav. is that "it is somewhat flat. The second member, instead of rising in significance, seems to fall, for to *curse the day* appears a much profounder exercise of power, reaching much further, and laying a spell much deeper, even on the hidden principles of nature and time, than any mere charming of an animal, however terrible." According to the Fathers (whom Lee and Words. follow), Leviathan here is typical of Satan, "the great spiritual Leviathan." When it is remembered that the same writers find the same typical significance in the description of "leviathan" in chap. xli., the extravagance of the fancy will at once appear. David-

son objects that "it cannot be shown that the superstition [above referred to] was current in Semitic lands; it belongs to India." It is true, however, that among the Egyptians, with whose institutions the author of this book was well acquainted, eclipses were attributed to the victory of Typhon over the sun-god, that the crocodile (the leviathan of chap. xli.) was a representative of Typhon, and moreover that Egypt was celebrated above all lands for her sorcery. These three facts taken together would of themselves suffice to account for and to explain Job's language in the passage before us.—E.]

Ver. 9. **Let the stars of the twilight be dark;** the stars, namely, of its morning twilight, the precursors of approaching day-light, the meaning accordingly being: Let this night be followed by no genuine day's radiance. In favor of this sense of נֶשֶׁךְ, to wit, morning twilight, *crepusculum*, may be urged, apart from the two following members of the verse, the analogy of chap. vii. 4; Ps. cxix. 147, where נֶשֶׁךְ has the same signification, though elsewhere certainly it signifies the evening twilight (*diluendum*), as e. g. chap. xxiv. 15; Prov. vii. 9; 2 Kings vii. 5. **And let it not gaze upon the eye-lashes of the dawn.** Delitzsch: "let it not refresh itself with the eye-lashes of the dawn:" correctly as to the sense; for here, as always רָאָה denotes beholding with the feeling of pleasure, enjoying the sight of anything. "The eye-lashes of the dawn" (the same expression is found in chap. xli. 10) are the first rays of the rising dawn, opening as it were its eyes: comp. *χρυσῆς ἡμέρας βλέφαρον*, Soph. Antiq. 103. [To be noted is the full form of the fut. רָאָה, instead of the apocopated.]

Ver. 10. The כִּי with which the verse begins refers back to the beginning of the period in ver. 6, and thus gives the ground of the violent curse just pronounced upon the night of his conception. **Because it shut not up the doors of my mother's womb;** i. e. did not make the same barren, did not prevent his conception: comp. Gen. xvi. 2; xx. 18; 1 Sam. i. 5. בְּטִי, a poetic ellipsis for בְּטִי אִמִּי. [Comp. chap. xix. 17, where the expression בְּנֵי בְטִי, acc. to Ges., means brethren born out of the same mother's womb. See, however, on the passage. "Juvenal has used the same liberty of expression, Sat. vi. i. 124: Ostenditque tum, generose Britannice, ventrem." Cox.]—**And so hide sorrow from my eyes.** The force of the negation extends out of the first over this, the second member of the verse, as is the case also in ver. 11. Comp. Gesen. § 152 [§ 149], 3. [The influence of the negative extended here by means of Vav consecutive. See Ewald § 351 a.] The indefinite, and, so to speak, absolute term, עָרַל, denotes some great and fearful affliction which Job was even then suffering.

3. *Second Long Strophe:* Job utters his choice to be in the realm of the dead rather than in this life, vers. 11-19. The strophe embraces three sub-divisions, or strophes, of equal length, each consisting of three verses.



a. Vers. 11-13. [The wish that he had died at birth.]

Ver. 11. **Why died I not from the womb?**

i. e., immediately after birth, immediately after I saw the light of this world.—So should כָּרַחֵם be explained here, according to the parallelism of the second member of the verse, not according to Jerem. xx. 17, which passage speaks rather of dying in the womb (כִּן being used there in the local, not the temporal sense), of dying, therefore, as an embryo, a thought which is foreign to our author. (So in opposition to Schlott. and Del.) [The view of Junius, as given by Schlott., of the gradation of thought in this verse and the following, is at least striking enough to be stated here. It represents Job as here cursing his life in four stages of its development: in the womb, immediately after birth, when taken up by the father, and finally when put to the mother's breast. It may be doubted nevertheless whether Job's impassioned outburst is characterized by such careful and minute discrimination. The future אֶכְמוֹת, like אֶזְכֹּר in

ver. 3, is an example of the poet's bold idealization, which, taking its position back of the moment of birth, asks, 'Why may I not die from the womb?' See Green, §263, 5; Ew. §133, 6.—E.] **Come forth out of the womb and expire?**—Expire, to wit, immediately after coming forth. On the extension of the negation over the second member, comp. notes on ver. 10.

[The Fut. (or Imperf.) אֶזְכֹּר expressing that which is subsequent to the Pret. (Perf.) יִצְאָתִי.]

Ver. 12. **Why did knees anticipate me?**

[Con.: Why were the knees ready for me?—"Prevent," in A. V., in the obsolete sense, to come before, and so to anticipate]: i. e., the knees or lap of the father, joyfully saluting the newly-born child. Comp. Gen. i. 23; Is. lxvi. 12. It is less natural to understand the knees of a woman to be meant, to wit, the knees of an attendant midwife or nurse. Comp. Gen. xxx. 3. ["The longing and anxious desire of the yearning mother to nurse her unborn darling has never been so happily expressed elsewhere." Good.] There is certainly nothing in the passage which points to any custom of heathen antiquity, involving the formal recognition of the child by the father, as Hirzel supposes. [At all events, as Dillm. observes, such a recognition is not the leading thought of the passage.—E.]

**And what (=why) the breasts that I should suck?**—"There is a certain impatience and disgust in the כִּהָה: Why, what were the breasts that I should suck?" Dav. The dual forms of the original, "two knees," "two breasts," are preserved in the translation by Dav. and Renan, perhaps with needless literalism.] כִּי consecutive, as in chs. vi. 11; vii. 12; x. 6—and often. The Imperf. (Fut.) אֶיִּקֶּן describing an action immediately following after that which is previously mentioned, like אֶזְכֹּר, ver. 11; אֶשְׁקֹט and אֶנִּיחַ, ver. 13, etc.

Ver. 13. **For now I should have lain down and been quiet.** A reason for the wish contained in the questions of vers. 10 and 12; therefore 'כִּי here—"for," not "surely" (Del.)

—עָתִידָהּ, like אֶזְכֹּר elsewhere, "then, by this time." Comp. ch. xiii. 19; 1 Sam. xiii. 13. **I should have slept** (lit.: "I should have fallen asleep;" and so also in the first member: "I should have laid myself down"), **then would there be rest for me**, viz., the rest of the dead in the under-world, of the shades in Sheol, which, as compared with the inexpressible misery of this upper world, is evermore rest and repose. For the impersonal use of נִיחַ comp. Isa. xxiii. 12; Nehem. ix. 28.

b. Vers. 14-16. A more particular description of the rest in the realms of the dead, which Job longs for. Vers. 14 and 15 are still dependent on the verbs in ver. 13.

Ver. 14. **With kings and counsellors of the land.**—עֲצָרֵי אֶרֶץ, the counsellors of a land,

i. e., the highest officers of the state, royal advisers, not kings themselves. **Who built ruins for themselves.**—If the reading חֲרִבוֹת is correct, then the passage certainly speaks of the building of ruins (comp. the same word in Isa. lviii. 12; lxi. 4; Mal. i. 4). The expression, however, can scarcely mean the rebuilding of fallen structures, a thought which many of the ancient writers found in it, but which is obviously far-fetched and foreign to the context, especially if the rebuilding of ruined edifices is taken as of the same meaning with the expression, "to be rich, to be well endowed, opibus abundare." Neither can it refer to the building of mausoleums, houses for the dead, or, in particular, pyramids; an interpretation defended by Hirzel, Ewald, Fürst, Delitzsch, Dillmann [Kamphausen, Wemyss, Bernard, Barnes, Wordsworth, Carey, Renan, Rodwell, Elzas, Merx], but not sufficiently verified etymologically. The Coptic πει—χαρμ cannot, without further evidence, be identified with חֲרִבוֹת, even admitting that the interchange of ב and ח is not something unheard of. In any case it could not be proved that the author had in mind the *pyramids of Egypt*, so that the passage cannot be wrested to favor the theory of the Egyptian nationality of the poet; comp. *Introd.* §7. The simplest and most obvious way of explaining it is, with Umbreit, Hahn, Schlottmann, Vaihinger, Heiligstedt [Gesenius, Noyes, Hengstenberg, Green in *Chrestom.*], to recognize in the חֲרִבוֹת an ironical designation of great, splendid palaces, which, notwithstanding their grandeur, must at last fall into ruin—a process which, in the East, as every where in hot countries, takes place with startling rapidity and suddenness. The expression is thus to be taken in a catachrestic sense, of that which is not yet indeed a ruin, but which will inevitably become such (comp. "dust," "ashes," "grass," "a worm," etc., used to designate man: chap. x. 9; Ps. ciii. 14, 15; xc. 5, etc.). The difficulty of the expression has suggested several attempts to amend the text, as, e. g., by Böttcher (*de inferis*, §298), רְחִבוֹת, "streets, courts;" by Olshausen, אֶרְמוֹנוֹת, "palaces;" by J. D. Michaelis (*Suppl.* p. 905), חֲרָמוֹת, which, according to the Arabic, would be "temples, sanctuaries." Comp. also the LXX., which translates by ἐγναπύριοι ἐντὶ ἐξίψεως,



the text of which would be **הַנְּאִיִּים בְּחַרְבוֹת** [The expression as it stands in the text is certainly a difficult one, and unquestioning confidence in regard to the true interpretation is scarcely to be looked for. The rendering adopted by Zöckler, "who have built themselves ruins," is indeed, as he claims, the simplest and most obvious rendering of the words as they now read. But, on the other hand, it may be urged: (1) This proleptic ironical use of the word "ruins" in the connection would be an unlooked for and an artificial interruption of the pathetic flow of thought—of the ardent, plaintive yearning for death, or for the condition in which death would place him. (2) The kind of irony which would thus be expressed is unsuited to the state of Job's feelings in this discourse. Irony there is in the passage doubtless, but it is the irony of personal feeling, suggested by the contrast between his present misery and destitution, and the rest and equality of the grave. The irony which would have led him to see ruins in the palaces of the great would have been altogether alien to the intense subjectivity of his mood. Job is here thinking of *himself*—of what *he* would have been—of the rest, and the equality with earth's greatest, which would have been *his*, had he died at his birth. To interject here a sudden satire on the destiny awaiting the external splendor of others would be untrue to nature, and so unworthy of the poet's art. (3) The anticipation of ruin seems scarcely in harmony with the particular object of the immediate context, which is to describe the greatness of kings and counsellors, as of men high in rank and rich in their possessions. As Davidson says of this interpretation, it is "a sense which does not magnify, but diminishes, the reputation of the great dead." On the other hand, the interpretation "mausoleums" or "pyramids" is in harmony with the particular object of the context, enhancing the greatness of the persons spoken of, as well as with the general train of thought and feeling in this strophe, dwelling as it does on the condition and surroundings of the dead. It does not seem unreasonable, therefore, to conclude either that the word in its present form may be thus defined, or that the word in its original form being an unusual one, or of foreign origin, it was afterwards modified under the influence of the familiar Hebrew phrase, "to build ruins," **בָּנָה חֲרָבוֹת**.—E.]

Ver. 15. Or with princes that had gold, who filled their houses with silver.—If the **חֲרָבוֹת** of the preceding verse are not "pyramids," the **בָּתִּים** of this verse cannot possibly be understood to mean "houses of the dead," as Hirzel explains. But even if that construction of the former verse be the true one, it would still be in the highest degree unnatural, artificial, and forced, to understand the expression in the passage before us as meaning any thing else than the riches which princes during life heap up in their palaces. Comp. ch. xxii. 18.

Ver. 16. Or like a hidden untimely birth I should not be.—I should not exist, have no being. **נִפְלָה**, lit. a "falling away" (*ἐκτρομα*), an abortion, as in Ps. lviii. 9; Eccles. vi. 3. For

**טָמַן** in the sense of "to hide in the ground, to bury," comp. Gen. xxxv. 4; Ex. ii. 12. The second member more particularly describes the condition of these abortions, as of those who never saw the light ("the light of life;" comp. ch. xxxiii. 30). Furthermore, as to its contents, the entire verse, although varying in construction from the verse preceding, is by the **וְ** at the beginning made co-ordinate with it; and this immediate juxtaposition of the founders of great palaces [or pyramids], of rich millionaires, and —of still-born babes! produces a contrast most *bizarre* and startling in its effect. "All these are removed from the sufferings of this life in the quiet of their grave—be their grave a 'ruin' gazed upon by their descendants, or a hole dug out in the earth, and again filled in as it was before." DELITZSCH.

c. Vers. 17-19. Exhibiting more in detail the extent to which death equalizes the inequalities of men's lots in life.

Ver. 17. There the wicked have ceased their raging.—**שָׁם**, in the state of the dead, in the under-world ["conceived of after the analogy of sepulchral caves, and where the dead were deemed to preserve the same relations which they had held during their life." REX.]. **רִשְׁעִים**, the goddess, the abandoned, who are ruled by evil passions and lusts, as in Isa. xlviii. 22; lvii. 21; Ps. i. 4, etc. Hence **רָגַז** is the stormy agitation, or inward raging of such men ["corresponds to the radical idea of looseness, broken in pieces, want of restraint, therefore of *Turba*, contained etymologically in **רִשְׁעִים**."—DEL.]; comp. Isa. lvii. 20; Jer. vi. 7. Dillmann understands by the "raging of the wicked" the furious ravaging of insolent tyrants, with which is then vividly contrasted in the second member the enfeebled, powerless condition of those who are "exhausted of strength." But there is nothing in the connection to show that any such contrast was intended between tyrants and the oppressed, between persecutors and the persecuted; and even the mention of the "taskmaster" in ver. 18 has nothing in it to confirm this interpretation, which arbitrarily attributes to **רִשְׁעִים** the sense of **עֲרִיצִים**. Comp. ch. xv. 20; xxvii. 13; Isa. xiii. 11; xxv. 3; Ps. xxxvii. 25, etc. [in most of which passages, however, it will be found that the parallelism sustains the notion of the equivalence of the two terms, and of the frequent use of the former in the sense assigned to it by Dillmann. Do we not hear in these words an echo of Job's own calamities? Were not the turbulent, restless, fierce Chaldeans and Sabæans fit types of the **רִשְׁעִים** with their **רָגַז**? and was not Job himself in his present helplessness one of the very **נִפְלָהִים**?—E.]

Ver. 18. Together rest the prisoners.—**וְחָרָו**, all together, so many as there are of them, as in chap. xxiv. 4. ["The *Pilel* **שָׁאֵן** signifies perfect freedom from care." DEL.].—They hear not the taskmaster's voice, i. e., the voice of the overseer, or slave-driver, issuing his orders, urging to work, and threatening with blows. Comp. Gen. iii. 7; v. 6, 10; Zechariah ix. 8.



Ver. 19. **Small and great are there the same.**—שׁוֹאֵל; not "are there, are found there" (LXX., Vulg., Hirz., Hahn, Schl. [Hengstenb., Ren., Good, Lee, Con., Dav., Rod.]), but "are there the same, equal in rank and worth." שׁוֹאֵל here accordingly is emphatic=*ὁ αὐτός*, idem, as also in Isa. xli. 4; Ps. cii. 28. [So Umbr., Ew., Del., Wem., Elz. The thought is substantially the same, according to either view. According to the former, שׁוֹאֵל refers with emphasis to each subject, individually, "he, each is there," implying equality of condition; according to the latter, שׁוֹאֵל has more the quality of a predicate, expressing equality of condition. The former is preferable, as being simpler, more customary, and better suited to the double subject, "small" and "great." Elsewhere in the sense of *idem* it is used of a single subject. Comp. ref. above.—E.] Furthermore, the second member: "and free (is) the servant from his master," shows in a special manner that our verse is parallel in sense to the preceding; as there "prisoners" and "taskmasters" are contrasted, so here in the first member "small" and "great," in the second "servant" and "master." [Davidson, perhaps, finds too much in these words when he says (although the remark is a striking one): "It is this last that fascinates Job in the place of the dead—the slave is free from his master; and Job is the slave, and one whom he will not name is the master—Has not man a hard service on the earth, and as the days of a hireling are his days?" ch. vii. 1.]

4. *Third Long Strophe* (divided into two shorter strophes of three and four verses respectively): Job asks, why must he, who is weary of life, still live? vers. 20–26.

a. Vers. 20–22. [The question in a general form.]

Ver. 20. **Wherefore gives He light to the wretched one?**—The name of God, who is unmistakably the subject of the clause, is not expressly mentioned, from a motive of reverential awe; it is presupposed as a thing self-evident that he who gives light is God, and none other. Comp. ch. xxiv. 22. [The Eng. Ver. takes the verb impersonally: "Wherefore is light given, etc.?" And so Good, Lee, Wemyss, Ren., etc. Schlottmann and Green also prefer the impersonal construction on the ground that it is better suited to the present discourse and the state of feeling from which it proceeds, and that supplying 'God' as the subject "gives an uncalled-for appearance of open and conscious murmuring to these moanings of uncontrollable anguish." It is to be observed, however, that in verse 23 the hedging of man about is directly ascribed to God; and that although God is not formally challenged by name as yet, there is through the whole discourse an audible under-tone of suppressed defiance, which seems all the time on the point of expressing itself. At the same time, one cannot but feel that this Curse is a cry of anguish rather than a cry of defiance, and that the suppression of God's name in this connection is a most natural manifestation of Job's feelings in their present stage of development—although, as Hirzel has shown, it is quite in our author's manner thus to omit the name of God. See ch.

viii. 18; xii. 13; xvi. 7; xx. 23; xxii. 21; xxv. 2; xxvii. 22; xxx. 19. "Gives he, a distant fling at God, though a certain reverence refuses to utter His name, but *He* is at the base of such awful entanglement and perverse attitude of things." (Dav.).—E.]

Parallel with לְעֵקֶל, "to the wretched," stands in the second member, לְכֹרִי נָפֶשׁ, "to the troubled in soul," those whose heart is troubled [lit. "the bitter in soul," i. e., those whose souls have known life's bitterness.—E.] The same expression is found in Prov. xxxi. 6; 1 Sam. i. 10; xxii. 2.

Vers. 21–22 contain specifications in particular form of the phrase כֹּרִי נָפֶשׁ, with finite verbs attached in the second member of each verse, a construction which elsewhere also is not unfrequently met with (see Ew. § 350, b).

Ver. 21. **Who wait long for death—and it comes not** (lit. "and it is not," יֹאֵלֵנִי, comp. verse 9), **and dig for it more than for [hidden] treasures.**—The Imperf. consec. יִחְפְּרוּ is used here in the sense of the Present, as also elsewhere occasionally (see Ew. § 342, a). [The Vav. consec. would indicate that the digging for death is consequent upon waiting for it—the passive waiting and longing being succeeded by the more active digging and searching for it. A terrible picture of the progress of human misery.—E.] It is not necessary (with Hahn and Schlottmann) to translate by the subjunctive form, "who would dig" (would willingly do so). Delitzsch's assumption, that the *fut. consec.* is used "because the sufferers are regarded as now at last dead," is altogether too artificial. The discourse presents rather an ardent longing after death on the part of those who are as yet living—and this longing is described so as to harmonize with the figurative representation of a "digging after pearls or treasures." Comp. chap. xxviii. 1 sq., 9 sq. [Ewald, not inaptly: "for death, like such treasures, seems to come out of earth's most secret womb, even as Pluto is the god of both."] On חָפַר with accus. of the thing which is dug out, comp. Ex. vii. 24 [showing the incorrectness of the assertion that in the sense of digging, the verb takes only the accusative of the cavity produced by digging, and so justifying the rendering "to dig" here.—E.]

Ver. 22. **Who are joyful even to rapture**—heightening the thought: *usque ad exultationem*, exactly as in Hos. ix. 1. In like manner the following יִשְׂשֹׁן contains a still further advance in the strength of the thought. ["The verse is a climax, (1) rejoice, (2) to exultation, (3) dance for joy." Dav.

"Who rejoice, even to exultation,  
And are triumphant, when they can find out the grave."  
—Good.]

Vers. 23–26. [The individual application of Job's question.]

Ver. 23 resumes, after the parenthesis contained in the two preceding verses, the dative construction begun in ver. 20, and governed by the verb חָפַר of that verse. **To a man whose way is hidden:** viz. to me, to Job himself;



comp. the following verses, in which the speaker's own person appears as the prominent theme of discourse. [לִּבִּי, "to a man," a general expression as yet, although evidently the speaker is *thinking* of himself. The verse forms the transition from the general description of the verses preceding to the direct description of the verses following.—E.] For a similar use of the figurative expressions "covering and hedging the way" to represent the act of putting a man in a helpless, forsaken, inextricable situation; comp. chap. xix. 8; also Lam. iii. 5; Is. xl. 27. [Renan translates:

"To the man whose way is covered with darkness,  
And whom God has environed with a fatal circle."

"He means, by having his way hid, being bewildered and lost: the world and thought and providence become a labyrinth to him, out of which and in which no path can be found, his speculative and religious belief hopelessly entangled, and his heart palsied and paralyzed by its own conflicting emotions and memories, so that action and thought were impossible, a hedge being about him, his whole life and condition being contradiction and inexplication, a step or two leading to a stand-still in any direction." Dav.]

Ver. 24. For [יָדְךָ, personal confirmation of the preceding statement] instead of my bread comes my sighing.—לִּפְנֵי here not in the local sense, "before" ["in presence of it, and hence in effect along with it. Meaning: even at that season of enjoyment and thankfulness, when food is partaken, I have only pain and sorrow." Con.], but as also in chap. iv. 19; 1 Sam. i. 16, "for, instead of" (comp. the Latin *pro*). [Akin to this is the definition "like," from the idea of comparison involved in that of presence or nearness. So Schult., Dav., Ren.] Less suitable is the temporal construction: "before my food [=before I eat] sighing still comes to me." ["My groans anticipate my food." Wem.] (so Hahn, Hirz., Schl., etc., after the LXX., Vulgate, etc.) [The temporal sense is somewhat differently given by Green, *Chrest.*, "before, sooner than; perpetually repeated, with greater frequency than his regular food." The suggestion found in Rosenm., Bar., etc., that Job's disease made his food loathsome in the act of eating gives a meaning needlessly offensive, and is not suited either to the connection or to the terms employed. The fut. תִּבְנֶה is used in the frequentative sense.—E.] And my groans pour themselves forth like water: i. e. as incessantly as water, which flows ever onward, or is precipitated from a height. As is evident, a strong comparison, and one which would be greatly weakened by the explanation of Hirzel and others, who find in it an allusion to the water of Job's daily drink, parallel with לֶחֶם, his daily bread. For the masc., וְיִבְנֶה before the fem. subj. שִׁנְאוֹתֵי, comp. chap. xvi. 22; Ewald § 191 b. [Future frequentative like תִּבְנֶה. For שִׁנְאוֹתֵי, lit. roaring (chap. iv. 10) in the sense of groaning, the

moaning of a sufferer. Comp. Psalm xxii. 2; xxxii. 3.

Ver. 25. For if I trembled before anything, it forthwith came upon me. Lit.: "For a fear have I feared, and forthwith it has overtaken me." ["Let me but think of a terror," פֶּחַד is present and concessive, וְאִם understood, suppose me to fear a fear, to conceive a terror; it is no sooner conceived than realized: and not past and positive, I feared a fear, as if Job, in the height of his felicity, had been haunted by the presentiment of coming calamity, a meaning which is opposed to the whole convictions of antiquity, and contradicted by the anguish and despair of the man under his suffering, which was to him inexplicable and unexpected. The picture refers exclusively to the present misery of the man. . . . It overtakes me, וְאִם, vav consec. introduces the issue of the dread: the thing dreaded immediately comes." Dav. So Green in *Chrest.*: "The meaning is not that he had apprehensions in his former prosperity, which have now been fulfilled; but all that is dreadful in his esteem has been already, or is likely soon to be (כִּנָּה, fut.), realized in his experience. He endures all that he has ever conceived that is frightful." For the poetic full-sounding form וְאִם, comp. chap. xii. 6; xvi. 22; xxx. 14 (Ew. § 252, a. [Green, § 172, 3]).

[Merx, transposing ver. 23, introduces it here, as immediately following ver. 25. His version accordingly reads as follows:

For the Terror, of which I was afraid, overtook me;  
And that which with shuddering I looked for came to me,  
To the man whose path was covered;  
Whom Eloah hedged in round about.

He thus makes the ל before וְאִם a repetition of the ל, end of ver. 25, and not of וְיִבְנֶה, ver. 20, according to the old position. He further would make the verse in its new position an ironical echo of Satan's words in chap. i. 10.—The conjecture is certainly highly ingenious. But there are decisive objections to the change. The first and weightiest is that the irony loses all its force, and the words themselves become all but meaningless in Job's mouth when it is remembered that the words were first spoken by Satan in the heavenly council, where Job was not present. It is an essential part of the mystery of the drama here unfolded that Job knows nothing whatever of the transactions between God and Satan. Any conscious allusion to anything in those transactions on the part of Job would be a blunder of art of which our author is incapable; and without such conscious intent the words lose all their pertinency. Moreover, the verse in its old position, as is remarked in the notes above, furnishes the transition from the general description of vers. 20-22 to the more personal application of vers. 24-26.—E.]

Ver. 26. I have no quiet, no repose, no rest; and still trouble comes. On the abrupt brevity of the second member, comp. above, No. 1.—לֵבִי, here certainly more in the sense of grief, pain, trembling, than of passionate excitement, or rage, and so with a meaning



different from ver. 17: but always (and so in ver. 17, as well as here) of an inward affection, not of external "distress" (Schlott.), or of a "storm" (Hahn), etc. Vaihinger's rendering: "restless life," is correct as to sense, but fails of doing justice to the pointed brevity of the expression. [The Vulgate reads this verse interrogatively: "Was I not in safety? had I no rest? was I not in comfort? Yet trouble came." So also the Targ. with curious amplifications: "Did I not dissimulate when it was told me concerning the oxen and the asses? did I not sleep when it was told me concerning the fire?" etc.]

#### DOCTRINAL AND ETHICAL.

1. In so far as we may be disposed to find the theme of the following discussion in the preceding chapter, it behooves us in any case to hold for certain that this theme is expressed only partially, and altogether formally, or only, so to speak, in an interrogative form. Job certainly does not come across the question in this discourse. To curse his existence, to ask again and again after the incomprehensible Wherefore of that existence—this constitutes the whole of this violent outbreak of feeling, with which Job initiates the discussion which follows. He does not give the slightest intimation in regard to the right way of solving the problem which torments him—the problem touching the enigma of his sorrowful existence; indeed he makes not the slightest attempt at such a solution. He pours forth in all its bitterness and harshness his despairing lamentation concerning the helpless misery of man, who is become the object of the divine anger. What he puts forth vividly reminds us from beginning to end of those well-known utterances of the Greek poets, which declare it best never to have been born, and next best to die as quickly as possible. Comp. Theognis:

Πάντων μὲν υἱὸν εἶναι ἐπιχθονίοισιν ἄριστον  
μηδ' εἰδέναι ἀνὰς οὐρὸς ἡέλιον  
φύττα δ' ὅπως ὤκιστα πύλας Αἰδοῦ περῆσαι  
καὶ κῆσθαι πολλὴν γῆν ἐπαμειβόμενον,—

also the similar expressions of Bacchylides (*Fragm.* 3), Æsop (*Anthol. Gr.* x. 123), Sophocles (*Oed. Col.* 1225: *μη εἶναι τὸν ἅπαντα νικῶ λόγον τὸ δ' ἐπὶ τὴν φανή, βῆναι κείθεν, ὅθεν περ ἦκει, πολλὸν δεύτερον, ὡς τάχιστα*: not to have been born surpasses everything which can be said: or if one has come to the light, to descend there whence he came as quickly as possible is by far the second best thing), of Alexis (in Athenæus, *Deipnos.* iii. 124, 6), of Pliny (*Hist. Nat.* vii. 1), etc. Especially current in heathen literature, although indeed often enough hinted at by the singers of the Old Testament, especially in the Psalms and the Lamentations of Jeremiah, is this manifoldly uttered lament over the ruined estate, the bankruptcy of the natural man in his unredeemed condition, left to himself, delivered over without remedy to the consequences of sin—a lament which here falls on our ears, without a single ray of comfort from on high to shine on its deep gloom, without any alleviating influence whatever from the hope of a better Hereafter, of which not a trace is as yet visible here.

2. Notwithstanding all this, however, Job does not altogether fall into the tone of those heathen, of those *ἐλπίδα μὴ ἔχοντες καὶ ἀθεοὶ ἐν τῷ κόσμῳ* (Eph. ii. 12; comp. 1 Thess. iv. 13). He does indeed ask: Why does God give light to the sorrowful, and life to the bitter in soul (ver. 20)? He is not found now, as aforetime (chap. i. 21 seq.), praising God in the midst of his sufferings; in so far as with all earnestness he curses his birth and conception, he is palpably guilty of "sinning with his lips" (chap. ii. 10), instead of exhibiting, as he had previously done, a childlike pious submission. But he by no means goes over to the side of Satan, that enemy of God, who is the author of his temptation. He does not go so far astray as presumptuously to "curse God to His face" (chap. i. 11; ii. 7), as Satan had purposed that he should. He curses indeed the divine act of creation which had given him being, but not the Creator himself; the curse which he pronounces on his day does not put forth that wicked blasphemous sentiment which H. Heine expresses in one of his last poems:

"'Tis well to die; but better still  
It were had mother never borne us."

His words are words of lamentation and despondency, of doubt and questioning, but not words of blasphemy, nor even of atheistic doubt, renouncing all faith in a living, good and just God. They show, indeed, that the trust which he had hitherto exercised in God had been violently shaken, that there was a wavering and faltering in the child-like obedience which, with touching loyalty, he had hitherto constantly yielded to God. But they are nevertheless only preparatory to the later, and far more passionate outbreaks of discontent with God's dealings to which he gives way. Even when he mentions here a man whose way God has "hidden and hedged about" (ver. 23), he is still far from indulging in any accusation of God as a cruel and unjust persecutor; it is as yet a comparatively harmless *complaint*, in the utterance of which the bitter *accusation* of his later discourses is only remotely anticipated. It is a fact, however, that he who has hitherto lived blamelessly in his fidelity to God does, in the complaints which in this discourse gush forth from his heart, enter on that downward path which, in proportion as his friends prove themselves to be unskilful comforters, and as physicians accomplished only in torturing, not in healing, leads him ever further from God and ever deeper into the abyss of joyless despair. Comp. Delitzsch (i. 84): "Job nowhere says, that he will have nothing more to do with God; he does not renounce his former faithfulness. In the mind of the writer, however, as may be gathered from chap. ii. 10, this speech is to be regarded as the beginning of Job's sinning. If a man, on account of his sufferings, wishes to die early, or not to have been born at all, he has lost his confidence that God, even in the severest suffering, designs his highest good; and this want of confidence is sin. There is, however, a great difference between a man who has in general no trust in God, and in whom suffering only makes this manifest in a terrible manner, and the man with whom trust in God is a habit of his soul,



and is only momentarily repressed, and, as it were, paralyzed. Such interruption of the habitual state may result from the first pressure of unaccustomed suffering; it may then seem as though trust in God were overwhelmed, whereas it has only given way to rally itself again. It is, however, not the greatness of the affliction in itself which shakes his sincere trust in God, but a change of disposition on the part of God, which seems to be at work in the affliction. The sufferer considers himself as forgotten, forsaken and rejected of God; therefore he sinks into despair; and in this despair expression is given to the profound truth (although with regard to the individual that expression is a sinful weakness), that it is better never to have been born, or to be annihilated, than to be rejected of God (comp. Matt. xxvi. 24, *καλὸν ἢν αὐτῷ εἰ οὐκ ἐγεννήθῃ ὁ ἀνθρώπος ἐκεῖνος*). In such a condition of spiritual, and, as we know from the prologue, of Satanic temptation (Luke xxii. 31; Eph. vi. 16), is Job. He does not despair when he contemplates his affliction, but when he looks at God through it, who, as though He were become his enemy, has surrounded him with his affliction as with a rampart. . . . It is indeed inconceivable that a New Testament believer, even under the strongest temptation, should utter such imprecations, or especially such a question of doubt as in ver. 20: Wherefore is light given to the miserable? But that an Old Testament believer might very easily become involved in such conflicts of belief may be accounted for by the absence of any express divine revelation to carry his mind beyond the bounds of the present.\*

#### HOMILETICAL AND PRACTICAL.

The above chapter presents as a whole but little material for homiletic use. The description of human misery, as here elaborated by Job, before the coming of the Redeemer, is too much pervaded by a passionate one-sidedness, to be susceptible of practical application in the way of exhortation or encouragement. Unless, as with many of the ancient and most of the Romish commentators, the discourse of Job be idealized, and that which is objectionable in it be set aside, after the fashion of an artificial, moralistic and allegoristic exegesis, it presents more which from the Christian point of view is to be censured than to be accepted as sound and authoritative teaching. It behooves us at all events to treat it *critically*, and from the standpoint of a higher and maturer evangelical perception of the truth to discriminate in Job's complaints and doubtful questionings that which belongs wholly to the Old Testament era, before Christ, and to an imperfectly regenerated humanity, and which is incompatible with the

spirit and belief of a suffering saint under the New Dispensation. It behooves us, in a word, to set beside each other *the impatient sufferer, Job, with the most patient of all sufferers, Christ*. It behooves us to show the contrast between him, who, oppressed by the weight of his sufferings, cursed the day of his birth, and Him, who, when confronted by a yet more bitter and terrible cup of suffering, prayed: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt!" It must be noted that Job, in cursing his existence, and thereby (at least indirectly) calling in question God's goodness and justice, departs from the standpoint of the pious sufferers of the Old Testament, and seemingly betakes himself to that of the heathen in their disconsolate and hopeless estate (comp. Doctrinal Remarks, No. 1), whereas the strongest utterance of lamentation and anguish which Christ puts forth is that exclamation from the Psalms: "My God, my God, why hast Thou forsaken me?" Let this question of the Crucified One accordingly be taken, and put alongside of the two questions of Job beginning with the interrogative "why" (ver. 11 seq. and ver. 20 seq.), and this comparison be formulated thus: *The "Why" of the suffering Job, and that of Christ; or: Job and Christ, the sorely tried sufferers, and the different questions addressed by them to God*. Comp. BRENTIUS in his introductory Meditation on the Chap.: Christ exclaims that He is forsaken, because the Lord appears solely in the character of Judge, inflicting sentence of death, thus hiding in the meanwhile His paternal *στοργή*. This the Scriptures call sometimes forsaking, sometimes being asleep. There is the same judicial character in the treatment of Job. For during his first trials (chap. 1-2) he feels the Lord to be as yet his Father, and His hand to be supporting him; and so he stands without difficulty, being founded on a firm rock. But now, the Father being hidden from him, a horrible sentence of death is set before him. No longer therefore do you hear thanksgivings from him, but blasphemies and curses, so that you may say, that the Lord alone is good and true, but that every man, however just and pious, is a liar.

*Particular Passages.* Vers. 3-10: OSIANDER: If a man's heart be not ruled and curbed by the grace of the Holy Spirit, it fumes and rages under the cross, instead of bearing it patiently. —WOHLFARTH: This saying ("Cursed be the day wherein I was born," etc.) is rightly imputed to the tried sufferer as a great sin by the Holy Scripture, and by himself, because the day of our birth comes to us from God, the best Father, and makes us witnesses of so many instances of His grace. . . . Job's case may warn you against incurring such guilt, as to murmur against your Lord, and teach you, so far from cursing the day of your birth, much rather to thank God for it, Psalm cxxxiv. 14 sq.

Vers. 11-19. BRENTIUS: The godly and the ungodly alike declare that death is the last limit of earthly affairs, that it is a quiet deliverance from life's ills. But the one class declare this in unbelief, the other in faith. For the godly

\* On the relation of Jeremiah's outburst of despair (chap. xx 14-18), in which the prophet partially imitates in expression the passage before us, to Job's similar lament, comp. Delitzsch (l. 86 seq., who is certainly right in calling attention to the greater brevity of the passage in Jeremiah, and who is for that reason not disinclined, with Hitzig, to attribute to the prophet a momentary paroxysm of excitement, occasioned by the extremely disconsolate condition of his nation at that time); also Nägelsbach on Jeremiah l. c.; also Hengstenberg, *Das Buch Hiob*, p. 120 [see also Lowth's remarks in the Exegetical Notes].



man . . . wishes to depart and to be with Christ, seeing that he has no other release from the sinfulness of the flesh than death, which nevertheless is not his death, but his redemption. But the ungodly, feeling in himself the heavy scourgings of Divine judgment, desires death as rest and deliverance from these scourgings. It is unbelief, however, that produces this wish, which longs after death, not because of the sinfulness of the flesh, but on account of the scourgings.—V. GERLACH. Death seems in this and in similar sections of the book (as is so often the case also in the Psalms) as a state of peace and quiet, it is true, but as being at the same time a pale, empty, shadowy existence, such as it was conceived to be among the heathen, as *e. g.* in the Eleventh Book of the Odyssey. . . . These and similar descriptions we are not to esteem as the human representations appropriate to a crude superstitious age; rather is this to be regarded as the actual condition of the departed without the redemption which is through Christ. It was in this condition that Christ found them after completing His redemptive work on earth, when He preached to the “spirits in prison” (1 Pet. iii. 18sq.). . . . The awful truth of these descriptions of the realm of the dead in our book and in the Psalms should accordingly fill even the Christian, who still lives in the body and in the world with holy earnestness, when he remembers the character of that state which follows a life out of Christ; and how with these descriptions the narrative which Jesus gives of the rich man in the place of torment links itself.

Vers. 20-26. COCCÆIUS: Under the yoke of the law, before the revelation of the Gospel, a burden lay upon our fathers, such as they could neither bear nor lay aside. And although they panted after the liberty of the sons of God, there were still so many hindrances in the way, that they could never enjoy the full blessedness which results from a conscience *τετελειωμένη*, and inwardly absolved. . . . Whoever, therefore, of them cursed his life should be regarded by us not so much as resisting the ordinance of God, or spurning His kindness, but rather as panting after the liberty of the Gospel, while struggling with the yoke of the law.—ZEYSS (on vers. 23-24): God often shuts up the way of His children with the thorns of affliction, in order that they may never turn aside out of it; He knows, however, how easily to open it again, after He has tried them first. . . . The bread of tears is the most common food of pious Christians in this world; it is their comfort, however, that the true bread of joy will certainly follow hereafter; Ps. lxxx 6; cii. 10; cxxvi. 5, 6; John xvi. 20. HENGSTENBERG: The answer to Job's questions is this: God chastises the pious in righteous retribution, and for their good, but He does not deliver them over to death. There is no “wretched one” (ver. 21) in Job's sense of the term, understanding by it, as he does, one who is absolutely miserable. The man who should be permanently miserable would be so in consequence of his sin, as the penalty of his delinquency, the suffering which should lead him to God, and put him in spiritual union with Him, having driven him away from God.

## FIRST SERIES OF CONTROVERSIAL DISCOURSES.

### THE ENTANGLEMENT IN ITS BEGINNING.

#### CHAPTER IV—XIV.

#### *I. Eliphaz and Job: Chap. IV—VII.*

#### **A.—The Accusation of Eliphaz: Man must not speak against God like Job.**

##### CHAPTER IV—V.

1. Introductory reproof of Job on account of his unmanly complaint, by which he could only incur God's wrath:

##### CHAPTER IV. 2—11.

- 1 Then Eliphaz the Temanite answered and said:
- 2 If we assay to commune with thee, wilt thou be grieved?  
but who can withhold himself from speaking?
- 3 Behold, thou hast instructed many,  
and thou hast strengthened the weak hands.
- 4 Thy words have upholden him that was falling,  
and thou hast strengthened the feeble knees.
- 5 But now it is come upon thee, and thou faintest;  
it toucheth thee, and thou art troubled.

- 6 Is not this thy fear, thy confidence,  
thy hope, and the uprightness of thy ways?
- 7 Remember, I pray thee, who ever perished, being innocent?  
or where were the righteous cut off?
- 8 Even as I have seen, they that plough iniquity,  
and sow wickedness, reap the same.
- 9 By the blast of God they perish,  
and by the breath of His nostrils are they consumed.
- 10 The roaring of the lion, and the voice of the fierce lion,  
and the teeth of the young lions are broken.
- 11 The old lion perisheth for lack of prey,  
and the stout lion's whelps are scattered abroad.

2. An account of a heavenly revelation, which declared to him the wrongfulness and foolishness of weak sinful man's raving against God:

CHAP. IV. 12—V. 7.

- 12 Now a thing was secretly brought to me,  
and mine ear received a little thereof,
- 13 in thoughts from the visions of the night,  
when deep sleep falleth on men—
- 14 fear came upon me, and trembling,  
which made all my bones to shake.
- 15 Then a spirit passed before my face;  
the hair of my flesh stood up!
- 16 It stood, but I could not discern the form thereof:  
an image was before mine eyes;  
there was silence, and I heard a voice, saying,
- 17 "Shall mortal man be more just than God?  
shall a man be more pure than his Maker?
- 18 Behold, He put no trust in His servants;  
and His angels He charged with folly:
- 19 how much less in them that dwell in houses of clay,  
whose foundation is in the dust,  
which are crushed before the moth?
- 20 They are destroyed from morning to evening;  
they perish forever without any regarding it.
- 21 Doth not their excellency which is in them go away?  
they die, even without wisdom."

CHAP. V. 1 Call now, if there be any that will answer thee;  
and to which of the saints will thou turn?

- 2 For wrath killeth the foolish man,  
and envy slayeth the silly one.
- 3 I have seen the foolish taking root;  
but suddenly I cursed his habitation.
- 4 His children are far from safety,  
and they are crushed in the gate, neither is there any to deliver them:
- 5 whose harvest the hungry eateth up,  
and taketh it even out of the thorns,  
and the robber swalloweth up their substance.
- 6 Although affliction cometh not forth of the dust,  
neither doth trouble spring out of the ground;
- 7 yet man is born unto trouble,  
as the sparks fly upward.



3. Admonition to repentance, as the only means by which Job can recover God's favor and his former happy estate:

CHAP. V. 8—27.

- 8 I would seek unto God,  
and unto God would I commit my cause;  
9 which doeth great things and unsearchable,  
marvellous things without number;  
10 who giveth rain upon the earth,  
and sendeth waters upon the fields;—  
11 to set up on high those that be low,  
that those which mourn may be exalted to safety,  
12 He disappointeth the devices of the crafty,  
so that their hands cannot perform their enterprise.  
13 He taketh the wise in their own craftiness,  
and the counsel of the froward is carried headlong.  
14 They meet with darkness in the day-time,  
and grope in the noonday as in the night.  
15 But He saveth the poor from the sword, from their mouth,  
and from the hand of the mighty.  
16 So the poor hath hope,  
and iniquity stoppeth her mouth.  
17 Behold, happy is the man whom God correcteth;  
therefore despise not thou the chastening of the Almighty.  
18 For He maketh sore, and bindeth up;  
He woundeth, and His hands make whole.  
19 He shall deliver thee in six troubles;  
yea, in seven there shall no evil touch thee.  
20 In famine He shall redeem thee from death,  
and in war from the power of the sword.  
21 Thou shalt be hid from the scourge of the tongue,  
neither shalt thou be afraid of destruction when it cometh.  
22 At destruction and famine thou shalt laugh;  
neither shalt thou be afraid of the beasts of the earth.  
23 For thou shalt be in league with the stones of the field,  
and the beasts of the field shall be at peace with thee.  
24 And thou shalt know that thy tabernacle shall be in peace;  
and thou shalt visit thy habitation, and shalt not sin.  
25 Thou shalt know also that thy seed shall be great,  
and thine offspring as the grass of the earth.  
26 Thou shalt come to thy grave in a full age,  
like as a shock of corn cometh in his season.  
27 Lo this, we have searched it, so it is:  
hear it, and know thou it for thy good.

#### EXEGETICAL AND CRITICAL.

1.—Ver. 1. **Then answered Eliphaz, . . . and said.**—It is beyond question the poet's aim in this first discourse of Eliphaz to put forward as the first arraigner of Job a man venerable through age and experience, calm and dispassionate, godly after his manner, but at the same time entangled in a one-sided eudemonism and theory of work-righteousness. It is a genuine sage who discourses here: not indeed another Job, but still a character of marked

superiority over his two associates, Bildad and Zophar, in experimental insight and sterling personal worth, who here "with the self-confident pathos of age and the mien of a prophet" communicates his experiences, annexing thereto warnings, exhortations and admonitions. ["He, the oldest and most illustrious, the leader and spokesman, appears here at once in his greatest brilliancy. What a fullness in the argument, which at first sight seems unanswerable! How well he knows how to produce illustrations and proofs from revelation and from experience, from among the inhabitants of heaven and of

earth! And what poetic beauty irradiates it all! How he strikes with equal skill each various chord of mild reproach, of self assured conviction, of the awful, of the elevated, of calm instruction, of friendly appeal! How clearly and sharply marked are its divisions, alike as to thought and poetic form! Every strophe is a rounded completed whole in itself: and with what freedom, and, at the same time, with what internal necessity does one strophe link itself to another! One might say that as an artistic discourse this part is the completest in the whole book of Job, that it seems as though the poet wished to show at the very beginning the perfection of his art." SCHLOTTMANN. "The speech is wonderfully artistic and exhaustive, unmistakably manifesting the speaker's high standing and self-conscious superiority, and his conviction of Job's guilt, yet showing a desire to spare him, even while being faithful with him, and to lead him back to rectitude and humility rather by an exhibition of the goodness of God than of his own sin. The speech is exquisitely climactic, rising, as Ewald says, from the faint whisper and tune of the summer wind to the loud and irresistible thunder of the wintry storm." DAV.]

The discourse opens with a sharp attack on Job's comfortless and hopeless lamentation, as something which was adapted to bring down on him God's wrath, which, as experience shows, is visited on every ungodly man (chap. iv. 2-11). He strengthens this admonition by describing a heavenly vision which had appeared to him during the night, and which had spoken to him, teaching him how foolish and how wrong it is for man to rebel against God (chap. iv. 12—v. 7). The close of his discourse consists of a kindly admonition to Job to return accordingly to God in a spirit of prayer and penitent humility, in which case God would certainly deliver him out of his misery, and exalt him out of his present low estate (chap. v. 8-27).<sup>\*</sup> The first and shortest of these three divisions forms at the same time the first of the five double strophes, into which the entire discourse falls. The two following divisions are subdivided each into two double strophes of almost equal length, as follows: Div. II.: *a.* chap. iv. 12-21; *b.* chap. v. 1-7.—Div. III.: *a.* chap. v. 8-16; *b.* chap. v. 17-27.

2. *First Division and Double Strophe:* Introductory reproof of Job's faint-hearted lamentation, whereby he could only call down on himself God's anger: chap. iv. 2-11.

*First Strophe:* vers. 2-6. Retrospective reference to Job's former godly and righteous life.

Ver. 2. **Should one venture a word to thee, wilt thou be grieved?**—[The friendly courtesy of these opening words of Eliphaz is worthy of note. They are at once dignified, sympathetic and considerate. At the same time, as Dillmann observes, there is a certain "coldness and measured deliberation" about them, which not improbably grated somewhat on Job's sensibilities, yearning, as his heart now did, for

more tangible and soulfull sympathy. Eliphaz speaks less as a sympathizing friend, than as a fatherly adviser, and a benevolent but critical sage.—E.] The interrogative particle הָ, referring to the principal verb הִלַּחַת, is prefixed to the first word of the sentence. [See Green, *Gr.* § 283, *a.*] It is immediately followed by an elliptical conditional clause, נִכַּח דָּרָךְ אֵלַי, (comp. the same construction in ver. 21; also in Num. xvi. 22; Jer. viii. 4), forming an antecedent clause to the principal verb. To be rendered accordingly: "Wilt thou find it irksome, take it hard, will it offend thee, if one attempts a word to thee?" נִכַּח is most simply regarded as third pers. sing. Piel of נָכַח, *tentare*, after Eccles. vii. 23. It is less natural, with Umbreit, *etc.*, to take it as Pret. Niph. in the same sense, or following the old versions, to see in it a variant form of נָשָׂא (comp. Ps. iv. 7), as though it were נִשְׂא דָּרָךְ, "to speak a word:" chap. xxvii. 1; Ps. xv. 3: lxxxi. 3. In the latter case the word must be taken either as 3d sing. Niph. in the passive sense ("should a word be spoken") or, more probably, as 1st plur. Imperf. Kal ("should we speak"), in which latter case again two interpretations are possible, namely either: "wilt thou, should we speak a word against thee, take offence" (Rosenm., *etc.*, comp. the Ancient Versions)? or: "shall we speak a word against thee, with which thou wilt be offended" (Ewald, *Bib. Jahrb.* ix. 37; Böttcher)? Against the first rendering may be urged the unusual construction of an Imperf. in an elliptical conditional sentence; against the latter the unheard of transitive rendering which it assumes for לָחַח. [In favor of taking נִכַּח here in the sense of: "to attempt, to venture," it may be said:

(1) This meaning is entirely legitimate. (2) It is more expressive. (3) It is more in harmony with the courtesy which marks these opening words of Eliphaz. Hengstenberg's rendering is somewhat different from any of those given above: "Shall one venture a word to thee, who art wearied?" But the elliptical construction thus assumed seems less simple and natural than the one adopted above.—E.] And yet to hold back from words [or speaking] who is able? For the use of עָצַר with הָ, "to hold back from [or, in respect to] anything," comp. chap. xii. 15; xxix. 9. For the sharpened form הִלַּחַת instead of הִלַּחַת, see Ew. § 245, *b.*—

כָּלִי, Aram. plur. ending (comp. chap. xii. 11; xv. 13) of כָּלִי, which occurs in our book thirty times, whereas כָּלִים occurs but ten times in all.

Ver. 3. **Behold, thou hast admonished many.**—יִסְרַתְּ, lit. thou hast chastised, disciplined, namely, with words of reproof and loving admonition. The Perf. here points back to Job's normal conduct in former days when revered by all, and thus furnishes the standard by which the time of the following Imperf. verb is to be determined. The general sense of vers. 3-4 is: "Thou wast wont formerly to conduct thyself in regard to the sufferings of others so correctly and blamelessly, to show such a proper under-

<sup>\*</sup> In all essentials Cocceus had already recognized these three divisions in the discourse of Eliphaz, both as regards the lines of separation between them and the significance of their contents.



standing of the cause and aim of heavy judgments inflicted by God, to deal with sufferings in a way so wise and godlike! But now when suffering has overtaken thyself. *etc.* . . . **And slack hands hast thou strengthened.**—“Slack hands:” a sensuous figure representing faint-heartedness and despondency, as also in 2 Sam. iv. 1; Is. xxxv. 3. In the last member of ver. 4 the expression “stumbling [lit. bowing, *i. e.* sinking] knees” is used in essentially the same sense (and so in Heb. xii. 12).

Ver. 5. **Because it is now come to thee,** to wit, suffering, misfortune. This construction of the impersonal or neutral הָבֹא is suggested by the context, [and this indefinite statement of the subject is at once more considerate and impressive than if it had been expressed.—E.] כִּי is construed by Hirzel, Hahn, Schlottmann, Delitzsch, *etc.*, as a particle of time: “Now when it is come to thee.” But the position, הָבֹא כִּי favors rather the causal rendering of the first particle, “because now,” *etc.* Comp. Dillmann. [Others explain by supplying an omitted clause: *e. g.* “I say these things because,” *etc.* Ewald: “How strange that thou now faintest.” The adversative use of כִּי, (“but now”), except after a negative clause, is too doubtful to be relied on here.—E.] **It toucheth thee** (תִּגְעֶנּוּךָ, comp. Is. xvi. 8; Jer. iv. 10; Mic. i. 9), **and thou art confounded.**

תִּבְהַל, lit. “art seized with terror, and thereby put out of countenance;” comp. chap. xxi. 6; xxiii. 15. [“It is unfair to Eliphaz to suppose that he utters his wonder with any sinister tone—as if he would hint that Job found it somewhat easier to counsel others than console himself; his astonishment is honest and honestly expressed that a man who could say such deep things on affliction, and things that reached so far into the heart of the afflicted, that could lay bare such views of providence and the uses of adversity, and thus invigorate the weak, should himself be so feeble and desponding when suffering came to his own door.” DAV. Doubtless the words express surprise on the part of Eliphaz, and were spoken with a kind intent; but also with a certain severity, a purpose to probe Job’s conscience, to lead him to self-examination, and to the discovery of the hidden evil within, of the existence of which Eliphaz, with his theodicy, could have no doubt.—E.]

Ver. 6. **Is not thy godly fear thy confidence? thy hope—the uprightness of thy ways?** The order of the words is chiasmic [deccussated, inverted]: in the first member the subject, יִרְאָה, stands at the beginning; in the second member it is found at the end, הַיִּשְׁרָאוֹת, evidently synonymous with יִרְאָה. A similar case is found in chap. xxxvi. 26. Altogether too artificial and forced, and too much at variance with the principles which govern the structure of Hebrew verse, is the explanation attempted by Delitzsch: “Is not thy piety thy confidence, thy hope? And the uprightness of thy ways?” (*viz.* and is not the uprightness of thy ways thy confidence and thy hope?) Eliphaz twice again makes use of the ellipsis יִרְאָה.

for יִרְאָה אֱלֹהִים in his discourses (chap. xv. 4 and xxii. 4: and comp. הִרְעַת, Hos. iv. 6 for

רָעַת אֱלֹהִים. [“The word *fear* is the most comprehensive term for that mixed feeling called piety, the contradictory reverence and confidence, awe and familiarity, which, like the centripetal and centrifugal forces, keep man in his orbit around God.” DAV.] בְּקִלָּה, confidence, assurance (the same which elsewhere=בְּטָל, chap. viii. 14; xxxi. 24), not “folly” (LXX.). [The Vav in the second member is the Vav of the apodosis, or of relation. See Green, *Gr.* § 287, 3.—The rendering of E. V.: “Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?” overlooks the parallelism, and is unintelligible. Some (Hupfeld, Merx) cut the knot by transposing הַיִּשְׁרָאוֹת to the end of the verse. The construction as it stands is certainly peculiar, yet not enough so to justify any change. Moreover it seems to have escaped all the commentators that *the very harshness and singularity of the construction is intentional*, having for its object to arrest more forcibly the attention of Job, to stir up his consciousness on the subject of his piety and rectitude, and thus to further the process of probing his soul on which Eliphaz is in this part of his discourse engaged.—E.]

Vers. 7-11. *Second Strophe*: More explicit expansion of ver. 6, wherein it is shown as the conclusion of experience that the pious *never* fall into dire affliction, whereas on the contrary the ungodly and the wicked do so often and inevitably.

Ver. 7. **Remember now! who that was innocent has perished?** [“It would be unfair to Eliphaz (as well as quite beside his argument, the purpose of which is to reprove Job’s impatience, and lead him back by repentance to God), to suppose that he argued in this way: Who ever perished being innocent? Thou hast perished; therefore thy piety and the integrity of thy ways have been a delusion. On the contrary his argument is: Where were the pious ever cut off? Thou art pious: why is not thy piety thy hope? Why fall, being a pious man, and as such of necessity to be finally prospered by God, into such irreligious and wild despair? Eliphaz acknowledges Job’s piety, and makes it the very basis of his exhortation; of course, though pious, he had been guilty (as David was) of particular heinous sins, which explained and caused his calamities. The fundamental axiom of the friends produced here both positively and negatively as was meet for the first announcement of it by Eliphaz is, that whatever appearance to the contrary and for a time, yet ultimately and always the pious were saved and the wicked destroyed.” DAV.] The והוא annexed to the כִּי gives greater vivacity to the question; comp. chap. xiii. 19; xvii. 3; also the similar phrase כִּי וְהָ (Gesen. § 122, 2).

Ver. 8. **So far as I have seen, they who plough mischief and sow ruin reap the same.**—בְּאִשֶּׁר רָאִיתִי, not “when (or if) I saw” (Vaih., Del.), for this construction of בְּאִשֶּׁר does not allow the omission of the Vav Consec. before



the apodosis. But either the whole sentence is to be taken as a statement of the comparison with that which precedes, to which it is annexed, thus: "As I have seen: they who plough . . . reap the same" (Hirz., Schlott. [Con.]). Or we are to explain with most of the later commentators; "So far as I have seen," *i. e.* so far as my experience goes (Rosenm., Arnh., Stick., Welte, Heiligst., Ew., Dillm. [Dav., Merx], etc.). אֵין, lit. "nothingness," then "sin, wickedness, mischief."—עָקַרְתָּ as in chap. iii. 10. The agricultural figure of sowing (or ploughing) and reaping, emphatically representing the organically necessary connection of cause and effect in the domain of the moral life; to be found also in Hos. viii. 7; x. 13; Prov. xxii. 8; Gal. vi. 7 seq.; 2 Cor. ix. 6, and often.

Ver. 9. By the breath of Eloah they perish: like plants, which a burning hot wind scorches (Gen. xli. 6). The discourse thus carries forward the preceding figure. On the use

of the divine name אֱלֹהִים in our poem, see Intro.

§ 5. The נִשְׁכַּת אֶפְרוֹחַי is in *b.* still more specifically defined as רוּחַ אַפִּי, lit. "breath of his nostril," *i. e.* blast of his anger. Both synonyms are still more closely bound together in Ps. xviii. 16. ["As the previous verse describes retribution as a natural necessity founded in the order of the world, so does this verse trace back this same order of the world to the divine causality." SCHLOTT. Lee, criticising the A. V.'s rendering of נִשְׁכַּח in the first member by "blast," says: "I know of no instance in which the word will bear this sense. It rather means a slight or gentle breathing. . . . The sentiment seems to be: they perish from the gentlest breathing of the Almighty. . . . It is added: *and from the blast of his nostril, or wrath, they come to an end.* From the construction here, *blast or storm* is probably meant. See Ps. xi. 6; Hos. xiii. 15, etc., and if so, we shall have a sort of climax here."]

Vers. 10, 11. From the vegetable kingdom the figurative representation of the discourse passes over to that of animal life, in order to show, by the destruction of a family of lions, how the insolent pride of the wicked is crushed by the judgment of God.—**The cry of the lion, and the voice of the roaring lion, and the teeth of the young lions are broken; the strong [lion] perishes for lack of prey, and the whelps of the lioness are scattered.**—[Merx rejects these two verses as spurious; but their appropriateness in the connection will appear from what is said below.—E.] Not less than five different names of the lion are used in this description, showing the extent to which the lion abounded in the lands of the Bible, and especially in the Syro-Arabian country, which was the scene of our poem. The usual name אֲרִיָּה stands first; next follows the purely poetic designation, שֹׁחַל, "the roarer" (Vaih.), comp. ch. x. 16; xxviii. 8; Ps. xci. 13; Prov. xxvi. 13; Hos. v. 14; xiii. 7; then in ver. 10 *b* comes the standard expression for young lions, כַּפְּרִיִּים, comp. Judg. xiv. 5; Ps. xvii. 12; civ. 21; then follows in ver. 11 *a* לִישׁ, "the strong

one," from לִישׁ, "to be strong," found again in Prov. xxx. 30, and being thus limited to the diction of poetry, and finally in ver. 11 *b* the no less poetic לִבְיָא, which here, as well as in ch. xxxviii. 29; Gen. xlix. 9; Num. xxiv. 9, denotes the lioness, for which, however, we have also the distinctive feminine form לִבְיָא in Ezek. xix. 2. ["The young lions are mentioned along with the old in order to exemplify the destruction of the haughty sinner with all his household." SCHLOTT.] נִתְעַי (from נָתַע, *frangere, conterere*, an Aramaizing alternate form of נָתַע, comp. Ps. lviii. 7) signifies: "are shattered, are dashed out;" an expression which, strictly taken, suits only the last subject שְׁנֵי כ, but may by zeugma be referred to both the preceding subjects, to which such a verb as "are silenced" would properly correspond. Observe the use of the perf. נִתְעַי in making vividly present the sudden destruction of the rapacious lions, which is then followed in ver. 11, first by a present partic. (אֹכְרִי), then by a present Imperf. (אֵתְּפָרְרִי), describing them in their present condition, shattered, broken in strength, and restrained in their rage. [Delitzsch remarks that "the partic. אֹכְרִי is a stereotype expression for wandering about prospectless and helpless," a definition which here, as well as in the passages to which he refers, would considerably weaken the sense. See Hengsten. *in loco*.—E.] כִּבְּרִי, "for the lack of;" the same as "without;" comp. ver. 20; ch. vi. 6; xxiv. 7, 8; xxxi. 19. ["From wicked man his imagination suddenly shifts to his analogue among beasts, the lion, and there appears before him one old and helpless, his teeth dashed out, his roar silenced, dying for lack of prey, and being abandoned by all his kind; a marvellous picture of a sinner once powerful and bloody, but now destitute of power, and with only his bloody instincts remaining to torture and mock his impotency." DAV.]

3. *Second Division*: describing a heavenly revelation which declared to him the wrongfulness and the folly of frail, sinful man's anger against God.—*a. Second Double Strophe*: the heavenly revelation itself, introduced by a description of the awful nocturnal vision through which it was communicated: vers. 12-21.

*First Strophe*: Vers. 12-16. The night-vision.

Ver. 12. **And to me there stole a word.**—Lit. "and to me there was stolen, there was brought in a stealthy, mysterious manner." The imperf. וַיִּנָּבֵא is ruled by the following imperf. consec. ["The speaker is thrown back again by the imagination into the imposing circumstances of the eventful night. . . . The Pual implies that the oracle was sent." DAV.] The separation of the *ו*, which properly belongs to the verb וַיִּנָּבֵא, but which is placed here, at the beginning of the verse, before אֵלַי ["because he desires, with pathos, to put himself prominent," DEL.] rests on the fact that that which is now about to be related, and especially the וַיִּנָּבֵא which came to Eliphaz, is hereby designated as some-



thing new, as something additional to that which has already been observed. [This separation is quite often met with in poetry. Comp. Ps. lxxix. 22; lxxviii. 15, 26, 29, etc. See *Ew. Gr.* §346 b.]

**And mine ear caught a whisper therefrom:** i.e., proceeding therefrom, occasioned by that communication of a mysterious רָבֵר. The כִּן in כִּנְהוּ (poetic form, for כִּכְנִי, *Ew.* §263 b) is therefore causative, not participative, as Hahn and Delitzsch regard it. שָׁמַעַי signifies here, as in chap. xxvi. 14, a faint whisper, or lisp [or murmur], ψυσσισμός, susurrus, not "a little, a minimum," as the Targ., Pesh., the Rabbis [and the Eng. Ver.] render it. The word is to be derived either from שָׁמַעַי, thus denoting a faint, indistinct impression on the ear (Arnheim, Delitzsch), or from the primitive root, שָׁמַע, to which, according to Dillmann, who produces its Æthiopic cognate, the idea attaches of "lip-closing, dumbness, and low-speaking." [Here the word "is designed to show the value of such a solemn communication, and to arouse curiosity." DEL. "The whole description of the way in which the communication was made indicates, perhaps, the naturalness and calmness and peace of the intercourse of man's spirit and God's—how there is nothing forced or strained in God's communication to man—it droppeth as the gentle rain from heaven upon the place beneath—and at the same time man's impaired capacity and receptiveness and dullness of spiritual hearing." DAV. "The word was too sacred and holy to come loudly and directly to his ear." DEL.]

Vers. 13–16 present a more specific description of that which is stated generally in ver. 12.

**Ver. 13. In the confused thoughts from visions of the night, when deep sleep falls on men.**—Whether with most expositors we connect these words with the verse preceding, as a supplementary determination of the time, or as a preliminary statement of time connected with what follows (Umbreit, Dillmann, Conant, etc.), matters not as to the sense.—שָׁמַעַי are here, as also in ch. xx. 2, "thoughts proceeding like branches from the heart as their root, and intertwining themselves" (Delitzsch). [The root, according to Del. and Fürst, is שָׁמַעַי, to bind; according to Ges., Dav., etc., it is for שָׁמַעַי, to split; hence here and ch. xx. 2 "fissures, divisions, divided counsels" (1 Kings xviii. 21), thoughts running away into opposite ramifications, distracting doubts." DAV.] The following כִּן indicates that these thoughts proceed from visions of the night, i.e., dream-visions; from which, however, it does not follow that Eliphaz intends to refer what he is about to narrate purely to the sphere of the life of dreams. For the determination of the time in our verse is altogether general, as the second member in particular shows. Hengstenberg's position that Eliphaz includes himself among the "men" designated here as those on whom deep sleep falls, and that he accordingly represents his vision as literally a dream-vision, has no foundation in the context. (Comp. still further Passavant's remark on ver. 13 under the head "Homiletical and Practical"). ["There are three things contained in the genetic process or progress towards

this oracle. First, visions of the night, raising deep questions of man's relation to God, but leaving them unsolved, short flights of the spirit into superhuman realms, catching glimpses of mysteries, too short to be self-revealing—these are the visions. Second, the perturbed, perplexed, and meditative condition of the spirit following these, when it presses into the darkness of the visions for a solution, and is rocked and tossed with fear or longing—the thoughts from the visions. And third, there is the new revelation clearing away the doubts and calming the perturbation of the soul, a revelation attained either by the spirit rising convulsively out of its trouble, and piercing by a new divinely-given energy the heart of things before hidden; or by the truth being communicated to it by some Divine messenger or word." DAV. The oracle was conveyed by a dream, "because in the patriarchal age such oracles were of most frequent occurrence, as may be seen, e.g. in the book of Genesis." EWALD]. For תִּרְדָּמָה, "deep sleep," such as is wont to be experienced about the hour of midnight, in contrast to ordinary sleep, שָׁנָה, and to the light, wakeful slumber of morning, תְּנוּנָה, comp. Gen. ii. 21; xv. 12; 1 Sam. xxvi. 12; also below, ch. xxxiii. 15, where Elihu has a description imitative of the passage before us. ["תִּרְדָּמָה is the deep sleep related to death and ecstasy, in which man sinks back from outward life into the remotest ground of his inner life." DEL. *Per contra* Davidson says: "תִּרְדָּמָה is used generally of ecstatic, divinely-induced sleep, yet not exclusively (Prov. xix. 15, and verb, Jon. i. 5), and not here. The meaning is that the vision came, not at the hour when prophetic slumber is wont to fall on men (and that El. was under such), but simply at the hour when men were naturally under deep sleep. El. was thus alone with the vision, and the solitary encounter accounts for the indelible impression its words and itself left on him."]

**Ver. 14. Shuddering [fear] came upon me** (קָרָא, from קָרָא—קָרָא, to meet, befall, come upon, comp. Gen. xlii. 38), and trembling, and sent a shudder through the multitude of my bones: the subject of הִפְחִיד being the "shuddering" and the "trembling," not "the ghostlike something" (as Delitzsch says), of which Eliphaz first proceeds to speak in the following verse. [The perf. vbs. in this verse are pluperf. "A terror had fallen upon me, like a certain vague lull which precedes the storm, as if nature were uneasily listening and holding in her breath for the coming calamity." So Davidson.—כָּל in poetry is often used for כָּל, all. The terror striking through his bones indicates how deeply and thoroughly he was agitated. Bones, as elsewhere in similar passages, for the substratum of the bodily frame.—E.]

**Ver. 15. And a spirit passed before me;** lit.: passes before me (חָלַף, "glides, flits"); for the description as it grows more vivid introduces in this and the following verse the imperf. in place of the introductory perf. For רִיחַ in the sense of "a spirit," the apparition of a spirit or an angel, comp. 1 Kings xxii. 21. So cor-



rectly the ancient Versions, Umbreit, Ewald, Heiligstedt, Hahn [Good, Lee, Wem., Ber., Noy., Bar., Carey], etc. On the other hand [Schult., Rosenm., Hirzel, Böttcher, Stieck, Delitzsch, Dillmann [Schlott., Ren., Rod., Merx] render: "and a breath [of wind] passed over me," a current of air, such as is wont to accompany spirit-communications from the other world (comp. ch. xxxviii. 1; 1 Kings xix. 11; Acts ii. 2, etc.). The description in the following verse, however, does not agree with this rendering,

especially **יַעֲמֹד**, which is unmistakably predated of the **רוּחַ** in the sense of "an angel, a personal spirit." [It needs no argument to prove that the "spirit" here introduced is a good spirit, although it may be mentioned in passing that Codurcus, the Jesuit commentator, followed by some others, regards him as an evil spirit. This notion is advanced in the interest of the theory that Job's friends are throughout to be condemned.—E.]—**The hairs of my body bristled up.**—**הִתְקַבֵּר**, Piel intensive, "to rise up mightily, to bristle up." **שְׁעֵרָה**, elsewhere the individual hair (*capillus*), here a collective word (*coma, crines*), of the same structure as **עֲנָה**, ch. iii. 5. [The expression **שְׁעֵרַת בָּשָׂר**, lit.: "the hair of my flesh," shows that the terror, which in ver. 14 thrilled through all his bones, here creeps over his whole body.—E.]

Ver. 16. **It stood there, I discerned not its appearance**—The subj. of **יַעֲמֹד** is not the "unknown something" of the preceding verse (Rosenm., etc.), but the spirit, as it is already known to be, which has hitherto flitted before Eliphaz, but which now stands still to speak (comp. 1 Sam. iii. 10).—**An image before mine eyes**; **תְּמוּנָה**, the word which in respect to spiritual phenomena is most nearly expressive of "form." In Num. xii. 8; Ps. xvii. 15 it is used of the *μορφή* or *ὁμοία* of God. Here it is very suitably used to describe the spiritual or angelic apparition, fading into indefiniteness; for it refers back to **רוּחַ**, the true subject of

**יַעֲמֹד**, being placed after it in apposition to it.

—**A murmur and a voice I heard.**—**רַכְמָה**:

**וְקוֹל**, a "lisping murmur and a voice," a hendiadys, signifying a murmur uttering itself in articulate tones, a "murmuring or whispering voice" (Hahn). [So Ges., Fürst, Words., Dillm., Del., Dav.]. Umbreit (1st Ed.), Schlottmann [Eng. Ver., Good, Lee, Con., Carey, Ren.] take **רַכְמָה**, but unsuitably, in the sense of "silence." For the true sense comp. 1 Kings xix. 12. [Of those who take **רַכְמָה** in the sense of silence there are two classes, the one, represented by the English Version and commentators, separates between the "silence" and the "voice": first the silence, then the voice, as Renan: "in the midst of the silence I heard a voice;" the other, represented by Schlottmann and Hengstenberg, combine the two terms as a hendiadys, "a commingling of both, a faint, muffled voice" (Hengst.) Schlottmann quotes from Gersonides as follows: "And I heard his wonderful words

as though they were compounded of the voice and of silence." Burke in his Treatise on the Sublime and Beautiful has the following remarks on this vision: "There is a passage in the book of Job amazingly sublime, and this sublimity is principally due to the terrible uncertainty of the thing described. . . . We are first prepared with the utmost solemnity for the vision; we are first terrified before we are let even into the obscure cause of our emotion; but when this grand cause of terror makes its appearance, what is it? is it not wrapt up in the shades of its own incomprehensible darkness, more awful, more striking, more terrible than the liveliest description, than the clearest painting, could possibly represent it?"—E.]

*Second strophe*, vers. 17-21. The contents of the revelation communicated through the vision.

Ver. 17. **Is a mortal just before Eloah, or before his Maker is a man pure?**—Already in this question is contained the substance of the revelation; vers. 18-21 only furnish the proof of this proposition from the universal sinfulness of men. **כִּן** here is not comparative, "more just than" (Vulg., Luth. [E. V.], etc.), but "from the side of any one" [Gesenius: "marking the author of a judgment or estimate: here in the judgment or sight of God."] Hence "is a man just from the side of God?" i. e., from God's stand-point; or, more briefly: "before God" (LXX.: *ἐναντίον τοῦ θεοῦ*). In the same sense with this **כִּן**=*coram* (for which comp. Num. xvi. 9; xxxii. 22), we find **עָלַי** in ch. ix. 2; xxv. 4; and **בְּעֵינַי** in ch. xv. 15; xxv. 5. [According to the other (the comparative) rendering, the sentiment is: "Whoever censures the course of Providence, by complaining of his own lot (as Job had done), claims to be more just than God, the equity of whose government he thus arraigns." See Conant, Davidson, etc.]

Ver. 18. **Lo, in His servants He trusteth not; and to His angels He imputes error.**

—"Servants" (**עֲבָדִים**) and "angels" (**מַלְאָכִים**) are only different designations of the same superhuman beings, who in ch. i. 6 are called "sons of God." Eliphaz refers to them here in order to introduce a conclusion *a majori ad minus*. **שִׁים בְּ**, lit.: "to place anything in one," i. e., to ascribe anything to one, *imputare*. Comp. 1 Sam.

xxii. 15. **תְּהַלָּה** is most correctly explained by Dillmann, after the Ethiopic, as signifying "error, imperfection" (so also Ewald [Fürst, Delitzsch], and still earlier Schnurrer, after the

Arabic). The derivation from **הָלַל**, according to which it would mean "folly, presumption" (Kimchi, Gesenius [Schlottmann, Renan], etc.), is etymologically scarcely to be admitted [on account of the half vowel, and still more the absence of the Dagghesh. DEL.] The ancient versions seem only to have guessed at the sense (Vulg., *pravum quid*; LXX., *σκολιόν τι*; Chald., *iniquitas*; Pesch., *stupid*). Hupfeld needlessly attempts to amend after ch. xxiv. 12, where the

parallel word **הַפְלָה** is given as the object of **שִׁים בְּ**. ["It is not meant that the good spirits positively sin, as if sin were a natural necessary



consequence of their creature-ship and finite existence, but that even the holiness of the good spirits is never equal to the absolute holiness of God, and that this deficiency is still greater in man, who is both spiritual and corporeal, who has earthiness as the basis of his original nature." DEL.]

Ver. 18. **How much more they who dwell in houses of clay.**—**הָאֵל** here introducing the conclusion of the syllogism *a majori ad minus*, begun in ver. 18, and so=**כִּי** **הָאֵל** (ch. ix. 14; xv. 16; xxv. 6); here, as in 2 Sam. xvi. 11, to be translated by *quanto magis*, because a positive premise (ver. 18 b.) precedes; comp. Ewald, § 354, c. Those "who dwell in houses of clay" are men generally. There is no particular reference to those who are poor and miserable. For the expression **בְּתֵּי-הָאָדָמָה** does not point to men's habitations, but to the material, earthly, frail bodies with which they are clothed, their *σώματα σώματα* (comp. ch. xxxiii. 6; Wisd. ix. 15; 2 Cor. v. 1, as well as the Mosaic account of creation which lies at the foundation of all these representations; see Gen. ii. 7; iii. 19). It may be said further that the figurative and indefinite character of the language here justifies no particular deductions either in respect to the nature and constitution of angels (to wit, whether in Eliphaz's conception they are altogether incorporeal, or whether they are endowed with supra-terrestrial corporeality), nor in respect to the doctrine which he may have entertained concerning the causal nexus between man's sensuous nature (corporeity) and sin.—**The foundation of which is in the dust;** viz.: of the houses of clay, for it is to these that the suffix points in **בְּתֵּי-הָאָדָמָה**; comp. Gen. iii. 19.—**Which are crushed as though they were moths.**—The suffix in **בְּתֵּי-הָאָדָמָה** again refers back to the "houses of clay," only that here those who dwell in them, men, are included with them in one notion. The subj. of **רָכָאֻם** is indefinite; it embraces "everything that operates

destructively on the life of man." **לִפְנֵי-עֵץ**, not "sooner than the moth is destroyed" (Hahn), nor: "sooner than that which is devoured by the moth" (Kamphsn.), nor: "more rapidly than a moth destroys" (Oehler, Fries), nor: "set before the moth [or "worm," after Jarchi] to be crushed" (Schlottmann), but: "like moths, as though they were moths" (LXX: *σηθός τροπον*). **לִפְנֵי** accordingly means the same here as in ch. iii. 24, and the *tertium comparationis* is the moth's frailty and powerlessness to resist, and not its agency in slowly but surely destroying and corroding, to which allusion is made in Hos. v. 12; Is. i. 9; li. 8; also below in ch. xiii. 28 of our book. [To the latter idea the verb **רָכָאֻם** used here is altogether unsuited, the meaning being to crush, not to consume in the manner of the moth.]

Ver. 20. **From morning to evening are they destroyed;** i. e., in so short a space of time as the interval between morning and evening they can be destroyed, one can destroy them (**בְּיָמָיו**, potential and impersonal, like **רָכָאֻם**

in ver. 19). For the use of this phrase, "from morning till evening," as equivalent to "in the shortest time," comp. Is. xxxviii. 12; also our proverbial saying: "well at morning, dead at night," as well as the name "day-fly" [comp. "day-lily," "ephemeron."]**—Before any one marks it they perish forever.**—**כִּפְּלֵי יָמָיו**,

seil. **לֵב** (comp. ch. i. 8; xxiii. 6; xxiv. 12), "without there being any one who gives heed to it, who regards it," and hence the same as "unobserved, unawares;" not "in folly," "without understanding" (Ewald).

Ver. 21. **Is it not so:—if their cord in them is torn away, they die, and not in wisdom?**—The construction is the same as in ver. 2; the words **בִּלְבָבָם יָמָיו** are an elliptical conditional clause, intercalated in the principal interrogative sentence. **יָמָיו** (which Olshausen needlessly proposes to amend to **יָתֵר**, "their tent-pin"), is neither "their residue" (Vulgate, Rabb., Luther, etc.); nor "their best, their chief excellence" (De Wette, Amheim, Schlottmann [Davidson, Barnes, Noyes, E. V.], etc.); nor their bow-string ("the string which is drawn out in them as in a bow," and which is unloosed to make the bow useless; Umbreit); [nor "their abundance, excess, whether of wealth or tyranny," and which passes away with them (Lee), which does not suit the *universality* of the description; nor "their fluttering round is over

with them" (Good, Wemyss: taking **הָלָא** as a verb, "to pass away," and **יָמָיו** as a noun, "fluttering;" "two forced interpretations"—E.]; but—the only interpretation with which the verb **יָמָיו**, "to be torn away," agrees (comp. Judges xvi. 3, 14; Is. xxxiii. 20)—"their tent-cord," the thread of their life, here conceived as a cord stretched out and holding up the tent of the body; comp. ch. xxx. 11; Is. xxxviii. 12; also ch. vi. 9; xxvii. 8; and especially Eccles. xii. 6, where this inward hidden thread of life is represented as the silver cord, which holds up the lamp suspended from the tent-canvass (see comment on the passage). This, the only correct construction of the passage (according to which **יָתֵר**=**יָתֵר**, tent-cord), is adopted by J. D. Michaelis, Hirzel, Hahn, Delitzsch, Kamphsn., Dillmann [Wordsworth, Renan, Rodwell, Gesenius, Fürst]. [**כִּי** is neither superfluous nor awkward (against Olsh.), since it is intended to say that their duration of life falls in all at once like a tent when that which in them corresponds to the cord of a tent (i. e., the **יָמָיו**) is drawn away from it." DEL.]—**And not in wisdom;** with, out having found true wisdom during their life, living in short-sightedness and folly to the end of their days; comp. xxxvi. 12; Prov. x. 21 (Dillmann).

b. *Third Double Strophe.* Application of the contents of the heavenly revelation to Job's case, ch. v. 1-7.

*First Strophe.* Vers. 1-5. [The folly of murdering against God asserted and illustrated.]

Ver. 1. **Call now! is there any one who will answer thee? and to whom of the holy ones wilt thou turn?**—That is to say: forasmuch as, according to the interpretation



of that Voice from God in the night, neither men nor angels are just and pure before God, all thy complaining against God will be of no avail to thee; not one of the heavenly servants of God in heaven, to whom thou mightest turn thyself, will regard thy cry for help, not one of them will intercede with God for thee, and spare thee the necessity of humbling thyself unconditionally and penitently beneath the chastening hand of God. [The question is somewhat ironical in its tone. If thou art disposed to challenge God's dealings with thee, make the attempt; enter thy protest; but before whom? the angels, the holy ones of heaven? Behold they are not pure before God, and being holy, they are conscious of their inferiority; will they entertain thy appeal? Where then is thy plea to find a hearing? "Here as elsewhere in this book, *call* and *answer* seem to be law terms, the former denoting the action of the complainant, the latter that of the defendant." NOYES; and so Umbreit.—E.] קְדוֹשִׁים: "holy ones" ["saints," E. V., is misleading, on account of its association with "the holy" among men], here for angels (as in ch. xv. 15; Ps. lxxxix. 6 (5), 8 (7); Dan. iv. 14 (17); Zach. xiv. 5); thus called with a purpose, because their very holiness, which causes them to subordinate themselves unconditionally to God (comp. ch. iv. 18), prevents them from entertaining such complaints as those of Job. "How little the Roman Catholic commentators are justified in finding in this verse a *locus classicus* in favor of the invocation of angels and saints under the Old Dispensation needs no proof." SCHLÖTT.

Ver. 2. **For grief slayeth a fool.**—כֹּחַ furnishes a reason for the negative thought contained in the preceding verse [complaints against God's administration will meet with no favorable response from the holy ones of his court, *for* they are of a character to destroy the fool who utters them—E.]; hence it may be properly rendered "rather" [so far from calling forth sympathy, they will much rather destroy the complainer—E.]; comp. ch. xxii. 2; xxxi. 18.

The ל before אִיִל is after the Aramaic usage, introducing the object which is emphatically placed first: *quod attinet ad stultum* ["as for the fool"], etc.; so also in ch. xxi. 22; Isa. xi. 9 (comp. Ewald, § 292, e; 310, a). [Denied by Hengstenberg, who explains it as a poetic modification of the sense of the verb: *stulto mortem affert*, but favored by the position and the accounts.—E.] The אִיִל here is naturally one who impatiently murmurs against God because of his destiny, and presumptuously censures Him; such a one as Job must have seemed to Eliphaz to be in view of his lamentations and curses in ch. iii.

As synonymous with אִיִל we have in the second member פְּתָה, "the simple one, without understanding" ["open to evil influences, a moral weakling." DAV.], while to עֵצָה, "grief" [=unmanly repining] in the first member, we find to correspond in the second קִנְיָה, properly "zeal," here in the bad sense, insolent murmuring, a rancorous feeling toward God. For the form כַּעַשׁ [peculiar to Job], instead of the usual form,

כָּעַשׁ, comp. ch. vi. 2; x. 17. [Some (e. g. Barnes) refer כַּעַשׁ and קִנְיָה here to the "wrath" and "jealousy" of God against the sinner. But "it is certainly better to apply the words here to the emotions of the fool; his own passion and jealousy ruin him. (1) We have then the proper autonecrosis of sin; its violence brings no help but only destruction to itself, which is the nerve of all Eliphaz is saying (vers. 6, 7). (2) Job refers to these bitter words of Eliphaz with evident pain in the very opening of his reply (ch. vi. 2): would God that my עֵצָה were but weighed! (3) The words fit well Job's state of mind." DAV.]

Vers. 3-5. An example in proof of the statement just made about the destruction of him who murmurs against God.

Ver. 3. **I myself have seen a fool taking root**, to wit, like a thriving plant, growing in fruitful soil, and hence in a state of prosperity which promised to endure and to increase; compare Ps. i. 3; Is. xxvii. 6, etc.—**Then I cursed his habitation suddenly**, i. e., when I perceived how altogether unstable and superficial was his prosperity, and what a fearful judgment all at once burst over his head by the decree of God. It is to the moment of the descent of this judgment that פְּתָה refers, and נִקְרָא. "to curse," is not to be understood as a prophetic prediction of the ruin which is hereafter to overtake one in prosperity (Ewald, Schlottmann, etc.), but as a recognition accompanying the event, a subjective human echo, so to speak, of God's curse, which has already actually overtaken its object. ["The word 'suddenly' points as with the finger to the catastrophe by which at one stroke Job's prosperity was laid in the dust, to the Chaldeans and Sabeans, to the lightning and the storm." HENGST. "I cursed his habitation suddenly," means accordingly; when sudden destruction smote his habitation, I felt and declared that it was cursed of God.—E.] הִיטָה, habitation, abode ["homestead," Carey], including the pasture-land belonging to it, not simply the pasturage, or grazing-place of the herds. Comp. ch. v. 24; xviii. 15; also הִיטָה, ch. viii. 6.

Ver. 4. **His sons were far from help, and were crushed in the gate without deliverance.**—The Presents (Imperfects) in this and the following verse, describe the consequences of the judgment on the fool as they extend into the present. יִשַּׁע, "help, deliverance," as in ver. 11. יִדְבָּא, Imperf. Hithp., lit.: "they must allow themselves to be crushed," viz.: by their unjust accusers and persecutors in the court of justice, before the tribunal; for it is to this that reference is made in עֲשָׂה; comp. ch. xxix. 7; xxxi. 21; also the same exact form of expression, excepting the Piel instead of the Hithp. in Prov. xxii. 22: "oppress not the poor in the gate." See Com. in loco. [Davidson and Rodwell take the verb in the reflex sense: "And crushed each other in the gate." On the uses of the "gate" of an oriental city, see Smith's Bib. Dict., art. "Gate."]

Ver. 5. **He whose harvest the hungry devour.**—אֲשֶׁר, not a conjunction, "because,"



or "while" (Delitzsch), but a relative pronoun, "whose;" comp. ch. xx. 22; xxxi. 8. The description of the judgment, begun in the preceding verse, is here accordingly continued, with special reference to the property of him who is cast down from the height of his prosperity.—**And take it away even out of a thorn-hedge, i. e., they are not kept off even by hedges of thorn, hence they carry on their plundering in the most daring and systematic manner.** אֵלֶּי before עֲצֵי is here the same as עָלַי: *adeo e spinis* (comp. ch. iii. 22) [and see Ewald, § 219, c.].—**And the thirsty swallow up his wealth** [lit.: "their wealth;" the plural suffix indicating that the children are here included]. Instead of עֲצֵי, it is better, following out the hint which lies in עָלַי in the first member, as well as following the lead of almost all the ancient versions, to read עֲצֵי, or עֲצֵי, perhaps even the singular עֵץ. So Rosenm., Umbreit, Ewald [who in his Gram., § 773, c. suggests that the omission of the *N* may be due to its location between two vowel sounds], Hirzel, Vaihinger, Stickel, Welte, Ezra [Dillmann, Renan, Wordsworth, Barnes, Elzas, Merx]. *etc.* To this subject, moreover, the verb שָׁאָב is best suited, which signifies to snap, greedily to drain, to lap, or sip up anything [Ges. and Fürst: to pant; Renan: to look on with longing, *couve des yeux ses richesses*]. According to the Masoretic text, עֲצֵי, the translation should be: "and a snare catches their wealth" [Dav. and Con.: "a snare gapeth for their substance"]. עֲצֵי, from עָצַם, *nectere*=snare, gin, might indeed be used here tropically for fraud, robbery (not, however, for "robbers," as the Targ. and some of the Rabbis [also E. V., sing. "robber"] take it, nor for "intriguer," as Delitzsch [Carey, Wemyss] have it). [The meaning "snare" is adopted by Ges., Fürst, Noyes, Con., Dav., Schlottm., Hengsten.] This rendering, however, would be rather harsh, especially in connection with the verb שָׁאָב, which favors rather the interpretation we have given above.

*Second Strophe.* Vers. 6, 7. [Human suffering founded on a Divine ordinance].

Ver. 6. **For evil goes not forth from the dust, and trouble does not sprout up out of the ground; i. e., the misfortune of men does not grow like weeds out of the earth; it is no mere product of nature, no accidental physical and external ingredient of this earthly life; but it has its sufficient cause, it originates in human sin; God decrees and ordains it for the punishment of sin; whence it follows that the proper remedy against it is the renunciation of sin, and not a gloomy frowardness and mournfulness.** וְעָלַי עָלַי precisely as in ch. iv. 8.

Ver. 7. **But** [בְּ אversative, and so Schlott., Dillm., Dav., Del., Ren., Hengst., *etc.*] **man is born to trouble; i. e., it lies in human nature, through sin to bring forth misery** (Hirzel, Dillmann, *etc.*); as man he is now not pure, but impure, not righteous, but unrighteous (comp. ch. iv. 17), and for that very reason he cannot avoid manifold suffering and hardship, the divinely

ordained consequence of sin. Observe how gently Eliphaz seeks to bring home to Job the truth that *his* suffering is also the consequence of his sin. [לְךָ] is by some regarded as Pual Perf., the short shureq written with Vav (Green, Gr., § 43, b); by others as Hoph. Imperf. (Ewald, § 131, c.); while others would point it

לְךָ, as Niph. Imperf. (Merx)].—**As the sparks of the flame fly upward**; lit.: "and the sparks," *etc.* 1 *comparatio*, as in Prov. xxv.-xxix. often; comp. Job xxii. 11; xiv. 12, 19 [otherwise also called Vav *adequat*io; see Green, Gr. § 287, 1]. בְּנֵי רֶשֶׁף, "sons of the fire, children of the flame" (comp. Cant. viii. 6), are naturally neither "birds of prey" (*νεοσσοί* γαρδῶν, LXX.; comp. the *aves* of the Vulg. So also J. D. Michaelis, Gesenius [Fürst], Vaihinger, Heiligstedt [Umbreit, Good, Wemyss, Conant, Noyes, Renan, Rodwell], *etc.*; nor "angels" (Schlottmann, who refers to Judg. xiii. 20; Ps. civ. 4); nor "angry passions" (Böttcher, and similarly Stickel); but simply "fire-sparks" (Ewald, Hirzel, Hahn, Ebrard, Delitzsch, Dillmann [Wemyss, Conant, Davidson, Barnes, Carey, Merx]). Only of these can it be properly said that they fly upwards by a law of necessity, which constitutes here the *tertium comparationis*. עֲלֵיוֹ, lit.: "they make high their flight," they fly far up on high, fly unceasingly upwards

(עֲלֵיוֹ for עֲלֵיוֹ, Ewald, § 285, a.) [It has been objected to the rendering "sparks" that the expression "make high their flight" is too strong to be applied to them, being more suitable to the lofty soaring of "birds," or "angels," or "arrows." But an appeal may confidently be taken on this point to the poetic sensibility of the reader who has ever watched the upward flight of sparks by night, when relative altitudes are but vaguely determined, and when these "sons of the flame" seem literally to soar and vanish among the stars.—E.]

[The central thought of the above strophe is that the connection between sin and suffering is a Divine ordinance. In vers. 1, 2 this is presented in the way of warning to Job as a truth against which he can take no appeal to any higher court, and as one of which he is in danger of realizing in his own case the extreme consequences; for the special sin of murmuring against God would infallibly bring about his ruin. In vers. 3-5 the same truth is vividly enforced by an illustration drawn from actual life. In vers. 6, 7 it is presented in the form of a general law, which, in the statement here given of it is a binary law, consisting of two parts, or propositions, which are complementary of each other; the first (ver. 6), negative, the second (ver. 7), positive. The misery which follows sin in general, and in particular the special example of misery following sin mentioned in vers. 3-5 is a DIVINE ORDINANCE: *because* (בְּ, ver. 6) evil is not from without, not from the earth, not from the material constitution of things, *for* (עָלַי, ver. 7) MAN (אָדָם emphatic by position) is the cause of his own trouble, being *born* to it, a sufferer by an *internal*, not an external necessity, by a law of his own existence;



a law as *necessary*, too, as that which compels the sparks to fly upward. According to this view of the connection the **פ** in ver. 7 is argumentative as well as that in ver. 6. The source of misery is not without, for **MAN** himself is the source of it. As regards the tense of **לר** it follows that if Imperf. (Niph., or more probably Hoph.) the two propositions are co-ordinated in time; evil is not wont to spring from the earth, for man is wont to be born to trouble. If Perf. (Pual), which seems preferable, the internal necessity of suffering in man himself is conceived as logically antecedent to the relation of man to the external world. His afflictions came not from without, for he *was born* under a law which subjects him to it.

Elzas renders ver. 7 a: "For then man would be born to trouble." But this is to miss the point of ver. 6, which is to deny not the *natural* and *necessary* character of suffering (for that is implied in ver. 7), but the internality and materiality of its cause.—E.]

4. *Third Division.* Exhortation to repentance, as the only means whereby Job could be restored to the Divine favor, and to the enjoyment of his former prosperity, ch. v. 8-27.

a. *Fourth Double Strophe.* Job should trustfully turn to God, the helper in every time of need, and the righteous Judge, vers. 8-16.

*First Strophe.* [Job encouraged to turn trustfully to God by a description of the beneficent operations of God in nature and among men], vers. 8-11.

Ver. 8. **Nevertheless I—I would turn to God.**—["Now comes a new turn in this magnificent discourse of Eliphaz—the hortatory part. . . . El. for the first time fully conceives as a whole Job's attitude. Job's complaints and murmurs against God terrify and distress him, and with the recoil and emotion of horror he cries: But I would have recourse unto God! . . . The antithetic transition here is as strong as possible, being made by three elements, the particle of opposition (**אולם**, ch. i. 11; ii. 5), the addition by the pronoun *I*, and these two intensified and made to stand out with solemn emphasis in utterance, by being loaded with distinctive accents." DAV.] For the conditional sense of **אֲרַשׁ**, comp. Ges. § 127 [Conant's Ed., § 125],

5 [Green, Gr. § 263, 1]. **אֲלֹהִים** with **אֲלֹהִים**, *sedulo adire aliquem*, to turn to any one with entreaty, supplicating help; comp. Deut. xii. 5: also ch. viii. 5 of our book.—**To the Most High would I commit my cause.**—As in the preceding part of the verse God is called **אֱלֹהִים** (the strong, the mighty one), as here He is called **אֱלֹהִים**, for the first time by Eliphaz. In regard to the significance of this change, comp. Del.: "**אֱלֹהִים** is God as the mighty one; **אֱלֹהִים** is God in the totality of His variously manifested nature." **דָּבָר**, *causa*, plea, as elsewhere **דָּבָר** (comp. on ch. iii. 4).

Vers. 9-11. A description of the wondrous greatness of God, as a ground of encouragement for the exhortation contained in ver. 8.

Ver. 9. **Who doeth great things which**

**are unsearchable.**—["El.'s object is now to present God under such aspects as to win Job, and his description of Him is Infinite power directed by Infinite goodness." DAV.] **אֵין חִקֵּר** in which there is no searching, i. e., which are not to be searched out; comp. **אֵין חִקֵּר**, ver. 4.

Ver. 9. **Who giveth rain on the face of the land [and sendeth water on the face of the fields].**—**חִוֵּץ**, lit.; all that is without, the open air [colloquial English: "out of doors"], in contrast with that which is covered, enclosed. Hence it means either a street, court, market-place, when the stand-point of the speaker is within a house, or the open country, field, plain, when the stand-point is within a city or a camp. The latter is the case here, as also in ch. xviii. 17. [According to Ges. (Lex. 1, b) the contrast between **אֲרֶץ** and **חִוֵּץ** is that of "tilled land" and "the deserts." To this Conant makes two valid objections: "(1) There is nothing to indicate such a limitation of **אֲרֶץ** (tilled land); (2) the distinctive meaning of **חִוֵּץ** is obscured." Hence it is best to take **אֲרֶץ** generally, of the earth at large, **חִוֵּץ** in a more limited sense, "the fields."] The agency of rain-showers and of spring-water (**מַיִם**, comp. Ps. civ. 10) in making the earth fruitful is an image of frequent occurrence with Oriental writers in general, and with the writers of Scripture in particular, to illustrate the wonderful exercise of God's power and grace in helping, delivering, and restoring life; comp. Ps. lxxv. 10 seq.; cxlvii. 9 seq.; Jer. xiv. 22, as also the more comprehensive description in Jehovah's discourse, ch. xxxviii. 25. ["He who makes the barren places fruitful can also change suffering into joy." DEL.]

Ver. 11. **To set the low in a high place, and the mourning raise up to prosperity.**—This being the moral purpose of those mighty beneficent activities of God; comp. Ps. lxxiv. 15; Luke i. 52, etc. **לְשֹׁם** is not simply a variation for **הַשָּׁם**, as the LXX., Vulg., and several modern commentators, e. g., Heiligstedt, Del. [Con.], explain; at the same time it does not need to be resolved (as by Ewald and Hahn) into: "inasmuch as he sets;" it is simply declarative of purpose, like the examples of the telic infinitive several times occurring in the Hebraistic Greek of Zacharias's song of praise, Luke i. 72, 73, 77, 79 (*τὸν δοῦναι, τὸν κατενθῆναι, etc.*) ["The issue of all the Divine proceeding in nature, unsearchable, uncountable though its wonders were, was ever to elevate the humble and save the wretched." DAV.] In the second member this infinitive construction with **ל** is continued by the Perf. precisely as in ch. xxviii. 25 (Dillmann ["Because the purpose is not merely one that is to be realized, but one that has often been realized already, the Inf. is continued in the Perf." DILLM.], comp. Ewald, § 346 b.) "To set in a high place," to exalt to a high position, as in 1 Sam. ii. 8; Luke i. 52.

**קִרְרִים**, lit.: "dirty," *squalidi, sordidi*, i. e., mourners; comp. ch. xxx. 28; Ps. xxxv. 14 [13]; xxxviii. 7 [6]. **שָׁבַע יֵשַׁע**, lit., to mount,



or climb up to prosperity, a bold poetic construction of a verb in itself intransitive with an accusative of motion.

**Second Strophe.** Vers. 12-16. Continuation of the description of the exalted activity of God as a helper of the needy, and a righteous avenger.

**Ver. 12. Who brings to nought the devices of the crafty.**—כָּפַר (Partic. without the art., as in ver. 9), lit., who breaks to pieces, עֲרֹמִים, as in ch. xv. 5, "the crafty, cunning, twisted" (from עָרַם "to twist, to wind").—**So that their hands cannot do the thing to be accomplished.**—לֹא, "so that not"

(comp. Ewald, § 345, a.). תַּעֲשֶׂהָ, with vowel written defectively in the tone-syllable. Comp. Ewald, § 198, a; and Ges., § 74, Kal., Rem. 6]. הַשִּׁי, lit., essentiality, subsistence, firmness (from שָׁ), hence the opposite of מַלְּא, well-being and wisdom in one; a favorite notion of the authors of the Old Testament Chokmah-Literature; comp. my Com. on Proverbs, Introd., p. 5, also on ch. ii. 7 (p. 54). As may be seen from the translation of the Sept., which is essentially correct, οὐ μὴ ποιήσουσιν ἀληθείας, the passage may be translated: "so that their hands shall bring about nothing real, nothing solid" (comp. Hahn, Delitzsch, Dillmann [Carey, Merx]).

**Ver. 13. Who captures the wise in their craftiness.**—חֲכָמִים denotes here those who are wise in a purely worldly sense, who are wise only in their own and in others' estimation, who are therefore σοφοὶ τοῦ αἰῶνος τούτου, 1 Cor. i. 20; comp. ch. iii. 19, where the idea conveyed by the expression σοφία τοῦ κόσμου τούτου is explained by a special reference to the passage under consideration. The translation of the passage there presented is more correct than that of the LXX., especially in the rendering of בְּעֵרְכֶם by ἐν πανουργίᾳ αὐτῶν. For עֲרֹמָה (comp. Ex. xxi. 24; Prov. i. 4; viii. 5), or even the masculine form עֲרֹם, which is found indeed only in the passage before us, unmistakably signifies "cunning, shrewdness," in the bad sense, not simply "sagacity" (φρόνησις, LXX.). ["He captures them in their craftiness" means according to most: 'He brings it to pass, that the plans, which they have devised for the ruin of others, result in ruin to themselves.' So Grotius: *suis eos retibus capiti, suis jugulat gladiis*. According to this view כ is כ of the instrument. Better, however, is: in their craft, or in the exercise of their craftiness. He captures the wise not when their wisdom has forsaken them, and they make a false step, but at the very point where they make the highest use of it." HENOST.]—**And the counsel of the cunning is overset**; lit., is precipitated, pushed over (בְּחִירָה, 3 Perf. Niph.), and so made void, to wit, by God's judicial intervention.

**Ver. 14. By day they run against darkness, and as in the night they grope at noonday.**—פָּגְשׁוּ-חֹשֶׁךְ, they strike upon, stumble on, run into, i. e., they encounter darkness]. בְּלֵילָה, "as in the night, i. e., as though it were night. Similar descriptions of a blind-

ness, judiciously inflicted by God, of an obscuration of the soul in ungodly men may be seen in ch. xii. 24 seq.; Is. xix. 13 seq.; lix. 10; Deut. xxviii. 29 (comp. the typical fundamental passage in Gen. xix. 11; also 2 Kings vi. 18; Wisd. xix. 16).

**Ver. 15. And so He saveth the needy from the sword out of their mouth, and from the hand of the strong.**—יִשְׁעוֹ, Imperf. consec., as in ch. iii. 21. ["Vav consec. introducing the ultimate residuum of all this commotion and confusion, the result of the whole combined Divine efficiency, when the Divine tendency . . . has reached its object; so He saves." DAV.] מִיַּחַרְבֵּי כִפְיָם (instead of which some MSS. read: מִיַּחַרְבֵּי פִיָּהֶם, "from the sword of their mouth") is equivalent to: "from the sword which goes forth out of their mouth;" comp. Ps. lvii. 6 (4); lix. 8 (7); lxi. 4 (3); and other passages in which swords, or spears, or arrows of the mouth appear as a figurative expression for maliciously wicked slanders or injurious assaults on the good name of others [and comp. ver. 21 below, showing that Eliphaz regards this as one of the evils most to be dreaded. The explanation here given is adopted by Umbreit, Delitzsch, Hengstenberg. Merx, Renan, Bernard, Barnes, Wordsworth, Noyes, Rodwell, although there is some variation in regard to the relation of the two expressions; some taking the second in apposition to the first, "from the sword, even from their mouth," others, like Zöckler, regarding the second as qualifying the first: "the sword which goeth out of their mouth." Others view the second as explanatory of the first, which is taken as the leading term: "from the sword, which is their mouth, . . . which is their organ of devouring, is to them what his mouth is to a wild beast," Davidson, and so substantially Schlottmann and Lee. Others, e. g., Hirzel, take "sword," "mouth," "hand," as three independent terms, designating the instruments and organs of the wicked.—E.] In addition to the violation of the ninth commandment referred to in the first member, the second member of the verse mentions acts of violent oppression, or assaults on the liberty and life of men, violations, therefore, of the sixth commandment, as that from which God would deliver. The כֶּן before יַחַרְבֵּי seems to be superfluous, and producing as it does a harsh construction, it has led to various attempts at emendation, e. g., מִיַּחַרְבֵּי, "desolated, ravaged by misfortune" (L. Capellus, Ewald [Good, Carey, Conant, Elzas and Dillmann favorably inclined. Delitzsch argues against it that it is "un-Hebraic according to our present knowledge of the usage of the language, for the passives of יַחַרְבֵּי are used of cities, countries, and peoples, but not of individual men"]]). Others would read מִיַּחַרְבֵּי instead of מִיַּחַרְבֵּי (so some MSS.; also the Targ. and Vulg.). These suggestions, however, are unnecessary; and the same may be said of Böttcher's explanation: "without a sword," i. e., without violence or bloodshed [will God save].

**Ver. 16. Thus there is hope (again) to the poor** (לֵל from לָל, to hang down, and so to be



lax, languid, feeble, according to Gesenius: to wave, to totter, and so to be tottering loose, wretched, according to Fürst], **but iniquity shuts her mouth.**—For the absolute construction of “hope,” to wit, to hope for deliverance and exaltation through God’s assisting power and grace, comp. ch. xiv. 7: xix. 10. In regard to the etymology of תַּקַּח, the standard word for hope in the Old Testament, comp. my Dissert.: *De vi ac notione voc. ἐλπίς in N. To.* (1856),

p. 5 seq.—עוֹלָה, the full-toned form, with double fem. ending, for עוֹלָה, which also stands for עוֹלָה (Ps. xcii. 16). Comp. Ewald, § 173 g. [also § 186, c., Ges., § 79, f., Green, § 61, 6, a.] For the phrase פֶּה צָבִי, to be dumb, i. e., to be ashamed, to own oneself vanquished, comp. the repetition of the present passage in Ps. cvii. 42; also Is. lii. 15, and Job xxi. 5.

[SCHLOTTMANN: “The beginning of this strophe: ‘But I would turn to God,’ is again in appearance courteous, friendly, mild. But even here we see lurking in the background that self-sufficient hardness of Eliphaz which has already been noticed. Baldly and sharply expressed the relation of this strophe to the one which precedes and the one which follows is this: Third Strophe—Thy way is wrong; Fourth Strophe—My way is right; Fifth Strophe—It will be well for thee if thou followest me.”]

b. *Fifth Double Strophe.* Job will have occasion to regard his present suffering as a blessing, if, being accepted as wholesome chastisement, it should result in his repentance, and thus in the restoration even of his external prosperity, vers. 17-27.

*First Strophe.* Vers. 17-21. [The happy results of submission to the Divine chastisement, principally on the negative side, as restoration and immunity from evil].

Ver. 17. **Lo, happy the man whom God correcteth.**—The same thought expressed, and derived perhaps from this passage, in Prov. iii. 11 seq. (Heb. xii. 5 seq.), and Ps. xciv. 12. Comp. Elihu’s further expansion of the same thought of the wholeness of the Divine chastisements in ch. xxxiii. and seq. הוֹכִיחַ, to reprove, admonish, to wit, through the discipline of actual events, through suffering and providential dispensations: comp. ch. xiii. 10—**Therefore despise not the chastening of the Almighty,** of which one may be guilty by perverse moroseness and rebelliousness, by refusing to accept the needed and salutary teaching of the Divine dispensation, and in general by a want of submission to God’s will. שָׁרִי by poetic abbreviation for אֵל שָׁרִי, Gen. xvii. 1. Comp. the remarks of the editor on the passage.

Ver. 18. **For He woundeth and also bindeth up, etc.**—Comp. the similar passages in Hos. vi. 1; Deut. xxxii. 39; Lam. iii. 31 seq.—הוּא הוּא, he, i. e., one and the same. The form הוֹפִיחַ is made as though it were derived from a verb, רָפָה=רָפָה; comp. Ges., § 75 [§ 74], Rem. 21 c. [Green, § 165, 3].

Ver. 19. **In six troubles He will deliver thee, and in seven no evil shall befall**

**thee; i. e., of course provided thou wilt really be made better by thy chastisement.** The further promises of Divine help, ver. 20 seq., are also subject to the same condition. To the number six seven is added in order to remove the definiteness of the former, and to make prominent only the general idea of multiplicity. Similar enumerative forms of expression are to be found in Amos i and ii.; also in Prov. vi. 16; xxx. 15, 18, 21; comp. also Mic. v. 5; Eccles. xi. 2.

Ver. 20. **In famine He redeems thee from death.**—פָּדָךְ, lit., “he has redeemed thee.” Perf. of certainty (Gesen., § 126 [124], 4), which is immediately followed by verbs in the Imperf., as in ch. xi. 20; xviii. 6, etc. In the second member, “out of the hands of the sword” (יָדֵי חֶרֶב) is equivalent to “out of the power of the sword,” or “from its stroke” (Delitzsch). Compare Is. xlvi. 14; Jer. xviii. 21; Ps. lxxiii. 11. “The word ‘hands’ should not be left out. Poetry personifies everything, invests everything with form and life. As here ‘hands’ are attributed to the sword, so elsewhere are a mouth, Ex. xvii. 3, a face, Lev. xxvi. 37. Hands are in the Old Testament assigned to the grave, to lions, bears, to the dog, the snare, the flame.” HENGSTENBERG].

Ver. 21. **In the scourging of the tongue thou art hidden;** i. e., when thou art slandered and reviled (comp. ver. 15; Jer. xviii. 18; Ps. xxxi. 21 (20)). Instead of קִשּׁוּט, which we might certainly expect here (with Hirzel), the poet, anticipating the קִשּׁוּר of the second member, which would resemble it altogether too much in sound, has written קִשּׁוּט, “in the scourge,” i. e., “in the stroke of the scourge.” [קִשּׁוּט might be taken as the Infinitive of the verb, as is done apparently by Ewald, who translates: “when the tongue scourges.”—“The tongue is here compared with a scourge, as elsewhere with a knife, a sword, arrows, or burning coals (Ps. cxx. 4), because evil speaking hurts, wounds, and works harm.” HENGST. “We believe that in introducing this expression the poet has a definite purpose. There lies a certain irony in the fact that Eliphaz should mention as one of the chief evils from which his friend is one day to be preserved that same calamity which he is now inflicting on him.” SCHLOTT.]—**And thou fearest not destruction when it cometh.**

—שׁוּר, which in the following verse is written שׁוּ, a form etymologically more correct, from שָׁרַר, signifies any catastrophe, or devastation, whether by flood, or hail, or storm, etc. The word forms an assonance with שׁוּט, as in Isaiah xxviii. 15, a passage which is perhaps an imitation of the one before us. Substantially the same thought is expressed in Ps. xxxii. 6.

*Second Strophe.* [The happy results of submission to chastisement still further described, principally on the positive side, as involving security, prosperity, peace, etc.]. Vers. 22-26 (ver. 27 being subjoined as a conclusion, standing properly outside of the strophe).

Ver. 22. **At destruction and at famine thou shalt laugh.**—[“The promises of El.



now continue to rise higher, and sound more delightful and more glorious." DEL.] A continuation of the description of the new state of happiness to which the sufferer will be promoted on condition of a contrite submission to the Divine chastisement.

שחק with ל, to laugh, or mock at anything, as in ch. xxxix. 7, 18; xli. 21.—פָּן־רָע, Aram. equivalent to רָעָה, famine, dearth; comp. ch. xxx. 3.—**And thou shalt not be afraid before the wild beasts of the land.** ["*Thou needest not be afraid,*"

לֹא, different from לֹא (ver. 21), the latter is objective, merely stating a fact, the former subjective, throwing always over the clause the state of mind of the speaker as an explanation of it—expressing both the statement and the mental state of feeling or thought out of which the statement issued. As Ew. (Lehrb. 320, 1, a.)

accurately puts it, 'לֹא, like מִן, denies only according to the feeling or thought of the speaker,' thou shalt have no reason to, needest not (Con.) fear." DAV.] Wild beasts were in ancient times the object of far graver terror in the east, and a scourge of far more frequent occurrence than to-day. Comp. Gen. xxxvii. 20, 33; xli. 28; Lev. xxvi. 6; Prov. xxii. 13; xxvi. 13, etc.; also Ezekiel's well-known combination of the four judgments: the sword, famine, wild beasts, and the pestilence (Ezek. v. 17; xiv. 21).

Ver. 23. **For with the stones of the field thou hast a league, and the wild beasts of the field are become friends to thee.**—The first half of the verse is a reason for the first member of ver. 22; the second half in like manner a reason for the second member. "Thou hast a league with the stones of the field" (lit., "thy league is with the stones," etc.; בְּרִיתְךָ

equivalent to לֵךְ, בְּרִית, i. e., storms cannot injure thy tillage of the soil, they shall be far removed from thy fields (comp. Is. v. 2; 2 Kings iii. 19, 25). ["The stones are personified; they conclude a treaty with the reformed Job, and promise not to injure him, not to be found straying over his tilled land." HENGST.] As regards the contents of the entire strophe, compare the similar ideal descriptions of the paradisaical harmony that is one day to exist between men and the animate and inanimate creation, Hos. ii. 20 [18], 23 [21] seq.; Is. xi. 6 seq. [The view, entertained among others by Barnes, that the verse describes security in travelling ("it is to be remembered that this was spoken in Arabia where rocks and stones abounded, and where travelling from that cause was difficult and dangerous"), is at variance with the picture here given, which is that of security and happiness in a settled, stationary condition; the picture of a prosperous proprietor of fields, pastures, flocks, not of a travelling Bedouin chief—E.]

Ver. 24. **And thou knowest (findest out by experience) that thy tent is peace.**—יָדַעְתָּ, Perf. consec. with the tone on the last syllable, connected with ver. 22. "Thy tent is peace," i. e., the state of all thy possessions and household (comp. ch. viii. 22; xi. 14; xii. 6, and often) is one of peace.—שָׁלוֹם is predicate,

emphatic by position (comp. Mic. v. 4, יְהִי שָׁלוֹם), and for that reason a substantive. It is weakening the beautiful, rounded, complete idea to take the word either as an adjective, or as an adverbial accusative in the sense of "well, safe, uninjured," as, e. g., Ewald, Dillmann, and Hahn, etc., do. [The same remark applies to the use of the preposition, "in peace," E. V., Con., etc. The simple rendering "is peace" is more forcible and expressive.—E.]—**And when thou viewest thy estate thou missest nothing.**—נָחָה as in ver. 3 [Zöckler: Stätte, "place," the habitation of himself and his flocks; by most, however, נָחָה is taken here rather of the

pasture of the flocks]. וְלֹא תִחָסֵא, lit., "and thou wilt not miss thy way," i. e., thou wilt miss nothing (Prov. viii. 36). At variance with the usage of the words, and against the connection, is Luther's translation: "and thou wilt care for thy household, and not sin," following the Vulg.: *et visitans speciem tuam non peccabis* [Eng. Ver.: "and thou shalt visit thy habitation, and shalt not sin." Hengstenberg, adopting this rendering, explains: in looking over thy possessions thou shalt find thou art not treated by God as a sinner, but as a friend, being richly blessed by Him; an explanation which involves a needless constraint of the expression.—E.] The thought is rather the same with that expressed in Schiller's fine lines:

Er zählt die Häupter seiner Lieben,  
Und sieh, ihm fehlt kein theures Haupt.\*

[In negative sentences, where the object of the verb is wanting, לֹא may be rendered "nothing." See Ewald, § 303, c.]

Ver. 25. . . **And thine offspring as the green herb of the earth**—יִצְחָקֶיךָ, used here of the issue of the body, as in ch. xxi. 8; xxvii. 14. Comp. the like promise in Ps. lxxii. 16 b. [The word found only in Isaiah and Job].

Ver. 26. **Thou shalt go into the grave in a ripe old age.**—בָּלֵחַ, etymologically related to בָּלָה, "to be full, to be completed" (to which it stands related as a variation, with a somewhat harsher pronunciation, just as קָשָׁח, in ch. xxxix. 16, stands related to קָשָׁה), signifies, according to the parallel expression בָּעֵתוֹ in the second member, the full ripeness of the life-period, the complete maturity of age. It is used somewhat differently in ch. xxx. 2, where it denotes the full maturity of strength, complete unbroken vigor—a sense which Fleischer in Delitzsch (II. 138, n.) quite inappropriately assigns to it here also. [So Fürst. Merx gives the same sense to the passage, but reads בָּלֵחַ.—E.]—**As sheaves are gathered in their season.**—בָּעֲלוֹת גִּרְיָשׁ, lit., "as the heap of sheaves mounts up, is gathered up," to wit, into the threshing-floor, which was an elevated place; comp. 2 Sam. xxiv. 16; Ps. i. 4, etc. The rendering of Um-

\* The heads he numbers of his darlings,  
And, lo! no precious head is missed.



breit and Hahn: "as the sheaves are heaped up," is unsuitable, and at variance with the true meaning of the figure, as describing the ingathering of ripe sheaves. *לפניו*, "in its season," i. e., when the ears are fully ripened, a most striking simile to illustrate old age when satiated with life; comp. ch. xlii. 17; Gen. xv. 15; xxv. 8; xxxv. 39.

Ver. 27. *Lo, this we have searched out; so it is: hear it, and mark it well for thyself!*—A closing verse of warning, which, because it refers back to all that has been said by Eliphaz, stands outside of the last strophe. Comp. the similar short epiphonemas, or epimythions in ch. xviii. 21; xx. 29; xxvi. 14; also the short injunctions of the New Testament, enjoining men to mark and ponder that which is said, such as Matt. xi. 15; xiii. 9; Rev. ii. 7; xiii. 18; xxii. 2, etc. The Plur. *וְהִקְרַנְתֶּם*, because Eliphaz speaks not in his own name alone, but also in that of his two friends, younger indeed than himself, but of whom he knows that their experience has been the same with his own.

#### DOCTRINAL AND ETHICAL.

The writer is certainly far from being disposed to put forth Eliphaz in the preceding discourse as an advocate of views which are decidedly untrue, and opposed to God, or as a propounder of diabolical wisdom (*σοφία ψυχική δαιμονιώδης*, Jas. iii. 15; comp. 1 Tim. iv. 1). If it had been his purpose to represent him as one who made common cause with Satan, as an *advocatus diaboli*, or the Evil One's armor-bearer, he would certainly have made some such sentiment as that of ch. ii. 9—"renounce God and die"—the fundamental theme of his remarks. But this tone of remark is limited to Job's wife (and the fact is strongly indicative of the attitude of an unregenerate woman, who simply follows the impressions of her own nature), who had lost alike her patience and resignation to the will of God. The poet does not introduce any one of Job's friends as sympathizing with it—least of all Eliphaz, whose superiority to the experimental stand-point of the other two friends, and to the entire circle of their ethical and intellectual insight, is so definitely and significantly apparent. Even in respect of its formal æsthetic structure he has impressed on the discourse the characteristics which mark it as the product of a genuine devout oriental sage, a *Chakam* of the same category with Solomon, Heman, Ethan, Chalcol, Darda, etc. This is shown by the numerous correspondences of expression between this discourse and the noblest products of the Old Testament Chokman-literature as elsewhere to be met with—correspondences which appear in part in the subject-matter, such as the emphasis laid on the fear of God and God's remedial discipline (ch. iv. 6; v. 8; v. 17) as fundamental conditions of true prosperity, the use of the term "fools" (ch. v. 2 seq.) in characterizing the wicked: in part in the language, as in the use of such expressions as *וְהִקְרַנְתֶּם* (ch. iv. 21), *וְהִשְׁמַעְתִּי* (ch. v. 12), or of such poetic forms as the numeral expressions in ch. v. 19, or of such figures and similes as sowing and reaping, taking

root and growing, the soaring sparks, the "inward cord" (ch. v. 21), the sword of the mouth, and the scourge of the tongue, etc. In general it may be said that all that profound, physiological, or rather physico-theological Wisdom which forms the background of the discourse, and which accounts for the brilliant tints and fragrant aroma which are spread over the whole of it, evince the writer's purpose to represent the speaker as intellectually akin to Solomon, the student of nature among the sages (1 Kings iv. 29 seq.; v. 12), and as possessing a knowledge of God which if not accurate, such as belonged to the theocracy, was nevertheless truly monotheistic, such as belonged to the pious of the patriarchal world.

2. As regards the *theological contents* of this first discourse of Eliphaz, there is really scarcely anything to be pointed out in it which contradicts the true Old Testament religion of Jehovah, and the purity of the moral principles which rest on it.\* A confessor of Eloah, of Shaddai, he speaks altogether like a member of the theocracy, like a pious man belonging to Jehovah's commonwealth. "*He is apparently right in everything*"; and it is certainly with full, conscious purpose that the poet introduces him into the discussion with precisely such a discourse as the present; for only thus could a real entanglement arise with Job, and only thus could the attention of readers be secured for Job's opponents" (DILLM.) What Eliphaz holds up before Job, who, although indeed he does not blaspheme, does nevertheless utter imprecations, and, in a state of extreme dejection, curses himself, consists almost without exception of beautiful and profound religious and ethical truths, to which Job can successfully oppose only one thing—that they do not touch him, who is just as firmly convinced of their correctness as his opponents, that they cannot apply to his peculiar condition. So e. g. the position that God's sentence of destruction falls not on the innocent but only on the wicked: a general fundamental truth of religion, which is not only most strikingly confirmed by the issue of Job's own history, but is also often enough emphasized by him in his subsequent discourses, and is expressed in a manner altogether similar to what we find in so many of the holy songs of the Psalter, beginning with the first Psalm, the "Motto" of the entire collection. The same is no less true of the proposition concerning the universal sinfulness of all men, and indeed concerning the impurity even of the angels, when compared with the absolute holiness of God; a proposition which, presupposing, as it certainly does, the influences of a revolution from above (comp. ch. iv. 12 seq.), was the common property of all the pious and the wise of the Old Testament, and is one of the most conspicuous marks distinguishing the religious and moral knowledge, thought, and activity of those men from what is found in the heathen world.

\* Comp. COCCHEUS: "The first discourse of Eliphaz, if you except the charge of impatience brought against Job (although that is stated mildly, and is not altogether without cause), and the offensive interpretation put on the words of Job, has in it nothing that is not holy, true, and excellent, and which is not most admirably adapted to strengthen patience," etc.



So again the affirmation of the necessity of disciplinary and purifying suffering for every man; the stern rebuke of the presumptuous discontent of him who will not submit to this rigid and yet loving, mild law of the Divine administration; the friendly counsel to the sorely tried Job to turn to God, and to take refuge only with Him (ch. v. 8 seq.); finally the promise that his happiness would be gloriously renewed if he should rightly improve his calamities, and derive from them the benefits properly connected with them, which again seems to indicate the complete harmony of the speaker's views with those of the poet, and to have a strictly prophetic relation to the final account of Job's restoration and glorious vindication in the Epilogue.

3. Notwithstanding this it is hardly correct to say with Delitzsch (I. 105) that "there is no doctrinal error to be discovered in the speech of Eliphaz." A certain *work-righteousness* may be found in it, notwithstanding the solemn emphasis with which it makes the universal sinfulness of all mankind the central point of the discussion. The way in which Job is exhorted, as in ch. iv. 6, to trust in his fear of God, and in the uprightness of his ways, and on account of the same to cherish hope in God, has doubtless something analogous in many expressions found in the Psalms (comp. Ps. xviii. 20 seq.; cxix. 168); but the connection of the passage, especially that which immediately follows, shows distinctly that the fundamental proposition—if pious, then prosperous; if unfortunate, then wicked—is here handled with a certain harsh one-sidedness and superficiality, which might easily develop into unjust judgments concerning the sorely tried sufferer, and in which accordingly was contained the germ of that difference which subsequently waxed more and more violent between the friends and Job. Still more doubtful than this tendency towards an external conception of the doctrine of retribution, a tendency which manifests itself but slightly and timidly, is the *absolute silence* of Eliphaz in respect to the possibility that Job's extraordinarily severe sufferings might nevertheless have another cause than particular sins of corresponding magnitude. Herein he shows his ignorance in regard to those deeper spiritual perceptions and experiences, by virtue of which pious persons, even before the coming of Christ, were able to recognize, in addition to the suffering inflicted for chastisement, and to that inflicted for purification, a suffering inflicted simply to try men. Such suffering they recognized as possible, and as sometimes decreed by God in His wisdom, as is sufficiently evident from such passages as Deut. vii. 2, 16; Prov. xvii. 3; Ps. lxxvi. 10; Jer. vi. 27 seq.; Ezekiel xlii. 22; Zech. xiii. 9; also Sir. ii. 1 seq. (Of suffering borne as testimony, martyrdom, nothing needs to be said here, its necessity being first clearly recognized in the New Testament, after Christ had suffered on the cross). Finally, there lies a departure from the doctrine, which is clearly taught everywhere else in the Old Testament Revelation, in the statements of ch. v. 6, 7, where not only man's punishment for sin, but sinning itself is represented as something which attaches necessarily to human nature as such. In other words, it is here implied that *to be a*

*man and to commit sin are two things which are by no means to be separated from each other*, being thus regarded, as in the doctrinal system of Schleiermacher and the majority of the critical rationalistic theologians of to-day as something that attaches to man's sensuous nature (see exeg. remarks on the passage).—From what has been said it follows that Eliphaz cannot indeed be regarded as a "Pelagian before Pelagius;" the poet has, however, unmistakably intended to set forth a certain theory of the holiness of works, and a legal narrowness in the circle of his ethical and religious perception, as lying at the foundation of his views. He has purposed to present him as a representative—one of the noblest, most thoughtful and profound indeed—but still a representative of the doctrine of external retribution, which was the popular opinion of antiquity before the coming of Christ, and has succeeded in expressing with a masterly skill which no one can question the fine shading by which that which is erroneous in his views, as compared with the profounder truth which afterwards comes gradually into prominence, is outlined forth. If we were to compare his Eliphaz with any ecclesiastical representative of one-sided theories, and more particularly of those in the department of anthropologic soteriology, which teach a legal righteousness of works, instead of turning our attention to Pelagius and Pelagianism, it would be decidedly more correct to think of such fathers as Jerome, the Gregories, Cassianus, etc. Especially does Jerome, the zealous champion of the proposition of universal sinfulness in opposition to Pelagius, who, however, had sunk almost as deeply as that heresiarch into an external self-righteousness and legality, give evident tokens of intellectual affinity with our sage. A point which, it would seem, would tend to lend special interest to any attempt to elaborate more fully the parallel between Eliphaz and Jerome, is the remarkable similarity which the description of the nocturnal spirit-vision (ch. iv. 12 seq.) with its emotional vividness and presentative power, bears to the celebrated "Anti-Ciceronian Vision" of Jerome in the Epistle to Eustachius (comp. my "Jerome," p. 45 seq.), a similarity which is more than simply external, or accidental, as the closely related ethical tendencies of both visions show.

4. That which injures the religious and moral value of the speech of Eliphaz more than all these weak and one-sided doctrinal features, which emerge into but slight prominence, and which would be scarcely noticed by an untrained eye, is a series of defects which lead us to infer in the speaker a defective character rather than an erroneous theory. The discourse, with all the beauty and truth of the greater part of its thoughts, is nevertheless "heartless, haughty, stiff and cold." It dwells self-complacently on general truths, known as well to Job and acknowledged by him, which are presented not without rhetorical pathos, but which are not brought into anything like a tenderly considerate, or profoundly apprehended relation to the special circumstances of him who is addressed.

(1) It exhibits not a trace of genuine sympathy with the extraordinarily high measure of misery



which has overwhelmed the unhappy sufferer; instead of consoling him, it goes off into moralizing reflections, which bring him no comfort, which serve rather to embitter him. (2) It unqualifiedly identifies his complaint with that of a "fool," i. e., of a man of abandoned wickedness and ungodliness (ch. v. 2 seq.; comp. ch. iv. 8 seq.), without the slightest effort to make a critical examination of the question, whether his essential character is not incomparably purer and more godly than that of a despairing blasphemer. (3) It assumes on his part hypocrisy, defective self knowledge, entanglement in a self-righteous delusion, and seeks to cure these defects by bringing forward that night-oracle, but by this very course he betrays a serious deficiency in knowledge of men, and in the power of a finer psychological observation. (4) It takes no account whatever of the great fact of the former purity of his life, and of his uncomplaining patience, and thus coarsely (not to say maliciously) makes no distinction between Job and the great mass of men. (5) Worst of all, it is not free from disingenuousness and deception; back of what it openly says, it suggests the existence of something worse yet, of which it regards Job as capable, if not as being already guilty, and thus deprives even that in it which seems adapted really to minister comfort, refreshment, and a wholesome stimulus (e. g., the description in ch. v. 17 seq. of the blissful blossoming anew of the prosperity of him who repents and is reconciled with God), of its beneficent influence on the feelings of the sorely tempted sufferer. These indirect suggestions of certain defects in the disposition and character of Eliphaz (which, like those one-sided, doctrinal peculiarities, present a striking parallel with Jerome; comp. the work cited above, p. 332 seq., 391 seq.) are what—chiefly at least—according to the poet's purpose, furnish the occasion for further controversy, and incite Job to the comparatively passionate reply which he makes.

#### HOMILETICAL AND PRACTICAL.

The homiletic expositor, especially if he treats the discourse of Eliphaz not as a unit, as the theme of *one* sermon, but only in detached passages (and it is scarcely possible that he should treat it otherwise), need not have the enjoyment, which its many glorious passages minister, marred by the manifold features which tend to quench and disturb it, and which indicate the one-sidedness of the stand-point occupied by the speaker. As opportunity offers it may be shown that Eliphaz is not a representative of the complete truth of Scripture, but is the champion of a party-doctrine, which later is expressly condemned by God as one-sided and erroneous; especially might it be indispensable to call attention to this in the passages found in ch. iv 6, and v. 6 seq., according to what has been said above (Doctrinal and Ethical Remarks, No. 5). But why it should be necessary to make anxious mention of the heterodoxy of the speaker in connection with all that Eliphaz says in harmony with all the other wise men of God under the Old Testament, all which does not contradict the *analogia fidei* of the Old Testament, and which

immediately commends itself by its truth, beauty, and inward power—why this should be necessary is certainly not apparent. All requirements of this sort will be sufficiently satisfied if it be shown in the Introduction to the Sermon, or Meditation, that the text under consideration belongs to a discourse by a man who, as is evident from the fact that he is finally rebuked and censured by God, does not present the truth of Scripture in its fulness and entireness, but who none the less belongs to the class of divinely-enlightened sages and saints of the Old Testament, and whose utterances, in so far as they accord with those of other representatives of this class, such as Solomon, Asaph, the author of Ecclesiastes, etc., must be recognized as equally important and valuable with those; nay, more, whose words, in so far as they express (if not directly, still indirectly) the poet's objective opinion, have the same right to be regarded as inspired as those of his counterpart, Job, who in truth falls often enough into one-sided views and grievous errors.

In a detached treatment of the text the Second Division (ch. iv. 12-v. 7) and the Third (ch. v. 7-26) stand forth as pericopes of some length, which are suitably defined as to their limits. In view of the richness of their contents, however, the division of both into smaller sections may be recommended, in which case it will be most natural, or indeed unavoidable, to be governed by the preceding division into strophes.—As respects the formal statement of themes and the more specific arrangement, the following remarks on *particular passages*, taken from the older homiletic treatments of the book, will supply suggestive hints:

Ch. IV. 2 seq. STARKE: A friend can indeed reprove another, if he has seen or heard anything wrong on his part (Sir. xx. 2); but he must not put the worst construction on everything. We should hear the admonitions and reproofs of our neighbor patiently, and take them for our improvement (Ps. cxli. 5).

Ch. IV. 7 seq. BRENTIUS: It is not so much absurd, as impious, for human reason to infer from afflictions that God is angry. Rather, as a father chastises his son whom he loves, and spares not the rod, so God crucifies those whom He elects together with His Son, Jesus Christ, our Lord. . . . Eliphaz discourses truly, but he interprets the case according to his own carnal judgment of it; for the innocent, although they do not perish, are nevertheless afflicted; they are not destroyed, but they are oppressed.—HENGSTENBERG: The proposition which Eliphaz puts at the foundation of his argument: that true spiritual rectitude and complete destruction cannot accompany each other, is true. Instead, however, of taking for granted what he does in regard to Job, he ought to have done him the friendly service of controverting the assumption. He should have set out before him that often when the need is greatest, succor is nearest. He should have furnished him the right clue to his suffering by proponnding the proposition: Whom God loveth He chasteneth. He was not, however, prepared to do this, as long as he, in common with Job, was wanting in the *right* perception of sin.



Ch. IV. 12 seq. ZEYSS: God taught the ancients His will by visions and dreams, and by such a revelation did for them that which He has since done by His word, written and preached (Gen. xxviii. 12; Num. xii. 6). He has revealed Himself thus even to the heathen (Gen. xx. 3). Hence they are without excuse (Rom. i. 20).—PASSAVANT (in his work on Vital Magnetism, 2d Ed., p. 131): In the dreams of a deep, sound sleep (comp. ver. 13) the soul seems to put forth a higher form of activity, and it may be that all significant dreams belong to this very condition, which seems furthest removed from the working consciousness.

Ch. IV. 17 seq. CRAMER: God has concluded all under sin, in order that He might have mercy upon all, that every mouth may be stopped, and the whole world be guilty before God, in order that by the works of the law no flesh should be justified in His sight (Rom. iii. 20).—WOHLFARTH: Erroneous as was the opinion of Eliphaz, that sinners only are punished here on account of their sins, no less true is the commination here made to him by a Divine revelation, that no man is pure before God, Gen. viii. 21; Ezek. iv. 18; Matt. xv. 19; 1 Cor. ii. 14, etc.

Ch. IV. 19 seq. BRENTIUS: This thought should be treasured up in the depth of our minds, in order that by it we may cast down the arrogance of our flesh. For why should you be proud of your noble lineage, your wealth, power, royal majesty? Consider, I pray you, what you were, what you are, and what you will be, and cease to stick up your crest; you were clay, you are a dung-hill, you will be corruption and the food of worms—why then should you boast (1 Cor. i. 31)?—CRAMER: Death sends no messenger, but when men least expect him, he enters all doors, even those of palaces (Jer. ix. 21; Luke xii. 20).

Ch. V. 3 seq. BRENTIUS: This passage teaches parents the fear of God, for who does not desire for his children everything that is best, and the most ample inheritance? Take care, therefore, to live piously, and to bring up your children in piety and in the admonition of the Lord. You cannot leave them a more ample patrimony than this; whereas if you live wickedly, and your children fill up the measure of the iniquity which they have derived from you, not only will you be cursed, but your children also will inherit their father's curse.

Ch. V. 6, 7. SEB. SCHMIDT: This remarkable passage contradicts the notion of man's free will in spiritual matters, and not only proves original sin, but also that by virtue of it there is no man who does not sin.—HENGSTENBERG: To sin is just as much a property of human nature as it is of sparks to fly upward. The doctrine of innate corruption, which rests on Gen. iii. 4 and v. 3 is already expressed here. (Is the statement here given of it, however, absolutely correct, and free from all one-sided admixture?

Zöckler.—See above in the Critical and Doctrinal Remarks).

Ch. V. 8 seq. SEB. SCHMIDT: When we commend anything to God we do it by prayer, and hope or trust in God; so that although prayer is not expressly mentioned here, it is nevertheless implied in the words, and must not be neglected (1 Peter v. 7).

Ch. V. 10. STARKE: Although the rain has its own purely natural causes, we must still look up in connection with it to God, as the One who has so established nature, that the rain can fall, the sun shine, etc. (Jer. xiv. 22).

Ch. V. 17 seq. CRAMER: The dear cross [*das liebe Kreuz*, the affliction, adversity, whose uses are sweet] has great benefits connected with it (Rom. v. 3 seq.; James i. 2 seq.); we come by means of it to the knowledge of our sins (Ps. cxix. 67); we stop sinning (1 Peter iv. 1), we learn to give heed to the Word, and to pray diligently (Is. xxviii. 19), we become satiated with the world (Phil. i. 23), and are made conformable to the example of Christ (Rom. viii. 29).—Compare Fr. de la Motte. Fouqué's poem—"God's Chastisements" (especially 3d and 4th stanzas).

Ch. V. 19. BRENTIUS: The Lord delivers in six afflictions (*i. e.*, in every time of trouble), not by taking away the cross from our shoulders, but by ministering strength and patience to bear it. But in the seventh affliction (*i. e.*, when the season of trial is over) He gives deliverance both by taking away the cross, and by giving pure and unalloyed happiness (comp. 1 Cor. x. 13).—ZEYSS: There is no distress so great, so strange, so manifold, but God can deliver His people out of it (Ps. xci. 14 seq.; Is. xliii. 2; Dan. iii. 17; vi. 16, 22).

Ch. V. 20 seq. BRENTIUS: He enumerates the blessings of the godly man, who takes hold by faith of the Lord's hand. For the godly man, possessing the Lord by faith, remains perfectly serene in the face of all calamities, fearing neither famine, nor sword, nor rumors of war, nor desolation, nor the beasts of the earth. Yea, even though the heavens should fall, and the earth be wrecked, the ruins would smite him undismayed.—COCCEIUS: If any one should think that Eliphaz said these things in the spirit of prophecy about Job, as the type of Christ in obedience, afflictions, patience and exaltation, I should not be disposed to blame him. He who should maintain this would say that the present and the future are blended and treated as present; seeing them in the Spirit he depicts them as present.—For the limitation and partial correction of this typical and Messianic interpretation, comp. further Seb. Schmidt's remarks on the passage: "But who can believe that Eliphaz with all his reeriminations against Job, would have prophesied good concerning him, nay, have made him even a type of Christ?" (The passage could thus be regarded only as an *involuntary prophecy*, like that of Balaam, or of Caiaphas).

**B.—Job's Reply : Instead of Comfort, the Friends bring him only increased Sorrow.**

CHAPTERS VI. 1—VII. 21.

1. Justification of his complaint by pointing out the greatness and incomprehensibleness of his suffering.

CHAPTER VI. 1-10.

- 1 But Job answered and said :
- 2 Oh that my grief were thoroughly weighed,  
and my calamity laid in the balance together !
- 3 For now it would be heavier than the sand of the sea ;  
therefore my words are swallowed up.
- 4 For the arrows of the Almighty are within me,  
the poison whereof drinketh up my spirit ;  
the terrors of God do set themselves in array against me.
- 5 Doth the wild ass bray when he hath grass ?  
or loweth the ox over his fodder ?
- 6 Can that which is unsavory be eaten without salt ?  
or is there any taste in the white of an egg ?
- 7 The things that my soul refuseth to touch  
are as my sorrowful meat.
- 8 Oh that I might have my request,  
and that God would grant me the thing that I long for !
- 9 Even that it would please God to destroy me ;  
that He would let loose His hand, and cut me off !
- 10 Then should I yet have comfort :  
yea, I would harden myself in sorrow ; let Him not spare ;  
for I have not concealed the words of the Holy One.

2. Complaint over the bitter disappointment which he had experienced at the hands of his friends.

VERS. 11-30.

- 11 What is my strength that I should hope ?  
and what is mine end that I should prolong my life ?
- 12 Is my strength the strength of stones ?  
or is my flesh of brass ?
- 13 Is not my help in me ?  
and is wisdom driven quite from me ?
- 14 To him that is afflicted pity should be shewed from his friend ;  
but he forsaketh the fear of the Almighty.
- 15 My brethren have dealt deceitfully as a brook,  
and as the stream of brooks they pass away ;
- 16 which are blackish by reason of the ice,  
and wherein the snow is hid.
- 17 What time they wax warm, they vanish ;  
when it is hot, they are consumed out of their place.



- 18 The paths of their way are turned aside ;  
they go to nothing, and perish.
- 19 The troops of Tema looked,  
the companies of Sheba waited for them.
- 20 They were confounded because they had hoped ;  
they came thither and were ashamed.
- 21 For now ye are nothing ;  
ye see my casting down, and are afraid !
- 22 Did I say, Bring unto me ?  
or, Give a reward for me of your substance ?
- 23 Or, Deliver me from the enemy's hand ?  
or, Redeem me from the hand of the mighty ?
- 24 Teach me, and I will hold my tongue ;  
and cause me to understand wherein I have erred.
- 25 How forcible are right words !  
but what doth your arguing reprove ?
- 26 Do ye imagine to reprove words,  
and the speeches of one that is desperate, which are as wind ?
- 27 Yea, ye overwhelm the fatherless,  
and ye dig a pit for your friend.
- 28 Now therefore be content, look upon me ;  
for it is evident unto you if I lie.
- 29 Return, I pray you, let it not be iniquity ;  
yea, return again, my righteousness is in it.
- 30 Is there iniquity in my tongue ?  
cannot my taste discern perverse things ?

3. Recurrence to his former complaint on account of his lot, and accusation of God.

#### CHAPTER VII. 1-21.

- 1 Is there not an appointed time to man upon earth ?  
are not his days also like the days of an hireling ?
- 2 As a servant earnestly desireth the shadow,  
and as an hireling looketh for the reward of his work ;
- 3 So am I made to possess months of vanity,  
and wearisome nights are appointed to me.
- 4 When I lie down, I say,  
When shall I arise and the night be gone ?  
and I am full of tossings to and fro unto the dawning of the day.
- 5 My flesh is clothed with worms, and clods of dust ;  
my skin is broken, and become loathsome.
- 6 My days are swifter than a weaver's shuttle,  
and are spent without hope.
- 7 O remember that my life is wind !  
mine eye shall no more see good.
- 8 The eye of him that hath seen me shall see me no more ;  
Thine eyes are upon me, and I am not.
- 9 As the cloud is consumed, and vanisheth away,  
so he that goeth down to the grave shall come up no more.
- 10 He shall return no more to his house,  
neither shall his place know him any more.
- 11 Therefore I will not refrain my mouth ;  
I will speak in the anguish of my spirit ;  
I will complain in the bitterness of my soul.

- 12 Am I a sea, or a whale,  
that Thou settest a watch over me?
- 13 When I say, My bed shall comfort me,  
my couch shall ease my complaint;
- 14 then Thou scarest me with dreams,  
and terrifiest me through visions;
- 15 So that my soul chooseth strangling,  
and death rather than my life.
- 16 I loathe it, I would not live alway;  
let me alone; for my days are vanity.
- 17 What is man, that Thou shouldest magnify him?  
and that Thou shouldest set Thine heart upon him?
- 18 And that Thou shouldest visit him every morning?  
and try him every moment?
- 19 How long wilt Thou not depart from me,  
nor let me alone till I swallow down my spittle?
- 20 I have sinned; what shall I do unto Thee, O Thou preserver of men?  
why hast Thou set me as a mark against Thee,  
so that I am a burden to myself?
- 21 And why dost Thou not pardon my transgression,  
and take away mine iniquity?  
for now shall I sleep in the dust;  
and Thou shalt seek me in the morning, but I shall not be.

## EXEGETICAL AND CRITICAL.

1. This discourse of Job, the first formal reply which proceeded from him, attaches itself immediately to that which was one-sided, erroneous, and unjust in the discourse of Eliphaz (comp. above, page 327. It rebukes these defects, and justifies the complaints which Job had previously uttered in regard to his miserable condition, in part repeating with increased emphasis the reproaches which in his despair he had brought against God. The tone of his discourse however is so far changed that in-tead of the wild and doubting agony of his former utterance he exhibits rather a spirit which may be characterized as mild, plaintive, and in some measure composed.

The discourse falls into three divisions: (1) A justification of the previous lamentation, as entirely corresponding to the fearful greatness of Job's suffering, ch. vi. 2-10. (2) A sharp criticism of the friends' conduct as unreasonably hard, as demonstrating indeed the deceptiveness of their friendship, ch. vi. 11-30. (3) Renewed lamentation over his inconsolable and helpless condition, together with an arraignment of God, ch. vii. 1-21. These three principal divisions have the same relative proportions, both as to the length and sub-divisions of each, as the three divisions of the discourse of Eliphaz; the first consisting of one, the two following consisting each of two long strophes. It is only in the last two, however, of these five long strophes (to wit, ch. vii. 1-11 and vii. 12-21) that we find double-strophes composed of the longer strophes extending over 5-7 verses. The first three double-strophes on the contrary are composed of

shorter strophes, including now three, and now four masoretic verses.

2. *First Division (and Long Strophe).* Justification of his former lamentation by a reference to the greatness and incomprehensibility of his suffering, ch. vi. 2-10.

*First Strophe.* Vers. 2-4. [His grief was not excessive when compared with his suffering].

Ver. 2. **Oh that my grief might be but weighed, and my calamity be laid up over against it in the balances** — [The use of the Inf. Absol. שָׁקֵל with the Fut. שָׁקֵל (used

optatively after לֵ) shows the emphasis which Job's mind laid on the complete exact balancing of his vexation against his suffering.—E.] בָּעֵל

grief, discontent, despondency, is that with which Eliphaz had reproached him [see ch. v. 2. "Vexation, impatience, either the inner irritation, or outward exhibition of it, or both." Dav.] הִיָּת (for which the K'ri has הִיָּת, as

also in ch. xxx. 13 לְהִיָּת for הִיָּת) "my calamity, my ruin;" comp. the plur. הִיָּת used elsewhere in the same sense, ch. vi. 30; Ps. lvii. 2 [1]; xci. 3; xciv. 20; Prov. xix. 13. The two expressions are not synonymous (Kumf.), but are related to each other as subjective and objective, or as an effect produced in Job's emotional experience, and the cause of the same. Accordingly שָׁאֵי יָחַד can not signify: "that it might be laid up (weighed) all at once, altogether," i. e., my entire woe, in which case indeed we should also expect the plur. הִיָּת (הִיָּת). But שָׁאֵי יָחַד denotes a simultaneous weighing of the despondency and the calamity, a balancing of either over against the other (comp. ch. xvii. 16; Ps. cxli. 10; Is. xlv. 8). The whole is



a wish or a yearning prayer to God, to show clearly to his friends that his violent grief was most assuredly proportioned to the severity of his sufferings. [Conant objects to the view here given: "that it is not an appropriate answer to Eliphaz, whose admonitions were not based on the *disproportion* of the sufferer's grief to its cause." To which Davidson replies: "Job is not here replying to Eliphaz's whole charge, but only to the beginning of it (as was fit in the beginning of his reply), the charge of *unmanliness*, to which the words are an appropriate answer"].

Ver. 3. **For now is it heavier than the sand of the seas**, i. e., heavy beyond measure. For the use of the expression "sand of the sea," as a figure to set forth a weight or burden of extreme heaviness (as elsewhere it is used to set forth an innumerable multitude), comp. Prov. xxvii. 3; Sir. xxii. 15.—יָם־ים, "seas," poetic plural, used like the sing. יָם in Gen. xlix. 13.—עָרָה is rendered by Delitzsch, "for then" (as in ch. iii. 13), and the whole sentence he takes to be an inference from ver. 2: "then would it be found heavier than the sand, etc." But this "it would be found" is simply interpolated into the text. Most modern expositors rightly render it: "For now, as the case now stands, especially in consequence of your unfriendly conduct," etc.—**Therefore do my**

**words rave**—לָעַן, with the tone on the penult, cannot be derived from לעָה [Ges.], but either from לעַע, or לַיע, but not in the sense of sucking down, or swallowing, but in the sense, for which we have the warrant of the Arabic, of stammering, raving. [Fürst]. Job therefore admits that he has heretofore "spoken foolishly" (comp. 2 Cor. xi. 17, 21, 23), but he justifies himself by appealing to his insupportable sorrow. [The translation of the Eng. Ver. "my words are swallowed up," implying that he had been unable to speak from grief, is less significant, and less suitable to the connection than the confession that he had spoken madly: neither is it consistent with the usage of the verb elsewhere in an active sense; Obad. 16.—E.]

Ver. 4. **For the arrows of the Almighty are in me, whose poison my spirit drinks up**.—More specifically giving the reason for 3 a. By "the arrows of the Almighty" are meant the sickness, pains, and plagues which God inflicts on men: ["the emphasis lies on *Almighty*, the arrows of the Almighty; there was enough in that fact, in the awful nature of his adversary, to account and more than apologize for all his madness." DAV.] comp. Ps. xxxviii. 3 [2]; Deut. xxxii. 23; Ezek. v. 16; also below in our book, ch. xvi. 12 seq.—עָפָרִי i. e., lit. "with me," not "in my body" (ἐν τῷ σώματί μου, LXX. Pesh.). The form of expression is chosen to represent the arrows of God as something which has hurt and wounded not only his body, but also his soul and which accordingly is ever "with him," continually present to him (comp. ch. ix. 35; x. 18).—אֲשֶׁר חָכְמָה, not the subj. of the relative clause (LXX., Pesh., Vulg., Rosenm. [E. V., Noy., Lee, Con., Carey], but its object, the subj.

of which is rather רִיחִי "my spirit." חָכְמָה "heat," here equivalent to "poison;" comp. ch. xxi. 20; Ps. vii. 14 [13]; lviii. 5; Deut. xxxii. 24, 33. ["Some prefer: the poison of which drinketh up my spirit, a meaning that would account for Job's prostration, the poison of God's arrows was like a burning heat that dried up and drank in his spirit. It was rather, however, his violence and vehement recrimination against God which he has to excuse; impetuosity, not impotence, has to be accounted for. It is thus better to make *spirit* nom., the spirit drinks in the Divine virus, which works potently, as Divine poison will, excites, inflames, maddens the spirit." DAV.]—**The terrors of Eloah storm me**. עֲרֹכְנִי, an elliptical expression

for עֲרֹכְנִי מִלְחָמָה עָלַי, they set themselves in battle array against me, they assail me like an army: comp. Judg. xx. 30, 33; 1 Sam. iv. 2. Böttcher singularly attempts to render it (*Neue Exeget. Zeitschrift*, No. 1397): "the terrors of God cause me to arm myself—compel me to put myself in the right." Against this it may be urged that the "terrors of God" signify not Job's sufferings and distresses in themselves, and objectively considered, but his subjective experiences of the same, his consciousness of the fact that his suffering proceeds from the attacks and persecutions which God in His wrath directs against his life and his happiness in life (comp. ch. xxiii. 16 seq.). [They are "the conscious voluntary terrors which He actively originates, which He gathers from the ends of His dominion and the outlying posts of His power, and marshals like a sable infinite host against Job." DAV.]

*Second Strophe:* Vers. 5-7. [The demand that he should submit without a murmur unnatural].

Ver. 5. **Does the wild ass bray by the fresh grass, or doth an ox low at his fodder?** i. e., I would certainly not lament without sufficient cause; far less would I be disposed to complain than an irrational beast, which is contentedly provided with fodder. The form of the comparison vividly reminds us of Amos iii. 4-6.—For נָקַח, to moan, to groan, to utter doleful cries, comp. ch. xxx. 7. Concerning the wild ass see the fuller description in ch. xxxix. 5-8.—

בָּלִיל, maslin, farrago, a compound of various kinds of grain.

Ver. 6. **Is that which is tasteless eaten without salt, or is there flavor in the white of an egg?** i. e., can it be expected of me that I should freely and joyously relish the unsavory food of suffering, and especially of that loathsome disease, which has seized upon me? That Job uses tasteless, loathsome food as a figure for the sufferings which afflict him, appears both from vers. 2-4, and from vers. 8-10, where the burden of these self-same sufferings prompts him to desire death. The interpretation which refers the figure to the discourses of the friends (LXX. and other ancient expositors, also Rüetschi, *Stud. und Krit.*, 1867) is at variance with the connection. It suits indeed the expression in the first member of the verse (הַכֹּל טַעַם־לֹא, tasteless; comp. rem. on ch. i. 22), but not the



expression "slime of the yolk of an egg," which is altogether too strong for unsuitable and harsh discourses, and which is most naturally referred to the nauseous filth, dust, and ulcerous matter of the leprosy (comp. ch. vii. 5). [Observe that the point of the illustration lies in the tendency of an agreeable quality, or the opposite, to produce content or discontent. Now as that which occasioned Job's discontent was his suffering, it is doubtless this suffering which in this verse he describes negatively as tasteless, and therefore to be complained of in the next verse as positively loathsome, and therefore to be refused.—Moreover, it is not until later (ver. 25 sq.) that Job comes to speak of the nature of his friends' remarks. He is here justifying his complaint which had been uttered before his friends had spoken at all, and which had been prompted by their silence, of which silence, as indicating a failure of sympathy, he again complains (vers. 15-21).

—E.] רִיר חֲלָמָה, "the slime of the yolk," i. e., the liquid saliva which encloses the solid part, the yellow yolk of an egg, hence the white of an egg, which was esteemed by the Hebrews to be particularly nauseating, or at least as altogether insipid. So, following the Targ. and some of the Rabbis, Rosenm., Umbreit, Ewald, Stickel, Del., Dillmann, [E. V., Hengst., Dav., Fürst, Schlottmann, Good], etc., and in general most modern writers, while the Pesh., Arab., Gesen., Heiligst., Böttcher, [Renan, Merx], translate רִיר חֲלָמָה "portulacca-broth, purslain-slime," a rendering, however, which assigns to רִיר the sense, elsewhere unknown, of slime, broth, or soup.

Ver. 7. **My soul refuses to touch, such things are to me as putrid food.**—Rosenm., Welte, Delitzsch, (as before them the Vulg., Luther) [so also E. V., Noy., Ren., Elz.], take the first member as an antecedent relative clause without אֲשֶׁר, "that which my soul refuses to touch, etc." But such an antecedent position for the relative clause when אֲשֶׁר is wanting, is a rare construction, and in order to obtain for the consequent clause a tolerable sense we should be obliged to amend כִּי לִי כִּי (as Rosenm. and Welte do in opposition to all the MSS. and Vsns.). Such a construction, moreover, destroys the progression of thought from *a* to *b*. The object of לִנְנוּעַ is supplied of itself in that which from ver. 2 on stands forth as the prominent conception, to wit, the suffering or calamity of Job, to which also the הִכָּה, which stands at the head of the second member, points back, "they," i. e., things of that sort, such things—לִי כִי, lit. "as the disease of my bread;" i. e., as though my food were diseased, putrid, loathsome: לִי constr. state of לִי, "sickness, disease," comp. Ps. xli. 4 [8] (so rightly Gesenius, [Fürst], Ewald, Olsh., Hahn, Schlottmann, Dillmann, etc.). Others (Cocceius, Schultens, Heiligstedt, Delitzsch) take לִי as constr. st. plur. of לִי, "sick, unclean" (comp. Isa. xxx. 22), according to which derivation, however, we should expect to read לִי. Umbreit and Hirzel (2d Ed.)

explain "the disease of my bread" as meaning, "the disease which is my daily bread" [so also Wordsworth and Renan]; Böttcher would read כִּי: "they are according to the disease of my food;" Hitzig, after the Arabic, explains: "the crumbs of my food"—purely arbitrary evasions, and less natural than the construction followed by us.

*Third Strophe:* vers. 8-10. [He longs for death, and even in death would rejoice in his integrity.]

Ver. 8. **Oh that my request might be fulfilled [lit. might come], and that Eloah would grant my longing!** This prayer and longing are for death, as that which would bring release from his misery, which is all that he desires: see the verse which follows. מִי הַיּוֹם the well-known optative formula, governing also the verbs of the following verse. ["It occurs quite frequently in the Book of Job, almost altogether, however, in Job's discourses, in the friends' discourses only in ch. xi. 5, not once in those of Elihu and God. This indicates purpose in the linguistic structure of the argument. Job's destiny gives him much to wish for." Hengst.] Hupfeld's emendation, מִי הַיּוֹם for מִי הַיּוֹם, is uncalled for.

Ver. 9. **That it might please Eloah to destroy me, that He would let down His hand to cut me off:** lit. "that He would let loose His hand, and cut me off;" for הִרְחִיף, Hiph. of נָתַר, "to spring," signifies "to cause to spring, to unbind, set loose" (comp. Is. lviii. 6; Ps. cv. 20; cxlvi. 7); the hand of God is thus conceived of as having been hitherto bound—bound, that is, by His own will.—וְיִכְרַעַם, "and cut me off," (not: "and crush me," Luther, comp. the LXX.: ἀνέλετο με). Job's soul, his *Ego* or his life, is, after the analogy of ch. iv. 21, regarded as an internal cord, a string, or thread, the cutting off of which is synonymous with death: comp. also ch. xxvii. 8; Ps. lxxvi. 13, also the well-known Greek representation of the Parcae.

Ver. 10. **So would it ever be my comfort.** . . . Delitzsch rightly: "With וְיִתֵּן begins the conclusion, exactly as in ch. xiii. 5." Most expositors extend the influence of the וְיִתֵּן, ver. 8, over this sentence, and construe the verbs here also as optatives: "and that so my comfort may still be to me," etc. The comfort, according to this latter construction, would be Job's speedy death. But how a speedy death could in and of itself bring any comfort is not made to appear in this connection. It is more natural with Hupf., Schlottmann, Delitzsch [Bernard, Conant, Rodwell, Hengst., Renan], especially on comparing this with the analogous passage in Ps. cxix. 50, to find the statement of that which would bring comfort in the words of the last member: "that I have not denied the words of the Holy One," thus treating the second member, וְאֶפְסָרָה לִּי, as a parenthesis.—**I would leap in unsparing pain.** For the use of the cohortative (וְאֶפְסָרָה) in a subjunctive sense in a parenthesis, comp. e. g. Ps. xl. 6;



li. 18.—סָרַר is to be explained after the Arab. *zajada* ("to stamp the ground, *tripudiare*") [to beat hard; hence the E. V.: "I would harden myself in sorrow," and so Lee, who explains: "Because there still is, or remains consolation, . . . I will not give way, whatever may be laid on me: or even though He cut me entirely off"], as also after the *הָגַלְגַּל* of the LXX. and the

לֵאמֹנֶי ("I will exult") of the Targum. It is accordingly to be taken in the sense of a jubilant expression of joy, not in the sense of "being tormented" (Rosenm. after some of the Rabbis [who explain the verb to mean "burning;" and so Bernard]), nor: "to spring up through pain" (Schlottmann, who accordingly takes the parenthesis in a concessive sense:

"although I leap up for pain").—לֹא יִחְכֹּל (comp. Is. xxx. 14 seq.), a relative clause, with the omission of the adverbial אֲשֶׁר: "where-with he spares me not," namely, God, who is to be understood as the subject here (Rosenm., Ewald [who makes the omitted relative the direct object of the verb—"pain which he spares not;," a construction, however, which does not

harmonize so well with the usage of חָכַל, which generally has a personal object. E.], Hirzel, Heiligstedt, Hahn, Schlottmann, Dillmann) [Renan, Hengst.]. Possibly חִילָה might be taken as the subject (so Umbreit, Vaih., Stickel) [Gesen., Rodwell, Conant]: "in pain which spares not," against which, however, it may be

urged that, while חִילָה is most simply treated as fem., the verbal form used, יִחְכֹּל, is masc. In any case, the translation; "in unsparing pain," corresponds to the sense of the poet.—**That I have not denied the words of the Holy One.** This fact—that he had been guilty of no denial (comp. ch. i. 22; ii. 10)—constitutes the firm confidence which Job possessed in the midst of all his distress and misery, and which he felt assured would show itself, even in death. The meaning is not essentially different which results from the other and more common construction of our verse, according to which the second member is not treated as a parenthesis, and כִּי is regarded as introducing a reason for that which precedes: "for I have not denied," etc.

3. *Second Division:* A lament over the bitter disappointment which he had experienced from his friends: ch. vi. 11-30.

*First Long Strophe:* vers. 11-20 (consisting of three short strophes, of 3, 4, and three verses respectively). ["In view of his broken strength and hopeless condition, he must reject their advice to trust in the future, and openly declare to them that he is completely disappointed in his expectations as to their friendship." DILLMANN.]

a. Vers. 11-13. [His helplessness, and consequent hopelessness. Ewald and Hengstenberg put this strophe in the First Division, to which, however, as Schlottmann has shown, there are two objections. First, it mars the completeness which the preceding long strophe pos-

sesses, when regarded as closing the triumphant declaration by Job of his integrity and confidence in God contained in ver. 10.—Secondly, the picture which this short strophe gives of his helplessness and hopelessness is preparatory to the picture which immediately follows of the deceptiveness of his friends, and in that position adds greatly to the pathos and effectiveness of his complaint. E.]

Ver. 11. **What is my strength that I should persevere [wait], and what mine end that I should be patient?** The answer to this question which Job's meaning would require is of course a pure negative: my strength is completely gone, and death is the only end which I look for, in all its nearness, nay more, with impatience. ["Two things are necessary that one may bear misfortune patiently; first, that the strength of the sufferer is in some proportion to the power of the suffering; and, secondly, that he sees before him an end, which, when reached, will reward the present struggle. Job denies both these things of himself, the first in ver. 12, the second in ver. 13." SCHLOTTMANN.] For הָאָרֶץ נִפְשׁ, "to prolong the soul, to lengthen it," i. e. to be patient, comp. Prov. xix. 11; Is. xlviii. 9. [The rendering of E. V., "prolong my life," would rather require אָרֶץ אֲרִי ("life").]

Ver. 12. **Or is the strength of stones my strength, or is my flesh of brass?**—[The first "or" tends rather to mar the connection. E.] A poetic illustrative expansion of the thought in ver. 11 a. [According to Hengstenberg, "stones" and "brass" are mentioned here because of their invulnerability. Rather, according to the connection, because of their power of endurance. Schlottmann says: "נָחוֹשׁ is properly always 'copper,' which the ancients, however, as is known, had learned to harden, so that in firmness it resembled iron." E.]

Ver. 13. **Verily, is not my help in me brought to nought?** lit.: "Is not the nothingness of my help with me?" הֲאֵין, which occurs elsewhere only in Num. xvii. 28 [13], is neither a strengthened interrogative אֵין (Schlottmann), nor an inversion for אִם (Delitzsch), nor a collocation of the interrogative particle הֲ with the conditional particle אִם (whether, if my help is destroyed, etc., Köster), but simply equivalent to הֲלֹא, in the sense of vivid interrogation or asseveration: "verily not" (Ewald, Dillmann). **And well-being driven away from me?**

הִנְיָוִה essentially the same as in ch. v. 12, well-being, enduring prosperity. The sense of the verse as a whole is: My condition is hopeless, and all promises for the future are therefore useless and null. [It is doubtless best to give to הִנְיָוִה here the sense which, as Zöckler has elsewhere shown, belongs to it in the Chokma-Literature. Other interpretations are partial, and so far enfeebling: e. g. "wisdom," E. V., or "insight" (Hengst.), "deliverance" (Noyes), "solace" (Rosenm.), "restoration" (Conant). What Job says is that every element of real and substantial good had been driven away from him. Davidson is more nearly right when he



says, that not only was recovery driven away from him, "but that the possibility of it, anything which could spring, and be matured into health again, all inner strength and resource—the very base of recovery—was driven away or out of him." The word, however, is broader even than this, including all external as well as internal resources, a man's entire *establishment* of good.—E.]

6. Vers. 14-17: [He has been disappointed in the friendly sympathy which is accorded to every one in misery, but which, in his case, has proved as deceptive as a summer brook.]

Ver. 14. **To the despairing gentleness** (is due) **from his friends** (or, is shown by his friends), and [or, even] **should he have forsaken the fear of the Almighty**.—"The

prep. in לִפְנֵי does not express so much what is *due* . . . as what is actually given in affliction. Job's friends failed, not in giving what was due, the world and even friendship often does, but in giving what was actually and always given." Dav.] כִּסּ from כָּסַם, *liqueferi*, denotes literally one "who is inwardly melted, disheartened" (Delitzsch)—a term strikingly descriptive of Job's condition as one of complete depression, helpless prostration to the very ground.—חֶסֶד, "gentleness, friendliness, kindness" (comp. the πνεῦμα πραΰτητος of Gal. vi. 1), not "reproach," as Seb. Schmidt, Hitzig, and others would explain it, after Prov. xiv. 34; for in ch. x. 12 our poet again uses חֶסֶד in its ordinary sense, and the translation: "If reproach from his friends falls on one who is despairing, he will then give up the fear of God," gives a thought which is foreign to the context, and withal incorrect in itself. Equally untenable on grammatical grounds is the translation of Luther [and Wemyss; also of Merx, who however

alters the text from לִפְנֵי to כִּנְיָן]: "He who withholds mercy from his neighbor, he forsakes the fear of the Almighty."—This rendering, however, although resting on the authority of the Targ., Vulg., and Pesh., is to be rejected on account of the singularly harsh construction of the ל as a designation of the absol. case, as well as on account of its giving to the Partic. כִּסּ the unheard-of signification: "he who withholds, or refuses." The second member cannot be regarded as the conclusion of the first,—not even by taking י in the sense of *aliou*, and so translating with Schnurrer, Delitzsch [Noy., Words., Rod., Hengst.], "otherwise he might forsake the fear of the Almighty" (*aliou hic reverentiam Dei exuit*). Rather, if no corruption of the text be assumed, it will be found most simple and natural to regard the first member as an ardently expressed formula of desire, with an omitted jussive from the verb הָיָה, or to supply "is due to, belongs to," [or "is given to"], and to find in the second member simply the continuation of the principal notion כִּסּ, introduced by a concessive י: "and even if he should have forsaken" [Schlott., Dill., Ren., Lee, Dav.] (comp. Ges., § 134 [Con.-Roed., § 131] Rem. 2; Ewald, § 350, b).—Ewald, without necessity, would sup-

ply between *a* and *b* lines which, he assumes, had fallen out.\*—The whole verse is evidently an expression of resentment at the fact that Eliphaz had exhibited no trace of gentle forbearance or sympathy for Job; he claims this sympathy for himself, even in case he had in his suffering departed from the fear of God, which case, however, he presents only as possible, not as actual. [Conant translates: "ready to forsake the fear of the Almighty;" Davidson: "to one losing hold of the fear of the Almighty." "Job," says the latter, "would not admit that he had forsaken, rather that he was forsaking, in danger of forsaking the fear of the Almighty." And again: "in his terrible collision in darkness and doubt with the unspeaking nameless (Gen. xxxii. 25) Being he was alone—absolutely—for the Father was against him, and when one is losing hold (עָזַב) of God, he sorely enough needs a human hand to grasp, and the sufferer's pathos is overwhelming, when he sees God and man alike estranged."—The continuation of the participial construction by the Imperfect, with omitted relative (see Ewald, § 338, b), fully justifies this construction, which is at once most simple and expressive. "To one whose inner man is dissolving, whose faith and life are giving way, and who in that fearful dissolution is in danger of losing hold on God, to him surely sympathy from friends is meet."—E.]

Vers. 15-17. The conduct of Job's three friends in disappointing his hopes, illustrated by the comparison of a torrent, which in spring rushes along full and strong, but in summer is entirely dried up, an אֲבָקָה, or "lying stream," as the same is described in Jer. xv. 18 (comp. the paronomasia in Mic. i. 14, בְּתֵי אֲבָקִים לְאֲבָקָה, "the houses of Achzib are become a lying stream to the kings of Israel").

Ver. 15. **My brethren have been false as a torrent, i. e., my friends, whom I have loved as brothers** [אֶחָיו, placed first with special emphasis],—he mentions them all, because Eliphaz had spoken in the name of all (ch. v. 27)—have borne themselves treacherously towards me, have ministered to me an empty semblance of comfort, like the dried-up water of a *wadi*.—**As the bed of torrents which overflow.**

וַיֵּצְאוּ not, "which vanish away" (Hirzel, Delitzsch [Hengst., E. V., Con., Dav., Noy., Carey, Ren.]), for while "passing away," or "vanishing," may indeed be predicated of the water of a brook, it cannot be used of the brook itself. Moreover, the continuation of the description given in the following verse, assumes the torrents to be full, not as yet in course of disappearing [and so Ewald, Dillmann, Schlott. Wemyss].

Ver. 16. **Turbid are they from ice:** כְּהֵימָרִים black, foul, dark; here in the literal or physical sense, different from ch. v. 11.—**The snow hides itself in them;** or: "down upon which

\* "To him who despairs there is love from a friend [from a brother sympathy for him who is bowed down by God, in order that he may not succumb to the grief of his heart], and forsake the fear of the Almighty."



(עליו) the snow hides itself;" a constr. prægnans, comp. Gesen., § 141 [§ 138].

Ver. 17. **At the time when heat comes to them they are cut off** [lit., made silent].

— בָּעֵת יִרְבֵּנוּ at the time when, or so soon as they are warmed. [עַתָּה in the constr. state, at the beginning of a temporal clause, with omission of the relative: see Ewald, § 286, i; 332 a]. זָרַב, Pual of זָרַב, a poetic variant of צָרַב (Ezek. xxi. 3; Prov. xvi. 27), "to burn, to parch, to glow;" [and so E. V., Ew., Schlott., Del., Dillm., Dav., Carey, Hengst.—According to Ges., Fürst. Con., the meaning is: "at the time they are poured off," or "flow off;" i. e., when the heat begins to melt the snow on the mountains. But as the first result of that is filling up the channels, the sense would be somewhat strained.—E.]. **When it is hot, they are dried up** [lit., extinguished] **from their place**: בְּחֻמוֹ, in its becoming hot; i. e., when it is hot. The suffix is to be taken as neuter, not (with Hirzel) to be referred to an עַתָּה that is understood; ("when it, the time of the year, becomes hot"); comp. Ewald, § 295, a.

c.—Vers. 18-20. A further description of the disappointment he had met with from his friends by a continuation of the simile of the treacherous torrents.

Ver. 18. **The paths of their course wind about, they go up into the waste and vanish.**—If, with the Masor. text, we read אֶרְחוֹת the rendering here given is the only one that is admissible; the "ways" or "paths of their course" are in that case the beds of the torrents, which go winding about, and thus favor the rapid extinction of the torrent; their "going up into the waste" (עָלָה בְּתוֹהוּ) is their gradual evaporation into the air, their ascent in vapors and clouds; comp. Isa. xl. 23; so correctly Mercerus: *in auras abeunt, in nihilum rediguntur*; so also Arnh., Delitzsch [Good, Barnes, Bernard, Words., Elzas]. Most modern expositors, however, correct the text here, and in the following verse to אֶרְחוֹת, plur. of אֶרְחָה (or also אֶרְחוֹת, plur. of אֶרְחָה, way, caravan), and translate either: "the caravans of their way turn aside" [a rendering, however, which is founded on the Masoretic text, regarding אֶרְחוֹת as constr., and the meaning being "the caravans along their way;" so Conant, Davidson, Hengstenberg, —E.], or: "caravans turn aside their course, they go up into the wastes, and perish," [so Ewald, Schlottmann, Dillmann, Wemyss, Noyes, Carey, Rodwell, Renan, Merx]. The phrase עָלָה בְּתוֹהוּ seems indeed to harmonize well with this explanation. But in that case ver. 18 would anticipate vers. 19, 20 in an unprecedented manner; after the statement of this verse, which by the expression יִאֲבִיזוּ has already carried us forward to the complete destruction of the deceived caravans, what is said in those verses would drag along as a flat tautology. According to our interpretation ver. 18

completes the description of the treacherous torrents begun in ver. 15, while the two verses following dwell, with that epic repose and breadth which characterize the whole description, on the impression which such dried up torrents make on the thirsty caravans of the desert. [These reasons are certainly not wanting in force, still they are not conclusive. For (1) It is agreed by all that in the next verse אֶרְחוֹת means caravans, and it is in the highest degree improbable that in two verses, so closely connected, describing the same general idea, and belonging to the same figure, the same word should be used in two different senses. (2) The language used, while most graphically appropriate according to one interpretation, can be adapted to the other only by strained constructions. This is especially true of the second member. "Going up into the waste," and "perishing," are surely far-fetched expressions for the evaporation and disappearance of water. On the other hand they are, as Zöckler admits, in admirable harmony with the other interpretation. Nothing indeed can be more exquisite in its pathos than the picture which they bring before the mind of a caravan, weary with travel and thirst, and still more weary with disappointment, winding along the channel of the torrent, wistfully exploring its dry bed for water, following its course upward, hoping that in the uplands, nearer the river's sources, some little pool may be found; hoping thus from day to day, but in vain, and so wasting away into a caravan of skeletons, until at last in the far off wastes it perishes. (3) The objection that this interpretation anticipates what follows, and thus produces a tame and dragging tautology, is answered by observing that the chief motive of the description just given is not to excite *pity* for the fate of such a caravan, but to justify Job's *resentment* at the treachery of which the dry wady is the type. Hence in the verses following Job emphasizes the *disappointment* which the caravan of Tema and Sheba (named by way of vivid individualization) would feel in such a plight. This is the burden of his accusation of his friends, *they had disappointed, deceived him*. This was to him, at this time, a more bitter fate than his destruction would have been; so that from his point of view, vers. 19, 20, so far from being an anti-climax, contain the very climax of his sorrow.—The suggestions to change לִפְתֵּי either to Kal, לִפְתֵּי (Fürst), or to Piel, לִפְתֵּי (Ewald) are unfortunate. No species could express more happily than the Niphal the helpless, semi-passive condition of an exhausted caravan, such as is here described, winding around, hither and thither, led by the channel in the search for water.—E.]

Ver. 19. **The caravans of Tema looked:** to wit, caravans of the Ishmaelitic Arabian tribe of הִתְמָא (Gen. xxv. 15), in northern Arabia (Is. xxi. 14; Jer. xxv. 23), which is mentioned here by way of example; so likewise in the next clause שְׁבָא, as to which see ch. i. 15.—**[The companies of Sheba hoped for them.**

לָכֵן is by most referred to the torrents; by Schlottmann, however, it is regarded as *Dat.*



*commodi*, and so suggesting the *eagerness* of their search. E.] The Perfects in this and the following verse give to the whole description the appearance of a concrete historical occurrence.

Ver. 20. **They were put to shame by their trust:** lit. "because one trusted;" comp. Ewald, § 294, b. The phrase בִּטְחוֹ בִּי describes by individualization, wherefore it is unnecessary, with Olsh., to amend to the plur. בִּטְחוּ, or with Böttcher to read בִּטְחָ (a form which nowhere occurs). **They came thither** (the fem. suffix in עָרִיבָה in the neuter sense; comp. ver. 29), **and became red with shame;** as the result, namely, of their having been disappointed.—Observe the wonderful beauty of this whole illustration, which terminates with this verse. It is no less striking than clear and intelligible. The friendship of the three visitors was once great, like that rushing torrent of melting snow; now, however, in the heat of temptation, it has utterly vanished, so that the sufferer, thirsting for comfort, but meeting instead, first with silence, and afterwards with sharp and heartless censure, finds himself ignominiously deceived, like a company of travellers betrayed by a lying brook.

4. *Second Division.*—*Second Long Strophe* (subdivided like the first into shorter strophes of 3, 4, and 3 verses respectively); vers. 21-30. The complaint concerning the faithlessness of the friends is continued [in simple, non-figurative language], passing over, however, near the close (in strophe c: ver. 28 seq.) into an appeal for the renewal of their former friendliness.

a. Vers. 21-23. [The illustration applied, and the unfaithfulness of the friends shown from the unselfishness of the demands which Job had made on their friendship].

Ver. 21. **Verily, so are ye now become nothing.**—בִּי עָתָה הֵייתָם לֹא introduces the ground of the preceding comparison of the friends to the treacherous torrents: "for now (for as you now conduct yourselves towards me) you are become a nothing, a nullity," to wit, for me; I have nothing at all in you, neither comfort nor support. Such is the explanation according to the Masoretic reading: לֹא עָתָה הֵייתָם לֹא; here לֹא "not" means "nothing," as in one instance the Chald. לָהּ (=לֹא): Dan. iv. 32. [Comp. לֹא חָחַח, ch. v. 24; also the similar use of אֵל, ch. xxiv. 25]. According to the regular Hebrew usage, we should certainly expect: הֵייתָם לֹא; still the Targ. justifies our construction (adopted among modern expositors by Umbreit, Vaih., Schlottm., Hahn, Delitzsch [E. V., Fürst, Davidson, Noyes, Wordsworth, Rodwell, Renan], etc.). According to the K'rî לֹא, which in many MSS. is the reading even of the text, instead of לֹא, the explanation would be: "ye are become that" [the same]; i. e. ye are become a deceitful נֹחַל, ver. 15, which, however, hardly gives a tolerable sense. Still more unsatisfactory is the rendering favored by the LXX., Vulg., Pesh., Luth., etc., according to which the read-

ing should be לִי, instead of לֹא, "Ye are become to me." J. D. Michaelis, Ewald, Olshausen, Dillmann, also read לִי for לוֹ (לֹא), and in addition amend בִּי to בְּנִי at the beginning of the verse: "so are ye become to me." This conjecture certainly yields a complete satisfactory sense; but the sentence as it stands with לֹא commends itself by its bolder and more comprehensive form of expression.—**You see a terror, and are dismayed.**—The words תִּרְאוּ and תִּדְמָאוּ form a paronomasia which cannot well be reproduced in a translation: the same paronomasia between רָאוּ and יָדָא occurs also in ch. xxxvii. 24; Ps. xl. 4 [3]; lli. 8 [6]; Zech. ix. 5. By חָתַתָּ [E. V. "casting down," but rather from חָתַתָּ to be broken, crushed, metaphorically with fear: hence that which causes terror.—E.] Job means the fearful calamity which has come upon him, in the presence of which his friends stand astonished and dismayed, thinking they had to do with one who was, in some extraordinary sense, an enemy of God.

Vers. 22-23. ["Their cowardice in now renouncing their friendship is all the more striking, forasmuch as he has required of them no sacrifice, or heroic achievement in his behalf, a test before which a false friendship commonly fails, but—for such is his thought—only the comfort of words, and the aid of sympathy."—DILLMANN.]

Ver. 22. **Did I ever say then. Give to me, and bring presents to me from your wealth?**—[בִּי, "is it that?—was your failure because I ever said?" שְׁחַרְזִי, Ewald § 226, d. Green, § 119: 4]. The question is in a vein of derision: Did I ever require any special sacrifice of you? [and in ver. 23] did I ever demand of you anything else, any other effort or achievement, than the exhibition of genuine compassion, of true brotherly sympathy? כֶּה־הֵרֶה here means wealth (*opes*), as in Prov. v. 10; Lev. xxvi. 10. Elsewhere we find חֵיל used in this sense.

Ver. 23. **[And deliver me out of the enemy's hand, and redeem me from the hand of the oppressor (Renan: brigands)?]** We are not specially to think here of a deliverance, or a redemption by means of a ransom—not, therefore, of a pecuniary ransom, although this thought is not to be excluded altogether.

b. Vers. 24-27. [A challenge to be convicted of wrong-doing, and a bitter upbraiding of the cruelty which had fastened on words spoken in agony.]

Ver. 24. **Teach me, then will I be silent (i. e. I will cease my complaint); and wherein I have erred show me.** From this urgent request, that he be openly instructed and admonished in regard to that of which he is assumed to be guilty, it is abundantly evident, that the conduct of his friends, when for seven days they sat with him in silence, had been felt by him as a mute accusation on their part, and a sore mortification to himself.



Ver. 25. **How sweet are words of rectitude** [*i. e.* right words]! כִּה־נִכְרָצוּ it is best

to take as synonymous with כִּה־נִמְלָצוּ (comp. Ps. cxix. 103), "how sweet, how pleasant are," etc. According to this rendering, which is favored by the Targ. (also by Raschi, Schultens, Rosenm., Ewald, Schlottmann, Dillmann [Fürst, Renan, Wordsworth], etc.), the question in the second member of the verse, being introduced with an adversative וְ, expresses a contrast with the first member: "but what does reproof from you reprove?" *i. e.* what does it avail or accomplish? הוֹכֵחַ, a substantive Inf. Absol. [used as subj., a very rare construction; comp. Prov. xxv. 27]. The construction adopted by the LXX., Aq., apparently also by the Pesh. and Vulg., is etymologically admissible. According to this, כִּי־נִכְרָץ means: "to be sick, weak, in a bad condition," the sense of the passage being: "Why are the words of rectitude [*i. e.* my words] poorly esteemed by you? why do they seem to you worthy of blame?" This explanation, however, which is that essentially followed by Luther, Hahn, Ebrard [Umbreit, Hengst., Merx, who, instead of יָשָׁר, reads יָשָׁר, "the righteous man"], etc., is made less probable in that it renders כִּה־ by "wherefore." Others (Kimchi, Delitzsch, v. Gerl.), [so also E. V., Ges., Good, Noyes, Barnes, Conant, Davidson, Carey, Rodwell, Elzas], render: "How forcible, how penetrative, are words of rectitude!" Whereas כִּי־נִכְרָץ, however, can scarcely be the same with כִּי־נִכְרָץ, this rendering lacks the necessary etymological justification. The same is true of Hupfeld's combination of the verb כִּי־נִכְרָץ with כִּרָּה, כִּרָּה, *acerbum acrem esse*: "how bitter words of uprightness can be!" Here, moreover, the rendering of כִּה־ by *quantumvis* is doubtful. [The word is used elsewhere twice in Niphal, as here: 1 Kings ii. 8, of a grievous curse, or "a curse inevitably carried out" (Del.); Micah ii. 10, of sore, unsparing destruction; and once in Hiphil: Job xvi. 3, in the sense of goading, provoking, and so stirring up to speak. The analogy of these passages favors the rendering: "How forcible!" To this add: (1) It agrees better with the subject, "upright, honest, sincere words." "Words which keep the straight way of truth, go to the heart."—DEL. Comp. what is said of the word of God in Heb. iv. 12. (2) The parallelism favors it, as thus: Words which proceed from sincerity are effective: they have force and pungency; but the words which have proceeded from you (כִּי־נִכְרָץ)—what force, what pungency, what reproof power, have they?—E.]

Ver. 26. **Do you think to reprove** (mere) words? *i. e.* will you, to justify your censorious treatment of me, fasten on my words—on words spoken by me without reflection in the excitement of passion (ch. iii.), instead of on the fact of my blameless conduct? The whole question attaches itself closely to ver. 25 b, and defines more closely the sense of that interrogative sentence: Do you think to make your reproof efficacious and profitable [exactly so:

a good definition of נִכְרָצוּ see above.—E.] in this way, by directing attention only to those words of mine? (וְהִלְכִיכֹן, Inf. constr. Hiph. with Pattach; Grn. § 126, 1]. Notwithstanding the words of a despairing man go to the wind, *i. e.*, notwithstanding you should know that the words of one in despair (וְנֹאֵץ) are necessarily inconsiderate and spoken at random, are therefore to be judged leniently, and not pressed to the quick. The same sense is also obtained if (with Delitzsch, etc.) וְנֹאֵץ be treated as a circumstantial clause, and translated: "while nevertheless the words," etc. Our adversative rendering of the וְ however makes the expression stronger. [The preposition ל in לְיוֹחַ is rendered with slight variations. Ewald, Dillmann, Hengstenberg, Merx, like Zöckler, render it, "speaking to the wind." E. V., Con., Dav., Elz., Rod.: "as the wind." And so Carey: "for wind." Schlott., Noyes, Wem.: "but wind." Delitzsch and Renan: "belong to the wind" ("that they may be carried away by it, not to the judgment, which retains and analyzes them." DEL.).]

Ver. 27. **Ye would even cast lots for the orphan, and ye would traffic for your friend.**—The severest reproach which Job pronounces on his opponents in this discourse. [Renan introduces the verse with the oburgation, "Traitors!"] The two Imperfects express what they would do *in a given case*, and are thus conditional or subjunctive, as in ch. iii. 18, 16.

With תִּפְּלוּ is to be supplied גִּרְלָה, after 1 Sam. xiv. 42. [Some suppose the figure in both clauses to be taken from hunting, and supply accordingly גִּרְשֵׁת, net, in the first: "You spread a net, and dig a pitfall for your friend." Hengstenberg would supply "stones": "you would stone your friend." E. V., Good, Elz.: "cause to fall," *i. e.*, overwhelm, fall upon. But as Zöckler proceeds to say: A casting of lots for an orphan might take place when unrelenting creditors appropriated the children of their deceased debtors as slaves by way of payment. Comp. 2 Kings iv. 1. With פָּרָה in the second member, Rosenm., Gesenius, Heiligstedt, supply שָׁחַת, "a grave" [so also E. V., Good, Noyes, Wem., Carey, Rod., Elz., Hengst.]. But partly the context, partly the similar expression in ch. xl. 30, as also passages like Hos. iii. 2, Deut. ii.

6, assure the signification of פָּרָה עַל to be: "to conclude a bargain for any one, to sell, to traffic in any one," *viz.*, as slaves. Comp. Gen. xxxvii. 27 sq. [So Ewald, Dillmann, Delitzsch, Wordsworth, and Schlottmann, who argues that the ellipsis of רָשָׁת in the first member is without any analogy: that for the ellipsis of שָׁחַת in the second the use of חָפַר in Ps. xxxv. 7 cannot be cited, seeing that there שָׁחַת occurs in the first member, and that the construction with עַל, "to dig a pit against one," would be harsh and unprecedented.]

Vers. 28–30. [An urgent appeal to consider the righteousness of his cause. Observe the



sudden and touching transition from the bitter outbreak of ver. 27, as though himself alarmed at the violent expression of his feelings, the reaction bringing back with it something of the old trust in his friends.—E.]

Ver. 28. **And now be pleased to look on me.**—Immediately following upon the severest reproof the discourse changes its tone to that of mild entreaty and adjuration. פָּנֶיךָ, to turn the face to one, to consider attentively. Comp. Eccles. ii. 11. **And of a truth I will not lie to your face:** *i. e.*, in maintaining unrighteously and untruthfully my innocence. אֵין is the particle used in a negative oath, or a solemn asseveration that this or that is *not* the case (Gesen. § 155 [§ 152], 2 f.). [The rendering of E. V.: “for it is evident unto you, if I lie,” is unfortunate in its use of the present, “is;” for as Conant says: “though it was so clear to Job himself, he could not assert that it was so evident to them.” This objection, however, is obviated, if, with Gesenius, we supply the future: “it will be before your face (*i. e.*, evident) if I lie;” or if, with Hengstenberg, we supply the optative: “let it lie before your face (*i. e.*, let it be determined by you, be ye judges) whether I lie.” In favor of the one or the other of these constructions, which are substantially the same, it may be said: (1) It establishes a better connection of the first and second members of this verse. Having entreated them to give earnest attention to his case, he assures them that they will be satisfied with his truth. (2) It is in better harmony with the suddenly subdued and almost plaintive tone which characterizes this strophe than the strenuous asseveration that he would not lie to their faces. (3) It brings the structure of the verse into conformity with that of the verse following, where we have the same earnest entreaty, followed by the same assurance of a satisfactory conclusion. (4) Ver. 30 seems to be the expansion of the same thought. (5) The construction is much simpler and less harsh.—E.]

Ver. 29. **Return, I pray**—*i. e.*, not: “come hither, in order to hear my complaint” (Schlott., Kamph.), which would be trivial and inexpressive; nor: “begin again” (*i. e.*, try it again, v. Gerl., Del.),—a sense which cannot be referred to the simple objectless שׁוּב. But the meaning is rather: “Return from the path of hostility and unfriendly suspicion towards me, on which you have entered.” For the absolute use of שׁוּב, to be converted, to return (to Jehovah), comp. Jer. iii. 12, 14, 22; 2 Chron. vi. 24, etc. **Let there be no wrong**—*viz.*: on your side, through your continuing to torture me, etc. **Yea, return, I am still right therein.**—With the K’ri we are to read שׁוּב, a reiterated urgent request that they should hear him without prejudice. The K’tibh, וְשׁוּב, admits of no satisfactory explanation. [One commentator, *e. g.*, supposes that Job is here addressing his wife! Some (*e. g.*, Hengstenberg) that he is addressing his cause (personified), which his friends had dismissed as adjudicated. Others, as Schultens, regard the word as Inf. with suffix; “my return,” *i. e.*, I will return, or again go over my case, and establish its righteousness.

But, as Schlottmann remarks, this is undoubtedly one of the few cases where the K’ri is to be preferred. Renan, following, perhaps, a hint already furnished by the LXX.: καθίστατε (probably reading אֵין), supposes that, stung by Job’s reproaches, especially in v. 27, the friends had made a movement to depart. An ingenious but a needless conjecture, which weakens the importance of Job’s appeal for an impartial trial of his cause.—E.] “I am still right therein, [or lit.] my righteousness is still in it,” *i. e.*, in the matter which we are considering [in my cause]; I still stand innocent and unconvicted in this business.

Ver. 30. **Is there wrong on my tongue?** *i. e.*, have I really thus far (in that complaint, ch. iii.) spoken wrong? He does not therefore admit that in his vehement murmuring and cursing and lamenting he has erred; he will only acknowledge that his words have been “spoken to the wind,” *i. e.*, thoughtlessly (v. 26), not that they are blameworthy or godless. **Or does not my palate** (אֵין here, as in chap. xii. 11, as the organ of taste) [here of course in the figurative sense of moral discrimination] **discern calamities?** *i. e.*, do I not possess so much of a right judgment and understanding that I can discern the true import of my misfortune, that I can know whether my suffering is or is not deserved? To assign to אֵין another sense than that which belongs to the sing. in v. 2, is not suitable. Schlottmann, Dillmann, etc., interpret it rightly in the sense of “calamities, misfortunes,” while most expositors adopt the signification, “wickedness, iniquity” (“the wickedness which completely contaminates feeling and utterance.” DEL.), a signification which is scarcely supported by its use in other passages. [Besides its correspondence with the sing. in v. 2, the sense here given for אֵין is favored by the comparison of suffering with food in vers. 6, 7, and also by the circumstantial and painful description of his sufferings, into which he plunges in the following chapter. This view, moreover, results in less tautology than the other.—E.] For the sense of the passage, as a whole, it matters not whether we translate as above, or: “does not my palate discern iniquity?” In any case, Job by this question gives evidence of his entanglement in Pelagian notions, under the influence of which he will plead guilty neither to error nor to wrong.

5. *Third Division:* A return to the previous lamentation because of his fate, and an accusation of God: ch. vii. 1-21.

*First Long Strophe:* Vers. 1-11, (subdivided into two strophes of 6 and 5 verses): A lamentation over the wearisomeness of life on earth in general, and over his own hopeless condition in particular.

a.—Vers. 1-6. [Job’s weariness of life on account of its misery and brevity. “In antagonism to Eliphaz’s fascinating picture of the Supreme, the Father directing all the currents of creation’s influence for mercy and good, Job’s inflamed eye throws up against the sky in gigantic outline an omnipotent slave driver, and fills the earth with miserable wretches overworked by day, and shaken by feverish weariness.”



ness and dreams of torture by night."—Davidson].

Ver. 1. **Has not man a warfare on earth, and are not his days like the days of a hireling?**—"The fact that Job in ver 1 brings his suffering into connection with the misery of the whole human race, indicates progress in relation to ch. 3, where, predominantly at least, he limited himself to the representation of his individual condition. By this advance the question concerning God's righteousness and love receives a much more forcible significance. The question is no longer about a solitary exception, which may have a secret personal reason for its existence. Job now stands forth as representative of the whole of suffering, oppressed humanity, arraigning God because of His injustice." Hengstenberg. שָׂכָר, used continually in Job, as in the Psalms, of man in his weakness and mortality: comp. ch. v. 17; vii. 17; xiii. 9; xiv. 19; xv. 14; xxv. 6; or of man in his insignificance and impurity as contrasted with God: comp. ch. iv. 17; ix. 2; x. 4, 5; xxv. 4.—E.]. By many the verse is translated: "Has not man a service [the service, viz., of a vassal] on earth, and are not his days as the days of a hireling?" (so e. g. Hahn, Vaih., etc.). But in the original text the figure first presented is rather the military one (שָׂכָר, military service, soldiering, as in ch. xiv. 14; Is. xl. 2; Dan. x. 1) ["in silent antithesis to Eliphaz's fascinating picture, ch. v." Dav.], while the figure taken from the peaceful life of a tiller of the soil (שָׂכָר, hireling, one who works for wages, comp. ch. xiv. 6) follows in the second member. This latter comparison, belonging to the sphere of agricultural life, is continued in the more detailed description of the following verse.

Ver. 2. **Like a slave, who pants after the shadow** [scil. of evening; see Gesenius], and like a hireling who waits for his wages. The שָׂכָר used in each member is not the continuation of the שָׂכָר in כִּי-שָׂכָר, ver. 1, but stands in cor-relation to the כִּי which begins ver. 3, that verse being the apodosis to this. [For the reason just given the translation should not be: "as a slave he pants, etc." Neither: "as a slave pants," which would be כִּי-שָׂכָר].

פָּעַל that which is earned by working, wages: comp. Prov. xxi. 6; Jer. xxii. 13; also the synonymous פְּעֻלָּה, Lev. xix. 13; Is. xl. 10, etc. [The reward of the day's labor is to be understood as being looked forward to by the laborer here not so much for its own sake, as because it marks the close of the day's work, because having received his wages he rests.—E.]

Ver. 3. **So months of wretchedness are allotted to me, and nights of distress are appointed for me.**—יָרַח-שָׂוִי is translated by Delitzsch [Schlott., Hengst., Davidson, E. V.]: "months of disappointment," which certainly corresponds more nearly to the literal signification of שָׂוִי (vanity, nothingness, falsehood, the opposite of תְּשִׁיבָה), but furnishes no point of comparison that is altogether suitable in connec-

tion with what precedes. Moreover the signification: "wretchedness, misfortune is sufficiently assured for שָׂוִי by ch. xv. 31; Is. xxx. 28 [and so Umbr., Ew., Dil., Noy., Con.]. הַחֲלָהּ, lit., "I am made to inherit, am appointed to me as

my lot" (נַחֲלָה), with accus. of the object. The Passive expresses "the compulsoriness of the lot" (Hirzel). ["A pathetic word, made to inherit, through no cause or fault of mine, it is the mere arbitrary effect . . . of the will of him

whose slave I am. לִי adds force to the passive, both show the non-participation of Job in causing his troubles, and his helplessness to dispose of them." Davidson]. From the months of wretchedness to the nights of distress, there is a progression in the thought; the latter are related to the former as the sharp and sudden destruction effected by a bombardment to the preceding and accompanying sufferings which a protracted siege produces among those who are beleaguered. [Dillmann states the progression thus: "in contrast with the days of the hireling are the months and even the nights of the misery." It seems scarcely necessary, however, to assume a progression here. The term "months" indicates the long duration of the suffering, the term "nights" indicates its incessant recurrence, and is chosen, moreover, because it is in the night that the pressure of pain is most keenly felt.—E.]. Our verse is, however, one of the most decisive evidences that our poet imagined a wide interval to have elapsed between the outbreak of Job's disease and the beginning of the controversy; comp. above, or ch. ii. 11.—[On כָּנַע 3d plur., used indefinitely "without any thought of the real agency concerned in the action spoken of, and where the English would require a passive construction," see Green, § 243, 2, b].

Ver. 4. **When I lie down, then I think, [lit., say]: When shall I arise, and the night be gone?** וַיִּכְרַח-עֵרֶב is commonly translated: "and the night lengthens itself, the night stretches itself out long" כִּרְךְ, Piel of כָּרַךְ, written with Pattach: comp. Gesenius, § 52 [51], Rem. 1). The accents, however, favor rather the rendering adopted by Raschi, Mercerus, Rosenm., Delitzsch, [and so E. V., Noyes, Con., Dav., Carey], according to which כִּרְךְ is the const. st. of a verbal noun from כָּרַךְ, the meaning of the noun כִּרְךְ being "flight, departure," and the sense of the entire clause being: "when will the flight of the evening be? when will the evening come to an end?" That עֵרֶב is by this interpretation regarded as synonymous

with לַיְלָה furnishes no valid reasoning against this rendering; for the word has this meaning no less according to the other rendering, and in general means this quite often in Hebrew; comp. Gen. i. 5 seq. ["The night is described by its commencement, the late evening, to make the long interval of the sleepiness and restlessness of the invalid prominent." Delitzsch].—**And I became weary with restlessness until the dawn.**—נָדָד, here as in ch. iii. 9, the morning dawn. נָדָד, lit., the rolling around, tossing



to and fro on the bed. The word forms a paronomasia with כָּרַר, as Ebr. and Delitzsch rightly remark. [Thus in English: "When will the night toss itself away? And I am weary with tossings until the dawn." And this paronomasia is not without weight as an argument in favor of the interpretation given above to כָּרַר in ver. 4.—E.]

Ver. 5. **My flesh is clothed with worms and crusts of earth.** רֶפֶה, decay, rottenness, which passes over into worms, vermin; comp. ch. xvii. 14; xxi. 26.—גִּי, for which the K'ri substitutes the common reading of the Talmud, שִׁי, is elsewhere "clods of earth;" here crusts, scabs, such as cover indurated ulcers [used here, says Delitzsch, because of the cracked, scaly, earth-colored skin of one suffering with elephantiasis].—**My skin heals** (נָצַח, shrinks together, contracts, becomes hard and stiff) **and breaks out again**, lit., "is again melted," [festers again], נָצַח, a variant of נָצַח (comp. Ewald, § 114b) [Green, § 139, 3], Ps. lviii. 8.

Ver. 6. **My days pass away more swiftly than a weaver's shuttle.** אֶרֶב not the "web" itself, as the Pesh. and Vulg. render it, but the shuttle, *κεκλις*, *radius*; comp. ch. ix. 25, where precisely, as here, swift motion forms the point of comparison.—**And vanish without hope**, i. e., without hope of deliverance (comp. ch. ix. 25, 26), not: without hope of a better lot after death, as Hirzel, Hahn, Delitzsch, etc., explain, with a reference to ch. xiv. 12, 19. The reference to the life beyond is as yet altogether foreign to the connection. [The rendering of Good, Wemyss, Elzas assumes אֶרֶב to mean yarn for the web, the verb קָלַל "to be slight," and תֵּקַח thread; and so they translate:

"My days are elighter than yarn,  
They are finished by the breaking of the thread."

What is thus gained, however, in the symmetrical completeness of the figure, is lost in depth of feeling. There is inexpressible pathos in the sentiment that his days are wasting away (יָבֵל) without hope; the use of the preposition בְּאַחֶם lit. in the extreme end, at the vanishing point, being also exquisitely appropriate.—E.]

δ. Vers. 7-11: A plaintive plea for God's compassion, out of which, however, the suppliant sinks back into hopeless lamentation.

Ver. 7. **Remember that my days are a breath** (יָדָה, wind, breath of air, the same as הִבֵּל, ver. 17), **that mine eye shall never behold prosperity.** Lit. "will not return to see;" or mine eye will nevermore see good,—when it is broken off, that is, in death, when, therefore, this earthly life of mine shall reach its end. It is not the absolute cessation of all sight, observation, consciousness, life in general, that Job here affirms of the Hereafter, but only that he will cease to behold happiness and well-being (טוֹב), as in ch. ii. 10; xxi. 13; xxxvi. 11; Ps. iv. 7 (6); xxv. 13; xxxiv. 13 (12), etc.), that

days of prosperity will never return: and so in the three verses following.

Vers. 8, 9. **The eye of him who looketh after me shall see me no more.** רֵאָה, the eye of my beholder, my visitor, and so of my friend, who comes to see me and to comfort me. So according to the reading רֵאָה, with the tone on the last syllable, while the accentuation רֵאָה for רֵאָה, preferred by Arnheim, Stickel, Valhinger, etc., pausal form, would give the sense, which here is less suitable [and which Schlottmann justly characterizes as insipid]: "an eye of seeing—a seeing eye." [Comp. רֵאָה in 2 Sam. xiii. 5; 2 Kings viii. 29].—**Thine eyes** (supply: look, are turned) **towards me: I am no more.** The address, as in the preceding verse, is directed to God: If Thou seekest me there, I shall be no more; Thou wilt therefore be able to show me no manner of kindness. [The anthropomorphism of a heart stung by pangs of the bitterest disappointment: I have been deceived in my fondest hopes, when I looked for sympathy and help, they were not to be found. So be it! The day will come when perhaps Thou wilt feel moved to show me some kindness, but—too late. Thou wilt look for me among the living—but I shall not be.—E.] That the "being no more" is to be understood, not absolutely, but only relatively, is evident from the following verse, which, through the simile of the cloud which vanishes without leaving a trace of it behind, illustrates the hopelessness of the return of the departed from Sheol, not, however, their complete annihilation. Concerning שְׁאוֹל, Hell, i. e. the underworld, the realm of the dead (to be derived, indeed, from שָׁאַל, "to demand," rather than from שָׁעַל, "to be hollow"); comp. notes on Prov. i. 12; ii. 18; vii. 27; Cant. viii. 6. [שְׁאוֹל is now almost universally derived from שָׁאַל=שָׁעַל, to be hollow, to be deepened; and aptly so, for they imagined the Sheol as under ground, as Num. xvi. 30, 33, alone shows, on which account even here; as from Gen. xxxvii. 35 onwards יָרַד שְׁאוֹל is everywhere used. It is, however, open to question, whether this derivation is correct: at least passages like Is. v. 14; Hab. ii. 5; Prov. xxx. 15 seq. show that in the later usage of the language, שָׁאַל, to demand, was thought of in connection with it: derived from which Sheol signifies (1) the inevitable and inexorable demand made on everything earthly (an infinitive noun like אֲלוֹהַּ, פִּקְדוֹן, conceived of as space, the place of shadowy duration, whither everything on earth is demanded; (2) conceived of according to its nature, the divinely appointed fury which gathers in and engulfs everything on the earth."—DEL.]

[Ver. 9. **The cloud is vanished** (or consumes away), **and is gone** (a figure particularly expressive in the East); **so he that goes down to the underworld cometh not up.** See on ver. 8.]



Ver. 10. **He returns no more to his house, his place knows him not again;** i. e. his home (ביתו), as in ch. viii. 18; xx. 9; Ps. ciii. 16 [with which the second member corresponds *literatim*], which formerly on his return from a journey rejoiced and greeted him as it were, will not recognize him again (עוד), even because he will not return. Of any hope of a resurrection to new life and prosperity in life Job manifestly exhibits here no trace: no more is it the case in ch. x. 21; xiv. 10 seq.; xvi. 22.—It is otherwise on the contrary in ch. xix. 25 seq.

Ver. 11. [This verse Schlottmann, Conant, Wemyss, Davidson, Carey, Renan, connect with the next strophe: while Noyes, Dillmann, Del., agree with Zöckler in placing it at the end of the present strophe. Ewald and Hengstenberg treat it as an independent verse, a passionate convulsive outcry of rebellious discontent in the midst of the plaintive moaning of a crushed and helpless heart, which pervades the rest of the chapter.—E.]—**Therefore will I also not restrain my mouth, I will speak in the anguish of my spirit:** i. e. since God hears me so little, since He abandons me so pitilessly to the lot of those who dwell in the realm of the dead, therefore neither will I on my part (אני) for this so-called *talionis*, compare Ezek. xvi. 43; Ps. lli. 7 (5); Hab. ii. 9, etc.) give any heed to Him, rather will I let my grief and anguish have free course. **I will complain in the anguish of my soul:** lit. in the bitterness of my soul; comp. ch. x. 1, as also the adjective phrase נפש, disturbed, troubled in soul: 1 Sam. i. 10; xxii. 2, etc.

6. *Third Division. Second Long Strophe:* vers. 12–21 (consisting of two strophes of five verses each): A vehemently passionate arraignment of God on account of the unrelenting severity with which He persecutes and oppresses him.

a. Vers. 12–16. ["The first conceivable cause of Job's troubles—he might be a *menace* to heaven." DAV.]

Ver. 12. **Am I a sea, or a monster** [of the deep], **that Thou** (בְּ as in ch. iii. 12; vi. 11) **settest a watch upon me?** כְּשֹׂכֵר, "guard, watch-post," an expression which strictly belongs only to the second element in the comparison, the תַּיִן (sea-monster, dragon, whale), being less suited to the first. A watch is set, however, on the raging and tossing sea by means of dams and dikes (comp. ch. xxxviii. 8 seq.; Jer. v. 22; xxxi. 35). [Schultens quotes from an Arabic poet, who calls Tamerlane "a vast sea, swallowing up everything."] According to Hirzel, Delitzsch, etc., we are to understand by הַיָּם the Nile, and by הַתַּיִן the crocodile. This interpretation, however, rests on grounds equally insufficient with the specifically Egyptian reference which is fancied to lie in various other figures and descriptions of our book; comp. Introduction, § 7. ["The image must be left in all its magnitude and generality; if there is any particular reference, it is in הַיָּם to the tumultuous primitive abyss which God watched and confined, and still watches and enchains

(Ps. civ. 9) lest it overwhelm the world; and in תַּיִן to those vast creatures with which the early waters of creation teemed, Gen. i. 21."—DAV. and so SCHLOTTMANN.]

Ver. 13. **When I think, my bed shall comfort me.**—כִּי, when, so often as; as in ch. v. 21 b. [There is no good reason for rendering אֲחַבְרֵה "I think," rather than "I say." As Hengstenberg says: In violent grief thought passes easily into words.] The whole verse is the protasis, to which vers. 14, 15 form the apodosis. **My couch shall help to bear my complaint.**—כִּשְׁכֵּב, the general word, place of lying; עֲרֹשַׁי, canopied couch. נִשְׁעָנִי, to help to bear anything [partitive] *sublevare*, as in Num. ii. 17; comp. Neh. iv. 4, 11. ["The vast images called up by the terms 'sea' and 'sea-monster' are very significantly followed by those of the 'bed' and 'couch,' as comforters and helpers sought in vain, bringing before our minds the littleness of man's lot." SCHLOTT.] For חֲשָׁנִי, complaint, comp. ch. ix. 27; x. 1. xxi. 4.

Vers. 14, 15. **Then Thou scarest me** (וַתִּפְחַדְנִי, liter. "Thou shakest me") **with dreams, and makest me to tremble through visions of the night.**—כִּפְחֻזֵּינִי, "out of visions," and so through them, in consequence of them.—**So that my soul chooseth strangling.**—וַיִּבְחַרְנִי introduces a consequent to that which precedes, "and so then, in consequence of those terrifying dreams and visions, my soul chooseth strangling." **Death rather than these my bones:** i. e. rather than this body reduced to a skeleton; comp. ch.

xix. 20. The כִּי־עֲצָמוֹתַי is comparative, not causal—"death which is produced from these bones" (Stickel, Rüetschi), or again—"death from my own bones," i. e. by my own hand, suicide (Merx, Umbreit, Schlottmann, [Carey]). The last interpretation is by no means supported by בְּחִינָה, which signifies only strangling, not self-strangulation (comp. words of analogous structure like כִּרְכִּסֵּךְ. מוֹצֵק. and Ewald, § 106, c).

[Although the sing עֲצָמִים is used of self, it would be forced and against all usage to take the plur. in that sense, or in the sense of members, hands. Moreover, the usual force of כִּי after בְּחִינָה is comparative. To this add what is said in the following extract from Avicenna of the sensation of suffocation in elephantiasis. This description of himself as "bones" is most strikingly suggestive when compared with the conception of himself as a "sea" or a leviathan in ver. 12, capable of vexing and obstructing the Almighty. "There is fearful irony in the comparison of this skeleton, impotent and helpless, his very weakness a terror to himself and his on-lookers, to the great heaven-assaulting ocean, lifting itself up in the consciousness of infinite power, or to some dragon of the prime in which the whole energy of creation in its youth lay compressed" (DAVIDSON).—E.] With the description here given of the symptoms of elephantiasis in its advanced stages, comp. what Avi-



cenna says in his description of the same: "During sleep there come frequent atrabilious dreams. . . . The breathing becomes excessively hard and labored. There is severe constriction of the chest, and extreme hoarseness. The lips become thick and black, and the body is covered with lumps, and becomes entirely black. It often becomes necessary to open the jugular vein to relieve the hoarseness and the tendency to suffocation," etc.

Ver. 16. **I loathe it**—לֹאֲכִי־נָּ—not: "I pass [waste] away" (Rosenm., Stick.) [Conant, Renan], but "I despise," viz., life—I am disgusted with life. That this is to be supplied as the object of the verb, which is used absolutely, is made apparent by the clause immediately following: "I would not live always." [Those who render לֹאֲכִי־נָּ "disappear," take the remainder of the line as in like manner affirming Job's mortality. Thus Conant: "I waste away, I shall not live always."] **Let me alone**—i. e., desist from continually assailing and besieging me, from the נִשְׁכַּר of ver. 12. The request is addressed to God (not to Job's own life, as Hahn thinks), and expresses not a humble modest desire, but a stormy demand on the part of Job, sorely distressed as he was, and so weary of life. [Hence Davidson renders it: "Away from me!"] On the reason given for this request: "for my days are a breath," comp. v. 7 a (רִיחִ—הֶבֶל).

b. Vers. 17-21. ["The other conceivable cause of Job's sufferings, sin." Dav. "The discourse in these verses assuming a calmer tone, as if to justify the vehemence of his doubt" Ew.]

Ver. 17. **What is man that Thou magnifiest him, and that Thou settest thy mind on him?**—These questions (in this and the following verse) parody in deliberate form and with bitter irony the words of Ps. viii. 5 sq. (comp. Ps. cxliv. 3; Lam. iii. 23). "There it is said that God exalts puny man to a kingly and divine position among His creatures, and distinguishes him continually with new tokens of His favor; here, that instead of ignoring him, He makes too much of him, by selecting him, insignificant as he is, as the object of ever new and ceaseless sufferings." DEL. ["David's 'What is man that thou shouldst think of him to bless him?' is turned into 'What is man that thou shouldst think of him to curse him?'" Dav. Herein lies the wonderful irony of the passage. Wordsworth: "Why shouldst thou break a fly upon a wheel?"]

Ver. 18. **And that thou visitest him every morning?**—On בָּקַר, to visit, inspect, comp. above on ch. v. 24, also Ps. viii. 5. **And every moment triest him?**—מִבְּחִינֵי, i. e., puttest his patience and power to the test continually, and by sufferings which are ever renewed.

Ver. 19. **How long dost Thou not look away from me?**—בְּכִי־נָּ, lit.: how much? how often? here in the sense of *quandiu*, construed with the Imperf. in the sense of a Future, as in Ps. xxxv. 17. שָׁעָרָ with כִּן, to look away from, as in Isa. xxii. 4; here in the special sense of turning away from any one a look expressive of

displeasure and punishment, exactly as in chap. xiv. 6, where moreover שָׁעָרָ is connected with נִשְׁכַּר. **Nor lettest me alone till I swallow my spittle**—i. e., for one little instant—a proverbial expression for a minimum of time, in use also among the Arabians and Persians; comp. Schulzens and Umbreit on the passage.

Ver. 20. **If I have sinned** (חָטָאתִי, an elliptical conditional clause, comp. Ewald, § 357 b), **what could I do (thereby) to Thee?**—[the fut. אֶפְעֵל in the potential sense]: i. e., what harm would I thereby occasion to thee? what detriment would I cause to Thy self-sufficient greatness and glory? (comp. chap. xxxv. 3-8, especially ver. 6). Ewald and Olshausen con-

strue כִּי אֶפְעֵל לָךְ as a relative clause of more precise specification, dependent on חָטָאתִי, and so equivalent to an accus. of this verb: "If I have sinned in what I do to thee." Grammatically possible, but much tamer and less emphatic than our rendering. ["If I have sinned in what I do unto thee, why hast thou made me thy mark?" would be, says Conant, "a challenge without any pretence of justification." It would certainly involve a meaningless *non sequitur*. If Job had sinned, that certainly was a reason why God should set Himself against him. The clause 'כִּי אֶפְעֵל' is thus needed to mediate between

חָטָאתִי and לָכֵן שׁ—E.] **Thou watcher of men!**—This appellation, which of itself is one that conveys praise of God and comfort to men (comp. Ps. cxxi. 3; Isa. xxvii. 3), is used here not *sensu bono*, but with bitter irony, in the sense of an austere pitiless scrutinizer of men, without giving it, however, the shamefully frivolous sense given in Renan's rendering: *O espion de l'homme*. ["This sense of being continually tracked, of having the Divine shadow ever at his heels, following him about with evil eye, speechless but malevolent, puts the sufferer out of himself. How long wilt thou not look away from me? What is the meaning of this horrible espionage?" DAVIDSON.] **Wherefore dost Thou**

**make me thy point of attack?**—מִבְּחִי־נָּ, the object against which one rushes, or impinges (פָּנֵעַ בְּ), an expression of not exactly the same, but yet of similar signification with בְּטִי־נָּ, "target," in ch. xvi. 12; Lam. iii. 12. ["Such an obstacle the Deity had made to Himself of Job. Job was in His way. He was perpetually striving against Him—a tremendous figure." Dav. This is vividly put: the conception of a perpetual stumbling-block in God's way, however, is scarcely the one conveyed by the term. The idea here and in chap. xvi. 12 is that Job was a mark, against which God deliberately directed His power. There the figure is drawn from archery; here from war.—E.] **So that I am become a burden to myself:** (1 consec. as in ver. 15 a; the whole expression as in 2 Sam.

xv. 33). The LXX. read here ἑλπί (ἐπι δὲ ἐπὶ σοὶ φορτίον), and moreover the Maoretic tradition affirms that one of the eighteen corrections



of the consonantal text of the Hebrew Bible (עֲלִי וְתִקְנִי כִפְרִי) obtains here, the original עֲלִי having been set aside on account of its objectionable meaning [being too bold or blasphemous]—"wherefore became I a burden to Thee?"—and exchanged for the less objectionable עָלַי. In any case, this latter reading gives a striking sense.

Ver. 21. **And why dost Thou not pardon my transgression?**—וְלָמָּה (with the vowel *e*, according to Ewald, §152 *b*) [Green, §75, 1], here=וְלָמָּה. The question expresses what was to be expected, instead of the incessant hostile assaults of God on him, the presumed sinner, if he had really transgressed,—namely, the pardon of his guilt, since verily his end was now nigh. [And put away my iniquity.—According to Hengstenberg, there lies a certain irony in the use by Job of the strong expressions פָּשַׁע and עֵוָה to designate the sins which his consciousness proceeded only from infirmity.] For הֶעֱבִיר (to pass over, to overlook, ἀγνοεῖν) as a synonym of נָשָׂא, to bear, to forgive, comp. 2 Sam. xii. 13; xxiv. 10. **For now shall I lie in the dust, and if Thou seekest after me, I am no more**—i. e., death will soon hurry me away, and Thou wilt then have no further opportunity to show me favor; unless therefore Thou dost this immediately, Thy character will be seen to be that of a cruel being, who unnecessarily torments men. This reason for the question: why will not God forgive without further question or delay? is akin to the thought in vers. 7 *a*, 8 *b*, and 16 *b*.

#### DOCTRINAL AND ETHICAL.

1. In poetic elevation of thought, nervous strength of expression, and in wealth of figurative ornamentation, this first discourse of Job is not inferior to that of Eliphaz. It resembles the same also in that it conducts the argument more upon the basis of that Divine wisdom which belongs to mankind universally than of that which is specifically theocratic, and serves to express a religious consciousness which is firmly rooted in faith in a personal God (Eloah, Shad-dai). That, however, which it sets forth as the contents and voice of this consciousness, with its faith in Jehovah, is no less obnoxious to the charge of one-sidedness, of obfuscating the truth by many wrong representations and religiously impure sentiments, and indeed of partially eclipsing the same by grave errors, than the contents and tendency of that discourse of Eliphaz. There are one-sided representations, partly related and partly opposed to those of Eliphaz, to which we see Job here giving his adherence. Like him he is inclined to regard being a man and committing sin, or sensuousness and sinfulness, as inseparably connected together, and accordingly to look on the forgiveness of sin by God as a matter of course—as something which is to be expected on the part of man without giving himself any further concern on the subject (ch. vii. 21; comp. vi. 14; vii. 7, 8, 16). But in the disposition which he shows to make

his sin as small as possible, to represent himself as in the main guiltless, and his friends as unjustly suspecting his innocence (chap. vi. 10, 24, 26, 29 sq.; vii. 20), he in turn comes in conflict with Eliphaz, the zealous champion of the universal sinfulness of all men. In consequence of the unqualified way in which he rejects the conjectures of the latter respecting his moral guiltiness in the matter of his suffering, he exhibits a stronger pelagian bias, greater self-righteousness, and more of the conceited arrogance of virtue, than his opponent. And when he upbraids him, and the two other friends who are like-minded with him, with a want of love, with a lack of gentleness, and even with a faithless neglect of their duty to comfort him (ch. vi. 11-20; especially ver. 14 sq.), this reproach seems—even quite apart from the bitter satirical tone in which it is clothed—in so far intemperate and exaggerated, in that he most decidedly declines to allow himself to be charged by them with any crime whatsoever, and so finds in their conduct only unfriendliness, hostility, and bitterness, and on the other hand wholly misapprehends the partial truth of that which is said by Eliphaz in their name. So far is he from submitting to being exhorted by them to penitence, that he seems rather to think he must preach repentance and conversion to them (chap. vi. 29)—like so many church-goers of our day, who, under the influence of pelagian prejudice and rationalistic blindness, complain of their preacher that, instead of ministering to them the consolation of the Gospel, he does nothing but exhort them to repent, thereby showing his own need of repentance (on account of "fanaticism, intolerance, hypocrisy, muckerism, obscurantism [puritanical bigotry]," etc.). Comp. Hengstenberg, p. 202: "It should not be overlooked that suffering would not have inflicted its crushing power on Job to such a degree if he had possessed the foundation of a theodicy in a deeper knowledge of human, and especially of his own, sinfulness. It is the lack of this that first gives to his suffering its real sting. . . . For the sufferings of this life sometimes wax so great that a moderate knowledge of what sinfulness is will be found altogether inadequate. Job's description in this section shows that very clearly. Its lesson is that even the mildest and most moderate pelagianism, or semi-pelagianism, must inevitably lead in its consequences to blasphemy."

The most doubtful point of antagonism to Eliphaz into which Job is led is when, instead of complying with his repeated exhortations to humble himself beneath the mighty hand of God, he falls rather into the tone of bitter, angry contention and litigation with God, and goes so far as to accuse Him of injustice and want of compassion, speaking of the poisoned arrows of the Almighty which are in him (ch. vi. 4), attributing to God the purpose, or at least the disposition, to crush and destroy him, even though he had in no wise sinned against Him (ch. vi. 9, 10), charging Him with making ceaseless hostile assaults upon him, and decreeing wanton tortures for him (ch. vii. 12 sq.), and with reference to this giving Him in bitter sarcasm the name of a "watcher of men" (in the unfavorable sense of the expression), a hostile sentinel or jailer of men



(ch. vii. 20). And these harsh and presumptuous speeches against God are accompanied by no qualifications, or partial retractions, such as we find in nearly all the lamentations of the Psalmists, or of the Prophet Jeremiah, where they make use of similar expressions, and represent God now by this, and now by that figurative expression, as their unsparing persecutor, and their stern unpitying judge. Job persists in all that he says in this direction of a doubtful character; he takes nothing of it back; he concludes his discourse immediately after the most passionate and presumptuous of these sayings has passed from his lips. Comp. Delitzsch (i. 131 seq.): "We should be mistaken if there were sin in the expressions in themselves considered by which Job describes God's hostility against himself. We may compare, *e. g.* Lam. iii. 9, 10: "He hath inclosed my ways with hewn stone; He hath made my paths crooked; He is to me as a bear lying in wait, as a lion in the thicket." It is, moreover, not Job's peculiar sin that he thinks God has changed to an enemy against him; that is the view which comes from his vision being beclouded by the conflict through which he is passing, as is frequently the case in the Psalms. His sin does not even consist in the inquiries, *How long?* and *Wherefore?* The Psalms, in that case, would abound in sin. But the sin is that he hangs on to these doubting questions, and thus attributes apparent mercilessness and injustice to God. And the friends constantly urge him on still deeper in this sin, the more persistently they attribute his suffering to his own unrighteousness. Jeremiah (in ch. iii. of the Lamentations), after similar complaints, adds: Then I repeated this to my heart, and took courage from it: the mercies of Jehovah, they have no end; His compassions do not cease, *etc.* Many of the Psalms that begin sorrowfully end in the same way; faith at length breaks through the clouds of doubt. But it should be remembered that the change of spiritual condition which, *e. g.* in Ps. vi., is condensed to the narrow limits of a lyric composition of eleven verses, is here in Job worked out with dramatic detail as a passage of his life's history: his faith, once so heroic, only smoulders under ashes; the friends, instead of fanning it to a flame, bury it still deeper, until at last it is set free from its bondage by Jehovah Himself, "Who appears in the whirlwind."

2. Notwithstanding these manifold tokens of a profound and grievous darkening of soul from which Job suffered during this discourse, it presents scattered through it much that is true, much that is directly conducive to the knowledge and appropriation of revealed truth. To these points of light, in which is comprised whatever in the two chapters is really significant in a doctrinal and ethical respect, belong:

(a) The beautiful sentiment: "*To one that is despairing gentleness is due from his friends, even though he should have forsaken the fear of the Almighty*" (ch. vi. 14); a genuine pearl of ethical theological wisdom, an unconscious prophetic saying, anticipating from afar such New Testament utterances as: "They that be whole need not a physician, but they that are sick" (Matt. ix. 12); or: "Brethren, if a man be overtaken

in a fault, ye which are spiritual restore such an one in the spirit of meekness" (Gal. vi. 1); or: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James v. 19-20; comp. 1 Pet. iv. 8).

b. *The sorrowful lamentation over the misery of human life at the beginning of ch. vii. (vii. 1-6),* which, even in those parts of it that have special reference to Job's fearful sufferings as a leper, admits of a measure of generalization, and analogical extension to the condition of all men as sinners, and as suffering in consequence of their sins. For not only that which in this earthly life, with its thousand troubles and hardships, resembles the service of the soldier and of the hireling, but also the months of evil which are to be lived through, and the nights of misery which are to be watched through, likewise the many harbingers of death and of decay, swallowing up the bodily life corroded and disintegrated by diseases of all kinds (comp. vers. 3-5)—all this even suits more or less the experience which all men have of life, inasmuch as there is no one, under the present order of existence, who is absolutely free from the law of sin and death, which through our first parents has descended upon all the race; comp. Rom. vii. 24, 25; viii. 10; 2 Cor. iv. 16, *etc.*

c. Connected with this lamentation is the reflection upon the evanescence and vanity of the days of man on earth, as well as upon the injustice and cruelty which would be exercised, if God should treat a being so weak and frail, so much like a breath in his nothingness, only according to the severity of His justice, and not rather according to the gracious fulness of His love and mercy (ch. vii. 7 seq.—especially ver. 21). In Job's sense, indeed, who does not adequately appreciate the bitter malignity and ill-desert of sin, and who is inclined, in view of the helpless moral misery of mankind, to rest his appeal for the forgiveness of his sins by God, not on the ground of its being fitting, but on a ground of formal right, this reflection is inadmissible before God, proceeding equally from the pride of the natural man, and from moral levity. It sounds almost like the frivolous remark of a Voltaire, or a Heine, like the notorious saying: "*Dieu me pardonnera, c'est son métier!*" At least it enables us to forebode how frivolous men might gradually reach such an abyss of wicked principles and of outrageous continued sinning against God's grace!—But even this reflection exhibits a certain relationship to those deep and undeniable truths in respect to the weakness of the natural man, and the necessity of pointing him to the power of divine grace which alone can deliver him, and which the Old Testament embodies in such expressions as those of Ps. lxxxix. 48; xc. 5 seq.; cii. 12 (11); ciii. 14, but the New Testament in its testimonies, infinitely more consoling, to the salvation which is found only in Christ, such as Acts iv. 12; Rom. iii. 23 seq.; viii. 34 seq.; xi. 30 seq.; Gal. iii. 22; Eph. ii. 8 seq., as well as in the not less comforting assurances of the gracious hearing which our Heavenly Father will



grant to all prayers addressed to Him in the name of Jesus, and in trust exercised only in His grace (Luke xi. 5-13; xviii. 1-8; John xiv. 13 seq.; xvi. 23 seq.). Comp. Hengstenberg, p. 215: "Job cannot once give up the thought that God is a God of love, and so it seems to him to contradict His nature if, through the immediate prospect of death, the opportunity is taken away from Him of making amends for His severity by love."

d. Finally, the way in which Job, in ch. vii. 7-10, expresses himself concerning his destiny after death, though not properly belonging to the luminous side of his discourse, should still be reckoned among those expressions in it which contain positive instruction, and which are important in the development of the Old Testament Revelation. In this gloomy description of the dismal prospect beyond the grave, Job is as far as possible from exhibiting any hope of a resurrection, especially such as is so distinctly and gloriously revealed in Christianity. *He knows nothing of such a hope.* Just as little, however, does he know anything of any annihilation of his existence, of its total extinction after death. His disconsolateness in view of certain and near death is not that of the materialistic atheist, or of the heathen sage, who, with the hope of a resurrection, abandons also all hope of immortality. When in ver. 8, and in like manner, in ver. 21, he speaks of soon "being no more," this strong expression explains itself by means of the parallel passages which surround it, as meaning that he shall be no more on this earth, that this earthly life and earthly happiness will never again return (see ver. 7b; 8b; 21c), but that, on the contrary, he anticipates a cheerless and prospectless confinement in Hades. He recognizes an existence after death, but one that is necessarily devoid of happiness, unilluminated by a single ray of the Messianic grace of salvation glimmering from afar. His outlook into the Hereafter is essentially one with his dread of Hades, the "king of terrors," the realm of a never-ending death-gloom, a desolate and horrible darkness relieved by no light (comp. ch. x. 20 sq.; xx. 9 sq.; also the similar gloomy descriptions of the condition of being in Hades in the Psalms: Ps. vi. 6 [5]; xxx. 10 [9]; lxxxviii. 11 [10] sq.; cxv. 17; in the Proverbs, in Ecclesiastes, etc.). He evidently belongs as yet to those who are groaning under the yoke of bondage to death, which preceded the coming of Christ, those whom the Epistle to the Hebrews designates as *τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἐνοχοὶ ἦσαν δουλείας* (ch. ii. 15). He stands, at least in the preceding discourse (it is otherwise later in ch. xix. 25 sq.), decidedly on the stand-point of those who, being as yet subject to the *æconomia Legis*, had not learned to view the destiny of the dead in the mild light of the grace of Jesus Christ. Comp. Brentius: "The condition of death or of Hades is such that by its own nature it holds all whom it embraces, and releases them not until Christ, the Son of God, shall by death descend into Hades, i. e. until He shall have died; for through Him, death and Hades being conquered, as many as have been renewed by faith are set free." Also Delitzsch (i. 130 sq.): "From this chaotic con-

ception of the other side of the grave, against which even the psalmists still struggle, the doctrine of the resurrection of the dead had not been set forth at the time of Job, and of the author of the book of Job. The restoration of Israel buried in exile (Ezek. xxxvii.) first gave the impulse to it; and the resurrection of the Prince of Life, who was laid in the grave, set the seal upon it. The resurrection of Jesus Christ was first of all the actual overthrow of Hades. . . . We shall see by and by how the more his friends torment him, the more he is urged on to the longing for a future life (i. e. a bright Hereafter, full of life and being, a Hereafter worthy of the name); but the word of revelation, which could alone change desire into hope, is wanting. The more tragic and heart-rending Job's desire to be freed by death from his unbearable suffering is, the more touching and importunate is his prayer that God may consider that now soon he can no longer be an object of His mercy."

#### HOMILETICAL AND PRACTICAL.

A sermon on the whole of the preceding discourse of Job must have two chief divisions: I. Job's complaint concerning his friends as poor comforters, ch. vi. II. Job's arraignment of God as his cruel, merciless persecutor. In both divisions it would be necessary to set forth so much of Job's utterances as is blameworthy, perverted, and one-sided, along with that which is of a higher character (such as, in the First Division, that passage particularly, which, from Job's stand-point, is comparatively justifiable, in which he claims *gentle* treatment, chap. vi. 14; and in the Second Division, more particularly the opening and closing verses of chap. vii.)—In view of the length of the whole discourse, it will be better, for the most part, to divide it into two texts, corresponding to the usual division by chapters, having in view a final consideration of both chapters. The following thoughts from ancient and modern practical commentators may serve as hints for the homiletic treatment of *particular passages*.

Chap. vi. 2 sq. STARKE: The cross must be weighed not according to reason, but in comparison with the future glory, 2 Cor. iv. 17.—ZEYSS: That which the much afflicted Job said of the greatness, heaviness, and severity of his suffering, might with much more justice and in the truest sense be said of the suffering of our Redeemer.

Chap. vi. 11 sq. BRENTIUS: Most truly, and at the same time most impatiently, Job confesses that he cannot endure patiently such torments of hell. . . . Verily, although it is impossible for the flesh to stand in judgment, in Christ all things are possible, and by His virtue even hell is conquered. When, therefore, you hear it said that no amount of fortitude will suffice to bear the wrath of God, you may learn to fear the Lord and to commit yourself to His hands, so that you may be delivered; for He says: Be of good cheer, for I have overcome the world.

Chap. vi. 14 sq. *Idem*: Ungodly hypocrites—if at any time they see one in affliction, they presently revile him with much chiding and upbraiding, and seeking out every thing about him



from infancy up that is most disgraceful, if they do not report it, they at least suspect it. . . . On the contrary, it is the nature of piety to plead, to reprove, to be urgent, *ἐνκαίρως ἀκαίρως*, so long as the Lord spares, and grants time for repentance. For He Himself also bears the wicked with the utmost long-suffering, to the end that He might in the meanwhile by doctrine, exhortation and reproof persuade them to repentance.

Ch. vi. 22 sq.: OSIANDER: Our flesh is altogether restive under the cross, and is wont to show particular resentment toward friends if they do not immediately come to our relief.—STARKE (on ver. 24): A wise man is glad to be admonished when he has erred; James iii. 17.

Chap. vii. 1 sq. SEB. SCHMIDT: Each of these (the servant and the hireling) continues in perpetual toils and miseries. Every man may rightly be compared with either, seeing that throughout his life he is overwhelmed with toils and miseries, looks in vain for rest before death.—STARKE: Our present life is nothing else than a service. Well for us if therein we serve God; but woe be to us if we yield ourselves to the service of sin; Rom. vi. 13.—WOHLFARTH: Human life is a continuous strife and conflict; a conflict with the infirmities of the body, with the sufferings of this life, with sin! But why does thine eye look sad? Where there is strife, there is victory; and more than all, a noble prize is put before the Christian to strive for, both in this life and in the life beyond.

Chap. vii. 5, 6. WEIM. BIB.: Our life is empty and fleeting, and all human beauty is perishable; Ps. cii. 4; cxliv. 4; ciii. 15.—WOHLFARTH: How swift the ceaseless flight of time! How rapidly the moments resolve themselves into hours, the hours into days, the days into months, the months into years! How much even the longest human life resembles a short dream of the morning! Yes, our life hastes away like a weaver's shuttle, like a breath, like a cloud!

Chap. vii. 8-10. BRENTIUS (on ver. 9): A beautiful comparison. As a cloud passes away, vanishes, and returns not, so he who goes down into the under-world, and never returns from

thence. . . . In Hades there is no redemption through the feeling of despair, or by one's own strength or virtues, but there is abundant redemption even in Hades through the Lord's compassion and restoring grace. (Comp. also the words of this expositor quoted above near the end of the Doctrinal and Ethical Remarks.)

Chap. vii. 12-16: To those who are tried it seems as though God had shut them up in a dark prison, or had even thrust them from Him, while they are still in His hand!—It is not an uncommon thing for those who are tried to be haunted by the purpose of taking their own life; these persons must not be allowed to go unwatched.—WOHLFARTH: How shall we overcome the temptation to suicide?

Chap. vii. 19-21 (on ver. 19): COCCERIUS: One of two things is to be desired by the godly: either that they may live without fear, that they may enjoy some good in this life, by which they may understand that God is at peace with them, and does not wish to show forth His wrath and justice towards them; or that they may die speedily. Now the godly live in perpetual afflictions and trials, or at least they are always troubled with anxiety and fear concerning them. Hence nothing is more natural than that they should desire to die at once. For truly to live without comfort is harder than to die. And so human nature is not able to bear even the least pressure of God's wrath. Hence it is plain to see what every discourse of Job's aims at, to wit, to possess the comfort of the Gospel.—JOACH. LANGE: We must truly humble ourselves under the mighty and heavy hand of God (1 Pet. v. 6). Only then do we come to know ourselves, and become poor in spirit, when we become a real burden to ourselves (ver. 20 c). And that is then the right way of becoming rich towards God (Matth. xi. 28; Luke xii. 21).—STARKE: All saints should with Job pray God for the forgiveness of their sins (Ps. xxxii. 6). . . . He who is assured of the forgiveness of his sins can die peacefully and joyfully, Luke ii. 29.—See Remarks by Hengstenberg and Delitzsch above, under "Doctrinal and Ethical."

## II. Bildad and Job: Chaps. VIII—X.

**A.—Bildad's rebuke: Man must not charge God with unrighteousness as Job has done, for God never does that which is unjust:**

### CHAPTER VIII.

1. Censure of Job on account of his unjust accusation against God:

#### VERS. 2-7.

1 Then answered Bildad the Shuhite, and said:

- 2 How long wilt thou speak these things?  
and how long shall the words of thy mouth be like a strong wind?
- 3 Doth God pervert judgment?  
or doth the Almighty pervert justice?



- 4 If thy children have sinned against Him,  
and He have cast them away for their transgression;
- 5 If thou wouldest seek unto God betimes,  
and make thy supplication to the Almighty ;
- 6 if thou wert pure and upright,  
surely now He would awake for thee,  
and make the habitation of thy righteousness prosperous.
- 7 Though thy beginning was small,  
yet thy latter end should greatly increase.
2. Reference to the wise teachings of the ancients in respect to the merited end of those who forget God :

## VERSES 8-19.

- 8 For inquire, I pray thee, of the former age,  
and prepare thyself to the search of their fathers :
- 9 (For we are but of yesterday, and know nothing,  
because our days upon earth are a shadow) :
- 10 Shall not they teach thee, and tell thee,  
and utter words out of their heart ?
- 11 "Can the rush grow up without mire?  
can the flag grow without water ?
- 12 Whilst it is yet in his greenness, and not cut down,  
it withereth before any other herb.
- 13 So are the paths of all that forget God,  
and the hypocrite's hope shall perish :
- 14 Whose hope shall be cut off,  
and whose trust shall be a spider's web.
- 15 He shall lean upon his house, but it shall not stand ;  
he shall hold it fast, but it shall not endure.
- 16 He is green before the sun,  
and his branch shooteth forth in his garden.
- 17 His roots are wrapt about the heap,  
and seeth the place of stones.
- 18 If He destroy him from his place,  
then it shall deny him, saying, I have not seen thee.
- 19 Behold, this is the joy of his way,  
and out of the earth shall others grow."

3. A softened application of these teachings to the case of Job :

## VERSES 20-22.

- 20 Behold, God will not cast away a perfect man,  
neither will He help the evil doers :
- 21 Till He fill thy mouth with laughing,  
and thy lips with rejoicing.
- 22 They that hate thee shall be clothed with shame ;  
and the dwelling-place of the wicked shall come to nought.

## EXEGETICAL AND CRITICAL.

The aspect which this first discourse of Bildad's presents to us is far from being particularly controversial or violent, such as would correspond to the conjectural signification of the

name בלדר, = "son of strife" (see on ch. ii. 11). It attaches itself to the conclusion of the preceding discourse of Job, in that it at once proceeds to show how entirely unjust is Job's conduct in accusing God of a want of compassion, and of despotic harshness, whereas God in determining the lot of mankind never acts other-

wise than justly (vers. 2-7). He then illustrates and supports the proposition that God causes an evil and sudden end to overtake those who apostatize from him by certain wise proverbial sayings of the ancients (vers. 8-19). He closes by prominently setting forth the twofold activity of the retributive justice of God (vers. 20-22), a conclusion which is so far conciliatory in its tendency in that it gives stronger expression to the hope that Job, through repenting of his sin, would experience the justice of God *rewarding* him, than to the fear of the opposite, or a warning of the consequences of his impenitence. ["It is to be specially noted in this connection B. makes no reply to the harsh personal reproaches of ch. vi. 14-27, but confines himself to the subject-matter." Dillmann]. Of the three divisions of the discourse, which are somewhat unequal in length, the first comprises 2 strophes, the second 4, the third 1, each of three verses.

2. *First Division*: Rebuke of Job's unjust accusation of God, as though He were unmerciful and unjust towards him, vers. 2-7.

*First Strophe*: Vers. 2-4. [The certainty that retributive justice will punish the sinner].

Ver. 2. **How long wilt thou speak such things?** עַד-עַד, as elsewhere עַד-עַד (ch. xviii. 2; xix. 2): lit. until when, *quousque tandem* ["An exclamation of impatience." Dav. "The friends had expected that after so thorough and unanswerable an argument as that which Eliphaz had delivered in their name, Job would at once acknowledge himself convinced, an expectation which Eliphaz himself had confidently announced at the close of his discourse.—The fact proves to be just the reverse: Job speaks more defiantly than at first. And so Bildad introduces his discourse with his exclamation עַד-עַד, a veritable *Quousque tandem abutere patientia nostra*." Schlottm.] אֵלֶּה, these things,

i. e., such things as thou hast spoken. [Said contemptuously, as also רִיחַ in the next member]. And the words of thy mouth are a boisterous wind? Properly a continuation of the preceding interrogative construction: "how long shall the words of thy mouth be a boisterous wind?" i. e., like such a wind in respect of their emptiness [and bluster], as well as of their sweepingly destructive tendency (comp. ch. xv. 2; xvi. 3; 1 Kings xix. 11). For עֲבִיר, poetic synonym of נָרִיחַ (ch. i. 19) comp. ch. xv. 10; xxxi. 25; xxxiv. 17, 24; Isa. xvii. 12. [The word is peculiar to the book of Job and Isaiah].

Ver. 3. **Will God pervert the right, or the Almighty pervert justice?** i. e., canst thou think for thy part that, etc.? Canst thou in sober earnest accuse God of injustice? "Observe the repetition of the verb עָלַת, on which there rests an emphasis which for Job was particularly stinging." Umbreit. [Davidson, e. g., more correctly on the whole perhaps: "the repetition of *pervert* shows that it is not the emphatic word, while the variation of the divine names, as well as their position at the head of the clauses, throws the emphasis on the Divine Being—will God, etc." The distinction between כִּשְׁפָה and

כִּזְזָה is substantially that already given by Schul-tens: the former designates the justice of God as embodied in act, *actio judicandi*; the latter as a principle or rule in the Divine mind.—E.]

Ver. 4. **If thy children have sinned against him.**—Only to spare Job's feelings Bildad avoids saying: "because thy children have sinned," and so leaves it apparently uncertain whether this formed the ground of the Divine decree concerning their fate—but only apparently, since he clearly regarded this decree as a punishment for their sins, as the conclusion proves. [Conant thinks this hypothetical use of אִם to be "not at all in the spirit of Bildad."]

He takes it to be concessive—"though thy sons have sinned against Him, and He hath given them, etc., if thou thyself wouldest seek God, etc." To which it may be objected: (1) This makes the protasis needlessly long. (2) It destroys the evident contrast between vers. 4 and 5: between the hypothetical proposition concerning the children's sin in the former, and the conclusion therefrom, and the similar hypothetical proposition concerning Job's repentance in the latter, and the conclusion therefrom in vers. 6, 7.—אִם is undoubtedly used in the same way in both propositions, and if conditional in the latter, is conditional also in the former. At the same time it does not seem that Bildad uses אִם in the former case out of any particular consideration for Job's feelings. He uses it apparently in its purely logical sense, and this, too, with an assumption of the truth of the supposition which makes itself felt throughout the entire verse.—E.]—Then hath he given them over into the hand of their transgression.

וַיִּשְׁלַח, lit., "then hath He let them go into the hand, (i. e., into the power) of their transgression," subjected them to the influence of their guilt. ["An expression of fearful energy" (Dav.) implying the self-retaliatory power of sin, the certainty that the moral order of the universe, enforced by the Divine will, will punish the transgressor.—E.] Comp. ch. ix. 24; Judg. iv. 9; 1 Sam. xxiii. 20.—Concerning the retrospective reference of the verse to ch. i. 19, comp. Intro., § 8, No. 3.

*Second Strophe*: Vers. 5-7. [The certainty that retributive justice will reward Job, if pure.]

Ver. 5. **But if thou seekest earnestly unto God.**—שָׁחַר אֶל-אֵל, constr. prægnaus,

as above ch. v. 8: רָשָׁה אֶל-אֵל, to sue God for anything, to turn oneself to Him with earnest entreaty. אֶתָּה, thou, puts Job in emphatic contrast with his children (ver. 4 a), as one who still has time to repent and to be reconciled, as the condition of the restoration of his prosperity. [And makest supplication to the Almighty.—Davidson calls attention to the "fine force of reflex Hithp., seek to make God gracious to oneself." Observe also in this verse as in ver. 3 the use in parallel clauses of *El* and *Shad-dai*, the names most suggestive of God's power to uphold the moral order of the universe, thus using the terror of the Lord to persuade Job.—E.]

Ver. 6. **If thou art pure and upright.**—



This new conditional clause is not co-ordinate with the preceding, but subordinate to it: "provided, namely, thou art really pure and upright, if it be really the case that thou," etc. **Surely then He will awake for thee.**—כִּי עֲתָה, "surely then, verily then," emphatic introduction of the conclusion, as in ch. xiii. 18.—יַעֲרֶי

יָגֵר, He will awake, arouse Himself for thee (comp. Ps. xxxv. 23), namely, for thy protection and deliverance; not: He will watch over thee, take thee under His care (Hirzel, Delitzsch [Dav., Renan, Merx] etc.), which would be altogether at variance with the usual signification of the verb יַעֲרֶי. **And restore** יְשַׁלֵּם, in *integram restituet*; the LXX correctly: καὶ ἀποκαταστήσει the habitation of thy righteousness, i. e., the habitation where thou, as a righteous man, dost dwell and enjoy the fruits of thy righteousness (Dillmann).—On נוֹה see on ch. v. 3.

Ver. 7. **And if thy beginning was small thy end shall be exceeding great.**—In addition to the restoration of his former prosperity he promises him something new and yet more glorious, an unconscious prophecy of that which in the end actually came to pass (ch. xlii. 12), exactly like the promise of prosperity in the latter part of Eliphaz's discourse: ch. v. 8 sq. יִשְׁגֶּה, lit., "and thy last end (thy latter estate, in contrast with רֵאשִׁיתֶךָ, thy former estate, thy prosperity in the beginning) will flourish greatly." אַחֲרִית is here exceptionally and *ad sensum* construed as masculine; hence the form יִשְׁגֶּה (comp. Ewald, § 174 e), instead of which Olshausen unnecessarily proposes to read יִשְׁגֶּה, with אֵל as subject.

3. *Second Division*: A reference to the wise teachings of the ancients touching the merited end of those who forget God. ["In respect of its artistic, flowery, and yet concise style" (as well as in respect of the searching practical character of its contents), "this passage forms the climax of the whole discourse." Ewald.]

*First Strophe*: Vers. 8-10. Praise of the wisdom of the ancients, by way of introduction to the express testimonies of that wisdom which follows.

Ver. 8. **Inquire, I pray, of the former generation.**—As to the challenge in general, compare Deut. xxxii. 7. For שָׁאֵל with לְ, see 2 Kings viii. 6; for the orthographical form רִישׁוֹן instead of רֵאשׁוֹן, see below, ch. xxxix. 9 (רִים instead of רֵאם). Whether the indefinite expression הֵן רִישׁוֹן be rendered by the singular, as above, or by the plural—"former generations"—is a matter of indifference. In any case no particular generation of the past is intended, as appears also from the following expression—"their fathers," (i. e., the fathers of those former generations).—**And give heed to the research of their fathers:** i. e., to that which their fathers had investigated and learned, to the experimental wisdom therefore of the fathers reaching back into the remotest anti-

quity.—חֲקֹר, research (ch. v. 9; ix. 10; xxxiv. 24), here in the sense of the object, or the results of research, that which is searched out.

With לְךָ supply וְלִי, which is elsewhere put in connection with the Hiphil. Olshausen's emendation בְּנִין, suggested by Deut. xxxii. 10, is unnecessary.

Ver. 9. **For we are of yesterday, and know nothing.**—This is the reason why we should hold to the tradition of the ancients. Lit., "we are yesterday," i. e., of, or belonging to yesterday (תְּמוֹל = אֲנִשׁ תְּמוֹל, Ewald, § 296, d). The stress here laid on the ephemeral character of the present generation is then in the second member illustrated and strengthened by

the figure of a *shadow* (צֶל); comp. ch. xiv. 2; Ps. cii. 12 (11); cix. 23; Eccles. vi. 12; viii. 13, also the Greek phrase σκιάς ὅας ἀνθρώπων (Pindar, Pyth. 8, 99; comp. Sophocles, Aj. 126, 1236; Ant. 1155; Euripides, Med. 1224, etc.) This fact, that the life of men is so perishable and short is the reason for the demand here made that we should apply ourselves to the wisdom of the ancients, the term of a single human life being insufficient to fathom the eternal laws which rule the universe; to ascertain these we must consult the collective experience of humanity throughout the past. There is no specific proof that the author here had in mind the remote generations of the primeval world, to wit, the macrobiotic races of the ante-diluvian period.

Ver. 10. **Will not they teach thee** הֲיִסְתָּר, emphatic, say to thee אֶתְּרָ, "say," rather than דַּבֵּר "speak," because their words are cited in the verses following], and bring forth words out of their heart?—The heart is mentioned here as the seat of understanding and reflection, in contrast with Job's expressions, as the mere empty products of the lips (ver. 2; ch. xi. 2; xv. 3, etc.; comp. אִישׁ לִבֵּךְ (ch. xxxiv. 10, 34), "a man of heart," i. e., of understanding. In regard to יוֹצֵאֵי, *proment, proferent* (Vulg.), comp. Matth. xiii. 52.

*Second Strophe*: Vers. 11-13. First specimen, as reported by Bildad, of the wise teachings of the ancients, not indeed cited verbally, but still reproduced freely, and in exact accordance with the sense. [This introduction of the proverbial wisdom of antiquity in Bildad's discourse is a masterly stroke of art, worthy of especial note (1) Because of the new and interesting element which it contributes to the rhetorical variety of the book. (2) Because of its significance as a feature in our author's dramatic portraiture of character, Bildad being here presented to us as the disciple of tradition, the "proverbial philosopher," in contrast with the more mystically inclined Eliphaz, and the more dogmatic and self-assertive Zophar. (3) Because of the contribution thus furnished to the material of the book, to the discussion of its great problem, Bildad here furnishing to this discussion the voice of tradition, even as Eliphaz had furnished the voice of the supernatural world. See below Doctrinal and Ethical Remarks, No. 1.—E.J.]



## Ver. 11. Does the rush grow up without

**mire [or, except in the marsh] ?**—אֲנִי, according to the Hebr. etymology from אָנַל, to swallow, absorb, *fistula bibere* (comp. ch. xxxix. 24; Gen. xxiv. 17), but also at the same time an Egyptian word (Copt. kam, cham, reed), denotes here, as in Ex. ii. 3; Is. xviii. 2; xxxv. 7, the Egyptian papyrus reed, which grows in the marshes of the Nile, but which, according to Theophrast, grows also in Palestine, the papyrus-shrub (*Cyperus papyrus* L.). The mention of this Egyptian product does not constitute a conclusive argument for the composition of the poem in Egypt, or by a poet of Egyptian origin, and all the less that Bildad is here only quoting the words of another and an older sage. Comp. Intro. § 7, c. ["Bildad likens the deceitful ground on which the prosperity of the godless stands to the dry ground on which, only for a time, the papyrus or reed finds water, and grows up rapidly; shooting up quickly, it withers as quickly; as the papyrus plant, if it has no perpetual water, though the finest of grasses, withers off when most luxuriantly green, before it attains maturity." DELITZSCH; see also Smith's Bib. Dic., Art. "Reed"]. **Does the reed-grass thrive without water ?** וְיִצְחָק reads in the Egyptian Greek of the LXX. (Is. xix. 7), and of the Book of Sirach (ch. xl. 16) ἀχί, and, as Jerome learned from the Egyptians, signifies in their language *omne quod in palude virens nascitur*, hence the grass of the Nile-marshes, seed-grass, Nile-grass (Copt. ake, okc=*calamus, jun-cus*). Instead of בְּלֹא of the first member, we have here בְּלֹא, in the sense of "without;" for the former comp. ch. xxx. 28; for the latter ch. xxiv. 10; xxxi. 39; xxxiii. 9, etc. [בְּלֹא is properly constr. st. of noun, failure, lack.] Of the two synonymous verbs, וַיִּצְחָק, in the first member signifies a "shooting up on high," an expression suitable to the size of the papyrus, which grows to the height of ten feet; וַיִּשְׁנֶה (another form of וַיִּשְׁנֶה, ver. 7; comp. Gesen. § 75, Rem. 21 [§ 74, Rem. 22]), in the second member, a luxuriant out-spreading growth, an expression suitable to the nature of the marsh-grass.

**Ver. 12. While yet (it is) in its greenness (Cant. vi. 11) is not cut down:** lit. "is not to be mowed down, not to be cut down," a circumstantial clause ["a proper Imperf., in a state of not cut, *un-cut*." DAV.] comp. Ewald, § 341, b.—**Then, sooner than all grass must it dry up:** because, namely, the condition of its existence, water, is all at once withdrawn, so that now it decays and withers sooner than common grass. As parallels in thought, comp. ch. v. 3; Matth. vi. 30.

**Ver. 13. So are the ways of all who forget God.**—A closing application of the comparison precisely similar to that in Prov. i. 19, where also the expression "ways" is used of what happens to men, their fate (comp. also Ps. i. 6; Job xxiii. 10; Wisd. v. 7, and often). For אֵלֶּיךָ as a synonym of אֵלֶּיךָ, the ungodly, comp. e. g. Ps. ix. 18 (17); l. 22. **And**

**the hope of the ungodly perisheth:** comp.

Prov. x. 28. אֲנִי as in ch. xiii. 16; xv. 34; xx. 5, and often. [In all these passages, and wherever the word occurs, the Eng. Ver. renders אֲנִי "hypocrite," which is altogether incorrect, the idea of dissimulation not belonging to the word at all. This rendering is the more strange, seeing that the cognate verb is always correctly rendered to be polluted, profane, corrupt, etc. —E.] Dillmann correctly calls attention to the fact that the figure of the reeds and grass of the marshes perishing by the sudden drying up of the water is intended to illustrate, not the judgment which will visit those who have always been ungodly, but only those who were at one time righteous, and therefore prosperous, but who afterwards fall away from God. In so far the description conveys a somewhat different thought from that in ch. v. 3.

**Third and Fourth Strophes:** vers. 14-19. A further description of the judgment of God upon the wicked, founded on the proverbial wisdom of the ancients.

**Ver. 14. He whose confidence is cut asunder.**—אֲנִי as in ch. v. 5, an independent rel. pron., connecting the verse with what goes before; not a causal particle: *quippe, quoniam* (Del.). קִט is hardly a substantive, either of the signification "gourd" (Reiske, Hahn) or "gossamer" (Saadia, in Ewald-Dukes, *Beiträge zur Gesch. der Alt. Auslegung*, I, 89). [Fürst and Hengstenberg prefer regarding it as a noun, meaning "that which is to be rejected."] Both as to the form and substance of the word, the only justifiable construction of it is as a Kal Imperf., deriving it either from קָטַץ, *fastidire* (Vulg. and many of the ancients, also Schultens), or with the Pesh., Chald., Kimchi, Rosenm., Gesen., and most of the moderns, from a verb קָטַץ (= קָצַץ), "to cut off" (he, whose hope is cut off, *cujus spes succiditur*); or, which may be still more correct, from קָטַץ, not elsewhere to be met with, and meaning "to cut, to be brittle, to break asunder," and so treating it as an intransitive verb, rather than as Kal Imperf. with a passive signification [comp. Ewald, § 138, b].—**And his trust is a spider's house:** i. e. that in which he trusts (בְּתֵּיבָה, *sensu obj.*, of the object of the trust), proves itself to be as perishable as a spider's web, which the slightest touch, or a mere puff of wind can destroy. For this figure comp. Is. lix. 5, also the Koran, Sur. xxix. 40, and the Arabic proverb quoted by Schultens, Umbreit, etc.: "Time destroys the wall of the skillfully built castle, even as the house of the spider is destroyed."

**Ver. 15. More specific expansion of ver. 14 b. He leaneth on his house**—as the object of his confidence, like the man spoken of in Schiller's *Bell*: "*Fest wie der Erde Grund*," etc. Comp. on Dan. iv. 26. [But it stands not; he holds fast to it, but it endures not. There is a certain gradation of thought in the verse. The ungodly first leans, stays himself on his house, but it gives way beneath him; finding this to be the case, feeling his trust giving way beneath him, he strengthens his



hold on it (פִּתְּלָה), grasps it with all his might, as a sinking man seizes violently on anything within his reach; but in vain! He and his hope all tumble to ruin together.—E.]

Ver. 16 sq. After thus dwelling briefly (vers. 14, 15) on the comparison of a falling house, the description now returns to the previous figure derived from the vegetable kingdom. For the marsh-reed, however, there is substituted the climbing plant, with its high and luxuriant growth; and the comparison is so presented that between the figure and the thing figured there is no sharp line of distinction observed, but each blends with the other.

Ver. 16. **Green is he** (the פִּתְּלָה of ver. 13, who is here conceived of as a climbing plant) **in the sunshine**: in the same heat which causes other plants to wither.—**And his sprouts run over his garden** (וַיִּנְקְרוּ) ["his suckers"] as in ch. xiv. 7; xv. 30; i. e. the whole garden in which he, this luxuriantly growing, creeping plant, is placed, is filled and over-run with his root-sprouts which cling to all about them.

Ver. 17. **His roots entwine themselves** (lit. are entwined) **over heaps of stone**; he **looks upon a house of stone**: in the sense, that is, that having grown up on it, he eagerly clings to it, as to a firm support. ["On חוֹה Cocceius remarks: *non timet locum lapidosum, sed imperterritus videt*. He gazes on it boldly and confidently, with the purpose of making his home in it." HENGST.] By this is naturally to be understood a real stone house, its walls being of this material (comp. Gen. xlix. 22, according to the correct explanation of modern commentators), not anything figurative: e. g. the solid structure of his fortune, as Delitzsch explains it. Several modern commentators (Böttcher, Ewald, Stöckel, Fürst, Dillmann) take גִּבְרֵי-בֵּית (as in Prov. viii. 2), hence in the sense of "between, in the midst of," and חוֹה, according to its primary signification, in the sense of: "to pierce through, to split between;" hence: "to pierce through between the stones," viz. with its roots. Possible, but perhaps too artificial. [The LXX. translate: ἐν μέσῳ χαλίκων ζήσεται, taking בֵּית in the sense of גִּבְרֵי, and evidently reading or substituting חוֹה for חוֹה. Gesenius regards חוֹה here as a bold metaphor, seeing the stones, for feeling them with the roots. Noyes and Renan regard the expression as describing the depth at which the plant takes root. The latter's rendering is: "His roots are intertwined at the rock; he touches the region of the granite." Wordsworth's comment is interesting: "*He surveyeth a house of stones*; he is like a tree which seems firmly rooted in a heap of stones, and looks down, as it were, with a domineering aspect, and a proud consciousness of strength on a house of stone, in which he appears to be firmly built, as in a marble palace; and yet he will soon be withered and rooted up, and vanish from the face of the earth.—Observe the order of the comparison. The sinner had been first likened to a plant of papyrus or reed-grass, with its tall green stem and flowery tuft flourishing in the watery slime, but suddenly withered, when the soil in which it is set is dried up: he

is next compared to a shrub sprouting with fresh leaves, and shooting forth its luxuriant branches, mantling over the wall of the garden; and lastly he is likened to something still more robust, to a tree striking its roots downwards into a cairn of stones, and looking down with proud confidence on its house of rock, and seeming to defy the storm." We scarcely seem justified, however, in assuming a different plant or tree to be intended in ver. 17 from that described in ver. 16.—Conant thinks that "the explanation long ago given by Olympiodorus is the true one; viz. that the wicked is here likened to a plant springing up in a stony soil, and perishing for lack of depth of earth:" to which Davidson justly replies that "the stones assist, not impede the growth of this kind of plants, and ver. 17 is still occupied with the detail of the luxuriance of the plant."—We are thus led back to the view of Zöckler, Schlottm., Hengst., etc., as on the whole the simplest and best; that both verses describe the same plant, ver. 16 as over-running the garden with its creepers, ver. 17 as clinging stoutly to its house of stone.—E.]

Ver. 18. **If He destroys it from its place.**

—The subj. in בְּלִעְנֵי (comp. the same verb in ch. ii. 3) is either to be left indefinite: "if one destroys him from his place [as if he is destroyed]," Umbreit, etc.; or, which is better suited to the poet's whole style and mode of thought, God is to be understood as the subject. On the contrary, in the second member: **It shall deny him: I have never seen thee**], the subject to be supplied with the verb is un-questionably: "his place" (מְקוֹמוֹ). It is a highly poetical conception which is here presented: the native ground, or the place of growth of an uprooted tree, i. e. of a transgressor cast down from the height of his prosperity, being, as it were, ashamed of him, denying him and refusing to know anything more of him.

Ver. 19. **Behold this is the joy** [ironically said] **of his way**: i. e. so does it end, his pretended joyful way of living (comp. on ver. 13): so sudden, calamitous is the end of his course. **And out of the dust shall others sprout up.**—"Others" (אֲחֵרִים collect., comp. Ewald, § 319, a), i. e. other men blessed with external prosperity, whose happiness will either prove more enduring, or, in case they too fall away from God, will as surely crumble away as his.

*Third Division and Fifth Strophe*: Application of the wisdom of the ancients, as just cited, to the case of Job: vers. 20–22. [The picture just given suggested a solemn warning to Job to beware of incurring such a fate. Bildad, however, instead of giving to the application this minatory turn, uses a milder and more conciliatory tone, encouraging Job to repentance, by promises of the divine favor.—E.]

Ver. 20. **Behold, God despiseth not the pious man, and grasps not the hand of evil-doers**: i. e. in order to help and support them; comp. Is. xli. 13; xlii. 6; Ps. lxxiii. 23; as also the figurative expansion of this truth just given ver. 12 sq.

Ver. 21. [Expanding, with personal application, the thought of ver. 20 a].—**While He**



will fill thy mouth with laughter, and thy lips with rejoicing.—Delitzsch (referring to ch. i. 18; Ps. cxli. 10) rightly interprets לַי at the beginning of this verse in the sense of “while,” and takes the whole verse as the protasis of which ver. 22 is the apodosis. Others take לַי in the less suitable sense of “yea even” (Umbreit), or amend to יַע, “yet,” comparing the passage with Ps. xlii. 6 (Cocceius, Houbigant, Böttcher, Ewald, Stickel, Dillmann). For the expression: “to fill any one’s mouth with laughter,” comp. Ps. cxxvi. 2; for the text לַיָּה, instead of לַיָּה (the case being accordingly the reverse of that in ver. 11, δ), comp. Gesenius, § 75 [§ 74], 21, δ.

Ver. 22. [Expansion of 20 δ, with personal application to Job’s enemies.]—**They that hate thee shall be clothed in shame:** the same comparison in Ps. xxxv. 26; cix. 29; cxxxii. 18. Observe how persuasive and conciliatory is this conclusion of Bildad’s discourse, in that he wishes for the “haters” of Job the worst fate, the portion of the ungodly; thus unmistakably separating himself and his friends from that class, and placing himself decidedly on the side of Job.—**And the tent of the wicked—it is no more.**—For the use of the term “tent” as a concrete expression for the totality of well-being, comp. v. 24. Altogether too artificial is the explanation of Dillmann and others, denying the identity of the “wicked” with the “haters” in the first member, thus rendering the 1 at the beginning of this member adversatively: “but the tent of the wicked is no more,” as though Ps. i. 6 were a parallel passage, and the whole discourse of Bildad, notwithstanding the milder tone assumed in the last strophe, should still close with a warning or a threat. That this is in truth the case, only indirectly (i. e. in so far as the whole of ver. 22 dwells on the miserable lot of the wicked, without recurring to the description of Job’s prosperity, and closing with that), see in the Doctrinal and Ethical Remarks, No. 3.

#### DOCTRINAL AND ETHICAL.

The similarity of this first discourse of Bildad to that of Eliphaz is so marked that it can almost be termed an abbreviated repetition, differing considerably in the application of several particulars, of that with which Eliphaz had already charged Job. The same censorious introduction and the same mitigating and conciliatory close! And in the body of the discourse the same exhortation to betake himself to God in penitence and in prayer for help, with the accompanying promise of salvation (comp. ver. 5 seq. with chap. v. 8 seq.); the same figurative vesture frequently for one and the same truth, as, in particular, the description, twice occurring (ver. 12 and ver. 18), of the sudden withering and perishing of a plant of luxuriant growth, an unmistakable copy of the description first given by Eliphaz in chap. v. 3 seq. Another noteworthy point of similarity between the two discourses is that Eliphaz, in order more vividly to set forth and more forcibly to emphasize the central thought which he inculcates, presents the same in the form of a divine

revelation brought to him mysteriously by night, while Bildad seeks to accomplish the same result by introducing the ancient teachers of wisdom as speaking, in place of himself (comp. ver. 8 seq. with chap. iv. 12 seq.). In this citation from the traditional Chokmah he gives a free reproduction of the same, in like manner as Eliphaz in his account of the vision had furnished an ideal, poetic picture. [“It was a hard stroke on Job to see not only his friends of the present, but all good and wise men of the past, marshalled against him; and tremendous must have been his force of conscience to resist and drive from the field such outnumbering odds.” DAVIDSON. “It is a very important point which Bildad here makes. There is no surer way of falling into error than for one individual or one age wilfully and proudly to cut loose from its connection with the whole, and to resolve to be wise independently and alone. That is historical rationalism, of which that which is commonly called rationalism is but one species. The witness of tradition indeed is to be received *cum grano salis*—and at this point the friends are at fault. Something more is required than a correct understanding; the truth transmitted by historic tradition always has aspects which have not yet been completely developed; it is not enough to bring forward the whole—we must also, when new problems present themselves, be prepared to build up the New on the basis of the Old. That was the point where Elihu had the advantage over the friends.” HENGSTENBERG.] It seems accordingly as though the poet had purposed to put Bildad forward as simply an imitator of Eliphaz, destitute of independence, and to present his continuation of the discussion of the latter as a weaker reproduction of the same, his object being thus to cast into the shade and to subordinate the spiritual significance of the friends and their position as compared with that of Job.

2. At the same time, however, this discourse is not wanting in new thoughts, which show that it aims to attack Job from another side than that chosen by his former critic. Eliphaz had argued against Job from the doctrine, derived from experience, of the absolute universality of human sinfulness. Bildad strenuously maintains against him the *inexorable justice of God*, who does not let the sinner go unpunished, nor the righteous unrewarded. His fundamental thought is presented in ver. 3: “Will God pervert the right, or the Almighty pervert justice?” or, as it is somewhat differently conceived, and with a particular application to Job’s case in ver. 20: “Behold, God does not spurn the godly, nor take fast hold of (lend support to) the hand of evil-doers.” The entire discourse is devoted to the discussion of this proposition, that the immutability of God’s justice (His *justitia judicialis, tam remuneratoria quam punitiva*) is demonstrated alike in its treatment of the evil and of the godly. Every part of the discourse aims to establish this—the admonitory reference to the punishment inflicted on Job’s children (ver. 4), the exhortation to him to beseech God for help and reconciliation (ver. 5 seq.), the striking illustrations given of the perishableness of the prosperity of him who forgets God (ver. 11 seq.), and the con-



cluding promise of happiness to him, if (as Bildad hopefully assumes he will do) he will repent and return to God (ver. 21 seq.). Like Eliphaz, or indeed in still higher measure than he, Bildad seems, in all that he says on these points, to establish himself entirely on the truth. There seems to be scarcely any thing in his words unscriptural, partial, or at all censurable. On the objective side, that which relates to the righteousness of God's treatment, his words seem as little liable to the charge of a one-sided narrowness, as on the subjective side, or that which sums up the case for Job, they are liable to that of inconsiderateness or unloving harshness.

3. That this, however, is only on the surface is evident from the painful venomous dart which at the very beginning almost of his discourse he aims at the heart of Job in the harsh judgment which he pronounces on his children, in the assertion, hypothetic indeed in form, but direct in its application, that their sudden death was the consequence of their sin, the merited punishment of their crime. At the bottom of this assertion there lies unquestionably a *one-sidedly harsh, gross and external representation of the nature and operations of God's retributive justice*. He is evidently entangled in the short-sighted doctrine of retribution which prevailed in antiquity, both within the theocracy, and in general in the monotheistic oriental world. He imagines that he is able, by means of the common-places formally stated in vers. 2 and 20 to solve all the riddles of life. Hence the self-righteous, Pharisaic condition to which he subjects the saving efficacy of Job's penitent supplication to God: "if thou (i. e., provided thou) art pure and righteous" (ver. 6)—back of which we see clearly enough the implied thought: if thou art *not* righteous, all thy praying and beseeching is of no avail! Hence still further the malicious indirect attack on Job which is conveyed by the wise teachings of the ancients (ver. 11 seq.) respecting the sudden destruction of the man who forgets God! It would seem as though by these descriptions of the sudden withering and perishing of the Nile-reed, and of the destruction and uprooting of the thriving climbing-plant, Job's fall from the height of his former prosperity was pictured. We can imagine that it is in Bildad's thought to exclaim to his friend, like Daniel to king Nebuchadnezzar, "The tree . . . it is thou, O king!" (Dan. iv. 17 [20] seq.). Even the practical application at the close of the discourse, with its prediction of prosperity, has imparted to it by all this a flavor of bitterness to him who is addressed, especially seeing that the last words of the speaker dwell on the certain destruction, and the inevitable punishment, which the wicked incur, as though the stern moralizer must perforce repeatedly relapse out of the tone of promise into that of censure and menace (comp. on ver. 22). The fundamental error in Bildad's argument lies in a rigidly legal interpretation of the idea of justice, unmodified by a single softening ray from an evangelical experience of salvation and of the merciful love of God as Father—a representation of the nature of divine justice which is directly opposed to the proper sense of צָדִיקָה, צֶדֶק (terms which denote the divine activity only as

conditioned and ruled by God's holiness, or holy love). It is by this error that all that is harsh and one-sided in his discourse is to be explained. He knows nothing of a God disciplining and proving men in love, as a father his children. All human suffering he regards as simply and solely an infliction of God's retributive justice, which begins to punish when man turns away from God, and abates the suffering only when he returns to him again. "If Bildad had represented Job's suffering as a chastisement of divine love, which was to humble him in order the more to exalt him, Job would then have been constrained to humble himself, although Bildad might not have been altogether in the right. But Bildad, still further than Eliphaz from weakening the erroneous supposition of a hostile God which had taken possession of Job's mind, represents God's justice, to which he attributes the death of his children, instead of His love, as the hand under which Job is to humble himself. Thereby the comfort which Job's friend offers to him becomes a torture, and his trial is made still greater; for his conscience does not accuse him of any sins for which he should now have an angry instead of a gracious God." (Del.)

4. Notwithstanding these one-sided and erroneous characteristics, the present discourse furnishes to the practical expositors *something more* than material for criticism from the stand-point of the New Testament faith and religious consciousness. What it says in vindication of the righteous dealings of God, is in itself considered, and especially in contrast with Job's unseemly and passionate complaints, well grounded and unassailable. We might just as well find a difficulty with descriptions of the righteous administration of the world similar to this, such as are found in the Psalms (Ps. i.; Ps. vii.; Ps. xviii. 21 [20] seq.; Ps. xxxiv. 13 [12] seq.), and find in them nothing but expressions of religious perversity, and of an unevangelical way of thinking and acting; and yet such a view of those expressions, occurring as they do in quite another connection, would be entirely without foundation. The poetic beauty, moreover, of the illustrations of the miserable lot of the wicked in ver. 11 seq. would lose all value if we were to apply this one-sided critical standard to the discourse, and to consider it *only* as the expression of a disposition of hypocritical work-righteousness. This the homiletic expositor is evidently not bound to do. Besides those one-sided and harsh features of the discourse, he may and should give prominence also to that which is eternally true and beautiful in it, as an inspired eulogy of the righteous intervention of the Godhead in the destinies of mankind. And—a point which in particular is not to be overlooked—he must bear in mind that, as is shown by the wise sayings of the ancients, quoted by Bildad from a gray antiquity, the knowledge which experience brings of God's retributive justice as visibly exercised in this world was possessed by the pious of our race even in the earliest times; and still further—that for this knowledge of God's holy and righteous ordering of the world—a knowledge which is deeply impressed on the universal consciousness of mankind, and which is kept fresh and vivid by great



historical examples, such as the histories of Noah and his contemporaries, of Abraham and Lot, of Joseph, Moses, Korah, Balaam, *etc.*—the only foundation which can be assumed as underlying all else is a positive original revelation in the beginning of humanity's history.—And this is what determines the value and applicability of the following selections from practical exegeses of the past, which are here given as

*Homiletic and Practical Remarks on Single Passages.*

Vers. 3, 4. BRENTIUS: Such as do not understand the glory of God's Gospel, but are unwisely carried away by zeal for the Law, say: the way of the Lord is not just, because He forgets the wickedness of him who repents, and the goodness of him who relapses into sin—whereas, according to what is decreed in the Law, evil is to be punished and good rewarded. But they hear it said again: I have no pleasure in the death of the wicked, saith the Lord God; return ye, and live, and all your sins shall be forgotten.—ZELTNER: Nothing is easier or more common with the world than by a precipitate judgment to sin against one's neighbor in respect to his misfortunes, especially when believers are concerned. . . . Although God visits the iniquity of fathers on their children, the calamities which befall pious children are nevertheless no proof that they or their parents have sinned (John ix. 3).

Ver. 8 seq. COCCERIUS: There is no doubt but that fathers ought to transmit the revelations which they have received from God to their children and to other men; and that, moreover, through God's blessing, the truth has been preserved for a time among some through such tradition; although the conjecture is not improbable that our fathers (from the time of Moses on) delivered much to writing.—BRENTIUS: Our life, as its origin was most recent, so is its end most swift; so that some one has well said: Man is a bubble, which having suddenly arisen on the face of the water, soon perishes. Seeing then that our life is most short, prudence in the management of affairs should be learned from those who are older, and from our ancestors; for the authority of the aged is sacred and venerable.

Vers. 11-19. STARKE (according to the *Weim. Bib.*): The hope of hypocrites is perishable; for it

24

is founded not on God, but only on that which is temporal and perishable (Ps. xxxvii. 35 seq.; xlix. 12; 1 Cor. vii. 31; 1 John ii. 17).—WOHLFARTH: The prosperity of the ungodly is *only apparent*: so teaches the wisdom of the ancients, so preaches the Holy Scripture, so testifies experience, so proves the nature of things. For the happiness of sin is neither real, nor satisfactory, nor enduring. The peace which makes us truly happy is not dependent on external possessions.—VICR. ANDREAE: The wise proverbs of antiquity, to which Bildad (with affected humility) refers Job, are intended to teach the latter that as there are no reeds without a marsh, so also Job's calamity in strict propriety could proceed only out of his great wickedness; wherefore Job must not wonder at it; nay, his confidence in his good conscience would be a treacherous support, as he will soon enough find to his cost.

Ver. 20 seq. BRENTIUS: Although the ungodly may seem to flourish and to be blessed in this world, they are nevertheless exposed to the curse, which in its own time is revealed. And as the ungodly now behold the afflictions of the godly in this world with the greatest rejoicing of soul, so again in God's judgment day they will be the laughing-stock of all creatures, and will be confounded before them: Is. lxvi.—COCCERIUS (on ver. 20): From hence it is apparent that it happens to the ungodly as to the papyrus and sedge; to the godly as to an herb that is transplanted. The justice of God cannot therefore be accused; as though it would not reward each one according to his way of living. For although the papyrus and the grass are attached to the water, they do nevertheless dry up. And although a good herb may be dug out, it is nevertheless planted anew elsewhere with a great increase of fertility and utility. A measure of happiness for the ungodly does not dishonor God's justice; trusting in their happiness they are brought to shame and confusion; neither is it dishonored by the affliction of the righteous, which is for their good.—ZELTNER: Just as the suffering of the godly is no proof that they have been rejected by God, so also the brilliant prosperity of the ungodly is no proof that they are in God's favor. But God permits such things to happen in order to test His people's patience, faith and hope, and, at the right time, to save them and make them happy forever. Therefore, my Christian brother, continue pious, and keep in the right (Ps. xxxvii. 37).

**B.—Job's reply: Assertion of his innocence and a mournful description of the incomprehensibleness of his suffering as a dark horrible destiny.**

CHAPTERS IX—X.

1. God is certainly the Almighty and Ever-Righteous One, who is to be feared; but His power is too terrible for mortal man:

CH. IX. 2-12.

- 1 Then Job answered and said,  
 2 I know it is so of a truth :  
 but how should man be just with God ?  
 3 If he will contend with Him,  
 he cannot answer Him one of a thousand.  
 4 He is wise in heart, and mighty in strength ;  
 who hath hardened himself against Him, and hath prospered ?  
 5 Which removeth the mountains, and they know not :  
 which overturneth them in His anger ;  
 6 which shaketh the earth out of her place,  
 and the pillars thereof tremble ;  
 7 which commandeth the sun, and it riseth not ;  
 and sealeth up the stars ;  
 8 Which alone spreadeth out the heaven,  
 and treadeth upon the waves of the sea ;  
 9 which maketh Arcturus, Orion, and Pleiades,  
 and the chambers of the South ;  
 10 which doeth great things, past finding out ;  
 yea, and wonders without number.  
 11 Lo, He goeth by me, and I see Him not ;  
 He passeth on also, but I perceive Him not.  
 12 Behold, He taketh away, who can hinder Him ?  
 who will say unto Him, What doest Thou ?

2. The oppressive effect of this Omnipotence and Arbitrariness of God impels him, as an innocent sufferer, to presumptuous speeches against God:

VERSES 13-35.

- 13 If God will not withdraw His anger,  
 the proud helpers do stoop under Him.  
 14 How much less shall I answer Him,  
 and choose out my words to reason with Him ?  
 15 Whom, though I were righteous, yet would I not answer,  
 but I would make supplication to my judge.  
 16 If I had called, and He had answered me,  
 yet would I not believe that He had hearkened to my voice.  
 17 For He breaketh me with a tempest,  
 and multiplieth my wounds without cause.  
 18 He will not suffer me to take my breath,  
 but filleth me with bitterness.  
 19 If I speak of strength—lo, He is strong !  
 and if of judgment, who shall set me a time to plead ?



- 20 If I justify myself, mine own mouth shall condemn me ;  
If I say, I am perfect, it shall also prove me perverse.
- 21 Though I were perfect, yet would I not know my soul ;  
I would despise my life.
- 22 This is one thing, therefore I said it,  
He destroyeth the perfect and the wicked.
- 23 If the scourge slay suddenly,  
He will laugh at the trial of the innocent.
- 24 The earth is given into the hand of the wicked :  
He covereth the faces of the judges thereof ;  
if not, where, and who is He ?
- 25 Now my days are swifter than a post ;  
they flee away, they see no good.
- 26 They are past away as the swift ships ;  
as the eagle that hasteth to the prey.
- 27 If I say, I will forget my complaint,  
I will leave off my heaviness, and comfort myself ;
- 28 I am afraid of all my sorrows,  
I know that Thou wilt not hold me innocent.
- 29 If I be wicked,  
Why then labor I in vain ?
- 30 If I wash myself with snow water,  
and make my hands never so clean,
- 31 yet shalt Thou plunge me in the ditch,  
and mine own clothes shall abhor me.
- 32 For He is not a man, as I am, that I should answer Him,  
and we should come together in judgment.
- 33 Neither is there any daysman betwixt us,  
that might lay his hand upon us both.
- 34 Let Him take His rod away from me,  
and let not His fear terrify me ;
- 35 then would I speak, and not fear Him ;  
but it is not so with me.
3. A plaintive description of the merciless severity with which God rages against him, although  
as an Omniscient Being, He knows that he is innocent :

## CHAPTER X. 1-22.

- 1 My soul is weary of my life ;  
I will leave my complaint upon myself ;  
I will speak in the bitterness of my soul.
- 2 I will say unto God, Do not condemn me ;  
show me wherefore Thou contendest with me.
- 3 Is it good unto Thee, that Thou shouldest oppress,  
that thou shouldest despise the work of Thine hands,  
and shine upon the counsel of the wicked ?
- 4 Hast Thou eyes of flesh ?  
or seest Thou as man seeth ?
- 5 Are Thy days as the days of man ?  
are Thy years as man's days,
- 6 that Thou inquirest after mine iniquity,  
and searchest after my sin ?
- 7 Thou knowest that I am not wicked ;  
and there is none that can deliver out of Thy hand.

- 8 Thine hands have made me and fashioned me together round about—yet Thou dost destroy me!  
 9 Remember, I beseech Thee, that Thou hast made me as the clay;  
 and wilt Thou bring me into dust again?  
 10 Hast Thou not poured me out as milk,  
 and curdled me as cheese?  
 11 Thou hast clothed me with skin and flesh,  
 and hast fenced me with bones and sinews.  
 12 Thou hast granted me life and favor,  
 and Thy visitation hath preserved my spirit.  
 13 And these things hast Thou hid in Thine heart;  
 I know that this is with Thee.  
 14 If I sin, then Thou markest me,  
 and Thou wilt not acquit me from mine iniquity.  
 15 If I be wicked, woe unto me!  
 and if I be righteous, yet will I not lift up my head:  
 I am full of confusion; therefore see Thou mine affliction.  
 16 For it increaseth. Thou hauntest me as a fierce lion:  
 and again Thou shewest Thyself marvellous upon me.  
 17 Thou renewest Thy witnesses against me,  
 and increasest Thine indignation upon me;  
 changes and war are against me.  
 18 Wherefore then hast Thou brought me forth out of the womb?  
 Oh that I had given up the ghost, and no eye had seen me!  
 19 I should have been as though I had not been;  
 I should have been carried from the womb to the grave.  
 20 Are not my days few? Cease then,  
 and let me alone, that I may take comfort a little,  
 21 before I go whence I shall not return,  
 even to the land of darkness, and the shadow of death;  
 22 a land of darkness, as darkness itself;  
 and of the shadow of death, without any order,  
 and where the light is as darkness!

#### EXEGETICAL AND CRITICAL.

1. As we have seen, Eliphaz and Bildad had alike made the attempt, on the basis of their common places, such as the fact of the universal sinfulness of men, and that of the invariable justice of God's dealings, to extort from Job the confession of His own ill-desert as the cause of his suffering. Neither of them had heeded his request to render a more reasonable and just decision concerning his case (ch. vi. 28-30). In this new reply accordingly he addresses himself to both at once, and maintains most emphatically, and even with impassioned vehemence that their propositions, true as they were in general, were not applicable to his case. These propositions which they advanced concerning God's unapproachable purity, and inexorable justice he admits, but only in order "satirically to twist them into a recognition of that which is for mortal man a crushing, overpowering omnipotence in God, disposing of him with an arbitrariness which admits of no reply" (ch. ix. 2-12). He then, in daring and presumptuous language, arraigns this terrible Being, this arbitrary Divine disposer, who, as he thinks, notwithstanding

his innocence, is resolved to hold and treat him as guilty (ch. ix. 13-35). And finally, under the influence of these gloomy reflections he falls back into his former strain of doubt and lamentation (in ch. 3), closing with a sentiment repeated verbally from that lamentation, although in a condensed form, and casting a gloomy look toward that Hereafter, which promises him nothing better, nothing but an endless prolongation of his present misery (ch. x. 1-22). [Dillmann calls attention to the fact that while in the former discourse Job had directed one entire section against his friends, here he says nothing formally against them, but soliloquizes, as it were in their hearing, leaving them to infer whether their assaults are driving him]. The first of these three tolerably long divisions embraces four short strophes (the first three consisting of three verses each, the last of two); the second division consists of two equal sub-divisions (vers. 13-24 and vers. 25-35) each of three strophes, and each strophe of four verses: the third division comprises, after an exordium of three lines (ch. x. 1) two double-strophes (vers. 2-12 and 13-22) the first formed of one strophe of 6, and one of 5 verses, the second of two strophes, each of five verses.



2. *First Division:* Job concedes the propositions of his opponents regarding God's immutable justice and absolute purity, but shows that for that very reason His power is all the more to be dreaded by mortals; ch. ix. 2-12.

*First Strophe:* Vers. 2-4. [Impossibility of maintaining one's cause before God].

Ver. 2. **Of a truth** [ironical as also in xii. 2] **I know that it is so**, *viz.*, that what Bildad has set forth is quite true: that God ever does only that which is right, and that whatever proceeds from him must for that very reason be right. It is only to this leading proposition of Bildad's discourse (ch. viii. 3) that Job's remark here can refer, and not also to the discourse of Eliphaz, to which reference is first made in the following member: [It seems hardly worth while to make this distinction between two members of the same verse. *Formally* it is more natural indeed to suppose the opening remark to be addressed to Bildad, *materially* it doubtless refers to both. "In his former reply to Eliphaz," says Hengstenberg, "he had sought to work rather on the feelings of his friends. Having failed in this, as the discourse of Bildad shows, he now makes all that the friends had spoken the subject of his criticism."]—**And how should a mortal** [אָנְשׁ, man in his weakness and mortality] **be right before God?** *i. e.*, how should it be otherwise than as Eliphaz has declared in his fundamental proposition (ch. iv. 17), to wit, that "no man is just before God;" which proposition moreover Job here changes into one somewhat differing in sense: "no man is right before God."

Ver. 3. **Should he desire to contend with Him, he could not answer Him one of a thousand.**—The subject in both members of the verse is man, not God, as Schlottman, Delitzsch, Kamphausen, explain. By "contending" is meant seeking to establish by controversy or discussion the right of man which is denied. The meaning of the second member of the verse is, that God, as infinitely man's superior, would overwhelm him with such a multitude of questions that he must stand before Him in mute embarrassment and shame, as was actually the case at last with Job, when God began to speak (ch. xxxviii. 1 seq.).

Ver. 4. **The wise of heart and mighty in strength—who has braved Him and remained unhurt?**—The absolute cases לֹכֵם כָּח and אֲמִיץ כָּח are resumed in אֲלֵי, and refer accordingly to God, and not to יְיָ (as Olshausen thinks). With הִקְשָׁה is to be supplied עָרַב: "who has hardened his neck against Him," (Deut. x. 16; 2 Kings. xvii. 14), *i. e.*, bid Him defiance?

*Second Strophe:* Vss. 5-7. A lofty poetic description of the irresistibility of God's omnipotence, beginning with its *destructive* manifestations in nature. ["Job having once conceived the power of God becomes fascinated by the very tremendousness of it—the invincible might of his and man's adversary charms his eye and compels him to gaze and shudder, and run over it feature after feature, unable to withdraw his look from it. This alone, and not any superfi-

cial desire (Ewald) to emulate Eliphaz (to whom there is no particular reference in the speech as most comm. think), accounts for this piece of sublime picturing. Ewald has however finely remarked that the features Job fastens on are the dark and terror-inspiring, as was natural from the attitude in which he conceived God to stand to him." Davidson].

Ver. 5. **Who removeth mountains, and they are not aware that** (אָשַׁר as in Ex. xi. 7; Ezek. xx. 26) **He hath overturned them in His wrath.**—[In favor of thus regarding אָשַׁר as a conjunction rather than a relative, may be urged (1) The Perf. הִפֵּךְ, which would otherwise be Imperf.; comp. יִהְיֶה ver. 7. (2) The introduction of a relative construction in a co-ordinate clause, and י being absent would be a violation of the present participial construction of the strophe. The use of the Imperf. in 6 b and 7 b is different: those clauses being introduced by י and subordinate.—E.]. The activity of the Divine wrath bursts upon them so quickly and suddenly that they are quite unconscious of the mighty change which has been effected in them.

Ver. 6. **Who maketh the earth to tremble out of her place:** *viz.*, by earthquakes, comp. Isa. xiii. 13; Ps. xlv. 3 [2], 4 [3]; and touching the climatic advance from the mountains to the earth, see Ps. xc. 2.—**And her pillars are shaken** [lit., rock themselves. The fundamental meaning of פָּלַץ, which is akin to פָּלַס and פָּלַשׁ, is as Dillmann says, to waver, to rock, not to break, as Ges. and Fürst explain, connecting it with פָּרַץ]. The pillars of the earth (comp. Ps. lxxv. 4 [3]; civ. 5), are, according to the poetic representation prevalent in the O. T. the subterranean roots of her mountains [or according to Schlottmann the foundations on which the earth rests suspended over nothing: ch. xxvi. 7; xxxviii. 6], not their summits, lifted above the earth, which are rather (according to ch. xxvi. 11; comp. xxxviii. 6) to be thought of as the pillars of the heavenly vault, like Atlas in the Greek mythology.

Ver. 7. **Who bids the sun** (חָרָס, a rare poetic term for the sun, as in Isa. xix. 18; comp. חֲרָסָה, Judg. xiv. 18) ["perhaps (says Delitz.), from the same root as חָרִיץ, one of the poetical names of gold," seeing that in Isaiah l. c. 'If ha-Heres is a play upon חָרָסָה, 'Ἡλοποιολίς], **and it riseth not,** *i. e.*, so that it does not shine forth (comp. Isa. lviii. 10), and so appears eclipsed.—**And setteth a seal round about the stars,** seals them, *i. e.*, veils them behind thick clouds, so that through their obscuration the night is darkened in the same measure as the day by an eclipse of the sun. In regard to obscurations of the heavenly bodies in general as indications of the Divine Power manifesting itself in destruction and punishment, comp. Ex. x. 21; Joel iii. 4 (ii. 31); Ezek. xxxii. 7 seq.; Rev. vi. 12; xvi. 10.

*Third Strophe:* Vers. 8-10. The description of the Divine Omnipotence continued, more especially in respect to its *creative* operations in nature. [To be noted is the absence of the ar-



ticle with the participles in each of these three verses, which alike with its presence in each of the three preceding verses, is clearly a sign of the strophic arrangement.—E.]

Ver. 8. **Who spreadeth out the heavens alone.** נָפֶת according to parallel passages, such as Isa. xl. 22; xlv. 24; Ps. civ. 2, where the heavenly vault is represented as an immense tent—canvass, is to be explained: “who stretcheth out, spreadeth out,” not with Jerome, Ewald [Noyes, Davidson], etc., “who bows down, lets down.” With the latter interpretation the clause

לִכְרֹךְ would not agree; nor again the contents of ver. 9, where clearly God’s activity as Creator, not as Destroyer, or as one shaking the firmament and the stars, is more fully set forth.—**And treads upon the heights of the sea,** i. e., upon the high-dashing waves of the sea agitated by a storm, over which God marches as its ruler and controller (ch. xxxviii. 10 sq.) with sure and majestic tread, as upon the heights of the earth, according to Amos iv. 13; Mic. i. 3; Comp. Hab. iii. 15, also the excellent translation of the passage before us in the Sept.: *περιπατῶν ἐπὶ θαλάσσης ὡς ἐπ’ ἐδάφους*. Hirzel and Schlottmann [Merx] understand the reference to be to the waters of the firmament, the heavenly cloud-vessels, or thunder-clouds (Gen. i. 6 sq.; Ps. civ. 3; Ps. xviii. 12 (10); xxix. 3; Nah. i. 3). But these cloud-waters of the heavens are never elsewhere in the Holy Scripture called “sea” (ים); also not in ch. xxxvi. 30 (see on the passage), and still less in Rev. iv. 6; xv. 22; xxii. 1, where the *θάλασσα* of glass in the heavenly world signifies something quite different from a sea of rain-clouds. [“The objection that this view of *sea* interferes with the harmony of description, mixing earth and heaven, is obviated by the consideration that the passage is a description of a storm where earth (sea) and heaven are mixed.” Davidson].

Ver. 9. **Who createth the Bear and Orion and Pleiades.**—עֲשֶׂה is taken by Umbreit and

Ewald as synonymous with עָשָׂה; “who darkens the Bear, etc.”, against which however may be urged the use of עֲשֶׂה in ver. 10, likewise the description flowing out of the present passage in Am. v. 8, and finally the lack of evidence that עֲשֶׂה means *tegere* (which remark holds true also of ch. xv. 27; and xxiii. 9). Moreover the connection decidedly requires a verb of creating or making. [“This as well as all the other participles from ver. 5 on to be construed in the present, for the act of creation is conceived as continuous, renewing itself day by day.” Dillmann. —“Job next describes God as the Creator of the stars, by introducing a constellation of the northern (the Bear), one of the southern (Orion), and one of the eastern sky (the Pleiades).” Delitzsch]. Of the three names of northern constellations, which occur together in ch. xxxviii. 31, 32, שֶׁךְ, or as it is written in that later passage שֶׁךְ, denotes unmistakably the Great Bear, or Charles’s Wain, the *Septentrio* of the Romans, and the *n’ash* (נֶעַשׁ), i. e., “bier” of the Arabians. Whether the word is etymologically related to

this Arabic term, which is suggested by the resemblance of the square part of the constellation to a bier, the three trailing stars, the *benath na’ash*, “daughters of the bier,” being imagined to be the mourners, is doubtful. [The current form עֲשֶׂה decisively contradicts the derivation

from נָעַשׁ — כִּסִּיל in that case, lit. “the fool,” is certainly Orion, who, according to the almost universal representation of the ancient world, was conceived of as a presumptuous and foolhardy giant, chained to the sky; comp. the mention of the כוֹשְׁכוֹת, i. e., the “bands,” or “fetters” of Orion in ch. xxxviii. 31, as well as the accordant testimony of the ancient versions (LXX: *Ὠρίων*, at least in the parallel passages ch. xxxviii. 31 and Isa. xiii. 10; similarly the Pesh., Targ., etc.). Against the reference to the star Canopus (Saad. Abulwalid, etc.), may be urged, apart from the high antiquity of the tradition which points to Orion, the context of the present passage as well as of ch. xxxviii. 31, and Am. v. 8, which indicates groups of stars, and not a single star.—The third constellation כִּימָה i. e., the heap, is rendered “the Hyades” only in the Vulgate; the remaining ancient versions however (also Saadia), and the Vulg. itself in the parallel passage, xxxviii. 31, render by *πλειάδες*, Pleiades, so that beyond doubt it is to be understood of the group of seven stars in the neck of Taurus (known in German as the “clucking hen”); comp. Am. v. 8.—**And the chambers of the South;** i. e., the secret rooms or spaces (*penetralia*) of the constellations of the southern heavens, which to the inhabitant of the northern zones are visible only in part, or not at all. In any case הֶיָּמִין (defectively written for הַיָּמִין) points to the southern heavens, and since סִרְרָרָה predominantly signifies “apartments, chambers, halls,” less frequently “store-rooms, reservoirs,” the reference to the “reservoirs of the south wind” (LXX: *ταμεία νότου*; some modern interpreters also, as Ges., etc.) is less natural, especially as the description continues to treat of the objects of the southern skies. [Dillmann, after recognizing the rendering of the LXX. as admissible, remarks: “On the other side the author certainly knew nothing of the constellations of the southern hemisphere; at the same time as one who had travelled (or at least: as one familiar with the results attained in his day by the observation of physical phenomena,—E.) he might well be acquainted with the fact that the further South men travel, the more stars and constellations are visible in the heavens; these are to the man who lives in the North, secluded as it were in the inmost chambers of the heavenly pavilion, and are for that reason invisible; it is of these ‘hidden spaces’ (Hirzel) of the South, with their stars, that we are here to think”].

Ver. 10. **Who doeth great things, past finding out, and marvelous things without number:** agreeing almost *verbatim* with what Eliphaz had said previously, ch. v. 9, in describing the wondrous greatness of the Divine Power—an agreement, indeed, which is intentional, Job being determined to concede as fully



as possible the affirmations of his friends respecting this point.

*Fourth Strophe:* vers. 11, 12. God puts forth this irresistible omnipotence not only in nature, both in earth and in heaven, but also in that which befalls individual human lives, as Job himself had experienced.—[“There is great skill in making Job touch merely the outstanding points, illuminate only with a single ray the heaven-reaching heights of the Divine power; that in itself is not his immediate theme—it is the crushing effect this power has on feeble man; and to this he hastens on with sudden strides.” DAV. “After the extended description [just given] of the Divine omnipotence (which Ewald wrongly characterizes as “altogether too much of a digression,” whereas it is entirely pertinent to the subject, and all that follows proceeds out of it), the short hasty glance which in this and the following verse is cast on miserable mortal man, makes an impression so much the more pointed.” SCHLOTTMAN.]

Ver. 11. Lo! [לֹא in this and the following verse, vividly descriptive, and also strongly individualizing *himself* as the victim of the irresistible omnipotence just described] **He passes by me [and I see Him not; He sweeps before me, and I perceive Him not.]**—The imperfect verb for present, “being an exclamation of felt, though unseen, nearness of God.”

DAV.—חַלֵּף in ch. iv. 15 of “a spirit;” here of the Infinite Spirit, sweeping past him on His career of destruction.—E.] חַלֵּף, synonymous with עָבַר as in ch. iv. 15, forms an assonance with the parallel חָתַף of the following verse.

Ver. 12. [**Lo! He snatches away (scil. His prey), who will hold Him back; or: “turn Him back” (שׁוּבֵנִי), viz. from His course:** hence equivalent to: “who will put himself as an obstacle in His way?” (comp. ch. xi. 10; xxiii. 13).

3. *Second Division:* The oppressive thought of God’s overwhelming and arbitrary power incites him, the innocent sufferer, to speak defiantly against God: vers. 13-35.

*First Section:* vers. 13-24: A general complaint of the severity and arbitrariness with which God abuses the exercise of His illimitable omnipotence towards man.

*First Strophe:* vers. 13-16. [The mightiest cannot withstand Him, how much less I!]

Ver. 13. [By some put in strophic connection with the verses preceding; but ver. 12 appropriately closes the first division, while ver. 13 is the basis of what follows. Observe especially the contrast between the “helpers of Rahab” in 13 b, and “I” in 14 a.—E.]—**Eloah ceases not from His wrath** [Eng. Ver. incorrectly begins with “if”]: lit. “does not cause it to return,” i. e. does not recall it [“it is as a storm wind sweeping all before it, or a mounting tide bearing down all resistance and strewing itself with wrecks.” DAV.].—An affirmation the decided one-sidedness of which sufficiently appears from other passages, e. g., from Ps. lxxviii. 38.—**The helpers of Rahab stoop under Him.**—So far as רַבֵּק in and of itself denotes only “a

violent, insolent and stormy nature” (comp. ch.

xxvi. 12), רַבֵּק may be simply rendered, as by Luther, Umbreit, and most of the older expositors: “insolent,” or “proud helpers” [and so E. V., Con., Dav., Hengst.]. But apart from the colorless, tame signification which thus results [to which add the vague generality of the description, weakening the contrast between 13 b and 14 a; and the incompleteness of the expression, whether we translate, “proud helpers,” which suggests the query—helpers of what? or “helpers of pride.”—E.], the Perf. שָׁחָו, lit. “have stooped,” leads us to conjecture a definite historical case [“a case of signal vengeance on some daring foe, who drew around him many daring helpers, would be more telling in this connection.” DAV.] Moreover רַבֵּק in fact appears elsewhere in a more concrete sense than that of “violent, presumptuous raging” (so also in ch. xxvi. 12, where see Com.). It signifies, to wit, as Is. li. 9; Ps. lxxxix. 11 [10] show, essentially the same with רַבֵּן, hence a *sea-monster* (κῆφος), and by virtue of this signification is used as a mythological and symbolical designation of Egypt (as well in the two passages just mentioned, as also in Is. xxx. 7 and Ps. lxxxvii. 4), the same country which elsewhere also is symbolically designated as רַבֵּן or רַבֵּת.

We are thus left to one of two significations for רַבֵּק in the present passage. We may, on the one hand, find in the passage a special reference to Egypt, and an allusion to some extraordinary event in the history of that country, whereby its rulers or allies were overwhelmed with defeat. In this case, it would be more natural with Hahn to think of the overthrow of Pharaoh and his mighty ones in the time of Moses [so Jarchi who understands by the “helpers” the guardian angels of the Egyptians, who came to their assistance, but were restrained by God], than with Olshausen to think of some unknown event in the history of Ancient Egypt, or even with Böttcher of the reign of Psammetich. Or, on the other hand, setting aside any special reference to Egypt, we can (with Ewald, Hirzel, Schlottmann, Delitzsch, Dillmann) regard it as an allusion to some legend, current among the nations of the East, according to which some gigantic sea-monster with its helpers was subdued by the Deity (comp. the Hindu myth of Indra’s victory over the dusky demon Vritras). In favor of this interpretation may be urged the parallel passage in ch. xxvi. 12, which certainly contains no reference to Egypt, as well as the rendering of the LXX., ἀήρη τὰ ὑπὸ οὐρανόν, which evidently points to an old tradition of the correct interpretation. [“Jerome translates *qui portant orbem*, probably following a Jewish tradition concerning giants which had been overcome by God and sentenced to bear the pillars of the earth.” SCHLOTT. Dillmann argues forcibly, that the common application of these three terms, רַבֵּק, רַבֵּן, and רַבֵּת, to Egypt can be explained only by supposing that the first was related in signification to the other two names, being used



like them of a sea-monster. He further remarks: "that the legend was widely known and possessed great vitality among the people is indicated by the fact that poets and prophets used it as a symbol of the imperial power of Egypt. It is not strange, accordingly, to find such a popular legend used for his purpose by a poet who elsewhere also derives his material on all sides from popular conceptions." Add that it is more natural to seek the basis of this legend of Rahab either in obscure reminiscences which lingered among the ancients touching the gigantic sea-monsters of the primitive world (plesiosauri, ichthyosauri, etc.), or in a symbolical representation of the billowy swelling of the raging ocean, resembling an infuriated monster, than to assign to it an astronomical basis, and to take רָהַב to be at the same time the name of a constellation such as *Kýros* or *Πιρίαις* (*Balæna Pistriz*); for the context by no means points of necessity to such an astronomical application of the term (the mention of the constellations in ver. 9 being too remote), and moreover in ch. xxvi. 12 there is nothing of the kind indicated, as Dillmann correctly observes, against Ewald, Hirzel, Delitzsch.

**Ver. 14. How should I answer Him?**—I, an impotent, weak, sorely suffering mortal. On אָנֹכִי comp. ch. iv. 19; on אָנֹכִי, "to answer, respond," see above on ver. 3.—**Choose out my words against Him?** i. e. weigh my words against Him (עָלַם as in ch. x. 17; xi. 5; xvi. 21) with such care and skill [the ה in אֲמַחֲרֶה indicating the mental effort involved], that I should always hit on the right expression, and thus escape all censure from Him.

**Ver. 15. Whom I (even) if I were in the right** (צִדִּיקִי, *sensu forensi*) ["innocent, judicially free from blame"], **could not answer, I must make supplication to Him as my judge,** viz. for mercy (וְהִתְחַנֵּן with לָּ as in Esth. iv. 8). The Partic. Poel מְשַׁפֵּט is not essentially different in signification from the Partic. Kal שֹׁפֵט, although it does differ somewhat from it, in so far as it denotes lit. an "assailant" or "adversary" (judicial opponent: שֹׁפֵט, [Poel, expressing aim, endeavor], *judicando vel litigando aliquem petere*, comp. Ewald, § 125, a). ["So overpowering is God's might that Job would be brought in litigating with Him to the humiliation of beseeching His very adversary—an idea which sufficiently answers Conant's charge, that to render מְשַׁפֵּט *assailant* has very little point." Dav.]

**Ver. 16. Should I summon Him, and He answered me** (if accordingly the case supposed to be necessary in 15 b should actually happen, and be followed with results favorable to the suppliant), **I would not believe that He would listen to me:** i. e. I should not be able to repress the painful and awful thought that He, the heavenly and all-powerful Judge of the world, would grant me no hearing at all. ["The answer of God when summoned is represented in ver. 16 a as an actual result (*præst.* followed by *ful. consec.*), therefore ver. 16 b can-

not be intended to express: I could not believe that he answers me, but: I could not believe that He, the answerer, would hearken to me; His infinite exaltation would not permit such exaltation." DELITZSCH.] The whole verse is thus an advance in thought upon the preceding.

**Second Strophe:** Vers. 17–20. Continuing the description of Job's utter hopelessness of victory in his controversy with God, clothed in purely hypothetical statements.

**Ver. 17. He who would overwhelm me in a tempest, and multiply my wounds without cause;** i. e., who would pursue me with assaults and calamities, even if I were innocent. [שָׁפַח may be taken either as relative, or as conj. "for," (E. V. Con.) the one meaning really blends with the other, as in ver. 15 = *quippe qui*.] With the rendering of שָׁפַח here adopted, "would overwhelm me" (so also Vaih.) we can leave unsolved the question, so difficult of decision, whether, following the Aram. שָׁפַח, and the testimony of the Ancient Versions (LXX. ἐκτρίψῃ; Vulg. conteret), we render שָׁפַח "to crush, to grind;" or, following the Arab. sāfa, and the Hebr. שָׁפַח; we render it "to snatch up, seize," (*inhicere*). Hirzel, Ewald, Umbreit, Dillmann, favor the latter rendering; but on the other side Delitzsch successfully demonstrates that neither Gen. iii. 15 nor Ps. cxxxix. 11 (the only passages outside of the present in which שָׁפַח appears) necessarily requires the sense of "snatching," certainly not that of "sniffing."

**Ver. 18. Would not suffer me to draw my breath** (comp. ch. vii. 19), **but would surfeit me with bitterness** [lit. plur. "bitternesses"]. For בִּי אֵין in the sense of "but, rather," comp. ch. v. 7; for the form מְפַרְרִים, with *Dagh. dirimens* ["which gives the word a more pathetic expression," Del.], comp. Ges., § 20, 2, b.

**Ver. 19. If it be a question of the strength of the strong** [others (E. V. Conant, Carey, Schlott.) connect אֲפִי with the following הִנֵּה; but as the latter is always followed by the predicate, and such an exclamation in the mouth of God (see below) would be less natural than the simple interjection, the connection given in the text is to be preferred. The accents are not decisive,—E.]—**lo, here (am I):** [הִנֵּה for הִנֵּנִי as אֵיָה ch. xv. 23, is for אֵיָי—i. e., "would He say": He would immediately present Himself, whenever challenged to a trial of strength with His human antagonist. Similar is the sense of the second member:—**Is it a question of right who will cite me** (before the tribunal); viz., "would He say." [Whichever test of strength should be chosen, whether of physical strength in a trial-at-arms, or of moral strength, in a trial-at-law, what hope for weak and mortal man?—E.] The whole verse, consisting of two elliptical conditional clauses, with two still shorter concluding clauses (also hypothetical), reminds us in a measure by its structure of Rom. viii. 33–34.



Ver. 20. **Were I (even) right, my mouth would condemn me:** *i. e.*, from simple confusion I should not know how to make the right answer, so that my own mouth (פִּי, with logical accent on suffix, as in ch. xv. 6) would confess me guilty, though I should still be innocent—(צַדִּיק, as in ver. 15).—**Were I innocent—He would prove me perverse** [וְיִפְתְּחֵנִי with Chiriq of Hiphil shortened to Sheva: comp. Ges. § 53 [§ 52] Rem. 4]. The subject is "God," not "my mouth" (Schlottmann) [Wordsworth, Davidson, Carey]; God would, even in case of my innocence, put me down as one שָׂפָה, one morally corrupt, and to be rejected. "Thus brooding over the thought, true in itself, that the creature when opposed to the heavenly Ruler of the Universe must always be in the wrong, Job forgets the still higher and more important truth that God's right in opposition to the creature is always the true objective right." Delitzsch.

*Third Strophe:* Vers. 21-24. Open arraignment of God as an unrighteous Judge, condemning alike the innocent and the guilty.

Ver. 21. **I am innocent!** In thus repeating the expression אֲנִי צַדִּיק, Job asserts solemnly and peremptorily that which in ver. 20 *b* he had in the same words stated only conditionally.—**I value not my soul:** *i. e.*, I give myself no concern about the security of my life, I will give free utterance to that confession, cost what it may. So rightly most commentators, while Delitzsch, against the connection (see especially the 2d member) explains: "I know not myself, I am a mystery to myself, and therefore have no desire to live longer." [Hengstenberg: "We might explain: 'I should not know my soul,' if I were to confess to transgressions, of which I know myself to be innocent; 'I should despise my life,' seeing I have nothing with which to reproach myself. Better however: 'I know not my soul,' so low is it sunk, I am become altogether *alius a me ipso*; 'I must despise my life,' I am so unspeakably wretched, that I must wish to die"].

Ver. 22. **It is all one:** thus beyond question must the expression אֵין חֵדָּה be rendered; not: "there is one measure with which God rewards the good and the wicked" (Targ., Rosenm., Hirzel); nor: "it is all the same whether man is guilty or innocent" (Delitzsch).—**Therefore I will say it out:** [Dav. "I will out with it"]. **He destroys the innocent and the wicked:** *viz.*, God, whom Job intentionally avoids naming; comp. ch. iii. 20.

Vers. 23, 24. Two illustrations confirming the terrible accusation just brought against God (ver. 22 *b*) that He destroys alike the innocent and the guilty.

Ver. 23. **If (His) scourge slays suddenly,** *viz.*, men. By שֹׁלֵף "scourge" is meant here not of course the scourge of the tongue (ch. v. 21) but a general calamity, such as pestilence, war, famine, *etc.* (Isa. xxviii. 15).—**Then He mocks at the despair of the innocent:** *i. e.*, He does not allow Himself to be disturbed in His blessed repose when those who are afflicted with those calamities faint away from despondency and despair: comp. Ps. ii. 4; lix. 9.—כִּפְהָ, from

כִּפֵּף, ch. vi. 14. [E. V., Conant, Dav., Renan, Hengst., Carey, Rod., *etc.*, give to כִּפְהָ here its customary sense of "trial," from כִּפָּה]. Jerome remarks that in the whole book Job says nothing more bitter than this.] The interpretation of Hirzel and Delitzsch, founded on ch. xxii. 19: "His desire and delight are in the suffering of the innocent," gives a meaning altogether too strong, and not intended by the poet here.

Ver. 24. ["In this second illustration there is an advance in the thought, in so far as here a part at least of the wicked are excepted from the general ruin, nay, appear even as threatening the same to the pious." Schlott.]—**A land [or better, because more in harmony with the sweeping and strong expressions here assigned to Job: the earth] is given over to [lit., into the hand of] the wicked, and the face of its judges He velleth:** *viz.*, while that continues, while the land is delivered to the wicked, so that they are able to play their wicked game with absolute impunity.—**If (it is) not (so) now, who then does it?** אֲנִי (so written also ch. xvii. 15; xix. 6, 23; xxiv. 25, but outside of the book of Job generally אֲנִי) belongs according to the accents to the preceding conditional particles אִלֵּן-אֲנִי (comp. ch. xxiv. 25 and Gen. xxvii. 37); lit., therefore, "now then if not, who does it?" [Hirz., Con. and apparently Ew. connect אֲנִי with the interrogative following—"who then?" *quis quæso* (Heiligst.). Davidson also takes this view, although admitting that "the accentuation is decidedly the other way," אֲנִי being used, as he says, "in impatient questions (Ew., § 105, *d*) Gen. xxvii. 33; Job xvii. 15; xix. 23"]. That the present illustration of a land ill-governed and delivered into the hands of the wicked had, as Dillmann says, "its justification in the historic background of the composition," cannot be affirmed with certainty in our ignorance of the details of this "historic background:" though indeed it is equally true that we can no more affirm the contrary.

4. *Second Division.*—*Second Section:* Vers. 25-35. Special application of that which is affirmed in the preceding section concerning God's arbitrary severity to his (Job's) condition.

*First Strophe:* Vers. 25-28. [The swift flight of his days, and the unremitting pressure of his woes, make him despair of a release].

Ver. 25. **For my days are swifter than a runner.** ["introducing a particular case of the previous general: in this infinite wrong under which earth and the righteous writhe and moan, I also suffer." Dav.—"Days" here poetically personified. קָלִי, Perf., a deduction from past experience continuing in the present.—E.] יָרֵךְ might, apparently, comparing this with the similar description in ch. vii. 6, denote a part of the weaver's loom, possibly the threads of the woof which are wound round the bobbins, (which the Coptic language actually calls "runners"). This signification however is by no means favored by the usage elsewhere in Hebrew of the word יָרֵךְ: this rather yields the signification



"swift runner, courier" (*ἡμεροδρόμος*) compare Jer. li. 31; 2 Sam. xv. 1; 2 Kings xi. 18; Esth. iii. 13, 15.—They are fled away, without having seen good (*טוֹבָה*), prosperity, happiness, as in ch. xxi. 25). Job thinks here naturally of the same "good," which he (according to ch. vii. 7) would willingly enjoy before his end, but which would not come to him before then. He has thus entirely forgotten his former prosperity in view of his present state of suffering, or rather, he does not regard it as prosperity, seeing that he had to exchange it for such severe suffering. Quite otherwise had he formerly expressed himself to his wife, ch. ii. 10.

Ver. 26. They have swept past like skiffs of reed; lit., "with (*עִם*) skiffs of reed," i. e., being comparable with them (ch. xxxvii. 18; xl. 15). *אֶפְרוֹחַיִם* are most probably canoes of rushes or reeds, the same therefore as the

*בָּלִי גִמָּא* ("vessels of bulrush") mentioned Isa. xviii. 2, whose great lightness and swiftness are in that passage also made prominent. *אֶפְרוֹחַיִם* is accordingly a synonym, which does not elsewhere appear, of *גִּמָּא*, reed; for which definition analogy may also be produced out of the Arabic. It has however nothing to do with *אֶפְרוֹחַיִם* (so the Vulg., Targ.: *naves poma portantes*) ["fruit ships hurrying on lest the fruit should injure"]; nor with *אֶפְרוֹחַיִם*, to desire, ["ships eagerly desiring to reach the heaven"]. (Symm. *ῥῆγες σπεύδουσαι*) comp. *Gekatilis* in Gesenius, Thea. Suppl., p. 62; nor with *אֶפְרוֹחַיִם*, "enmity" (Pesh., "ships of hostility," comp. Luther: "the strong ships," by which are meant pirate ships); nor with the Abyssin. *abāi*, the name of the Nile; nor with a supposed Babylonian name of a river, having the same sound, and denoting perhaps the Euphrates (so Abulwalid, Rashi, etc., who make the name denote a great river near the region where the scene of our book is laid). The correct signification was given by Hiller, *Hierophyt.* II., p. 302, whom most modern critics have followed.—Like the eagle, which darts down on its prey (comp. ch. xxxix. 29; Prov. xxx. 19; Hab. i. 8, etc.). This third comparison adds to that which is swiftest on the earth, and that which is swiftest in the water, that which is swiftest in the air, in order to illustrate the hasty flight of Job's days.

Vers. 27, 28. If I think (lit., if my saying be; comp. ch. vii. 13): I will forget my complaint (see on the same passage), will leave off my countenance (i. e. give up my look of pain, my morose gloomy-looking aspect, comp.

1 Sam. i. 18), and look cheerful (*הִכְלִינִי*), as in ch. x. 20; Ps. xxxix. 14 (13) [the three cohortative futures here are, as Davidson says, "finely expressive—If I say—rousing myself from my stupor and prostration—I will, etc."]; then I shudder at all my pains, I know that Thou wilt not declare me innocent.—These words are addressed to God, not to Bildad. Although Job felt himself to be forsaken and rejected by God, he nevertheless turns to Him; he does not speak of Him and about Him, without at the same time prayerfully looking up to Him.

*Second Strophe:* vers. 29-31. [He must be guilty, and all his strivings to free himself from his guilt are in vain.]

Ver. 29. I am to be guilty: i. e. according to God's arbitrary decree [*אֲנִי*, emphatic—I, I am accounted guilty, singled out for this treatment. The fut. *אֲרָשֶׁן* here expressing that which must be, from which there is no escape.—E.] *רָשָׁע* here not "to act as a wicked or a guilty person" (ch. x. 15), but "to be esteemed, to appear" such, as in ch. x. 7 (comp. the Hiph. *הִרְשִׁיעַ*, to treat any one as guilty, to condemn, above in ver. 20).—Wherefore then weary myself in vain, viz. to appear innocent, to be acquitted by God. This wearying of himself is given as an actual fact, consisting in humbly supplicating for mercy, as he had been repeatedly exhorted to do by Eliphaz and Bildad; ch. v. 8, 17; viii. 5.—*הֵבֵל*, adverbially, as in ch. xxi. 34; xxxv. 16; lit. like a breath, evanescent, here—"fruitlessly, for naught, in vain." [That notwithstanding his present mood, he does subsequently renew his exertions, "impelled by an irresistible inward necessity, is psychologically perfectly natural."—SCHLOTT-MAN.]

Vers. 30, 31. If I should wash myself in snow-water (read with the K'ri *בַּמַּיִם* instead of with the K'thibh *בַּמַּיִם*; bathing immediately in undissolved snow is scarcely to be thought of here) [an unnecessary refinement: for washing the hands, which is what the verse speaks of, snow can be used, and is scarcely less efficacious for cleansing than lye. The K'thibh is to be preferred.—E.], and cleanse my hands with lye (*בֹּרֵר* fully written for *בֵּר*, Is. i. 25, signifies precisely as in this parallel passage lye, a vegetable alkali, not: purity [as E. V.: "make my hands never so clean," for "make clean in purity"], which rendering would give a much tamer signification [besides "destroying the literality of the parallelism"]], then Thou wouldst plunge me into the ditch (*שְׁחַת*, here a sink, sewer), so that my clothes would abhor me.—In these latter words, it is naturally presupposed that the one who has been bathed and thoroughly cleansed as to the entire body while still naked is again plunged into a filthy ditch, and that in consequence of this, he becomes a terror to his own clothes, which are personified, so that they as it were start back and resist, when it is sought to put them on him. So correctly most modern expositors. On the contrary, Ewald and Gesenius—Rödiger take the Piel *הִלְבֵּשׁ* in a causative sense: "so that my clothes would cause me to be abhorred,"—a rendering in favor of which, indeed, Ezek. xvi. 25 can be brought forward, but not the *usus loquendi* of our book (comp. ch. xix. 19; xxx. 10) which knows no causative sense for *הִלְבֵּשׁ*. [The thought expressed by the two verses is that "not even the best-grounded self-justification can avail him, for God would still bring it to pass that his clearly proved innocence should change to the most horrible impurity." DELITZSCH.]



*Third Strophe*: vers. 32-35. ["The cause of Job's inability to make out his innocence—not his guilt, but the character and conditions of his accuser," who has no superior to overrule Him, to mediate between Him and Job. Let Him lay aside His terrors, and Job would plead his cause without fear.]

Ver. 32. **For [He is] not a man like me, that I should answer Him**: viz., before a tribunal, with a view to the settlement of the controversy. Hirzel translates אִישׁ כְּכִנִּי as though it were accusative to אֲנִי: "for I cannot answer Him as a man who is my equal;" but this is altogether too artificial. ["God is not his equal standing on the same level with him. He, the Absolute Being, is accuser and judge in one person; there is between them no arbitrator, etc." DELITZSCH.]

Ver. 33. **There is no arbiter between us who might lay his hand on us both**: so that accordingly we should both have to betake ourselves to him, and accept his decision. מְכַרֵּץ is one who gives a decision, an arbitrator who weighs the pleas put in by both the contending parties, and pronounces the award. Not inaptly JOHN PEE SMITH, *Four Discourses on the Sacrifice and priesthood of Jesus Christ*, 5th Ed. p. 98: "There is between us no arguer, who might fully represent the cause, and state, judge and arbitrate fairly for each party." Observe how emphatically is expressed here, although indeed only indirectly and negatively, the postulate of a true mediator and priestly proprietor between God and sinful humanity! ["It is singular how often Job gives utterance to wants and aspirations which under the Christian economy are supplied and gratified. It was the purpose of the writer to let us hear these voices crying in the wilderness, forerunning the complete manifestation of the Messiah, and therefore the Church is well authorized in using this language of Christ. Job out of his religious entanglement proclaimed the necessity of a mediator to humanize God two thousand years before he came." DAV.] The optative form ["Would that there might be"] which the LXX. and the Pesh. give to the verse by changing לֹא לִי (לֵא), is unnecessary and disturbs the connection with the preceding verse [the thought of which is completed only in this verse. This rendering is, moreover, not suited to the וְ following. The jussive form יִשָּׁת does however reflect the yearning which breathes through his pathetic declaration of the fact that there is no arbiter.—E.].

Vers. 34, 35 are related to each other as antecedent and consequent. The two optatives in ver. 34 are followed by the cohortative אֲדַבֵּר (without ) as the apodosis (comp. Ewald, § 347, b, 357, b).—**Let Him take away from me His rod** (with which He smites me, comp. ch. xiii. 21, equivalent therefore to שֹׁט, scourge, calamity, comp. ver. 23), **and let not His terror overawe [or stupefy] me** (אֲתַח in the objective sense, that which is awful in His appearance, the terror which proceeds from His majestic presence): **then will I speak with-**

**out fear before Him; for not thus am I with myself**: i. e. for not thus does it stand with me in my inward man, I am not conscious of anything within me of such a character that I must be afraid before Him. וְ therefore points to that which is within, the consciousness or conscience, as in ch. x. 13; xv. 9; xxiii. 14, etc. That לֹא הֵן here expresses so much as: "not so small, not so contemptible," is a conjecture of Delitzsch's, which is supported neither by the connection, nor by Hebrew usage elsewhere. [Delitzsch imagines the expression to be "accompanied by a gesture expressive of the denial of such contempt." Not dissimilar in this respect is Renan's explanation: "'For in the depths of my heart I am not such as I seem.' The conscience of Job is tranquil: the cause of his trouble is without himself. It is God, who by a treacherous manœuvre has arrayed against him His terrors, in order to take away from him the freedom of spirit necessary for his defense."]

5. *Third Division*: ch. x.—A plaintive description of the pitiless severity with which God rages against him, although by virtue of His omniscience He knows his innocence.

Vers. 1-12: *Exordium* (ver. 1) and *First Double Strophe* (Vers. 2-12): developing the motive to this new complaint.

Ver. 1. ["With brief preface of words which force themselves from the heart in three convulsive sobs (1 a b c), like the sparse large drops before the storm . . . the patriarch opens his cause in the ear of heaven." DAV.]—**My soul is weary of my life.**—נִקְטָה, equivalent to נִקְטָה, Ezek. vi. 9, Perf. Niph. of קָטַט, which is synonymous with קִיט or קִיץ, to feel disgust. [Ges. and Fürst give a root נִקַּט, from which Delitzsch also says it may be derived as a secondary verb formed from the Niph. נִקַּט—a form which is also supported by the Aramaic.] For the thought comp. ch. vii. 15, 16; ix. 21.—

**Therefore will I give free course to my complaint**: אֶעֱלֶה, lit. "with me, in me" (comp. ch. xxx. 16; Ps. xlii. 6 [5], 12 [11]; Jer. viii. 18), not "over me." [The cohortative futures are to be noted as expressive of the strength of Job's feeling and purpose.] In regard to the rest of the verse [I will speak in the bitterness of my soul], comp. ch. vii. 11; Ps. lv. 18 [17]. ["Job continues to believe that the boldness of his speech will be punished with death." RENAN.]

*First Strophe*: vers. 2-11. An appeal to God not to deal so severely with him, seeing that his innocence is already well known to Him.

Vers. 2, 3. ["God's dealing with Job was derogatory to the divine character, and dangerous and confounding to the interests of religion, and the first principles of religious men."—DAV.]

Ver. 2. **I will say to Eloah: condemn** (comp. ch. ix. 20) **me not**. Observe that Job addresses this complaint also to God, like that in ch. ix. 28. **Let me know wherefore Thou contendest with me** (as adversary



and judge (וְיִשְׁפֹּט with Accus. as in Is. xxvii. 8; xlix. 25).

Ver. 3. **Doth it please Thee that Thou oppressest, that Thou rejectest the work of Thy hands?**—In this question Job touches on a first possibility which might be supposed to determine God to treat him as guilty. He inquires whether it may perchance “please” God, be agreeable to Him, give Him joy, thus to deal with himself. For הָטוֹב in this sense, comp. ch. xiii. 9; Deut. xxiii. 17 [16]. The interpretation adopted by Dillmann and others is also possible: “is it becoming for Thee,” etc., for which comp. Ex. xiv. 12; Judg. ix. 2.—[So besides Dillmann (who argues that this sense is better suited to the remonstrance with God), Ewald, Schlottmann, and Davidson, who says: “וְיִשְׁפֹּט *decel*, not as others *juvat*. The argument is that God’s treatment of Job, a righteous man, with such severity, was unbecoming a righteous God, and that the world expected other things, and that such things tended to the consternation of religious men, and the confusion of all fixed religious principles”]. Job here calls himself “the work of God’s hands,” not in order to excite sympathy in God, nor in order to touch, as it were, the honor of Him who had so elaborately and carefully formed him in his mother’s womb (Ps. cxxxix. 15), but principally in order to call attention to *his innocence*, in order to indicate that he had essentially persevered in that *status integritatis* in which God had created him. [Job seems in this designation of himself to have had two things in view, closely associated in his mind, as the connection shows: first, the elaborate workmanship of his body (conveyed by the term עֲצָב, lit. the product of toilsome labor), which God had dishonored by the loathsome disease which He had sent upon him; and next the moral perfection, which he claimed still to possess, but which God had likewise dishonored by treating him as a sinner.—E.] This view is favored, not only by vers. 7, 8, but also by the circumstantial clause which immediately follows [shown to be a circumstantial clause by the fact that the verses following are the expansion of the preceding part of the verse]: **While Thou shinest on the counsel of the wicked;** *i. e.* favorest it, and causest it to succeed, comp. Ps. xxxi. 17 [16]; lxvii. 2 [1]; Num. vi. 25.

Ver. 4. **Hast Thou eyes of flesh** (*i. e.*, eyes limited to objects of sense, perceiving only the surface of things; comp. Isa. xxxi. 3), **or seest Thou as man seeth?** *i. e.*, with a vision short-sighted and superficial as man’s (comp. 1 Sam. xvi. 7). By this question a second possible reason why God might be supposed to treat Job as guilty is indicated as being in reality out of the question; or, in other words: an appeal is taken to His omniscience, to His infallible knowledge of that which lies before Him in men’s hearts.

Ver. 5. **Are Thy days as the days of a mortal, or Thy years as the days of a man?**—A *third* possibility is here indicated: that God might be, like men, short-lived; that in general He might be, like them, a mortal, a limited, changeable creature. This third and last possible reason is obviously related to both the preceding (not simply to that which immediately

precedes, as Welte and Hahn think) as cause to effect, or as that which is deepest and most fundamental to that which belongs rather to the outward appearance.

Ver. 6. **That Thou** (so zealously) **seekest after my guilt, and searchest after my sins?** *i. e.*, that Thou doest what short-sighted men would do, seekest to extort from me the confession of a guilt which has escaped Thy vision, by the application of inquisitorial tortures, *viz.*, by decreeing that I should suffer. [“Such a mode of proceeding may be conceived of in a mortal ruler, who, on account of his short-sightedness, seeks to bring about by severe measures that which was at first only conjecture, and who, from the apprehension that he may not witness that vengeance in which he delights, hastens forward the criminal process as much as possible, in order that his victim may not escape him. God, however, to whom belongs absolute knowledge and absolute power, would act thus, although,” etc. (see next verse). DELITZSCH. And Schlottmann (after Wolfssohn) quotes the following from the Sifri on Deut. xxxii. 40: “And I say, I live for ever. It is in my power at once to recompense the wicked, but I live for ever, and hasten not the retribution. A king of flesh and blood hastens the retribution, for he fears that he or his enemy may die, but I live for ever.”]

Ver. 7. **Although Thou knowest** (לָמַד here equivalent to “notwithstanding, although” [“lit. upon, or over and above, in addition to, in spite of”], as in chap. xvi. 17; xxxiv. 6; Isa. liii. 9) **that I am not guilty** (comp. chap. ix. 29) **and there is no one who delivers out of Thy hand**—*i. e.*, that Thou, in any case, whether we men are guilty or not, hast us completely in Thy power, and canst do with us what Thou wilt: hence Thou actest strangely in seeking so zealously for reasons why Thou shouldst condemn us.

*Second Strophe.* Vers. 8–12. The severe treatment which God inflicts on Job stands in cruel contradiction not only to His omniscience, but also to His paternal goodness and love. [“The feeling of contradiction between the Deity’s past and present rises ever in intensity in Job’s breast, and in amazement he sets the two in blank opposition to each other before God Himself—let Him reconcile Himself with Himself if He may. While there is fearful keenness of dialectic here, there is also irresistible tenderness of expostulation. The appeal is from God to God: Thy hands have made me, and Thou destroyest me.” DAV.]

Ver. 8. **Thy hands have carefully formed and perfected me.**—[“The hinge of connection with the last strophe is יָדָי, nor can deliver from Thy hand—Thy hands have made me.” DAV.]. The thought conveyed by the phrase יָדָי עָצָב is here again resumed from ver. 3 and expanded in a description in which there are several points of agreement with Ps. cxxxix. 13–16.—עָצָבִי, lit. “have carved me” (עָצַב, a Piel intensive, cognate with חָצַב, קָצַב, *i. e.*, elaborately formed [“especially appropriate as de-



scribing the fashioning of the complicated nature of man." DEL.]. The following *וַיִּצַּק* bears the same relation to this *וַיִּצַּק* as *perficere, consummare* bears to the simple *ingere*. The clause added in *וְהָיָה כְּכִיב*, "altogether round about" (Vulg.: *me totum in circuitu*) represents the fashioning and perfecting activity of God as concerned with man's entire organism, including all his limbs and parts. [And yet (1) consec. with strong adversative sense) **Thou destroyest me!**—An exclamation of amazement and reproach.]

Ver. 9. **Remember now** [the particle *N* is expressive of a yearning plaintiveness here—*Oh, remember!*] **that as clay Thou hast perfected me:** to wit, formed me out of the crude earth-material with the same skill and care as the potter a vessel of clay. For the use of this favorite figure of the Holy Scriptures, especially of the Old Testament, comp. ch. xxxiii. 6; Isa. xxix. 16; xlv. 9; Jer. xviii. 6; Rom. ix. 20, 21. That the same figure serves to illustrate not merely the wise skill and the loving care of the Creator, but also and above all His arbitrary fullness of power, and His unconditional right in His creatures (the *jus absolutum Creatoris in creaturas*), is evident from the second member: "and wilt Thou turn me again into dust?" which at the same time reminds us of Gen. ii. 7; iii. 19 and of Jer. xviii. [That the Divine Arbitrariness, which is the conception held by a perverted mind of the Divine Sovereignty, enters into Job's train of thought here is plain enough. But that it is the prominent notion may certainly be doubted. This is scarcely consistent with the urgent pathos of the plea: "Oh! remember that thou hast formed me as the clay!" The central thought as expressed by the verbs in ver. 8, especially *וַיִּצַּק*, by the adverbial clause *וְהָיָה כְּכִיב*, and by the detailed description of vers. 10-11, is that of the exquisite elaborate workmanship involved in his creation, and the wonder that the Divine Artist should be so regardless of His work as wantonly to ruin it.—E.]

Ver. 10. **Didst Thou not pour me out as milk—viz.:** in the act of conception, when my body received its development out of a purely liquid material.—[The Imperfects in this verse and the following have their time determined by the Perfects of vers. 8, 9. The use of the Imperf. may be explained with Ewald: "because the wonder is so vividly present to Job's mind;" or, as Davidson expresses it: "Job again feels the Divine hand upon him."—E.] **And curdled me like cheese?**—to wit, into the formless mass of the embryo, which in Ps. cxxxix. 16 is called *גִּלְמָה*, but here is compared with *גִּבְיִתָּה*, i. e., cheese (lit. curd, the pap-like material of cheese not yet hardened, not "cream" (Schlott.) nor "whey" (Hahn and Ewald) [neither of these definitions being suitable for the reason that the material is not coagulated]). For *וַיִּזְרֹק*, to pour out, comp. 2 Kings xxii. 9 (likewise the *Kal* above in chap. iii. 24). "To pour into a mould" is a signification which belongs to the word neither here nor in the parallel passage just given (against Seb. Schmidt and Delitzsch): this would

be rather *וַיִּצַּק* or *וַיִּצֹק*. ["The development of the embryo was regarded by the Israelitish Chokma as one of the greatest mysteries." Eccles. xi. 5; 2 Macc. vii. 22 sq. Del.]

Ver. 11. **With skin and flesh Thou didst clothe me, and with bones and sinews Thou didst interweave me.**—(*וְשֹׁרֶץ* from *שָׁרַץ*, chap. i. 10, synonymous with *בָּשָׂר* in the parallel passage, Ps. cxxxix. 13.) [The verse may be regarded as a continuation of the question in ver. 10. So Con., Dav., etc.] Grotius rightly observes that the description here given of the development of the foetus is in general true to nature, and corresponds to the actual process (*hic ordo in genitura est: primum pellicula fit, deinde in ea caro, duriora paulatim accedunt*). With equal correctness most modern expositors remark that this agreement of the description with the natural processes of conception and development is only of a general sort, and that the passage must not be pressed, as is done by Scheuchzer, Oetinger, etc. [as "including and going beyond all *systemata generationis*"], seeing that this is to attribute to the Holy Scriptures a purpose which is foreign to it.

Ver. 12. **Life and favor** ["this combination does not occur elsewhere." DEL.] **hast Thou shown me** (lit. "done to me"—*וַעֲשֵׂה*, referring at the same time by *zeugma* to the first object, "life"), **and Thy oversight** (Thy providence, *πρόνοια*) **has preserved my breath:** has done this, to wit, not only during the embryonic state, but through the whole time from my birth to the present. By *רוּחַ* are designated at the same time both the *breath* as the outward sign of life, and the *spirit* as its inward principle; comp. chap. xvii. 1; Eccles. iii. 19.

*Third Division. Second Half (Double Strophe).* Vers. 13-22. Continuation of the complaint, and a further advance in the same to the point of wishing that he had never been born.

*First Strophe.* Vers. 13-17. [God's goodness in the past simulated, his secret purpose having from the first contemplated the infliction of suffering on Job, whether guilty or innocent.—E.]

Ver. 13. **And (nevertheless) Thou didst hide these things in Thy heart.**—[! strongly adversative: *yet*, notwithstanding all Thy care in my creation, and all Thy apparent kindness in the past, Thy hidden purpose all the time contemplated my destruction. The connection of this verse is evidently with what follows, and its place is at the beginning of the present strophe.

*וְהָיָה* and *וְהָיָה* cannot refer to the care and favor bestowed on him in his creation and preservation, for it could not be said of these that God had "hidden them in His heart;" they must refer to the present and coming manifestations of the Divine displeasure, which are about to be detailed, and which Job here charges as the consummation of God's secret eternal plan.—E.] Since the discourse, after the mild conciliatory turn which it had taken in the last division, especially in ver. 12, here evidently falls back into the bitter tone of complaint, it follows that the ! at the beginning of this verse is to be taken adversatively. **I know that this was in Thy**



mind—i. e., that this determination had long been formed by Thee (לֹאֵל עֵינֶיךָ as in chap. xxiii. 14; xxvii. 11), viz., to assail me, and visit me with the direst calamities, in the manner described in the following verses, 14-17.

Ver. 14. **If I should sin, Thou wouldst watch me.**—וְשָׁכַחְתִּי, lit., *custodies me*, here *custoditurus eras me*, as these verses in general exhibit that which, in Job's opinion, God had long since determined, and had the disposition to do. שָׁכַח here moreover is not "to keep in remembrance, to bear anything in mind" (Sticckel, Hirzel, Delitzsch, for then the accus. of the thing kept ought to have been expressed (comp. Prov. iv. 21; vii. 1).—The meaning is rather to watch one carefully, to hold under observation, *rigide observare a. custodire aliquem*; comp. ch. vii. 12; xiii. 27.

Ver. 15. **If I should be wicked—woe unto me!**—As is evident from this exclamation לִי אָלִי, "woe unto me!" which takes the place of a clause expressing the consequence in the future, רָשַׁעְתִּי is a *stronger* expression than חָטָאתִי in the verse preceding. [לִי אָלִי very strongly expressive of terror or pain, Mic. vii. 1; words would fail to describe the violence of the punishment." Dav. As much stronger therefore as לִי אָלִי is than שָׁכַח, so much stronger, it may be inferred, is רָשַׁע here than חָטָא.—E.]. It must not therefore be weakened by rendering it (with Schlottmann and Olshausen) "being found guilty;" it expresses the idea of gross, presumptuous sinning, deserving of a punishment indescribably severe (here indicated only by an exclamation of woe).—**And were I righteous** (the opposite case of the two hitherto mentioned) **I should not then** (according to God's plan and purpose) **lift up my head:** i. e., I should not dare to enjoy my righteousness, nor to profit by my good conscience so as to look up with freedom and confidence: comp. ch. xi. 15; xxii. 26; Luke xxi. 28. Rather would he even then go his way like one who had an evil conscience: **filled with shame, and in sight of my misery.**—רָאָה is either to be taken as constr. state of an adj. רָאָה, not elsewhere occurring (of a like structure with יָפָה, קָשָׁה, etc., so Gesenius, Fürst, Welte, Hahn, Del. [Schult., Schlot., Dav.] etc.), or we are to read רָאָה (Piscator, Ewald, Hirz., Böttch., Dillm. [Ren., Hengst.] etc.): for to take it as Imper. [E. V., "therefore see thou mine affliction"] (De Wette), or as Infin. (Umbreit, Rosenm.) [Carey] makes the construction altogether too hard.

Ver. 16. **And should it (my head) lift itself up:** i. e., should I, although condemned by Thee, still exhibit a cheerful courage and a proud self-consciousness. This accordingly is not a new case, but an expansion of that just supposed in ver. 15 b. On רָאָה comp. ch. viii. 11; on the omission of אֵל see Ewald, § 357, b. **As a lion Thou wouldst (then) hunt me and again show Thy wondrous power in me:** to wit, by means of the most exquisite tortures, and the most violent persecutions, with

which Thou wouldst then visit me. ["Thou wast wonderful in my creation (vers. 8-12); and now Thou art wonderful in inventing new means of destroying me." Words.] שָׁחַל certainly belongs to God as the subj. addressed, not to Job as obj. (as Schlottmann [and Davidson] think). We find God in His anger compared to a beast of prey also in ch. xvi. 9; He is in particular described as a lion tearing His prey in Hos. v. 14; xiii. 7; comp. Isa. xxxi. 4; xxxviii. 13; Jer. xxv. 38; Lam. iii. 10; Am. iii. 12. On the use of שָׁחַל with a finite verb following to express the adverbial notion "again, repeatedly"—a construction similar to that above in ch. vi. 28—

comp. Ewald, § 285, b. On תִּתְפַּלֵּל, with final vowel *ā*, although not in pause (as also in Num. xix. 12), see Ewald, § 141, c. [Ewald, who is followed by Davidson, finds in the details of the Divine Plan against Job as here unfolded "a cruel tetralemma, a fearful fourfold net," to compass the ruin of Job whichever way he should turn. (1) Were he to err—and to err is human—God would watch him with the keenest eye, and punish him without pity. (2). Should he sin heinously, his punishment would be commensurate with his guilt, transcending all description. (3). Should he however be innocent he must still be doomed to bear about with him a guilty look, and seem and feel like a criminal. (4). Should he be unable from pride, or conscious innocence thus to belie his integrity, and dare to hold up his head, God would in His wrath hunt him like a lion.—The scheme is ingenious and plausible, and has not yet been successfully disproved. Schlottmann argues against it: (1). That the distinction it makes between רָשַׁע and חָטָא is forced, to which what has been said above is a sufficient answer. (2). That the mention in ver. 15 of the possibility of being righteous along with that of being wicked is wholly superfluous! a remark which it is difficult to understand. Job is enumerating all the moral possibilities of his condition, and showing that whichever course he takes his Omnipotent Adversary is there to meet him with a flaming sword of vengeance. Assuming therefore Ewald's view to be not unfounded, the following additional remarks suggest themselves concerning it. 1. In the first two hypotheses, in which the guilt of Job is assumed, the hypothetical element is made distinct and strong by the use of אִם; in the last two, which assume his innocence the אִם is omitted. 2. Each pair of hypotheses presents a climax, the second hypothesis being an advance upon the first, both in the protasis and apodosis; the fourth upon the third, especially in the apodosis.—E.].

Ver. 17. **Thou wouldst renew Thy witnesses against me:** i. e., ever cause new witnesses to appear against me, viz., ever new sufferings and calamities: comp. ch. xvi. 8, where may be found the same personification of sufferings as witnesses which, in the eyes of men, ever rise up to testify against him and his innocence. —**And increase Thy displeasure against me** (אֵל here the same as *contra*; comp. ch. xiii. 19; xxiii. 6; xxxi. 13); **ever new troops**



and an army against me. The phrase חֲלִיבוֹת (חֲלִיבוֹת) is not to be understood as a hendiadys, as if it denoted "ever new hosts, alternating hosts" ["with host succeeding host against me": Con., Dav., Ren., Words., Schlott., Ges., Noy., etc.], for this idea would be more simply expressed by

צָבָא חֲלִיבוֹת (against Hirzel and most moderns). Rather does צָבָא denote the main body of the army, while חֲלִיבוֹת, lit., "exchanges" are fresh advancing reserves, or reinforcements. With the former, the original main army, are compared Job's principal sufferings, while the latter the reserve troops, denote the new species of pains and tortures with which God continually afflicts and vexes him (Job being represented as a fortress, the object of God's hostile attack; comp. ch. xix.

12; xxx. 12). [חֲלִיבוֹת stands first as being the prominent element, Job's mind dwelling principally, though not altogether, on the new tortures with which God assailed him, as is evident also from חֲלִיבוֹת and חֲלִיבוֹת just before.—E.]. Moreover it will be seen that every verse—member from ver. 14 to ver. 18 inclusive ends in the vowel *i*, a fact already noted by Böttcher, which can scarcely be accidental. The impression that the Divine wrath has especial reference to the single individuality (the one I) of the lamenting Job is strongly intensified by this continuous repetition of the rhyme from the pronominal inflection (Delitzsch).

*Second Strophe:* Vers. 18-22, consisting of two thoughts: *a.* Curse of his own existence—vers. 18, 19 (a condensed repetition of ch. iii. 11-16); *b.* Prayer for a short respite before going down into the dark realm of the dead (repeated out of ch. vii. 16-19).

Ver. 18. Why then didst Thou bring me forth out of the womb? I should have died, etc. "The Imperfects אָנֹכִי, אֲדֹרָה, אֲנֹכִי have a hypothetical coloring, being strictly the conclusion of a pre-supposition indicated by the preceding question. They indicate *what would have happened*, if God had not called him into being out of his mother's womb, in his opinion, which he, as a wise man, here puts in opposition to the Divine treatment" (Dillmann). [The Eng. Ver. "Oh that I had given up the ghost, and no eye had seen me!" is feeble, and destroys the unity of the passage formed by this member, and the verse following, represented as above indicated by the three conditional Imperfects.—E.].

Ver. 19. הִנֵּנִי expresses the idea of being borne in slow solemn procession, as is customary in burial; so also in ch. xxi. 32.

Ver. 20. Are not my days few? Let Him cease then,—let Him let me alone.—Thus are the words to be rendered according to the K'thibh יָחַל and יָשֵׁת, not as a petition addressed to God, but as a request expressed concerning Him in the third person, as one who had withdrawn. The K'ri, in giving instead the Imperf. וַחֲלִיבוֹת and וַיָּשֵׁת: "cease," and "let me alone" (so also most of the Ancient Versions), [E. V.], is a change of the original text, sug-

gested by ch. vii. 16, which passage is here imitated, although indeed only freely. [This use of the 3d person here, following the K'thibh which undoubtedly is the correct reading, is a noticeable and masterly stroke, expressing the helpless, exhausted prostration of Job's spirit at the close of his discourse.—The vehement Titanic energy of his previous defiance has expended itself: he no more ventures to stand up face to face with God, and with head uplifted pour forth his bitter remonstrances: he now lies low in the dust, panting with the weary strife, with no hope but in death, and with averted, down-cast eye, exclaims of God—"Let Him cease for a little while!" Another indication of his mental exhaustion is found in the fact that the remainder of his discourse is made to consist of a repetition of phrases from ch. vii.—He can only repeat, mechanically almost, what he has said, although even in this there is inimitable pathos.—E.].

יָשֵׁת, to turn away the attention from any one, like שָׁעָה with כֵּן, ch. vii. 19; Ps. xxxix.

14 [13]; to supply לֹא, or עֲלֵימִים, or יָ (after ch. xiii. 21) is not really necessary.—That I may be cheerful a little while, lit., look up brightly, as in ch. ix. 27; Ps. xxxix. 14 [13].

Ver. 21. Before I go hence and return not: [second clause וְלֹא אָשׁוּב adverbial, = not to return]. Comp. ch. vii. 7-10. An צְלִמוֹת, comp. on ch. iii. 5.

Ver. 22. Into the land of darkness, like to midnight.—So Ewald, Dillmann, etc., in order to express the idea of an *intensified* degree of darkness, indicated by אָפֶל (lit., "covering": see ch. iii. 6; xxiii. 17; xxviii. 3; Ps. xci. 6).

—Of the shadow of death, and of confusion.—סְרִיִם [סְרִיִם] *ap. λ. λ. λ.* in the Old Testament, but a common word in the later Hebrew, Del., lit., "no ranks," i. e., disorder, chaotic confusion (Tohuwabohu, Gen. i. 2). For this use of לֹא, as a terse negation of the conception of a noun, like our prefix un-, or dis-, comp. ch. viii. 11; xxvi. 2, 3.—Where it is bright like midnight. וַיִּפָּע, lit., "so that it shines forth, is bright (comp. ch. iii. 4; x. 3). The subj. of this verb is certainly אֲנִי (Hirzel, Delitzsch, etc.); the neuter use of the fem. נִפָּע is less probable. אָפֶל here again signifying the most intense darkness, the most sunless gloom, (*ipsam medullitium umbræ mortis, ejusque intensissimum*, Oetinger). "To be bright like midnight" (the direct opposite of Ps. cxxxix. 12) is a strong terribly vivid description of superlative darkness, as it rules in the under-world. Compare Milton's: "not light, but darkness visible," in his description of hell.

#### DOCTRINAL AND ETHICAL.

1. The fundamental thought, around which all the discussions of this new discourse of Job resolve, is that of absolute power in God, and of



that power acting in a merciless arbitrary manner, entirely regardless of all human right and innocence. "*He destroys the innocent as well as the guilty*;"—such is the harsh utterance against God as a tyrant, raging in anger, trampling down all right under His feet (ch. ix. 22), to which Job advances from the concession which he has previously made to both his opponents, that God's action is always and uniformly just (comp. Exeg. and Crit. Rem's., No. 1). He concedes to them, especially to Bildad, without further question: "what God does must be right, just because God, the Righteous One, does it." But with bitter sarcasm he resolves this into the proposition: "God does just what He pleases, whether it is really righteous or not!" Thus, instead of the God of absolute justice, whom the friends had held up before him and defended (in a way that was one-sided and narrow enough, to be sure), he forms for himself a gloomy, horrible representation of a *God of absolute power*, who rules and directs not according to objective standards of right, but according to the promptings of an arbitrary will, subject to no restraint. It is the *θεὸς δίκαιος* of Marcion, who is absolutely and in essence disjoined from all kindness and love; nay, more, it is the God of the predestinarianists and extreme (supra-lapsarian) Calvinists, disposing of the destinies of men in accordance with an unconditional, arbitrary decree (*decretum absolutum*), irrespective of all moral worthiness or unworthiness—such is the Being whom Job here delineates, and before whose hostile assaults on his person, guiltless as he knows himself to be, he recoils in shuddering anguish. Instead of dwelling as he had formerly done (ch. ii. 10) on the remembrance of the manifold goodness which he had experienced from God, and bowing in patience beneath His hand, and confidently awaiting the explanation in the near or remote future of the dark destiny which according to an inscrutable decree overshadowed him, he here thrusts away from himself all such comfort, writhes like a worm under the crushing pressure of that horrible spectre into which his perverted imagination had transformed the only just and holy God, imputes to Him the severe treatment which although innocent he had endured as a long-cherished and well-contrived plan (ch. x. 13-17), and finally relapses into that tone of deepest despair and most disconsolate woe which he had heretofore struck upon, by cursing his existence (ch. x. 18 seq.) and beseeching God for just one thing—that before he should depart hence into the eternally dark and joyless Hereafter, He would once again let him alone, that he might have one short last respite in this life. In short it is the sorely tried sufferer, who is not indeed really forsaken by God, but who has nevertheless given himself up, who here pours out his grief without restraint in a lamentation which is at the same time throughout an arraignment of God. Comp. Luther in his Preface to our book: "For before that Job cometh into the pangs of death, he praiseth God concerning the spoiling of his goods, and the death of his children. But when death is before his eyes, and God withdraweth Himself, then do his words show what manner of thoughts a man, however holy he be, may have against

God; how it seemeth to him that God is not God, but a mere judge and an angry tyrant, who exerciseth His power, and careth for no man's well-being. This is the most extreme part of this book. Only those can understand it, who also feel and know what it is to endure God's wrath and judgment, and to have His mercy hid from them."

2. Under the rough shell of this abstract predestinarianist way of thinking, the discourse conceals a rich store of glorious religious truths, and powerful testimonies in behalf of a living saving faith, which show to us that Job has been sorely afflicted indeed, but not rejected; nay, more, that bright beams of Divine light pierce the thick darkness, and line with glory the edges of the black clouds of doubt which have come between him and the gracious face of his Heavenly Father. As Brentius beautifully says: "Here you have the blasphemies of hell, into which those are tempted who are for any time judicially forsaken by the Lord; . . . but Job argues his cause according to his feelings: for in such dread of the judgment as possesses him he feels God to be not a Father, but an executioner. . . . But mark, at this point the faith of Job lifts up its head even in the midst of judgment! For as Christ, our Lord, when cast into the midst of hell, cries out that He is forsaken, yet at the same time acknowledges God to be His God—for He says: *My God*, why hast Thou forsaken me? so Job, overwhelmed with all evils, wondering how God, who was before so generous, can now be so cruel a Judge, recounts in the spirit of faith the mercies of the past from the time before his birth until his growth to manhood; for unless a spark of faith had been left in him, he would not have been able to recognize the mercies which he enumerates (ch. x. 8-12)." Among these testimonies to the fact that in the midst of all the darkness and judicial terrors which assailed him he still maintained his faith, may be mentioned:

a. The glorious description which he gives in ch. ix. 5-12 of the *Omnipotence and greatness of God*, as the same is manifested in the works of His creation, both on earth and in heaven—one of the most elevated descriptions which the poetic literature of the Old Testament has anywhere produced on this topic.

b. The strikingly beautiful description which he gives of the *special care and the infinite skill and wisdom* exercised by the providence of God in its influence on man's generation, on the earliest development of the individual human life in the womb, and on every subsequent stage of that development up to mature manhood: ch. x. 8-12.—This, too, like the former, is one of the noblest contributions of this book to physico-theology, and to the Bible doctrine of the creation of the individual human life, and of the origin of the soul. Like the parallel passage in Ps. cxxxix. 13-16, this description seems decidedly to favor the theory of *creationism*, according to which the generation of each individual man presupposes a concurrent act of immediate creation on the part of the Divine omnipotence (comp. Lactantius, *De opif Dei*, c. 19). At the same time it is evident, especially from ver. 10, with the strong emphasis which it lays on the participation of



the parents in the origination of the human organism, that the fundamental idea of traducianism, or generationism, is not foreign to the writer's thought, but is to be included in it as a presupposition which is not to be ignored. So then these two methods of representation, that of creationism and that of generationism, must always and everywhere go hand in hand, mutually supplementing and rectifying one another, (comp. Nitzsch, *Syst. of Christ. Doct.* § 107, Rem. 2; Rothe, *Elh.* § 124, Rem. 1; Frohschammer, *Ueber Ursprung der menschlichen Seele*, 1854).

c. Again, the absolute superiority of the Divine intelligence to the human, and hence the infinite knowledge and unapproachable wisdom of God, are described in ch. ix. 3, 4 (comp. ver. 14 seq.; ch. x. 4) with an impressive power and beauty, rivalling the most important of those Old Testament passages (e. g. Ps. cxxxix.) where this theme is unfolded.

d. When in contrast with all this Job comes to speak of the weakness, vanity, and transitoriness of human existence, his words are not less impressive and eloquent. They resemble (especially ch. ix. 25 seq. "For my days are swifter than a runner, etc.", comp. ch. x. 20. "Are not my days few," etc.) those passages in Job's earlier lament, at the beginning of ch. vii., where he describes the transiency and vanity of man's life on earth; but they also resemble similar passages in the preceding discourses of Eliphaz and Bildad. Thus it is that this complaint over the hasty flight and the misery of human life, presents itself as a constant theme with all the speakers of this book, and is indeed a characteristic property of all the Chokmah poets and teachers of the Old Testament generally.

e. With this repeated emphasizing of human weakness is closely connected the prominence given to the consciousness, characteristic of the Old Testament stand-point of faith and life, of such superiority in God over man as makes it absolutely impossible for the latter to contend, or to come into comparison with Him, there being no *arbiter* or judicial mediator between both (ch. ix. 32 seq.). The recognition of this both indirectly postulates such a mediator and prompts to an expression of the yearning felt for him; comp. above on ch. ix. 33.

f. Finally, it is a noticeable trait of Job's profound piety that repeatedly, in the midst of his sorrowful complaint, he addresses himself directly to God. Indeed, from ch. ix. 28 on, he no longer speaks in the third person of God, but in the second person to Him. This *tone of entreaty*, which the sorely afflicted sufferer maintains, even where he utters the bitterest complaints and accusations against God, is instructive in regard to that which should be regarded as in general the fundamental frame of his soul (comp. on ch. ix. 28, and on ch. x. 2). According to this, he appears as one whom God had in truth *not* forsaken, but only afflicted for the sake of proving him. Indeed, far from being objectively forsaken of God, he is not once guilty of forsaking God in the subjective sense (i. e. in a spirit of self-will, through doubt, disobedience or open apostasy). In the inmost depths of his praying heart, he does not once believe that he is forsaken or rejected by God; he only fears

such a doom in passing, but every time springs shuddering back with hope, or at least with longing to God, and (like a child, severely chastised, which nevertheless knows no other refuge and no other comfort than may be found with its father) does not stop clinging to the Heavenly Author of his being, ever renewing his complaints and petitions to Him for help. "It is true that Job, so long as he regards his sufferings as a dispensation of divine judgment, is as unjust towards God as he believes God to be unjust towards him; but if we bear in mind that this state of conflict and temptation does not preclude the idea of a temporal withdrawal of faith, and that, as Baumgarten (*Pentat.* i. 209) aptly expresses it, the profound secret of prayer is this, that man can prevail with the Divine Being, then we shall understand that this dark cloud need only be removed, and Job again stands before the God of love as His saint" (Del.).

#### HOMILETICAL AND PRACTICAL.

The survey given above (No. 2 a-f) of those portions of the preceding section having the greatest doctrinal and ethical value will show where the most fruitful themes for homiletic discussion may be found. In any case the separate treatment of these themes commends itself in proportion to the richness of their contents and their high significance, in preference to the homiletic treatment of the whole discourse through all its length as a unit. If a comprehensive text is sought for, either one of the three sections, into which the whole discourse is divided, may be chosen. Or combining the first two sections into one of greater length, the division by chapters may be followed. In this case the theme of a homily on ch. ix. might run: "The saint of the Old Testament groaning under the pressure of the Divine omnipotence, not having as yet the consciousness of an atonement." The theme for ch. x. might be stated: "The pious sufferer of the Old Testament on the brink of despair," or "wavering between a child-like, thankful, trustful recognition of the Father-love of God (vers. 8-12) and disconsolate complaint because of His apparent merciless severity."—As shorter texts the following present themselves: ch. ix. 2-12—God's Omnipotence; ch. ix. 13-24—The apparent injustice of the Divine government of the world; ch. ix. 25-35—The cheerless and helpless condition of the suffering righteous under the Old Dispensation, who as yet knew no mediator between God and men; ch. x. 1-7—The contradiction which shows itself between the fact of God's omniscience, and that of the innocent suffering of the godly; ch. x. 8-12.—God's fatherly love, and His merciful all-including care as exhibited in the creation and preservation of human life; ch. x. 13-22.—God as the hostile persecutor of the sufferer, who fancies himself to be forsaken by Him, and who is deprived of all earthly comfort.

#### Particular Passages.

Ch. ix. 5 seq.: OECOLAMPADIUS: The levelling of mountains, the shakings of the earth, eclipses of the sun and of the stars, and in short the movements of the universe are testimonies to



the power of God. It must needs be that He is mighty who hurls mountains into the sea with such ease, that it is scarcely noticed. . . . Hence believers derive the hope that nothing is so terrible or so grievous but God can alleviate it, especially when He says: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove" (Matt. xvii. 20). By which saying it is testified that the highest power belongs to those who believe.—**STARKE**: If God has the power to remove mountains, He certainly has the power to deliver out of all troubles (Ps. l. 25).—The heavens are a mirror of the infinite and incomprehensible Wisdom, Goodness and Omnipotence of God. Even the heathen have learned from their reflections, that there must be a supreme intelligent Being, who rules over all. Every star is our schoolmaster, and testifies to us that there is a God.

Ch. ix. 10 sq. **BRENTIUS**: God's judgments are hidden: at first sight they seem to men either unjust or foolish, but in the end His counsel is understood, and His back is seen, though not His face (Jer. xviii. 17). . . . Hence if God should pass before thee, *i. e.* if He should carry on some wondrous work before thine eyes, although at first thou shouldst be ignorant what it is, or what He wills by His wonderful work, nevertheless thou canst not doubt in the least that He is good and wise and just.—**TUEBING. BIBLE**: God as omnipresent is continually around us and with us, although we see Him not.—**OSIANDER**: Although God is without the least varying disposed towards us as a Father, it may nevertheless seem to us in trouble as though He had changed towards us (Ps. lxxvii. 10; Is. lxiv. 16).

Ch. ix. 21 sq. **ZEYSS**: Although it seems to pious believers when in deep affliction and trial, as though God observed no measure and no discrimination in the infliction of punishment, it is nevertheless not so with Him; but such thoughts proceed from flesh and blood, yea, they are temptations of Satan (comp. Brentius above, Doctrinal and Ethical Remarks, No. 2).—**HENGSTENBERG**: To this result (*viz.* of regarding God as the author of evil and as absolutely unjust) we must come in our investigation of evil, if we look at the subject with carnal eyes. The matter looks differently, however, to him who is capable of spiritual discernment, which is true only of him who can bring his own processes and experiences into accord with God's justice. He sees that the triumph of evil is always only apparent and transient, only the means of preparing the way for the triumph of the good. He sees that the righteous need suffering for temptation and purification, that so long as sin dwells in them, they cannot yet be exalted to glory, but that, as the Apostle says of himself, they must be "troubled on every side, yet not distressed" (2 Cor. iv. 8); otherwise they would soon be a dead reed. "The staff of affliction beats our loins down to the grave," *etc.*, *etc.*

Ch. ix. 30 seq. **ÆCOLAMPADIUS**: The most potent kind of comfort is that which comes from a pure conscience, which is as it were a perpetual outcry. But neither from that do we derive any benefit, if we look back at our works. For we

shall never thus be purified, who in the strict judgment of God would be pronounced abominable, and defiled with filth.—**ZEYSS**: The guilt of sin can be washed away by no snow-water, lye, or soap, *i. e.*, by no outward works, or self-elected service of God, or papistic holy water. It is quite another washing that serves for that, to wit, the blood of Jesus Christ; 1 John i. 7.

Ch. ix. 33. **ÆCOLAMPADIUS**: Without Christ we are such creatures as Job has described above. If however Christ is our arbiter and mediator (1 Tim. ii. 5) He Himself will remove the rod.

Ch. x. 2 seq. **HENGSTENBERG**: The needless and aimless cruelty towards an innocent person, of which Job accuses God, seems all the more inexcusable if this innocent one is at the same time wholly helpless. It would be revolting to see omnipotence sporting with impotence.—To such cheerless results are we driven, when, like Job, we look into ourselves as into a golden cup. If in severe suffering we fail to recognize our own darkness, the Father of Lights must change into darkness.

Ch. x. 8 seq. **CRAMER**: In affliction there is no better comfort than to remember that we are sprung from God (Ps. xxii. 10).—**CHR. SCRIVER** (in the hymn: "Jesu, meiner Seele Leben"):

"Thy loving-kindness was around me flung,  
Ere yet the world did lie around my way;  
On Thee in my weak infancy I hung,  
While helpless on my mother's breast I lay.

Along the wayward paths of early youth  
Thy loving-kindness ever followed me.

It is in Thee each moment I do live,  
Thy Spirit ever with me doth abide;  
All that I have is but what Thou dost give,  
Thy light has ever been my journey's guide."

**HENGSTENBERG**: It is worthy of note, what a fund of knowledge of God Job still possesses, even when he seems to have completely forsaken God. With one who is penetrated, as he is, by the consciousness that every whiff of breath belongs to God, faith must, sooner or later, fight its way through all temptations and dark clouds.

Ch. x. 13 seq. **CRAMER**: God does not afflict and trouble men willingly (Lam. iii. 33), and although in affliction He seems to frown, He yet smiles on us in His heart. He stands behind the wall, and looks through the lattice; Cant. ii. 9.—**HENGSTENBERG**: Nothing tends more strongly to lead human nature astray, than the discovery that one whom you have been accustomed to love and to honor as your benefactor, has used his beneficence only as means to gratify the deepest malignity. Job thinks that his experience in relation to God is of this character. How under such circumstances must the Fountain of all consolation be changed into a poisonous spring!

Ch. x. 18 seq. **OSIANDER**: It is great ingratitude if we do not thank God for the use of light in this life; and it is a heathenish speech to say—it were best never to have been born, or to have died immediately after birth.—**ZEYSS** (on ver. 20 seq.): Terrible as are death and the grave to natural eyes, they are no less sweet and comforting to the eyes of faith (Luke ii. 29;

Phil. i. 21).—STARKE: Those who are tried are wont to long greatly that God, if He will not altogether remove their suffering, would yet send some relief (Isa. xxxviii. 14).—VICT. ANDREAE: Do we not see in these two chapters (ix. and x.) how the human heart in truth wavers to and fro between the proudest presumption and the most pusillanimous despair?

### III. Zophar and Job : Chaps. XI—XIV.

**A.—Zophar's violent arraignment of Job, as one who needs in penitence to submit himself to the all-seeing and righteous God :**

#### CHAPTER XI.

1. Expression of the desire that the Omniscient One would appear to convince Job of his guilt.

#### VERS. 2-6.

- 1 Then answered Zophar the Naamathite, and said :
- 2 Should not the multitude of words be answered ?  
and should a man full of talk be justified ?
- 3 Should thy lies make men hold their peace ?  
and when thou mockest, shall no man make thee ashamed ?
- 4 For thou hast said, My doctrine is pure,  
and I am clean in Thine eyes.
- 5 But oh that God would speak,  
and open His lips against thee ;
- 6 and that He would show thee the secrets of wisdom,  
that they are double to that which is !  
Know therefore that God exacteth of thee less than thine iniquity deserveth.

2. Admonitory description of the impossibility of contending against God's omniscience, which charges every man with sin :

#### VERSES 7-12.

- 7 Canst thou by searching find out God ?  
canst thou find out the Almighty unto perfection ?
- 8 It is as high as heaven, what canst thou do ?  
deeper than hell, what canst thou know ?
- 9 The measure thereof is longer than the earth,  
and broader than the sea.
- 10 If He cut off, and shut up,  
or gather together, then who can hinder Him ?
- 11 For He knoweth vain men ;  
He seeth wickedness also ; will He not then consider it ?
- 12 For vain man would be wise,  
though man be born like a wild ass's colt.

3. The truly penitent has in prospect the restoration of his prosperity ; for the wicked, however, there remains no hope :

#### VERSES 13-20.

- 13 If thou prepare thine heart,  
and stretch out thine hands toward Him ;
- 14 if iniquity be in thine hand, put it far away,  
and let not wickedness dwell in thy tabernacles.



- 15 For then shalt thou lift up thy face without spot;  
yea, thou shalt be steadfast, and shalt not fear.
- 16 Because thou shalt forget thy misery,  
and remember it as waters that pass away;
- 17 and thine age shall be clearer than the noonday;  
thou shalt shine forth, thou shalt be as the morning.
- 18 And thou shalt be secure, because there is hope;  
yea, thou shalt dig about thee, and thou shalt take thy rest in safety.
- 19 Also thou shalt lie down, and none shall make thee afraid;  
yea, many shall make suit unto thee.
- 20 But the eyes of the wicked shall fail,  
and they shall not escape,  
and their hope shall be as the giving up of the ghost.

#### EXEGETICAL AND CRITICAL.

The comparative violence of this new arraignment of Job is to be explained by the fact that he in his last discourse had positively maintained his innocence, and had accused God quite openly and directly of injustice. Zophar, the youngest and the least considerate of the three friends, opposes him on this head with the declaration that God the All-wise and All-seeing, would observe in him, as in all men, enough of sin to justify the stern infliction of punishment on him (ver. 6). He indeed gives direct expression to the thought that the suffering which Job endured was well-deserved punishment for sin (ver. 11), that sincere repentance was required of him (ver. 14), and that on condition of such repentance could he hope for restoration to his former prosperity, that in any other case the sad doom of the wicked would surely be before him (ver. 20). ["In his first appearance he is hot, and eager, and peremptory, but widely more gentle and less coarse than hereafter. Eliphaz brings forward his earnest exhortation, overawed by its divine majesty, and trembling when he recollects how he received from heaven the truth which he utters for Job's advantage. Bildad reposes not on revelation, but on the human consciousness. Zophar, the private dogmatist, and as such—having nothing to fall back on with dignity—the hottest and most intolerant, has only his own 'of course,' 'it cannot but be,' with which to silence his obstinate adversary." DAVIDSON.] His discourse falls into three divisions: 1. The expression of a desire for such a declaration from the All-wise God as would convince Job of his guilt (vers. 2-6); 2. A description intended to warn Job of God's exalted knowledge, by virtue of which He charges on every man his sins (vers. 7-12); 3. An inculcation of the necessity of repentance as the only condition of recovering his former prosperity (vers. 13-20). Parts 1 and 2 are Double Strophes, consisting of small strophes of three or two verses each. Part 3 contains three such shorter strophes or groups of verses.

2. *First Division, or Double Strophe.* The expression of the desire that the Omniscient One would appear to convince Job of his guilt (vers. 2-6).

*First Strophe:* Vers. 2-4. A censure of the high-flown and impenitent discourse of Job.

Ver. 2. **Shall the multitude of words** (רַב דְּבָרִים, as in Prov. x. 19; Eccles. v. 2) **remain unanswered, or shall a babbler** (lit. "man of lips," אִישׁ שִׁכְתִּים, to be distinguished from אִישׁ דְּבָרִים, "a man of words," *i. e.*, an eloquent speaker, Ex. iv. 10) **be in the right?**—אֲרָךְ, literally "to be justified, to be declared in the right," to wit, by allowing him the last word. The beginning of the discourse resembles that of Bildad, chap. viii. 2. At the same time there may be detected a slight tone of apology, that the speaker undertakes to say any thing, notwithstanding his youth. ["If Zophar's name, which signifies *chirper* or *chatterer*, was expressive of his character, these words might have been applied to himself." WORDSWORTH.]

Ver. 3. **Shall thy vain talk** (פְּרִיר from פָּרַר, βαττολογεῖν) [E. V: too strong, "li-s," rather chatter, idle babbling] **put men** (קִיתִּים, archaic expression for אָדָם or אָנָשִׁים ["like other archaisms, *e. g.*, תָּהֵל, always without the article." DEL.], comp. ver. 11; chap. xix. 19; xxii. 15, *etc.*) **to silence, so that thou mockest** ["God (Hirzel); better Rosenmüller: *nos et Deum.*" DEL.], **without any one putting thee to shame?** *viz.*, by refuting thee.—The *ful. conseq.* וְתִלְעַן, as also וְתִאָמַר at the beginning of the following verse, denotes that into which Job might be betrayed by men's silence. It bears, therefore, since the principal verb תִּירִשֵׁנִי continues the question of the preceding verse, a modal impress: "so that thou darest to mock and to say," *etc.* (so correctly Umbreit, Hirzel, Vaihinger, Hahn, Delitzsch, *etc.*, while Ewald, Stöckel, Dillmann [Carey], *etc.* remove altogether the interrogative character of our verse, and make it to consist of two co-ordinate affirmative clauses.

Ver. 4. **My doctrine is pure.**—לִקְחִי, in the Book of Job occurring only here, very common, however, in Proverbs (comp. also Deut. xxxii. 2; Isa. xxix. 24), signifies not a mere "assumption," or "opinion" (Hahn), but something appropriated from tradition, a truth taught in accordance with tradition, especially in respect to moral conduct, therefore, in brief, moral teaching, or doctrine in general. With regard, there-



fore, to this his doctrine, the substance of his moral axioms and rules of living, Zophar reproaches Job with maintaining (or rather he says that he *would* maintain, if encouraged by the silence of others): "it is pure," i. e., it is immaculate and infallible (וְיָ as in chap. viii. 6; xxxiii. 9; Prov. xvi. 2, etc.). And yet more than this: even against God would he maintain that "he was pure in His eyes" (comp. chap. ix. 21; x. 7). He would therefore, in addition to the purity of his principles, maintain also that of his life, a result which seems to Zophar the height of absurdity, and which seems to him to mock every holy ordinance of God.

*Second Strophe:* Vers. 5-6. Expression of the wish that God Himself might personally interpose to punish Job's arrogant falsehoods.

Ver. 5. But oh that Eloah would speak and open His lips against thee.—After וְיָ here follows first the Infinitive (as in Ex. xvi. 3); then, however, in ב, and in the following verse Imperfects: comp. GESEN. § 136, 2. [The subject of the Inf. is emphatically placed before it. "Oh, that Eloah would speak!" See EWALD, § 329, c.] A forcible וְיָ (verum enim vero) introduces the whole optative clause and puts it, in a measure, in opposition to the wish that God might come, previously uttered by Job himself (chap. ix. 34 seq.), thus: verily, would He but come, there would be an immediate end to thy boasting.

Ver. 6. And make known to thee the secrets of His wisdom, that it is twofold in true knowledge.—וְיָ in a somewhat different sense from that found above in chap. v. 12; vi. 13; here in a more theoretic (scientific) sense. כְּפָלִים, lit. that which is doubled, i. e., in general that which is much greater than something else, which far surpasses it [hence "manifold" would, according to our mode of expression, be more exact than "twofold." The explanation of some that the word is used here by way of comparison, as though the meaning were that "God's wisdom is double thine," or "twice as great as thou canst imagine," is inadequate. The word is absolute, and although dual in form, is to us plural, or intensive in meaning=God's wisdom is fold upon fold! how then canst thou presume to judge it, as though able to see through it? For this intensive use of the dual comp. צִפְּרִים, ver. 17, lit. "double brightness," i. e., the superlative brightness of noonday.—E.]

Comp. Isa. xl. 2. The subj. of כְּפָלִים, viz., הָיָא referring back to חִכְמָה, is here omitted, because it is identical with the obj. of the principal clause; comp. Gen. ii. 4; Isa. iii. 10 (EWALD, § 336, b). [E. V. here—"that they are double to that which is"—is scarcely intelligible.] So must thou know וְיָ, Imperat. consec., presenting the necessary consequence of the fulfilment of that wish; comp. EWALD, § 347, a) [Deltzsch: "Instead of saying: then thou wouldst perceive, Zophar, realizing in his mind that which he has just wished, says imperiously

וְיָ"] that Eloah remits to thee of thy guilt—i. e., leaves much of it out of the account against thee, lets it go unpunished. The וְיָ in וְיָ is accordingly partitive, to be expressed by "somewhat of, much of," הַשֶּׁה, lit. to bring into forgetfulness, *oblivioni dare*, a causative Hiphil, occurring elsewhere in the O. T. only in chap. xxxix. 17.

3. *Second Division, or Double Strophe:* Describing, with an admonitory purpose, the impossibility of contending against God's omniscience, which charges every man with sin, vers. 7-12.

*First Strophe:* Vers. 7-9. [God's wisdom unsearchable.]

Ver. 7. Canst thou reach the depths [in the Germ.: *den Grund erreichen*: lit. to reach the bottom] in Eloah, or penetrate to the uttermost parts [zum Aeussersten hindrängen] in the Almighty?—חָקַר, "search" (chap. viii. 8), is used here *sensu objectivo*=that which is to be searched, the ground of any thing (so in chap. xxxviii. 16); here, therefore, the hidden depth [ground, basis] of the divine nature. תְּכִלִּית, on the contrary, denotes "the finishing, the terminus," i. e., the end, the extremity of the same divine nature [Wordsworth: "canst thou arrive at the limit of God? Canst thou attain to the horizon of the Almighty?"] (comp. ch. xxvi. 10; xxviii. 3; Ps. cxxxix. 22; Nehem. iii. 21). The first question accordingly describes God as unfathomable, the second as illimitable or immeasurable; the former conveys the notion of absolute mystery, the latter that of absolute greatness and incomprehensibility. ["The nature of God may be sought after, but cannot be found out; and the end of God is unattainable, for He is both: the Perfect One, *absolutus*; and the Endless One, *infinitus*."] DEL.] Many moderns, after Eichhorn (e. g., John Pye Smith: *The Scripture Testimony of the Messiah*, 6 Ed., Vol. I 11; Vol. II. 240) [also E. V.] take חָקַר in the active sense of searching or discovering, and תְּכִלִּית in the sense of perfection. This, however, yields for both members a less suitable sense, and assigns to תְּכִלִּית a signification which it can nowhere be proved to have. [Conant and others (so also E. V.) regard the clause עַד-תְּכִלִּית as adverbial: "Canst thou find out the Almighty to a perfection?" i. e., to a perfect comprehension of Him. Neither of Conant's reasons for this rendering is valid. (1) The parallelism does not favor it, but contrariwise. חָקַר אֱלֹהִים finds its parallel in חָקַר הָאֱלֹהִים; the former belonging to the category of depth, the latter to that of length, which accounts for the preposition עַד. (2) The accentuation does not favor it, but the reverse. Munach puts שֶׁנִּי in precisely the same connection with the final verb in this member, as אֱלֹהִים in the former member.—E.]

Ver. 8. *Heights of heaven:* to wit, are the distances which lie between our perception and







grave declaration of what should be the result of the judicial intervention of God, he regards it as a sarcastic denial of wisdom to man:—"But a witless man would be wise, and a wild ass colt be a born man! a man who is a fool would arrogate wisdom to himself, and though a wild ass colt, he would claim humanity." This, however, would be a tone of remark entirely out of harmony with what precedes, and with what follows. Davidson characterizes the interpretation adopted above as "excessively artificial and unhebraistic in construction:" a strange charge surely to come from one who adopts the *very same construction*, except that he gives it a different coloring. Equally wide of the mark is the objection that Job himself did not exhibit the result which Zophar here says ought or might be expected to follow.—Hengstenberg remarks on the contents of the verse according to our interpretation: "We have here the first passage of Scripture which speaks of a regeneration."—E.] The following varying explanations are to be rejected as being in part against the connection, in part too harsh, or grammatically inadmissible. 1. "An empty man is without heart," *i. e.* without understanding, *etc.* (Gesenius, Olshausen), [Conant, Noyes, Merx, Rodwell.—Against this it may be argued that such a privative use of *Niphal* is unexampled in Hebrew, and especially as Dillmann urges, that the sentiment thus expressed is self-evident and trite, and takes away the whole force of the paronomasia].—2. "But man, like a hollow pate, has he understanding," *etc.* (Hirzel). ["Violates the accentuation, and produces an affected witticism." DEL.].—3. "Man is—at his birth—as one empty furnished with a heart." *i. e.* he receives an empty undiscerning heart (Hupfeld). [Opposed to the *future* verbs, and to the correction לֹבֵב וְנֹכַח].—4. "Ignorant man flares up, or becomes insolent, *etc.*" (Vulgate, Stickel, Welte [Carey], *etc.* [Does not bring out the proper antithesis between נֹכַח and לֹבֵב. Why should the man of whom it is affirmed that he has a bold defiant heart be described as נֹכַח? This meaning is, moreover, less suitable to the connection. See remarks below at the end of the verse.—The same objections apply to] 5. "An empty man becomes stubborn" (Böttcher).—6. "Before an empty head gains a heart (understanding), a wild ass's foal will be born again a man" (Rosenm., Hahn, Del., Kamphausen, *etc.*)

[In determining the meaning of this difficult expression the following considerations should have controlling weight. (1) The evident antithesis of נֹכַח and לֹבֵב. Now as נֹכַח can be referred only to man in his sinful hollowness, emptiness, לֹבֵב must describe the opposite, or man as endowed with a heart to understand, appreciate, and profit by God's dealings. (2) The assonance of לֹבֵב and יָלַד, as well as the striking homogeneity of thought between the two terms, the one describing the process of endowing man with לֵב, the distinguishing characteristic of manhood, the other the process

of becoming a man, being born, here being born again a man, suggests that the verse is most probably a synonymous parallelism, the same essential thought being repeated in both members. (3) The *gravity* of the connection forbids our regarding the verse as simply a piece of witty irony. The verses preceding are a solemn description of God's procedure against man in judgment; the verses following a solemn appeal to Job to repent and return to God. This verse in like manner is far more likely to be a grave earnest affirmation of truth than the opposite. (4) The *practical* drift of the connection makes it probable that the verse is not a description of the sinner in his perversity, but in the possibilities of his restoration. As the result of God's severe disciplinary processes "empty man *may* or *should* be filled with a heart, and a wild ass's foal *may* or *should* be born over a man." This being the case, if *thou* direct thine heart, *etc.*, thou shalt lift up thy face without spot, *etc.* Thus understood, it will be seen that the verse furnishes a suitable sequel to vers. 10, 11, and a suitable preparation to ver. 13 seq.—(5) It seems exceedingly probable to say the least, that Job's language in ch. xii. 3 *a* is his direct reply to the implied reproach in this verse. There he claims that he *has* לֹבֵב as well as the friends, a claim which is most satisfactorily explained by supposing that he was stung to make it by understanding Zophar's language here to imply that he needed to be put in possession of לֹבֵב.—E.]

4 *Third Division*: An admonition to repentance and conversion as the only means by which Job can recover his former prosperity, and escape the terrible doom of the wicked: vers. 13-20.

*First Strophe*: Vers. 13-15. A period, consisting of ver. 13 as hypothetical antecedent, ver. 15 as consequent, and ver. 14 as a regularly constructed parenthesis.

Ver. 13. (But) if thou direct thy heart (prepare it, bring it into a proper condition, not: "give it the right direction towards God," Del. and others; nor again: "establish it," Hirzel ["not pertinent, because Zophar has not in his mind so much *perseverance* in godliness as a return to it," Dav.]), and spread forth thy hands unto Him, *viz.*, in prayer and penitent supplication for mercy; comp. ch. viii. 5, and for the same phrase פָּרַשׁ כַּפַּיִם. *manus supinas* (palmas) *extendere*, comp. Ex. ix. 29, 33; 1 Kings viii. 22; Isa. i. 15.

Ver. 14. If iniquity is in thy hand, put it far away, and let not evil dwell in thy tents (comp. ch. v. 24); this being the antecedent condition of the success of Job's prayer according to Zophar's mode of thinking, which indeed is not in itself a theory of legality or work-righteousness (comp. Ps. xxxiv. 13 [12] seq.; 1 Pet. iii. 10; Isa. i. 15 seq.), but which in the present case does nevertheless proceed from a narrow judgment, and is excessively offensive to Job.

Ver. 15. Surely, then thou shalt lift up thy face (comp. on ch. x. 15) without spot: *i. e.*, "without consciousness of guilt, and without any outward sign of the same cleaving to



thee," (Dillm.) פָּן lit. "away from." here equivalent to "without," comp. ch. xix. 26; xxi. 9; 2 Sam. i. 22; Prov. xx. 3; and shalt be steadfast without fearing; shalt be firmly fixed in thy new prosperity, without having to fear any further judgments of God.—פָּן־פָּן, Part. Hoph. of פָּן, lit. fused into solidity, *quasi ex vere fusus* (comp. 1 Kings vii. 16. ["We must not lose the fine idea of one state arising out of another, a state of fluidity פָּן ch. vi. 14) passing over into solidity; playing on Job's past and future." Dav.].

*Second Strophe:* Vers. 16, 17. Continuation of the promise of well-being to the penitent.

Ver. 16. **For thou shalt forget trouble, shalt remember it as waters that have passed away:** as something therefore that is never to come back, that has disappeared forever. ["When we think of water that has flowed away, we think of it as something which does not return, or rather we think no more about it at all, for with its disappearance even the remembrance of it is gone." Dillmann]. The pronoun here is emphatic: "for *thou thyself* wilt forget trouble, thou and none other, no stranger (comp. ch. xix. 27) [or, as Davidson: "thou, unlike others, who escape calamity, but are haunted by its memory;" or, as Hengst: "thou, who just now canst think no other thought than of thy suffering"]": giving "an emphasis to the personal application of this peroration," which would be lost if, with the Pesh. and Hirzel, כִּי אָתָּה were changed to עָתָּה כִּי.

Ver. 17. **And brighter than the glory of noon** (צֹהַר־יָמִים, as in ch. v. 14*b*) **arises** (for thee) **the future.** חָלַל, lit. that which creeps along slowly, which passes by unobserved (from

חָלַל, to glide) hence *time* in general, either in the sense of the world, that which is temporal, αἰών (Ps. xvii. 14; comp. Hupfeld on the passage, Ps. xlix. 2); or in the sense of life, lifetime, future, as here and in Ps. xxxix. 6 (5); lxxxix. 48 (47), etc. ["קִיָּם, an exquisite image, lift itself up, disentangle itself from the accumulated, crushing darkness of the present, increasing in brilliancy ever as it disengages itself." Dav.]. For כִּי־צֹהַר־יָמִים, (with "brighter" to be supplied) comp. Mic. vii. 4.—**Should it be dark, it will be as the morning;** *i. e.*, if any darkness should come, if dark adversity should befall thee (הִתְעַדָּה, 3d Pers. Fem., with neut. signification: not 2d Pers., "shouldst thou become dark," as Schlottm. would explain) it will then ever be as bright as on a clear morning: evidently an intentional reversal of the gloomy picture of his future in ch. x. 22, which Job had himself drawn. ["His climax there was that his daylight should be as darkness; Zophar's promise is that his darkness shall be daylight." Dav.—Gesenius (in Thes.) Ewald, Conant, etc., prefer taking הִתְעַדָּה as a noun, "darkness," written הִתְעַדָּה, or הִתְעַדָּה, as found in a few MSS., and as read by the Syr. and Chald.—Bernard, Hengstenberg, and others render the verb—"thou shalt fly up," *i. e.*, soar out of the depths of thy misery to the heights of

prosperity; a rendering which destroys the antithesis between this verse and ch. x. 22.—E. V.: "thou shalt shine forth" seems to be a paraphrase of this last rendering, suggested perhaps by the frequent comparison of the beams of light to the wings of a bird.—E.]

*Third Strophe:* Vers. 18–20. Conclusion of the promise of prosperity, with an admonitory reference to the joyless end of the wicked.

Ver. 18. **And thou hast** (thou shalt have, Perf. consec.) **confidence, because there is** [עֵזָה, "with the force of a real and lasting existence," Del.] **hope** (for thee, comp. ch. xiv. 7, also the opposite of this hopeful condition, described above in ch. vii. 6); **and thou shalt search about** (to ascertain, *viz.*, whether all that pertains to thy household is in a state of order and security; comp. ch. v. 24*b*), **shalt lie down securely,** *viz.*, for sleep; comp. Ps. iv. 9 (8) חָפַר here certainly "to spy out," as in ch. xxxix. 21, 29; not "to blush (חָפַר), to be ashamed," as though וְחָפַר were a concessive antecedent clause: "and even shouldst thou be put to shame (in thy confidence), thou canst still lie down in peace." Rosenm., Hirzel, [Carey], an unsuitable weakening of the sense, which is at variance with the remainder of the bright promises contained in these verses. ["Against this conditional sense is the affirmative use of the corresponding form in the parallel member." Con. "It is inadmissible, since it introduces a sadness into the promise." Del.]. The rendering of Hengstenberg is altogether too artificial: "and thou hast dug," *i. e.*, dug a trench for protection around thy house [and so E. V.—"thou shalt dig about thee"], a sense which the reference to ch. iii. 21; xxxix. 21 is scarcely sufficient to justify.

Ver. 19. **Thou liest down without any one making thee afraid;** as peacefully and securely, that is, as the beast, or the cattle, which no foe terrifies; comp. Gen. xlix. 9; Isa. xvii. 2.—**Yea, many shall seek thy favor,** lit. stroke, or caress thy face (Del. "thy cheeks") flatter thee; comp. Prov. xix. 6; Ps. xlv. 13 (12). Instead of being despised, and covered with ignominy, (ch. x. 15) thou shalt be highly honored, and greatly courted.

Ver. 20. **But the eyes of the wicked waste away,** in vainly looking for help, in unsatisfied yearning for good (comp. ch. xvii. 5) **and every refuge vanishes from them;** lit. "away from them," מִיָּהֱם poet. for מִיָּהֶם; **and their hope is the breathing out of the soul;** *i. e.*, all that they have still to hope for is the breathing out of their soul (comp. נִפְחַת נַפְשׁ ch. xxxi. 39; Jer. xv. 9), hence the giving up of the ghost, *death* (not a state where their desires will remain eternally unfulfilled, as Delitzsch explains.) ["Zophar here makes use of the choicest expressions of the style of the prophetic Psalms," Delitzsch. "If we compare with each other the closing words of the three friends, ch. v. 26 sq.; viii. 22*b*; xi. 20, the advance, which each makes beyond his predecessor, is unmistakable." Dillmann.]



## DOCTRINAL AND ETHICAL.

1. This first discourse of Zophar's resembles that of Eliphaz, and still more that of Bildad, both in respect of the rebuke with which it begins ("who can hear such words in silence?" etc.) and in respect of the union of promise and warning at the close. It proceeds from the same theological and ethical premises as those of the two previous speakers, in so far as it puts God's absolute perfection and exaltation (here more particularly on the intellectual side, the illimitability of His knowledge and His wisdom) in solemn and emphatic contrast with the short-sighted limitation of man, and thence derives man's obligation in all circumstances to draw nigh to God as a penitent, and to confess himself before Him as guilty and deserving of punishment. Not less does it resemble those two preceding arraignments of Job in respect of form, in the strength of its expressions, in the poetic loftiness and figurative richness of its descriptions, qualities which shine forth with especial brilliancy in the passage where the Divine wisdom is described as being high as heaven, deep as hell, long as the earth, and broad as the sea (vers. 7-9). Moreover the comparatively correct orthodoxy of its positions and arguments, the absence of everything that would decidedly contradict the doctrinal and ethical tradition of pious Old Testament worshippers of Jehovah (worshippers of Eloah), the circumstance that nowhere is there even any excessive work-righteousness and legal harshness visible (particularly not in ver. 14)—all this exhibits Zophar to us as a kindred soul with Eliphaz and Bildad, and his stand-point as most intimately related to theirs.

2. That, however, which marks the difference between this discourse, as to its contents and tendency, and those of the two former speakers—a difference, too, which is not to the advantage of the speaker—is its *tone*, which is immeasurably *more violent*. Its attack on the sorely tried sufferer, who so greatly needed a merciful and tender treatment, is harsher, more pointed and personal. At the very beginning (vers. 2-3) the bitter charge is hurled at his head that his speech was "a torrent of words" and "empty talk." To the expression "an empty pate," which is here applied to him, is added in vers. 11-12 a description of vain, hollow-pated, stubborn people (who are like the wild ass), which points with unmistakable significance to Job. And in the closing passage (ver. 20), which points out the hopeless destruction of the wicked, there is no trace of the delicacy and urbanity of his two predecessors, at the close of whose discourses, the tone of promise altogether predominates over that of threats and warnings. The discourse at this very point shows a decidedly perceptible advance beyond the two which precede towards inconsiderate harshness. "Eliphaz barely appended a slight warning; Bildad briefly blends it with his promise by way of contrast; Zophar adds a verse which already looks like the advanced picket of an army of similar harsh menaces in chs. xv., xviii., xx." (Ewald). Again, the exceedingly personal and

unqualified way in which Zophar in ver. 6 reproaches Job with his guilt, and suggests that there must be not a little of it that is overlooked by God, as well as the not less personal and humiliating demand that he should repent and renounce all unrighteousness as a *conditio sine qua non* of his restoration to divine favor (ver. 13 seq.) exhibit a certain advance on the part of this speaker beyond the stand-point of the two former. Instead of reckoning himself as belonging to those who need repentance and purification, as Eliphaz does very distinctly, and Bildad also, at least to some extent, Zophar, when he reminds Job of the duty of acknowledging his sins and repenting of them, speaks only in the second person. He thus sets himself up before him as a rigid censor and accuser, and assumes the character of an advocate of God, who himself needs no correction. As a consequence all that he says in the way of positive instruction, or produces out of the store of his monotheistic Chokmah-tradition, loses for Job its proper moral value and its determining power. Even the description of the abyssal vastness and unsearchableness of the Divine nature and intelligence in ver. 7 seq., grand as it is in itself, must seem cold to Job, and pass away without leaving any impression on him; for no softening ray of heartfelt brotherly love, and of a humble realization of grace falls on this magnificent picture of the Divine omniscience and wisdom. That picture can and should in truth produce only terror and trembling; for in whichever of the four directions we turn, whether toward the heights of heaven, or the depths of hell, or the lengths of the earth, or the breadths of the sea, nowhere do we discover any bridge hospitably inviting and facilitating our advance. We find no experience, not even a presentiment of the *love-power of Christ's cross*, which fills and pervades the abyssal depths of the divine nature. There is to be found as yet no trace of that knowledge of God, which Paul in Eph. iii. 18 describes as a "comprehending . . . what is the breadth and the length and the depth and the height:" a comprehension which indeed belongs only to the "saints" of the New Dispensation, which is produced only by the cross of the Redeemer as the solution of all contradictions (comp. also Eph. iv. 8-10), and which can be acquired and appropriated only at the feet of the Crucified One.\* The

\* It is a favorite thought of many of the Church Fathers that the Cross of Christ is a power which mediates and reconciles the discords and oppositions between all parts of the universe (as though accordingly it sent its roots down into the under-world, its head up into heaven, while with both arms it lovingly embraced the broad expanse of earth and air). This thought is elaborated for the most part in connection with Eph. iii. 18 (ch. iv. 8-10), but especially also so with reference to Job xi. 8, 9. So by Basil the Great (comm. on Isai. li.); by Gregory of Nyssa (*Catech. Magna*, c. 39); by Rufinus (*Expositio Symb. Apostolici*); by Coel. Sedulius (*Mirabilia Div.* V. 297, 54); by John of Damascus (*De fide orthod.* iv. 12), etc. The same may be said of many modern mystics and theosophists, such as Haeder, St. Martin, Görres, J. F. v. M.-ver. Comp. especially the last named's "*Blätter f. höhere Wahrheit*," Vol. VII., page 145 seq.: "The Cross points upward and downward, to the right and to the left; this twofold direction designates the All, on which and from which its influence acts. Its head uplifts itself to the throne of God, and its root reaches down to hell. Its arms stretch out from the rising of the sun to the going down of the same, from pole to pole. In it heaven and earth are united, in it appeared; in it things which are most strongly opposed are



deficiency in this knowledge of God, which Zophar here exhibits is indeed on his part essentially not criminal, resting as it does on the fact that neither to him, nor to his associates, nor to Job himself, had the mystery of justification by faith been openly revealed as yet (comp. Brentius: "Zophar and the other friends of Job seem to be entirely ignorant of what the Gospel and faith in God's promise can effect; they argue against Job as though no one could ever be justified before God by faith"), and that as to his general position he belonged to that immature and imperfect stage of development in the education of the human race, when it was impossible as yet to advance beyond a rigid contra-position of the Godhead and the creature. He must, however, be to the last charged with criminal and guilty conduct in this, that he uses his insight into that heavenly immeasurable superiority of the Divine knowledge over the human (or, which is the same thing: his doctrine that the divine wisdom represents all men as sinful and foolish) with merciless severity against Job, deeply wounding him with it as with a sword, without making even a single attempt to soften the application, or to use this two-edged weapon in a considerate and conciliatory spirit.

3. It is easy to see accordingly what in Zophar's discourse must be censured as one-sided and unfriendly, and what on the other hand remains as really beautiful and valuable religious and moral truth. The latter is limited essentially to the inspired eulogy of the Divine wisdom and omniscience in ver. 7 seq.,—a description which in power and beauty is not, indeed, equal to that presented in the introductory part of Ps. cxxxix., but which furnishes nevertheless one of the most note-worthy Old Testament parallels of that passage. It is in the more detailed exhibition of the individual beauties and profound truths of this eulogy of Divine wisdom that we are principally to find the

#### HOMILETICAL AND PRACTICAL

*Suggestions of this Discourse.*—It is neither necessary nor advisable to subdivide it in thus treating it. For as vers. 2-5 are simply introductory to the main theme, so vers. 13-20 show how the wisdom of the Most High, incomprehensible in itself, and His omniscience, can alone become comprehensible to man, thus furnishing the basis for the practical and hortatory part, in which every homily on such a theme as the present one must find its issue. The whole is to be left in its organic connection. The following hints however may serve for the treatment of particular passages.

Ver. 7. **ÆCOLAMPADIUS:** By the four greatest dimensions of the greatest things the idea of supreme perfection is conveyed. . . . Wisdom is higher than the heaven, deeper than hell, broader than the sea, and longer than the earth,

for its greatness is not included within all of these. For the heaven of the heavens cannot contain Thee, says Solomon in his prayer (1 Ki. viii. 27).—**COCCÆUS:** It is no longer necessary that we should wish for one who might either ascend to heaven, or descend to hell, or depart beyond the sea. In Christ we have One who came from heaven, who returned from hell, who measures the earth and the sea with a span. In Him all things are open and clear to us.—**STARKE:** If man is not capable of searching out so many things in nature, how much less can he with his narrow understanding comprehend God's nature, and His wise government (Wisd. ix. 16)!—**HENGSTENBERG** (on ver. 10 seq.): It is here that we first see quite clearly in what respect Zophar asserts the claims of the Divine wisdom against Job, *as being that, namely, by virtue of which God penetrates the depths of the human heart and life, which to man himself are utterly inaccessible and hidden.* He in rendering His judgment has all facts and data at His control, whereas to man only a small part is accessible.

Ver. 13 seq. **COCCÆUS:** As there was impudence in the Pharisee's lifting up of his hands (Luke xviii. 11 seq.), so there is deception in the hypocrite's beating of the breast. These gestures easily degenerate. The best prayers are those which make the least noise, and which are poured out in the secret recesses of the heart to Him who seeth in secret, and rewardeth openly, who is the "Hearer of the heart, not of the voice," as Cyprian says.—**STARKE:** True penitence and believing prayer are the means by which calamity is warded off, and prosperity and blessing procured (Judith viii. 12 seq.) With true repentance, however, there must be associated (as in the case of Zachæus, Luke xix. 8) an earnest purpose to reform the life.

Ver. 15 seq. **BRENTIUS:** What therefore shall be to the man who directs his own heart, who stretches out his hands toward God, and who purges his works of sin? He dares to lift up his face before God, without spot, without crime; for if conscience, sin, or Satan should accuse us it is God who justifies; it is Christ who died and rose again, and the Christian shall rise together with Him. . . . All these promises are fulfilled in the Church, in which by faith tears are wiped away, and mourning disappears (Rev. xxi. 4); the body indeed suffers pain, but the inward man is renewed day by day (2 Cor. iv. 16).

Ver. 20. **STARKE:** The Divine threatenings are to be applied to the soul that rests in careless security, but not to the soul that is tried with temptation and anguish (2 Thess. v. 14).—**HENGSTENBERG:** Job had spoken of death as his only hope. Very true, says Zophar, it is the only hope, if thou remainest as thou art! Zophar is quite right in making all Job's hope, and all his salvation depend on his knowing himself as a sinner. His error begins only when he comes to determine more particularly the way and mode of recognizing sin, when—that is—he treats sinners and transgressors as convertible terms. In his sense Job could not acknowledge himself a sinner.

reconciled and made one." Comp. also the remarks of **Æcolampadius**, **Cocceus**, etc., cited below [Homiletical and Practical].



**B.—Job's Reply: Attack upon his friends, whose wisdom and justice he earnestly questions:**

CHAPTERS XII—XIV.

1. Ridicule of the assumed wisdom of the friends, who can give only a very unsatisfactory description of the exalted power and wisdom of the Divine activity:

CHAP. XII.

- 1 And Job answered and said,
- 2 No doubt but ye are the people,  
and wisdom shall die with you.
- 3 But I have understanding as well as you;  
I am not inferior to you;  
yea, who knoweth not such things as these?
- 4 I am as one mocked of his neighbor,  
who calleth upon God, and He answereth him;  
the just, upright man is laughed to scorn!
- 5 He that is ready to slip with his feet  
is as a lamp despised in the thought of him that is at ease.
- 6 The tabernacle of robbers prosper,  
and they that provoke God are secure;  
into whose hand God bringeth abundantly.
- 7 But ask now the beasts, and they shall teach thee,  
and the fowls of the air, and they shall tell thee:
- 8 or speak to the earth, and it shall teach thee,  
and the fishes of the sea shall declare unto thee.
- 9 Who knoweth not in all these  
that the hand of the Lord hath wrought this?
- 10 In whose hand is the soul of every living thing,  
and the breath of all mankind.
- 11 Doth not the ear try words,  
and the mouth taste his meat?
- 12 With the ancient is wisdom;  
and in length of days understanding.
- 13 With Him is wisdom and strength,  
He hath counsel and understanding.
- 14 Behold He breaketh down, and it cannot be built again;  
He shutteth up a man, and there can be no opening.
- 15 Behold, He withholdeth the waters, and they dry up;  
also He sendeth them out, and they overturn the earth,
- 16 With Him is strength and wisdom;  
the deceived and the deceiver are His.
- 17 He leadeth counsellors away spoiled,  
and maketh the judges fools.
- 18 He looseth the bond of kings,  
and girdeth their loins with a girdle.
- 19 He leadeth princes away spoiled,  
and overthroweth the mighty.

- 20 He removeth away the speech of the trusty,  
and taketh away the understanding of the aged.
- 21 He poureth contempt upon princes,  
and weakeneth the strength of the mighty.
- 22 He discovereth deep things out of darkness,  
and bringeth out to light the shadow of death.
- 23 He increaseth the nations and destroyeth them ;  
He enlargeth the nations, and straighteneth them again.
- 24 He taketh away the heart of the chief of the people of the earth,  
and causeth them to wander in a wilderness where there is no way.
- 25 They grope in the dark without light,  
and He maketh them to stagger like a drunken man.
2. The resolution to betake himself to God, who, in contrast with the harshness and injustice of the friends will assuredly do him justice :

## CHAPTER XIII. 1-22.

- 1 Lo, mine eye hath seen all this,  
mine ear hath heard and understood it.
- 2 What ye know, the same do I know also ;  
I am not inferior unto you.
- 3 Surely I would speak to the Almighty,  
and I desire to reason with God.
- 4 But ye are forgers of lies,  
ye are all physicians of no value.
- 5 O that ye would altogether hold your peace,  
and it should be your wisdom.
- 6 Hear now my reasoning,  
and hearken to the pleadings of my lips.
- 7 Will ye speak wickedly for God,  
and talk deceitfully for Him ?
- 8 Will ye accept His person ?  
will ye contend for God ?
- 9 Is it good that He should search you out ?  
or as one man mocketh another, do ye so mock Him ?
- 10 He will surely reprove you,  
if ye do secretly accept persons.
- 11 Shall not His excellency make you afraid ?  
and His dread fall upon you ?
- 12 Your remembrances are like unto ashes,  
your bodies to bodies of clay.
- 13 Hold your peace, let me alone that I may speak,  
and let come on me what will.
- 14 Wherefore do I take my flesh in my teeth,  
and put my life in mine hand ?
- 15 Though He slay me, yet will I trust in Him :  
but I will maintain mine own ways before Him.
- 16 He also shall be my salvation :  
for a hypocrite shall not come before Him.
- 17 Hear diligently my speech,  
and my declaration with your ears.
- 18 Behold now, I have ordered my cause ;  
I know that I shall be justified.
- 19 Who is he that will plead with me ?  
for now, if I hold my tongue, I shall give up the ghost.



- 20 Only do not two things unto me ;  
then will I not hide myself from Thee.
- 21 Withdraw Thine hand far from me ;  
and let not Thy dread make me afraid.
- 22 Then call Thou, and I will answer :  
or let me speak, and answer Thou me !
3. A vindication of himself, addressed to God, beginning with the haughty asseveration of his own innocence, but relapsing into a despondent cheerless description of the brevity, helplessness, and hopelessness of man's life :

## CHAPTER XIII. 23—XIV. 22.

- 23 How many are mine iniquities and sins ?  
make me to know my transgression and my sin.
- 24 Wherefore hidest Thou Thy face,  
and holdest me for Thine enemy ?
- 25 Wilt Thou break a leaf driven to and fro ?  
and wilt Thou pursue the dry stubble ?
- 26 For Thou writest bitter things against me,  
and makest me to possess the iniquities of my youth.
- 27 Thou puttest my feet also in the stocks,  
and lookest narrowly unto all my paths ;  
Thou settest a print upon the heels of my feet.
- 28 And he, as a rotten thing, consumeth,  
as a garment that is moth-eaten.

## CHAPTER XIV.

- 1 Man that is born of a woman,  
is of few days, and full of trouble.
- 2 He cometh forth like a flower, and is cut down ;  
he fleeth also as a shadow, and continueth not.
- 3 And dost Thou open Thine eyes upon such an one,  
and bringest me into judgment with Thee ?
- 4 Who can bring a clean thing out of an unclean ?  
not one !
- 5 Seeing his days are determined,  
the number of his months are with Thee,  
Thou hast appointed his bounds that he cannot pass ;
- 6 turn from him that he may rest,  
till he shall accomplish, as an hireling, his day.
- 7 For there is hope of a tree,  
if it be cut down, that it will sprout again,  
and that the tender branch thereof will not cease.
- 8 Though the root thereof wax old in the earth,  
and the stock thereof die in the ground ;
- 9 yet through the scent of water it will bud,  
and bring forth boughs like a plant.
- 10 But man dieth, and wasteth away !  
yea, man giveth up the ghost, and where is he ?
- 11 As the waters fail from the sea,  
and the flood decayeth and drieth up :
- 12 so man lieth down and riseth not :  
till the heavens be no more, they shall not awake,  
nor be raised out of their sleep.
- 13 O that Thou wouldest hide me in the grave,  
that thou wouldest keep me secret until Thy wrath be past,  
that Thou wouldest appoint me a set time, and remember me !
- 14 If a man die, shall he live again ?



- all the days of my appointed time will I wait,  
till my change come.
- 15 Thou shalt call, and I will answer Thee;  
Thou wilt have a desire to the work of Thine hands.
- 16 For now Thou numberest my steps;  
dost Thou not watch over my sin?
- 17 My transgression is sealed up in a bag,  
and Thou sewest up mine iniquity.
- 18 And surely the mountain falling cometh to nought,  
and the rock is removed out of his place.
- 19 The waters wear the stones;  
Thou wastest away the things which grow out of the dust of the earth;  
and Thou destroyest the hope of man.
- 20 Thou prevailest forever against him, and he passeth;  
Thou changest his countenance, and sendest him away.
- 21 His sons come to honor, and he knoweth it not;  
and they are brought low, but he perceiveth it not of them.
- 22 But his flesh upon him shall have pain,  
and his soul within him shall mourn.

## EXEGETICAL AND CRITICAL.

Zophar in ch. xi. had specially arrayed against Job the wisdom and omniscience of God, in order to convict him partly of ignorance in Divine things, partly of his sinfulness and need of repentance. Job now meets this attack by strongly doubting the wisdom of his friends, or by representing it as being at least exceedingly ordinary and commonplace, being capable neither of worthily comprehending or describing the Divine wisdom and greatness, nor of demonstrating actual sin and guilt on his part. This demonstration of their incompetency, delivered in an ironical tone, accompanied by a description of the wisdom and strength of God far transcending that of Zophar in energy and inspired elevation of thought, forms the *first* part of his discourse (ch. xii.) This is followed by an emphatic asseveration of his innocence, clothed in the declaration of his purpose to appeal to God, the righteous Judge, and from Him, by means of a formal trial, to which he purposes summoning Him, to obtain testimony in favor of his innocence, which shall effectually dispose of the suspicions of the friends (ch. xiii. 1-22). As though such a trial had already been instituted, he then turns to God with a solemn assertion of his innocence, but failing to meet with a favorable declaration from God in answer to his appeal, he immediately sinks back into his former discouragement and despair, to which he gives characteristic expression in a long description of the shortness of life, the impotence and helplessness of man as opposed to the Divine omnipotence (ch. xiii. 23-xiv. 22). [Davidson characterizes this discourse as "this last and greatest effort of Job"]. Each of these three parts is subdivided into sections which are distinctly separated, Parts I. and II. into two sections each of about equal length; Part III. into five strophes of 5 to 6 verses each.

2. *First Division.*—*First Section:* Sarcasm on the wisdom of Zophar, and the two other speak-

ers, as being quite ordinary and commonplace: ch. xii. 2-12.

*First Strophe:* Vers. 2-6. [Sarcasm on the friends (ver. 2) changing into angry invective (ver. 3), then into bitter complaint of his own lot (ver. 4), of the way of the world (ver. 5), and of the security of the wicked (ver. 6)].

Ver. 2. **Of a truth ye are the people.**—עַם אַתֶּם, with the logical accent on the first word, signifies not: "ye are people, the right sort of people," but: "ye are the people, the totality of all people, the race of men;" עַם, therefore as in Is. xl. 7; xlii. 5. The *Cod. Alex.* of the LXX. expresses correctly the sense; *μὴ ἕνεκεν ἐστὶ ἀνθρώπων πόνοι*. As to כִּי אַתֶּם בְּנֵי אָדָם, comp. the simple אַתֶּם בְּנֵי אָדָם, ch. ix. 2.

Ver. 3. **I also have a heart as well as you,** *i. e.*, I lack understanding no more than you.—לִּי כִּי, therefore as above in ch. viii. 10; ix. 4; comp. ch. xi. 12 ["he also has a heart like them, he is therefore not empty, נִכְבֹּד," Del.], and as below in ver. 24.—**I do not stand behind you:** lit., "I do not sink down beneath you," or: "I do not fall away before you;" the כִּי אֲנִי בְּפָנֶיךָ relates to the stand-point of the

friends, from which Job might seem to be a נִפְלֵא, one falling below them, meaner than themselves. [Ewald takes כִּי in the comparative sense, which however would give an unsuitable rendering, "to fall more than another"].—**And to whom are such things not known?** Lit., "and with whom is not the like of these things?" viz., the like of your knowledge of Divine things. אֲנִי, lit. "with," is used here in the sense of an inward indwelling, as also in ch. xiv. 5 b, and as elsewhere עַם is used: ch. ix. 35; x. 13, etc.

Ver. 4. **A mockery** (שָׁחַק, lit., "a laughing," laughter, Inf. subst., like כִּשְׁל, ch. xvii. 6) **to my own friend must I be.**—[Lit., "a mockery to his neighbor, etc.]. Instead of לְרֵעִי



one might expect to find *לִפְדֵּי*; an exchange of persons, however, takes place, that the expression may be made as general as possible: "one who is a mockery to his own friend must I be." Comp. similar examples of the exchange of persons in Ps. xci. 1 seq.; Is. ii. 8. [*"Must I become, אֶהְיֶה* best as exclamation, expressing Job's sense of indignity: (1) At such treatment from friends; (2) such treatment to such as he," (Dav.) see remainder of verse].—**I who called to Eloah and found a hearing:** lit., "one calling [still in 3d person] to Eloah, and He heard him," in apposition to the subject—**I**—in *אֶהְיֶה*: which is the case also with *צַדִּיק הַתָּמִים*, one who is just, godly (pure, blameless), comp. Prov. xi. 5 a, these words being placed with emphasis at the end of the whole exclamation. [Zöckler's rendering of this clause being: "a mockery (am I);—the just, the godly man!" Noyes and Wemyss render the second member: "I who call upon God that He would answer me" (or "to listen to me"). Noyes objects to the other rendering the use of the present participle. This form, however, is used to denote a continuous fact in Job's life, and a permanent quality grounded thereon, the Vav. consec. then indicating the Divine result consequent on Job's conduct and character.—E.]

Ver. 5. **Formisfortune scorn**—according to the opinion of the prosperous: i. e., the prosperous (lit. "the secure," who lives free from care, comp. Isa. xxxiii. 20) thinks, that contempt is due to the unfortunate. ["It is the ordinary way of the great multitude to overwhelm the unfortunate with contempt, and to give to the tottering still another push." Dillm.] *נָכַן* thus = *contemptus*, as in ver. 21, and ch. xxxi. 34; *פָּדַר* = destruction, ruin, misfortune, as in ch. xxx. 24; xxxi. 29; Prov. xxiv. 22; and *עֲשֵׂתוֹת* (*plur. fem. st. constr. from עָשָׂה*), or, after a form which is better authorized, *עֲשֵׂתוֹת*, signifies an opinion, fancy, thought (from *עָשָׂה*, to fashion, used of the mind's fashioning its thoughts). This is the interpretation adopted by most of the moderns, since the time of Aben Ezra. The rendering of the Targ., Vulg., [E. V.], Levi b. Gerson, and other Rabbis, preferred also by Luther, De Wette, Rosenm. [Noyes, Carey, Rod.], etc., which takes *לִפְדֵּי* in the sense of a torch, yields no tolerable sense, at least no such sense as suits the second member ("a torch of contempt" [Luther: "a despised taper"] in the opinion of the prosperous is he who is ready to totter," or "to whom it is appointed that his feet slip," etc.) [Against this rendering, found in E. V., may be urged (1) The expression "a despised torch" is meaningless. As Con. suggests "a consumed or expiring torch would be pertinent, but a torch despised is like anything else that is despised." (2) *נָכַן* is superfluous and insipid. Why "ready to waver?" (3) This rendering presupposes a noun *כֹּלֵר*, with the meaning *vacillatio*, wavering, lit. ready for waverings, for which however there is no authority, and which would require here rather the vowel pointing: *כֹּלֵרָה*.—(4) It destroys the rhythm of the verse. See Con., Dillm., Dav. and Delitzsch.

E.]. The rendering of Hitzig (*Geschichte des Volkes Israel* I., 112) is peculiar; *לִפְדֵּי* he takes to mean: "a soothing bandage, a cure" (from the root *לָפַד*, "to wind, or bind around," here the sing. corresponding to the plur. found in Judg. iv. 4, which is not a proper name [Lapidoth], but taken in connection with the preceding *אִשָּׁה* signifies: "a mistress of healing bandages"), so that the sense would then be: "Healing is a scorn [is scorned] in the opinion of the prosperous" (?).—**Ready** (is it, the contempt) **for those whose foot wavers.**—*נָכַן*. Part. Niph. from *כָּנָן*, hence *ετοιμος*, ready, as in Ex. xxxiv. 2. Comp. below xv. 23, where may also be found "the wavering of the foot" as a figurative expression of falling into misfortune: Ps. xxxviii. 17 (16) Ewald (*Bibl. Jahrb.* IX. p. 38) would instead of *נָכַן* read *נָכַן*, "a stroke," and Schul-tens and Dillmann would assign this same meaning of *plaga, percussio* to this same form *נָכַן* (from *נָכַה*, *הִנָּה*): "a stroke, is due to those whose foot wavers." As if a new parallelism of thought must of necessity be found between a and b!

Ver. 6. **Secure are the tents of the spoilers**, lit. to the spoilers; i. e., to powerful tyrants, savage conquerors, and the like. On "tents" comp. ch. v. 24; xi. 14.—*שָׁלִי* is the aramaising third plur. form of a verb which has for its perf. *שָׁלַח* (see ch. iii. 26), but which derives its imperf. forms from *שָׁלַח*. Moreover *יִשְׁלִי* is not merely a pausal form, but stands here removed from the place of the tone: comp. the similar pathetic verbal forms in Ps. xxxvi. 9; lvii. 2; lxxiii. 2; also Ewald, § 194, a.—**And security** *בְּטָחוֹת*, plur. et abstr. from *בָּטַח* (secure, free from care), **have they who defy God** [*שׂוֹרְרִים* denotes the sin of these undeservedly prosperous ones against men, *כִּרְנוּ אֱלֹהִים* (lit. those who provoke God, who insolently assail Him) their wickedness against God." Schlott.] **they who carry Eloah in their hand:** lit., "he who carries," (*לֹאֲשֵׁר . . . הָכִיָּא*); from among those who rage against God and defy Him, one is selected as an example, such an one, viz., as "bears God in his hand," i. e., recognizes no other God than the one he carries in his hand or fist, to whom therefore his fighting weapon is to be his God; comp. IIab. i. 11, 16; also the "*dextra mihi Deus*" of Virg. Aen. 16, 773. [Delitzsch renders *הָכִיָּא* a little more precisely perhaps: "he who causes Eloah to enter into his hand; from which translation it is clear that not the deification of the hand, but of that which is taken into the hand is meant. That which is taken into the hand is not, however, an idol (Abenezra), but the sword; therefore he who thinks after the manner of Lamech, as he takes the iron weapon of attack and defense into his hand, that he needs no other God." The deification of the weapon which a man wields with the power of his own right hand, and the deification of the power which



wields the weapon, as in Hab. i. c. and Mic. ii. 1, are, however, so nearly identical as descriptive of the character here referred to, that either resolves itself into the other. Conant, who adopts the rendering of E. V.: "he into whose hand God bringeth" (E. V. adds "abundantly") *i. e.* whom God prospers, objects that by the other rendering "the thought is expressed very coarsely, as to form, when it might be done in the Hebrew with great felicity." It is difficult to see, however, how the sentence: "he who takes God in his hand" could be expressed more idiomatically or forcibly than in the words of the passage before us. Wordsworth somewhat differently: "who grasps God in his hand. The wicked, in his impious presumption, imagines that he can take God prisoner and lead Him as a captive by his power." But this is less natural than the above.—E.]

**Second Strophe:** vers. 7-12. ["Return to the thought of ver. 3—the shallowness of the friends' wisdom on the Divine. Such knowledge and deeper every one possessed who had eyes and ears. For (1) every creature in earth and sea and air proclaimed it (7-10); and (2) every man of thought and age uttered it in the general ear (11, 12)." DAV.]

**Ver. 7. But ask now even the beasts— they can teach thee.**—["אֵלֶּם", *recovery* from the crushing thought of vers. 4-6, and strong antithesis to the assumption of the friends." DAV.]

הִנֵּנִי, as also הִנֵּנִי in the second member, volutative [or, jussive], hence not literally future—"they will teach it to thee"—as commonly rendered. Here the form of address is different from that adopted heretofore in this discourse, being now directed to *one* only of the friends, *viz.* to Zophar, to whose eulogy of the absolute wisdom of God (ch. xi. 7-9) reference is here made, with the accompanying purpose of presenting a still more copious and elaborate description of the same.

**Ver. 8. Or think thoughtfully on the earth:** lit. "think on the earth," *i. e.* direct thoughtfully thy observation to the earth (which comes under consideration here, as is evident from what follows, as the place where the lower order of animals is found, the רֶשֶׁת, Gen. ix. 2; 1 Kings v. 13), and acquire the instruction which may be derived from her. The rendering of עֵשׂ as a substantive, in the sense of "shrub" (comp. ch. xxx. 4; Gen. ii. 5), is on several grounds untenable; for עֵשׂ, "shrub" is, according to those passages, masculine; the use of the preposition לְ instead of the genit., or instead of עַל or כּ before הָאָרֶץ, would be singular; and the mention of plants in the midst of the animals (beasts, birds, fishes), would be out of place (against Berleb. Bib., Böttcher, Umbreit, etc.).

**Ver. 9. Who would not know in all this, etc.**—So is כָּל־אֲלֵה to be rendered, giving to אֵל the instrumental sense, not with Hahn—"who knows not concerning all this," which would yield too flat a sense, and lead us to over-

look the retrospective reference which is to be looked for to the various kinds of animals already cited. Neither with Ewald [Hengst., Noyes] is it to be taken in the sense of "among all these," as if the passage contained a reference to a knowledge possessed by all the creatures of God as their Creator, or possibly to the groaning of the creature after the Godhead, as described in Rom. viii. 18 seq. This partitioning rendering of אֵל (which Renan as well as Ewald adopts: "qui ne sait parmi tous ces êtres," etc.) is at variance with the context, as well as the position of the words (כָּל־אֲלֵה before אֵל).

—That the hand of Jehovah hath made this.—אֵת refers essentially to the same object

with כָּל־אֲלֵה, only that it embraces a still wider circle of contemplation than the latter expression, which refers only to the classes of animals afore-mentioned. It denotes "the totality of that which surrounds us," the visible universe, the whole world (τὰ βλεπόμενα, Heb. xi. 3);

comp. Is. lxi. 2; Jer. xiv. 22; where כָּל־אֲלֵה is used in this comprehensive signification; so also above in ch. xi. 8 seq., to which description of the all-embracing greatness of God there is here a manifest reference. Ewald, Dillmann [Conant, Davidson] translate: "that the hand of Jehovah hath done this." By אֵת, "this," Ewald understands "the decreeing of suffering and pain" (of which also the groaning creation would testify); Dillmann refers it to the mighty and wise administration of God among His creatures; both of which explanations are manifestly more remote than the one given above. ["The meaning of the whole strophe is perverted if אֵת is, with Ewald, referred to the 'destiny of severe suffering and pain.' . . . Since as a glance at what follows shows, Job further on praises God as the governor of the universe, it may be expected that the reference is here to God as the creator and preserver of the world. . . . Bildad had appealed to the sayings of the ancients, which have the long experience of the past in their favor, to support the justice of the Divine government; Job here appeals to the absoluteness of the Divine rule over creation." DELITZSCH.]—Apart from the Prologue (ch. i. 21), the name הוֹיָה occurs only here in the mouth of Job, for the reason doubtless that the whole expression here used, which recurs again word for word in Is. xli. 20 (ch. lxi. 2) was one that was everywhere much used not unfrequently also among the extra-Israelitish monotheists (and the same is true of the expression יְיָ אֵת אֲרֵנִי, ch. xxviii. 28).

**Ver. 10. In whose hand is the soul of every living thing, and the breath of all the bodies of men.**—["Evidently these words are more naturally referred to the act of preservation than to that of creation." SCHLÖTTM.] Observe the distinction between נֶפֶשׁ, the lower principle of life, which fills all animals, and רוּחַ, the godlike personal spirit of man. Otherwise in Eccles. iii. 19, 21, where רוּחַ, in a wider sense, is ascribed even to the beasts.



Vers. 11, 12. To the knowledge of God which rests on the observation of the external cosmos (*notitia Dei naturalis externa s. acquisita*), is here added the human wisdom and insight which springs from experience, especially that of the aged, as a second source from which Job might draw (which may be regarded as the equivalent of that which is sometimes called *notitia Dei naturalis interna*).

Ver. 11. Does not the ear prove sayings, even as [?] *adequationis*, as in ch. v. 7] the

palate tastes food for itself (לִּי, *Dat. commodi*). Both comparisons illustrate the power of judicious discrimination possessed by the human spirit, by which it discerns the inner worth of things, especially as it exists in aged persons of large experience. So again later in Elihu's discourse, ch. xxxiv. 3. The opinion of Umbreit, Delitzsch, etc., that Job in this verse utters an admonition not to receive without proof the sayings of the ancients, to wit, those of which Bildad had previously spoken, ch. viii. 10 ("should not the ear prove the sayings?"), lacks proper support. A reference to that remote passage in the discourse of Bildad should have been more clearly indicated than by the accidental circumstance that there as here the word כִּלְיָן, "sayings, utterances," is used. Moreover the "aged" who are here mentioned (זָקֵנִים), as in ch. xv. 10; xxix. 8) are by no means identical with the fathers of former generations, whom Bildad had mentioned there.

Ver. 12. Among the aged is wisdom, and a long life (works, gives) understanding [or lit. "length of days is understanding"]. The verse is related to the preceding as logical consequent to its antecedent: As the ear determines the value of words, or the palate the taste of food, so aged men have been able to acquire for themselves in the course of a long life a true insight into the nature of things, and a truly rational knowledge of the same,—and I have been to school with such men, I have also ventured to draw from this source! This is the meaning of the passage as clearly appears from the context, and it makes it unnecessary to assume: *a.* with Starke, etc., that Job reckons himself among the aged, and as such sets himself in the fullness of his self-consciousness against the three friends as being younger than himself (which is distinctly refuted by what we find in ch. v. 26; xxix. 8, 18; xv. 10); *b.* with Ewald, to conjecture the loss of a passage after ver. 12, which would furnish the transition from that verse to ver. 23; *c.* with Dillmann, that originally ver. 12 stood before vers. 9, 10, thus immediately following ver. 8; *d.* with Delitzsch, Hengstenberg, etc., that ver. 23 is to be connected closely and immediately with ver. 12, so that thus the following order of thought would be expressed: assuredly wisdom is to be found among the aged, but in reality and in full measure it is to be found only with God, etc. [*i. e.* with Conant, that the verse is to be rendered interrogatively, on the ground that Job would not appeal to tradition in support of his positions; to which Davidson replies that "Job assails tradition only where he has found it false;

and here, where he is exposing the *vulgarity* of the friends' much-boasted insight, it is quite in place to refer to the facility any one had for coming in contact with such information; and in xiii. 2, where Job recapitulates xii. 13-25, these two sources of information, *sight and hearsay* are directly alluded to."—Besides Delitzsch and Hengstenberg, Schlottmann and Merx connect the verse with the preceding. On the contrary Con., Dav., Dillm., Ren., Good, Wemyss, etc., connect it with the following, and correctly so on account of the strict connection in thought, and especially the resumption of the thought in varying language in ver. 16.—In answer to the objection of abruptness in the transition if ver. 13 be detached from the preceding, Davidson says well that "it is quite in place; the whole chapter and speech is abrupt and passionate."—E.]

*First Division: Second Section:* An animated description of the exercise of God's wisdom and power, by way of actual proof that he is by no means wanting in the knowledge of God, which Zophar had denied to him: vers. 13-25. [It is possible perhaps to exaggerate this idea that Job in the passage following is consciously emulating his opponents. Something there is of this no doubt, but it must not be forgotten that the description here given of the Divine wisdom and omnipotence is an important part of Job's argument, as tending to show that these attributes so far from being employed by the ends which they had described, are exercised to produce hopeless confusion and ruin in human affairs.—E.]

*First double strophe:* Vers. 13-18 (consisting of two strophes of 3 verses each).

*a.* Vers. 13-15. [The theme in its most general statement].

Ver. 13. With Him are wisdom and might, His are counsel and discernment.

—The suffixes in עִמּוֹ and לוֹ point back to Jehovah, vers. 9, 10, to whom the whole following description to ver. 25 in general relates. ["With Him, עִמּוֹ, *him*, doubly emphatic (*a*) in opposition to the just mentioned wisdom of men, ver. 12; (*b*) with awe-ful omission of Divine name, and significant allusion and intonation in the pronoun." Dav.]. The verse before us forms as it were the *theme* of this description, which presents Job's own personal confession of faith in respect to the nature and wisdom of God. It is therefore neither an expression of the doctrinal views of a "hoary antiquity," or of the aged sages of ver. 12 (Umbreit) [Ewald, Schlottm.], nor a statement of that which is alone to be esteemed as genuine Divine wisdom, in antithesis to the more imperfect "wisdom of the aged" (Delitzsch, Hengstenberg). There is to be sure a certain progression of thought from ver. 11 on: the adaptation to their uses of the organs of hearing and of taste, the wisdom of men of age and experience, and the wisdom of God, transcending all else, and united with the highest power, are related to each other as positive, comparative and superlative. But there is not the slightest intimation of the thought that the absolute wisdom of God casts into the shade those rudiments of itself which are to be found in the sphere of the creature, or would hold them



up as utterly worthless. Rather is what is said of the same in our verse in some measure the fruit, or a specimen of the wisdom of the aged which Job also claims to possess, as a pupil of such aged men. Comp. below Cocceius, in the Homiletical Remarks on ch. xii. 10-13. Of the four designations of the absolute Divine Intelligence here given, which accord with the language of Is. xi. 2, and the accumulation of which intensifies the expression to the utmost, חֲכָמָה denotes that side of God's intelligence which "perceives things in the ground of their being, and in the reality of their existence" ["the general word and idea comprehensive of all others," Dav.]. יָכִינֹה that "which is able to carry out the plans, purposes, and decisions of this universal wisdom against all hindrance and opposition" ["*virtus*, יָכֹר, *vir*," Dav.]; עֲצָה, that "which is never perplexed as to the best way of reaching its purpose"; רַב־יָנִיחַ, that "which can penetrate to the bottom of what is true and false, sound and corrupt, and distinguish between them." Delitzsch; [יָ] "actively force, passively strength, firmness;" Dav.].

Ver. 14. **Lo, He tears down, and it is not built up** (again). This is the first example of the irresistible exercise of this absolute might and wisdom of God. Job describes it as directed above all else to the work of tearing down and destroying, because in his recent mournful experiences he had been led to know it on this side of its activity; comp. ch. ix. 5 seq., where in like manner the mention of the destructive activities of the Divine omnipotence precedes that of its creative and constructive operation. Whether there is a reference to Zophar's expression (ch. xi. 10; so Dillmann) is doubtful. **He shuts up a man** (lit. "He shuts over a man"), and it cannot be opened. The expression כָּנַח, "to shut over any one," is to be explained from the fact that use was frequently made of pits, perhaps of cisterns, as prisons, or dungeons: comp. Gen. xxxvii. 24; Jer. xxxviii. 6; Lam. iii. 53. Where this species of incarceration is not intended, כָּנַח is used either with the accus. or with כָּעַר (comp. ch. iii. 10; and 1 Sam. i. 6).

Ver. 15. **Lo, He restrains the waters, and they dry up** (Is. i. 38); **He letteth them forth** (again), and they overturn the earth. A remarkable parallel in thought to this description of the operation of the Divine omnipotence in the visible creation, now withdrawing and now giving life, but ever mighty in its agency, may be found in Ps. civ. 29, 30. A reference to Zophar's comparison of past calamity with vanished waters (ch. xi. 16) is scarcely to be recognized.

8. Vers. 16-18. [Resumption of the theme—especially of the Divine wisdom bringing confusion and humiliation on earth's mightiest].

Ver. 16. **With Him are strength and true knowledge** (חֵכֶם, precisely as in ch. xi. 6). **His are the deceived and the deceiver** [the erring one, and the one who causes to err]: i. e., His intelligence is so far superior to that of man that alike he who abuses his wisdom in leading others astray, and he who uses it for

their good, are in His hand, and constrained to serve His purposes. He thus makes evil, moral and intellectual, subservient to the good: Gen. 1. 20; Ps. xviii. 27. [שָׁנָה and שָׁנָה here are to be understood not so much in the ethical as in the intellectual sense: if a man thinks himself wise because he is superior to another, and can lead him astray, in comparison with God's wisdom the deceiver is not greater (in understanding) than the deceived; He has them both in his hand, etc." Dillm.].

Ver. 17. **He leads counsellors away stripped**: or "who leads counsellors, etc."—for from this point on to the end of the description (ver. 24) Job speaking of God uses the present participle. The circumstantial accus. שׁוּלִי, which here and in ver. 19 is used in connection with כּוֹלֵךְ, (and that in the singular, like עָרוֹם, ch. xxiv. 7, 10), is rendered by the ancient versions "captive," or "chained" (LXX., Targ. on ver. 19: *αἰχμαλωτὸν*; Targ. on ver. 17: *calenis vinc-tos*), whereas etymologically the signification "made naked (*exutus*), violently stripped" is the only one that is authenticated. The word therefore is equivalent to the expression עָרוֹם יִהְיֶה "naked and barefoot," Is. xx. 4, not to "barefoot" alone, as Oehler, Hitzig, Dillmann, etc., suppose from comparison with the LXX. in Mic. i. 8. Naturally we are to understand the description here to be of counsellors led away stripped as captives taken in war: comp. Is. l. c. and 2 Chron. xxviii. 16, as also what pertains to יַעֲצִים, "counsellors" in ch. iii. 14.—**And judges He makes fools**. יוֹהֵל, as in Isa. xlv. 25, to infatuate, to show to be fools. Such an infatuation of judges as would cause the military and political ruin of their country to proceed directly from them (as in the breaking out of great catastrophes over certain kingdoms, e. g. over Egypt, Is. xix. 17 seq.; over Israel and Judah, 2 Kings xix. 26, etc.), is not necessarily to be assumed here (comp. v. 20), although catastrophes of that character are here especially prominent in the thought of the speaker.

Ver. 18. **He looses the bond of kings**; i. e., He looses the bond, or the fetters, with which kings bind their subjects, He breaks the tyrannical yoke of kings, and brings them rather into bondage and captivity, or as the second member expresses this thought more in the concrete: He "binds a girdle on their loins." It seems that אָזַר lit. "girdle," in this second member should accord with כּוֹסֵר in the first. So much the more should the latter be pointed כּוֹסֵר, and be construed as *stat. constr.* Comp. כּוֹסֵר (= כּוֹסֵר, from אָסַר, to bind). Of less authority, etymologically, is the interpretation required by the Masoretic punctuation regarded as *st. constr.* of כּוֹסֵר, "discipline, castigatio," although it gives a sense quite nearly related to the preceding, it being presupposed that "discipline" is to be understood in the sense of "rule, authority" (so among the moderns, Rosenm., Arnh., Vaih., Hahn, Delitzsch [Ges., Carey], etc.). But "discipline" is a dif-



ferent conception from "authority," and "פָּתַח" can very well take for its object מוֹכְרִים, fetters, ch. xxxix. 5; Ps. cxvi. 16, but not *castigationem*." So Dillmann correctly, who also however rightly rejects the interpretation of Ewald, Hirzel, Heiligst., Welte, etc., according to which כִּי־רִבֵּי denotes "the fetters, with which kings are bound," so that the relation between *a* and *b* would be not that of a logical progression, but of direct antithesis, as in ver. 15. [Hengstenberg calls attention to the paronomasia of יָאֵסַר, מוֹכְרִים, and אֵוֹרָה].

*Second Double Strophe*: Vers. 19-25 (divided into one strophe of three, and one of four verses): [The description continued: the agency of the Divine wisdom in confounding the great of earth].

*a. Vers. 19-21.* [Special classes of leaders brought to shame described].

Ver. 19. **He leads priests away spoiled** (see on ver. 17), **and those firmly established He overthrows.** [פָּרִי־שֵׁם "priests," not "princes" (E. V.).] "In many of the States of antiquity the priests were personages no less important, were indeed even more important and honored than the secular authorities." Dillm. "The juxtaposition of priests and kings here points to the ancient form of priestly rule, as we encounter the same in the person of Jethro, and in part also in Melchizedek." Schlott.].—All objects are called אֲנִי־נִי־נִי, "firmly-enduring" [perpetual], which survive the changes of time. Hence the term is applied, *e. g.* to water which does not become dry (*aquæ perennes*), or firmly founded rocks (Jer. xlix. 19; l. 44), or mighty, invincible nations (Jer. v. 15), or, as here, distinguished and influential persons (Vulg., *optimates*). [סִלַּף, "slip, in Piel, overthrow, aptly antithetic [to אֲנִי־נִי." Dav.].

Ver. 20. **He takes away the speech of the most eloquent**: lit. of "the trusted," of those who have been tried as a people's orators and counsellors; for they are the נִי־נִי־נִי (from נִי־נִי, to make firm, trustworthy, not from נִי־נִי, to speak, as D. Kimchi thinks, who would explain the word *deserti*, as though it were punctuated נִי־נִי־נִי). On *b* comp. Hos. iv. 11; and as regards טַעַם, "taste, judgment, tact," see 1 Sam. xxv. 33.

Ver. 21. **He pours contempt on nobles** (exactly the same expression as in Ps. cvii. 40), **and looses the girdle of the strong,** (אֲפִיקִים) lit. "containing of great capacity" [Delitzsch: "to hold together, especially to concentrate strength on anything"] only here and ch. xli. 7; *i. e.*, He disables them for the contest (by causing the under-garments to hang down loosely, thus proving a hindrance for conflict; comp. Is. v. 27; also below ch. xxxviii. 3; xl. 7). The translation of Delitzsch is altogether too forced, and by consequence insipid: "He pours contempt on the rulers of the state, and makes loose the belt of the mighty."

*b. Vers. 22-25.* [The Divine energy as especially operative among nations].

Ver. 22. [This verse must naturally form the prelude to the deeper exercise of power and insight among nations, and its highest generalization, comp. 16 *b.* Dav.].—**He discovereth deep things out of the darkness, and brings forth to light the shadow of death;** *i. e.*, not: "He puts into execution His hidden purposes in the destiny of nations" (Schlottm.), ["for who would call the hidden ground of all appearances in God, צִלְמוֹת, Dillm.], but: "He brings forth into the light all the dark plans and wickedness of men which are hidden in darkness;" comp. 1 Cor. iv. 5: *φωτίζει τὰ κρυπτὰ τοῦ σκοτους κ. τ. λ.*, and the proverb: "There is nothing spun so fine but all comes to the light;" see also ch. xxiv. 13 seq.; Is. xxix. 15; Rom. xiii. 12; 1 Thes. v. 5, etc. ["*Deep things out of the darkness*, עֲקִיבֹת, must mean hidden tendencies and principles, *e. g.*, those running under national life, ver. 23, naturally more subtle and multiplex than those governing individual manifestation on however elevated a scale) and *darkness, and shadow of death*, figures (xi. 8) descriptive of the profoundest secrecy. These secret tendencies in national life and thought—never suspected by men who are silently carried on by them—He detects and overmasters either to check or to fulfil." David. A truth "which brings joy to the good, but terror to all the children of darkness (xxiv. 13 seq.), and not without threatening significance even to the friends of Job." Dillmann].

Ver. 23. **He makes nations great, and—destroys them; He spreads nations abroad and—causes them to be carried away** (or: "carries them away captive," comp. הִנָּחָה, synonymous with הִגְלוֹה, *abducere in servitutem*; also 2 Kings xviii. 11). [Rodwell: "then straitens them: leads them, *i. e.*, back into their former borders"]. Instead of נִי־נִי־נִי the LXX. (πλάττω) as well as some of the Rabbis read נִי־נִי־נִי, "who infatuates, makes fools." But the first member of the verse corresponds strictly in sense to the second, on which account the Masoretic reading is to be retained, and to be interpreted of increase in height, even as the parallel שִׁטַּח in *b* of increase in breadth, or territorial enlargement (not as though it meant a dispersion among other nations, as the Vulg. and Aben Ezra incorrectly interpret this שִׁטַּח). [The ל in both members, says Schlottmann, is not used Aramaice with the accus., but as sign of the *Dat. commodi*.]

Ver. 24. **He takes away the understanding** (לֵב as in ver. 3) **of the chief of the people of the land** (עַם־הָאָרֶץ, can certainly signify "the people of the earth, mankind," [Hirzel], after Isa. xlii. 5; for its use in the more limited sense of the people of a land, comp. below ch. xv. 19). ["We have intentionally



translated גוים "nations," עם people, for גו is the mass held together by the ties of a common origin, language, and country; עם, the people bound together by unity of government." Delitzsch].—**And makes them wander in a pathless waste:** (לֹא דֶרֶךְ), synonymous with בְּלֹא-דֶרֶךְ, or with לֹא אֵיֶשׁ, comp. ch. xxxviii. 26; and Ewald, § 286, 8). The whole

verse, the second member of which recurs *verbatim* in Ps. cvii. 40 presents an exact Hebrew equivalent for the Latin proverb: *quem Deus perdere vult, prius dementat*, a proverb on which the history of many a people and kingdom, from the earliest antiquity down to the present, furnishes an actual commentary that may well make the heart tremble. Concerning the catastrophes of historic nationalities in the most ancient times, which the poet here may not improbably have had before his mind, comp. *Intro.*, § 6, c.

Ver. 25. **They grope in darkness without light and He makes them to wander like a drunken man.** Comp. Is. xix. 14, and especially above in ch. v. 13, 14, a similar description by Eliphaz, which Job here seems desirous of surpassing, in order to prove that he is in no wise inferior to Eliphaz in experimental knowledge of the righteous judgments of God, the infinitely Wise and Mighty One.

4. *Second Division: First Section:* Resolution to appeal to the judicial decision of God, before which the harsh, unloving disposition of the friends will assuredly not be able to maintain itself, but will be put to shame: ch. xiii. 1-12.

*First Strophe:* Vers. 1-6. [Impatience with the friends, and the purpose to appeal to God].

Ver. 1. **Behold, mine eye hath seen all (that), mine ear hath heard and perceived for itself.**—כֹּל here equivalent to כֹּל-אֶהְיֶה, "all that has been here set forth," all that has been stated (from ch. xii. 13 on) in respect to the evidences of the Divine power and wisdom in the life of nature and men. [כֹּל, *dativus commodi*, or perhaps only *dat. ethicus*: and has made it intelligible to itself (*sibi*); כֵּן of the apprehension accompanying perception." Del.].—On ver. 2 comp. ch. xii. 3, the second member of which is here repeated word for word.

Ver. 3. **But I will speak to the Almighty.**

אֵלִים, "but nevertheless," puts that which now follows in emphatic antithesis to the preceding: "notwithstanding that I know all this, I will still," etc. ["Three feelings lie at the back of this antithesis: (1) The folly of longer speaking to the friends. (2) The irrelevancy of all such knowledge as they paraded, and which Job had in abundance. (3) Antagonism to the prayer of Zophar that God would appear—Job desires nothing more nor better—but I, to the Almighty will I speak." Dav.]. Observe also the significantly accented אֵלִים, *I* (ἐγὼ μὲν), which puts the speaker in definite antithesis to those addressed (ὁυτοι, ver. 4, οἱτοις δὲ), as one who will not follow their advice to make penitent confession of his guilt towards God; who will rather plead against God.—**I desire to plead with God.**

הוֹכַח, Inf. absol. as obj. of the verb; comp. ch. ix. 18; and for the signification of הוֹכַח, "to plead, to vindicate one's cause against an accusation," comp. Amos v. 10; Isa. xxix. 21; also below ver. 15, ch. xix. 5. חָפֵץ, to desire, to be inclined, here essentially as in ch. ix. 3. [יְחַפֵּץ]

always for יְחַפֵּץ in pause]. That passage (ix. 3) certainly stands in some measure in contradiction to this, implying as it does the impossibility of contending with God; it is however a contest of another sort from that which is intended there that he proposes here, a contest not of one arrogantly taking the offensive, but of one driven by necessity to the defensive.

Ver. 4. **But ye are (only) forgers of lies.**—אֱלֵם וְאֱלֵם puts another antithetic sentence alongside of the first which was introduced by אֱלֵם (ver. 3), without however laying any special stress on אֱלֵם; hence: "and however, but again," etc.; not: "ye however" (Hirzel).—טָפַל טָפַל (from טָפַל, "to plaster, to smear, to paste together;" comp. טָפַל, "plaster" Ez.

xiii. 10 seq., and Talmudic טָפַל grease) are lit. "daubers of lies," i. e., inventors of lies, *concinatores s. inventores mendacii*; not: "imputers, fasteners of falsehood," *assutores mendacii*, as Stickel, Hirzel, Schlottmann, Delitzsch, etc., explain both against philology and the context (neither ch. xiv. 17 nor Ps. cxix. 69 support this definition); nor again: "deceitful patchers," *sarcinatores falsi*, i. e., *inanes*, *idutiles*, as Hupfeld explains.—**Physicians of no value are ye**

**all.**—רַפָּא אֱלֵם are not "patchers" [Con. "botchers"] of vanity," i. e., such as patch together empty unfounded assertions (Vulg., Ew., Olsh., Dillm.), [Good, Con., Dav.], but in accordance with the universal usage of רַפָּא: "worthless, useless physicians," *medici nihili*, miserable quacks, who are incapable of applying to Job's wounds the right medicine to soothe and heal. ["Job calls their false presuppositions regarding his guilt טָפַל, their vain attempts at a Theodicy and 'Theory of Providence' אֱלֵם." Dav.].

Ver. 5. **Oh that ye would be altogether silent—that would be reckoned to you for wisdom.**—Comp. Prov. xvii. 28; the Latin proverb: *Si tacuisses, philosophus mansisses*; also the honorable title, "*bos mutus*," the mute ox, given to Thomas Aquinas during his student life at Paris, by his fellow-students, as well as by his teacher, Albertus Magnus. The jussive, יִתֵּן, is used in a consecutive sense: "then would it be, prove, pass for;" comp. Ewald, § 347, a, Gesen., § 128, 2.

Ver. 6. **Hear now my reproof, and give heed to the charges of my lips.**—So correctly Hirzel, Dillm., Del., etc., while several other moderns explain: "Hear my defense [Con., E. V., "reasoning"], and attend to the arguments of my lips" As if הוֹכַח could signify anything else than *ελεγχος*, *corruptio* (so cor-



rectly LXX, Vulg.—Comp. הוֹכִיחַ in ch. vi. 25; xl 2), and as if רְבוֹת (defectively for רִיבוֹת) could even in one instance sink the meaning of the stern word רִיב, “to strive, to quarrel!” Furthermore it is a long moral reproof and animadversion of the friends which immediately follows, vers. 7-12. His reply and vindication of himself to God first follows ver. 13 seq., or indeed properly not before ver. 17 seq.

*Second Strophe:* Vers. 7-12. [Scathing rebuke of their dishonesty and presumption in assuming to be God's advocates (vers. 7-9), and warning of the consequences to themselves when God shall rebuke them for their conduct].

Ver. 7. Will ye for God [לְאֵל, emphatic] speak that which is wrong, will ye for Him speak deceitfully?—The preposition לְ signifies here “for, in favor of any one,” as also in ver. 8, Judg. vi. 31. On עֲוֹלָה comp. ch. v. 16; vi. 30.

Ver. 8. Will ye show partiality for Him (lit. “lift up His countenance.” *i. e.* show preference for His person), or will ye take the part of God's advocates? (lit. “contend for God, comp. רִיב לַפֶּעַל, Judg. vi. 31). These are the two possible ways in which they could “speak in favor of God:” either as *clients*, dependents, taking His part slavishly, for mercenary ends, or as *patrons* or *advocates*, presumptuously and naively taking Him under their protection. [There thus appears a subtle and very effective irony in these questions of Job's. His charge of partiality is also, as Davidson says, “a master-stroke of argumentation, effectively debarring the friends from any further defense of God in this direction, or almost at all.”—E.].

Ver. 9. Will it be well [for you] when He searches you out (goes to the bottom of you, חָקַר in Prov. xxviii 11; Ps. cxxxix. 23) or can you deceive Him as a man is deceived? *viz.* in regard to your real disposition and the sentiment of your heart, of which a more searching investigation must reveal to Him that it by no means corresponds to His holy nature and life.—הִתַּל, Hiph. from תָּלַל

(in Imperf. תִּהְתַּלֵּי, with a non-syncopated ה, for תִּהְתַּלֵּי, Gesen. § 53 [§ 52] Rem. 7 [Green, § 142, 3]), is lit. “to cause to waver [to hold up anything swaying to and fro], to keep one in suspense, to make sport of any one,” [E. V. “to mock”], hence to deceive; ensnare; comp. Gen. xxxi. 7; Judg. xvi. 10; Jer. ix. 4.) [Schlott., who renders: “will ye mock him?” explains by quoting from Jarchi: “dicendo: in honorem tuam mendacia nos fingimus”].

Ver. 10. Surely He will sorely chastise you (ch. v. 17) if ye are secretly partial: *i. e.* if ye are actuated not by love of the truth and conscientious conviction, but by selfish interest in your relations with Him, as One who is mighty. That with which Job hereby reproaches them is (as Del. rightly observes) a ζῆλος θεοῦ ἀλλ’ οὐ κατ’ ἐπίγνωσιν, Rom. x. 2

(comp. John xvi. 2), “an advocacy contrary to one's better knowledge and conscience, in which the end is thought to sanctify the means.”

Ver. 11. Will not His majesty (מְאֹצָת, as in ch. xxxi. 23, exaltation, dignity; not “a kindling of wrath,” or “a lifting up for contention,” as Böttch. renders it after the Vulg.) confound you (ch. iii. 5), and the dread of Him (פְּחָדוֹ the dread, the terror which He inspires) fall upon you—then, namely, when He will reveal Himself as your Judge. Job here anticipates what according to ch. xlii. 7 seq. really happened afterwards. [“It is a peculiarity of the author of our book that he drops every now and then hints of how the catastrophe is to turn out, showing unmistakably both the unity of conception and the authorship of the book.” DAV.]

Ver. 12. Your maxims (become) proverbs of ashes: to wit, then when God will judge you. וּמִכְרִימִים, “memorable sayings, apothegms, memorabilia [Dav. “old saws”] (comp. Mal. iii. 16; Esth. vi. 1): so does he name here, not without irony, the admonitions and warnings which they had addressed to him, in part as the Chokmah of the ancients, or even as divinely inspired communications. [“The sarcasm in the word is cutting: comp. וְכִרְיָא of Eliph. ch. iv. 7; and viii. 8.” DAV.] He characterizes

these maxims as מִשְׁחֵי אֶפֶר, *i. e.* as empty and unsubstantial like ashes or dust, like ashes (the emblem of nothingness and worthlessness, Is. xlii. 20) scattered to every wind. The second member is strictly parallel: Your bulwarks become bulwarks of clay. [“While ver. 12 a says what their speeches, with the weighty *nota bene*, are, ver. 12 b says what their דְּבָרִים

become; for לְ always denotes a κίνησις=γενεσις, and is never the exponent of the predicate in a simple clause.” DEL.] בָּב, lit. “back, ridge” (comp. ch. xv. 26) here equivalent to breastwork, bulwark; so does Job call here the *reasonings* behind which they sought refuge, the glittering, pathetically urged arguments which they had arrayed against him. Comp. עֲצָמוֹת, Is. xli. 21, and ὀστέων, 2 Cor. x. 4. [The rendering of E. V. “your bodies (are like) to bodies of clay,” is evidently taken from the signification “back;” and the whole verse is a reminder of their mortality. But this is much less suited to the language used, less pertinent to the context, and less effective for Job's purpose than the rendering here given.—E.] For חֻמְרֵי, mud, potter's clay, as an emblem of what is frail, easily destroyed, incapable of resistance, comp. ch. xxxviii. 14; Is. xlv. 9 seq.

*Second Division: Second Section: Declaration of his consciousness of innocence as against God in the form of a solemn confession, in which he boldly challenges Him: vers. 13-22.*

*First Strophe:* vers 13-16. [Turning from the friends, he expresses more emphatically than before his purpose to appeal to God, cost what it may at the first, confident of ultimate acquittal. Dillmann says: “It seems that the poet intentionally cut this strophe short, in order by



this very brevity to emphasize more strongly the gravity of these thoughts."]

Ver. 13. **In silence leave me alone:** lit. "be silent from me" (כִּסְפִּי), *i. e.*, desist from me, cease from your injurious assaults, and let me be in peace. [According to Schlott. the preposition here is the כִּי of source or cause: be silent because of the weight of my words; acc. to the above, a *constr. praeagnans* is assumed. Conant, *etc.*, translate: "Keep silence before me." Barnes thinks it "possible that Job may have perceived in them some disposition to interrupt him in a rude manner in reply to the severe remarks which he had made" Comp. on ch. vi. 29. More probably, however, the verse is, like ver. 5, an expression of his weariness with their vain platitudes, and unjust accusations, and a demand that they should stand by in silence while he should plead directly with God.—E.]—**Then will I speak,** or: in order that I may speak. [Conant: "That I now may speak: 'וְאָנֹכִי יִשְׁמַע'." Strong double emphasis in the use of the cohortative future, and the pronoun; the latter emphasizing the first person, the former his strong determination to speak.—E.]—**And let come upon me what will.**—עֲכָר as in Deut. xxiv. 5. כָּה here for שִׁינְעָבָר כָּה, a condensed form of expression similar to כָּה יִהְיֶה. 2 Sam. xviii. 22; comp. Ewald, § 104, d.

Ver. 14. **Wherefore should I take my flesh into my teeth:** *i. e.* be solicitous to save and to preserve my body at any price, like a beast of prey, which drags off its booty with its teeth, and so secures it against other preying animals. This proverbial saying, which does not occur elsewhere, is in itself clear (comp. Jer. xxxviii. 2). The second member also signifies essentially the same thing: and (wherefore should I) **put my soul in my hand:** *i. e.* risk my life, seek to save it by means of a desperate exertion of strength (comp. the same expression in Judg. xii. 3; 1 Sam. xix. 5; xxviii. 21). [This, says Dillmann, is indeed "scarcely the original meaning of the phrase; nor is it to be understood, as commonly explained that what one has in the hand easily falls out and is lost. The primary meaning is rather: to commit or entrust the life to the hand in order to bear it through, *i. e.* to make a desperate effort to save it (see Ewald on the passage): such an attempt is indeed dangerous, because if the hand fails, the life is lost, and so the common explanation attaches itself naturally to the phrase, to expose the life to apparent danger. Here, however, the original meaning is altogether suitable, and indeed necessary, because only so do the first and second members agree: why should I make an extreme effort to save my life?"] Such a desperate effort Job would make, in case he should declare himself guilty of the reproaches brought against him, while at the same time he bore no consciousness of guilt within himself. This, however, would not be of the least avail, for according to ver. 15 *a* he has nothing more to hope for, he sees before him nothing but certain death from the hand of God. Hence, therefore, his question:

"Wherefore should I seek to save my life at any price—I who have nothing more to hope for?" Compared with this interpretation, which is the only one suited to the context, and which is adopted by Umbreit, Ewald, Vaih., Dillm., *etc.*, the many interpretations which vary from it are to be rejected, especially those according to which the second member is not to be regarded as a continuation of the question, but as an assertion—according to Hirzel in the positive form: "and even my life do I risk"—according to Hahn and Delitzsch in the negative: "nay, I even put my life at stake:" in like manner, that of Böttcher: "wherefore should I seek to preserve my life at any price, seeing that I willingly expose it, *etc.*"

[Wordsworth agrees in this interpretation of the meaning of each member of the verse, but differs from Zöckler, *etc.*, in the application: "The question (he says) is put hypothetically. You may ask me why I am thus bold to desire to expose myself to a trial before God? The reason is because I am sure that I have a good cause; I know that in the end He will do me right. See what follows."—The Vulg. renders: "*Quare lacerabo carnes meas dentibus meis, et animam meam porto in manibus meis?*" Hengstenberg follows this rendering, explaining the first clause of the wrong, the violence which he would do to his moral personality, if by silence he should plead guilty to the accusations of the friends. Schul-tens, who is followed in substance by Rosenmüller, Good, Wemyss, Bernard, Barnes, Renan, Davidson, Carey, Rodwell, Elzas, regards both members as proverbially expressing the idea of

risking life, and the clause עַל-כֵּה not in its usual interrogative sense, but as equivalent to: "in spite of every thing." (Schult., *supra* quid, on any account.) כֵּה is thus a resumption of the כָּה in 13 *b*. This rendering gives a consistent and forcible sense throughout: Be silent now, and let me alone, and I for my part will assuredly speak, be the consequence what it may: Cost what it may, I will risk it all, I will risk my person and my life: lo, He will slay me, *etc.*, yet in his very presence, *etc.* (comp. on ch. ix. 21, 22). The objection to this is of course the unusual rendering of עַל-כֵּה. On the other hand the objection to the interpretation adopted in our comm. is the unusual sense in which we are constrained to take the proverbial expressions of the verse, particularly the latter—"to take the life in the hand"—which according to this interpretation must mean to seek to save the life, whereas in every other instance it means to risk it. It is thus at best a choice between difficulties, or unusual expressions. And it may fairly be queried whether the difficulty in regard to עַל-כֵּה is not largely obviated by the close connection in which it stands with the כָּה just preceding.—E.]

Ver. 15. **Lo, He will slay me:** *viz.* through my disease, which will certainly bring about my speedy dissolution (comp. ch. vi. 13; vii. 6; ix. 25; x. 20). **I have no (more) hope:** *i. e.* I do not direct my thoughts to the future, I am not in a state of waiting, expectation (חָלַל without



an obj., *præstolari*, exactly as in ch. vi. 11, and xiv. 14), and this indeed is so naturally, because for me there is nothing more to wait for, seeing that my condition is hopeless, and my fate long since decided. So, according to the K'thibh is the phrase **לֹא אֶחָל** to be explained, while the K'ri, **לֹא לוֹ** must signify in accordance with the suffix: "until then, viz., until I am slain, I wait" (so substantially Luther), or again: "I wait for Him, that He may slay me" (Delitzsch) [*i. e.*, "I wait what He may do, even to smite with death"]. The context by no means yields the rendering of the Vulg., which also rests on the K'ri; *etiam si occiderit me, in ipso (Deo) sperabo* [so also E. V., "though he slay me, yet will I trust in Him"]: an utterance which has acquired a certain celebrity as a favorite sentiment alike of pious Jews and Christians (comp. Delitzsch on the passage), as the funeral text of the Electress Louise Henriette of Brandenburg, and as the poetic theme of a multitude of popular religious hymns. It scarcely expresses however the meaning here intended by Job, which is far removed from any expression of a hope reaching beyond death.—**Only my ways** (*viz.*, the innocence of my ways) **will I prove in His presence.** **אֵל**, referring back to the whole preceding sentence, hence the same as "nevertheless, however." He has already despaired of life, but of one thing he does not despair, freely and openly to prove before God the blamelessness of his life: "physically therefore he can succumb, that he concedes, but morally he cannot" (Del.).

Ver. 16. **Even this will be my salvation that the unholý comes not before Him:** *i. e.*, does not dare to present himself so confidently before Him. In the fact that He is filled with *πάροχα* towards God he sees accordingly a pledge of salvation, *i. e.*, of victory in the trial in which he is involved. For this sense of **יִשְׁעָה** comp. 1 Sam. xiv. 45; 2 Chron. xx. 17; Hab. iii. 8 (not however in ch. xxx. 15, where it signifies rather prosperity, and that of the earthly sort). ["He wavers between two contradictions: on the one side he believes according to an opinion widely prevalent in the Semitic East, that no one can see God without dying; on the other side he reassures himself with the thought that God cannot reveal Himself to the wicked." Renan.] **לֹא** is referred by Böttcher, Schlott., [Con., Dav., and so E. V.], *etc.*, to God: "He also ministers to my help, to my deliverance, *for, etc.* But this does not agree with the contents of the preceding verse. For the neuter rendering of **לֹא**, which we find already in the LXX., (*καὶ τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν*) comp. ch. xv. 9; xxxi. 28; xli. 3. [In favor of the personal sense for **לֹא**, referring it to God, Schlottmann argues that it would scarcely be said of a circumstance in Hebrew that it would be anybody's salvation: and Davidson objects to the neuter rendering that it originates in a cold conception of Job's mental agitation, and gives to **יִשְׁעָה** a sense feeble almost to imbecility. On the other hand Dillmann argues against the masculine sense that in that case the connection between the first and second members of this verse

would be imperfect, and that the contrast between what would thus be said of God in this verse and that which has been said in ver. 15 would be too violent].

*Second Strophe:* Vers. 17-22. ["Determination to cite God finally reached, with conditions of pleading before Him."—Dav.].

Ver. 17. **Hear. O hear my declaration.**—**שָׁמְעוּ שְׁכָנַי**, a strongly emphasized appeal that they should hear him, essentially the same in signification as Is. vi. 9, only that here is not intended as there a *continued* but an *attentive* hearing for the time being; comp. ch. xxi. 2; xxxvii.

2.—**כִּלְהֵ**, here "declaration," signifies in Arabic confession, religion. Its synonym **אֶחָה** in the second member, [and let my utterance sound in your ears], formed from the Hiph. of the verb **חָוָה** (ch. xv. 17; Ps. xix. 3) signifies here (the only place where it occurs in the O. T.) not "brotherly conduct" as in post-biblical Hebrew, but "utterance." With **אֶחָה** it is better to supply **הָיָה** or **הָבֹא**, "let it enter, let it sound in your ears," than to repeat **שָׁמְעוּ** from *a*.

Ver. 18. **Behold now I have made ready the cause.** **עָרַף מִשְׁפָּט**, *causam instruere*, as in ch. xliiii. 4; comp. the simple **עָרַף**, ch. xxxiii. 5. On *b* comp. ch. xi. 2.

Ver. 19. **Who is he that will contend with me?** *i. e.*, attempt with success to prove that I am in the wrong. As to the thought compare the parallel passages, Isa. l. 9; Rom. viii. 34; and as to the lively interrogative **כִּי הוּא**, ch. iv. 7.—**Then indeed** (if any one succeeds in that, in convicting me of wrong) **I would be silent and die:** then, as one defeated within and without, I would without offering further resistance, let death come upon me as merited punishment. The explicitness and calmness with which he makes this declaration shows how impossible it seems to him that he should be proved guilty, how unalterably firm he stands in the consciousness of his innocence. [E. V., "for now, if I hold my tongue, I shall give up the ghost."] is less simple, and less suited to the conception].

Ver. 20. **Only two things do not Thou unto me:** these are the same two things which he has already deprecated in ch. ix. 34 in order that he may successfully achieve his vindication, and so, as it is here expressed in *b*, not be obliged to hide before God. In ver. 21 we are told wherein they consist, *viz.*, *a*, in heavy unremitting calamities and chastisements ("Thy hand remove Thou from me"), **בְּיָד** here of the hand which punishes, as previously **שֹׁכֵט** in ch. ix. 34; and *b*, in terror, confusion, and trepidation produced by His majesty; comp. above, ver. 11.

Ver. 22. **Then—if these two all-viations are granted to me—call Thou and I will answer:** *i. e.*, summon me then to a criminal trial, or which would be eventually still more advantageous to me: "allow me the first word, let me be the questioner." Obviously it is in this sense that we are to take *b*, where **הָיָה**, "to reply"



(supply **דָּכָר**) is connected transitively with accus. of the person, as elsewhere **עָנָה**; comp. ch. xx. 2; xxxii. 14; xl. 4.

6. *Third Division.* The vindication of himself to God, with a complaint over the vanity and helplessness of human existence: ch. xiii. 23—xiv. 22. ["That Job, lifted up by the proud consciousness of innocence, might really fancy for the moment that God would answer his challenge, is not in itself improbable in view of the present temper of his soul, and the entire plan of the poem, according to which such an intercourse of God with men as may be apprehended by the senses lies within the bounds of possibility (ch. xxxviii. seq.), and should not be described (with Schlottm.) as a fanatical thought; although indeed he could not long continue in this fancy; not only the non-appearance of God, but also every consideration of a more particular sort must convince him of the idleness of his wish," Dillmann. Hence the sudden change of his apology to a lamentation].

*First Strophe:* Vers. 23—28. Having repeatedly announced his purpose (ver. 13 seq., 17 seq.), Job now at length passes directly to the demonstration of his innocence, but at once falls from a tone of confident self-justification into one of sorrowful lamentation, and faint-hearted despair, out of which he does not again emerge during this discourse.

Ver. 23. **How many are (then) my iniquities and sins; my wickedness and my sin make known to me!**—Inasmuch as **חַטָּאת** denotes sin or moral aberration in general (occasionally also indeed sins of weakness), **עוֹן** transgression or evil-doing of a graver sort, **פְּשָׁעַ** however flagrant wickedness, open apostasy from God (comp. Hoffmann, *Schriftbew.* I. 483 seq.), the enumeration which is here given is on the whole neither climactic nor anti-climactic, but alike in *a* and *b* the more special and stronger expression precedes, while the more general term follows. Observe still further that the characteristic expression used to denote the smallest and slightest offenses, **שְׁגִיאוֹת** (Ps. xix. 13) is not introduced here at all. Of such failures of the most insignificant sort Job would indeed be perfectly well aware that he was guilty; comp. above ch. ix. 2, 14 seq.

Ver. 24. **Wherefore hidest Thou Thy face (a sign of the Divine displeasure, comp. Is. liv. 8) and regardest me as Thine enemy?**—The question is an expression of impatient wonder at the non-appearance of God.

Ver. 25. **A driven leaf wilt Thou terrify?** **הַעֲלֶה** with **He** interrog. like **הֲחֵסֵךְ**, ch. xv. 2. Comp. Gesenius § 100 [§ 98], 4 [E. V. "wilt thou break a leaf," etc. And so Bernard: but against usage]. **And pursue the dry chaff?** The meaning of this troubled plaintive double question is: How canst Thou, who art Almighty and All-sufficient, find Thy pleasure in persecuting and afflicting a weak and miserable creature like me? It is not with reference to the universal frailty of mankind, of which he partook (Hahn), but with special reference to the fearful visitation which had come on him, and

the destruction which had begun in his body, that he compares himself to a "driven leaf," i. e. one that is tossed to and fro by the wind (comp. Lev. xxvi. 36), and to the dry chaff, which is in like manner blown about (comp. Ps. i. 4. etc.).

Ver. 26. **For Thou decreest for me bitter things (or also with consecutive rendering of כִּי: "that Thou decreest," etc.).** **כִּירוֹת** here is equivalent of course to "bitter painful punishments;" and **כָּתַב**, lit. to "write," refers to a written decree announcing a judicial sentence: comp. ch. xxxi. 35; Ps. cxlix. 9; Is. x. 1.—**And makest me to inherit the iniquities of my youth:** the sins of my earlier years, long since forgiven and forgotten, by comparison with which as being the half-conscious misbehaviour of childhood, or the manifestations of youthful thoughtlessness (Ps. xxv. 7), so severe and fearful a penalty would seem to be needless cruelty. ["He can regard his affliction only as the inheritance of the sins of his youth, since he has no sins of his mature years that would incur wrath to reproach himself with." Del.—E. Ver. "makest me to possess," etc., not sufficiently expressive. "His old age inherited the accumulated usury and consequence of youthful sins." Dav.] "To cause one to inherit anything" is the same as causing him to experience the consequences of anything (here the *bad* consequences, the punishments); comp. Prov. xiv. 18; Ps. lxi. 37 (36); Mark x. 17; 1 Cor. vi. 10, etc.

Ver. 27. **And puttest my feet in the block:** i. e. treatest me as a prisoner. **הַתֵּשֶׁם**, poet. for **הַתֵּשֶׁם**, Ewald, § 448, *b* [jussive in form though not in signification; used simply "from the preference of poetry for a short pregnant form." Del.], comp. ch. xv. 33; xxiii. 9, 11.—**כֶּרֶם** here and ch. xxxiii. 11 is a wooden block with a contrivance for firmly fastening the feet of a prisoner, the same with the **כַּוְכַּבֶּת** of Jer. xx. 3, and the *ξύλον* of Acts xvi. 24, or *ποδοκάρη*, or the Roman instruments of torture called *cippus*, *codex* or *nervus*. In times still recent wooden blocks of this kind were in use among the Arabians, as Burckhardt had occasion to observe (*Travels*, p. 420). **And watchest all my paths:** i. e. does not allow me the slightest freedom of motion: comp. ch. vii. 12; x. 14.—**Around the roots of my feet Thou dost set bounds:** i. e. around the place where I stand, where the soles of my feet are placed (the soles firmly fixed in one point being compared to the roots of a tree), Thou dost make marks, bounds, lines of demarcation, which Thou dost not permit me to cross. This is the simplest and philologically the most suitable definition of the Hithpael **הִתְחַקֶּה** (from **חָקַה**, **חָקַה**); found only here, in which definitions Gesenius, Ewald (1st Ed.), Schlottm., Hahn, Del., Dillm., [Con., Elz.—and see below the rendering of Hirzel, Noyes, etc.], etc., essentially agree. Not essentially different as to the sense, although philologically not so well authenticated are the explanations of Rosenm., Umbreit [Hengst., Merx], etc.: "Thou drawest a circle around my feet;" of Ewald (2d Ed.): "Thou makest sure of my



feet" (comp. Peshito and Vulgate: *vestigia pedum meorum considerasti*); of Hirzel [Fürst]: "Thou dost make Thyself a trench around the roots of my feet" [others, *e. g.* Noyes, Renan, Davidson, Rüdiger, take חָקַר in this sense of cutting or digging a trench, but regard the Hithpael as indirectly and not directly reflexive, *sibi*, not *se susculpere*—"dost dig a trench for thyself"]; of Raschi, Mercier, *etc.*: "Thou fastenest Thyself to the soles of my feet." [E. V., Good, Wem., Bernard, *etc.*: "Thou brandest (settest a print upon, E. V.) the soles of my feet;" evidently supposing the expression to refer to some process of branding criminals in the feet: for which, however, there is no good authority.]—The three parallel figures contained in the verse all find their actual explanation in the fearful disease, with which Job was visited by God, in consequence of which he was doomed to one place, being unable to move on account of the unshapely swelling of his limbs. ["Mercier has already called attention to the gradation which marks the proofs given in these verses of the Divine anger. (1) God hides His face. (2) He shows Himself an enemy. (3) He issues severe decrees against him. (4) He punishes sins long since passed. (5) He throws him into cruel and narrow imprisonment." Hengst.]

Ver. 28. **Although he** (the persecuted one) **as rottenness wastes away, as a garment which the moth has eaten** (comp. ch. iv. 19). This forcible description of the weakness and perishableness of his condition is given to emphasize the thought, how unaccountably severe is God's treatment of him (comp. above ver. 25). It is introduced by אֲנִי (instead of אֲנִי) objectivizing the subject, and "giving to the discourse a more general application, valid also for other men," and at the same time providing a transition to the following lament, referring to human misery in general. ["Thou hast set this enclosure around one who does not grow like a tree, but moulders away moth-eaten like a garment. Job looks at himself *ab extra*; he will hardly own himself: he hardly recognizes himself, so changed is he by affliction and disease, and he speaks of himself in the third person. How natural and touching is this!" Wordsworth.]

*Third Division: Second and Third Strophes:* The lament over man's mortality, frailty and vanity continued: ch. xiv. 1-12.

*Second Strophe:* vers. 1-6. [Man's physical frailty and moral impurity by nature made the ground of a complaint against the severity of God's treatment, and of an appeal for forbearance.]

Vers. 1, 2. **Man, born of woman, of few days, and full of trouble, cometh up as a flower [and withereth, and fleeth as a shadow, and abideth not].**—This is the only right construction of the passage. The first verse contains only the subject, together with three appositional clauses more particularly descriptive of the same. Of these the first, יָלֵד אִשָּׁה (a phrase which is elsewhere exactly synonymous with "man," *e. g.* Sir. x. 18: γέννημα γυναικός, and Matt. xi. 11: γεννητός γυν.),

belongs immediately to the notion contained in the subject, man, whom it characterizes according to his innate quality of weakness (as also in ch. xv. 14; xxv. 4), while the two following clauses illustrate the shortness of his life, קָצָר, constr. st. of קָצָר, comp. ch. x. 15), and the trouble which fills it (רָגַז, as in ch. iii. 17, 26). It is disputed whether the second verb in ver. 2, יָפַל means *to wither*, or *to be cut off*. Etymologically both these definitions are possible, since יָפַל may be taken either as Imperf. Niph. of מוֹל—מָלַל, *succidi*, or as Imperf. of a secondary Kal. נָפַל (an alternate form מָלַל), synonymous with אָמַל, *to wither, to become dry, marcescere*. The meaning *to be cut off*, however, is less suitable to the flower than *to fade* [the latter, and not the former, being, as Dillmann points out, the natural destiny alike of the flower and of man]; comp. Is. xl. 7; Ps. xxxvii. 2; xc. 6; ciii. 15 seq.; Matt. vi. 30; 1 Pet. i. 24; moreover, in the two parallel passages of our book, ch. xviii. 16; and xxiv. 24, it is by no means necessary to render יָפַל in the sense of *succidi, præcidi* (against Hirzel, Gesenius, Delitzsch [Conant, Dav., E. V.], *etc.*). On *b* comp. ch. viii. 9; Ps. xc. 5, 9, 10. [Conant regards the article before יָפַל as having a definite signification, "that which marks the passing and declining day." This, however, would scarcely be in harmony with the verb בָּרַח, which describes rather the fleeting shadow of the cloud, to which the art. would be equally suitable. Merx transposes ver. 28, of chap. vii., and inserts it here between vers. 1 and 2, thus depriving it of the force and beauty which belong to it as the closing verse of that strophe, and as a transition to this, and at the same time weakening the beauty and pathos of this passage by the accumulation of figures.—E.]

Ver. 3. **And upon this one dost Thou keep Thine eye open?** *viz.* in order to watch him, and to punish him for his sins, comp. Ps. xxxiv. 17 [16]. אָרָא, emphatically connecting something new with what has already been given, like our "over and above." עַל-זֶה, "upon this one," *i. e.* upon such an one as he is here described, upon so wretched a creature (Psalm ciii. 14). [The pronoun here descriptive, "such an one," *talis*, rather than demonstrative. By position the phrase is emphatic. E. V., Conant, *etc.*, render the verb simply "to open,"—so much as open the eyes, so much as look upon him. The rendering given in our commy. "to keep the eye open upon" presupposes a double emphasis, the first and principal one on the pronoun, the second on the verb.—E.]—**And me** (אֲנִי, emphatic, *me*) this particularly wretched example of the human race), **dost thou bring into judgment before Thee?**—*i. e.*, to judgment at *Thy* tribunal, where it is impossible to maintain one's cause.

Ver. 4. **O that a pure one might come forth out of an impure:** *i. e.*, would it were only possible that *one* might remain free from the



universal sinfulness of the human race, and from the misery accompanying the same, which is now absolutely universal and without exception, so that it has the appearance of un pitying severity when God visits those belonging to this race with punishment (comp. vers. 5, 6). **וְיָבִיט**, the customary optative formula (as in ver. 13; ch. vi. 8), here connected with an accusative of the object, specifying the contents of the wish (so also in ch. xxxi. 31, 35; Ps. xiv. 7; Deut. xxviii. 67). Hence not: "who makes [E. V.: can bring] a pure one out of an impure?" (Rosenm., Arnheim, Welte, [Renan]); nor: "where can a pure one be found among the impure?" as if **כִּי** here could have the partitive sense before the singular **טָהוֹר**. ["The Opt. rendering not only denies the possibility (of a morally clean coming out of a morally unclean), but gives utterance to the desire that it was otherwise." Dav.]. **Not one:** to wit, "comes forth." [Not therefore "can bring forth," as might be inferred from the literal rendering of **וְיָבִיט**.] **Not one** pure will ever come forth in the line of development which has once been contaminated by sin; comp. Ps. li. 7 [5]; also the expression **וְיָבִיט** **וְיָבִיט** Ps. xiv. 3, which reminds us very closely of this **וְיָבִיט**. Ewald, with whom Dillmann agrees, punctuates **וְיָבִיט** instead of **וְיָבִיט**, and conforms the second member to the first: "Oh that there were one!" for the reason that a wish does not properly contemplate an answer. But a wish which is in itself incapable of realization is equivalent to a question, the answer to which is a strong negation. Moreover the passage is incomparably stronger and more emphatic according to the common rendering, than according to that of Ewald. ["Moreover, why should he desire one such specimen? Plainly, the desire is nothing to the purpose, except as implying that not one such is to be found; and precisely this is asserted in the proper and usual construction of the words." Con.]. On the relation of this assertion by Job of the universality of human corruption to the earlier affirmation of Eliphaz in ch. iv. 17 seq., see the Doc and Eth. Remarks.

Vers. 5, 6. (the former the antecedent, the latter the consequent).—**If his days are determined** (**וְיָבִיט**, lit. cut off [*decisi*], sharply bounded, defined *ἀποσβέσας*: comp. Isa. x. 22; 1 Kings xx. 40), **the number of his months with Thee** (*viz.* "is established, firmly fixed;" **וְיָבִיט** here equivalent to **וְיָבִיט**, comp. ch. x. 13), **and Thou hast made [or set] his limit** (read **וְיָבִיט** with the K'thibh, not the plural with the K'ri, which is here less suitable, there being but one limit, one terminus to this earthly life)—**which he cannot pass** (lit. "and he passes it not") [observe that the particle **וְ** in the first member of the verse extends its influence over all three members]: **then look away from him**, **וְיָבִיט** (**וְיָבִיט**) the opposite of ver. 3 a; comp. ch. vii. 19) **that he may rest** (**וְיָבִיט** here as in 1 Sam. ii. 5: "to rest, to keep holiday," to be released from the **וְיָבִיט** of ver. 1) **that he may enjoy as a hireling his day**.—The last member literally reads: "until that (to the de-

gree that—**וְיָבִיט** as in ch. viii. 21; 1 Sam. ii. 5; Isa. xlvi. 7) he, like a day-laborer, find pleasure in his day;" or, "be satisfied with his day." This is the meaning of **וְיָבִיט** with the accus.—(comp. Jer. xiv. 10; Ps. cii. 15, and often); not "to satisfy," in the sense of "to discharge, to make good," [E. V. to accomplish] as Delitzsch explains it, when he translates: "until he discharges [accomplishes] as a hireling his day." In favor of this latter rendering indeed, Lev. xxvi. 34, 43, and 2 Chron. xxxvi. 21 may be cited; but the sense thence resulting is in each case harsh and artificial. For just why it should be said of a hireling, that he (in death) "makes complete" his days (comp. *ἀντανάπληροῦν*, Col. i. 24) is not altogether apparent: the comparison of the **וְיָבִיט** (comp. ch. vii. 1) seems superfluous, inconsistent indeed, if we have to do simply with the thought: "until the completion of the days of his life." [It is difficult to see why the definition adopted by the E. V. and Del. is not perfectly suitable to the connection. The objection to it is that it is not supported by usage. **וְיָבִיט** means everywhere "to regard favorably, to take pleasure in." We are not justified in taking it in any other sense here. But the expression "to enjoy as a hireling his day" is variously understood. Some take **וְיָבִיט** here in some specific sense; *e. g.*, the day of his discharge, his last day as a hireling (Bernard); his day of rest (Rodwell); and something similar is suggested by Jerome's *optata dies*. But this thought would have been more distinctly expressed.—Others (Hengst., Wordsworth, Noyes, Barnes), explain it as a wish that man may enjoy his life at least as much, with the same freedom from care, as the hireling. But to this there are several objections. (1) **וְיָבִיט** would scarcely be used to express this idea, least of all, as here, without any qualification. (2) That Job regarded the day or service of a hireling as a term of hardship, from which deliverance was to be sought rather than as affording any measure of satisfaction to be desired, is evident from the parallel passage in ch. vii. 1, 2. Comp. ch. iii. 19. (3) He has already expressed the burden of his longing in **וְיָבִיט**. This clause is rather to be regarded as an amplification of that thought: the rest, the enjoyment which the end of the day's labor brings.—It is unnatural to suppose that having reached in thought the goal of rest, he would go back to the joyless, even though painless toil preceding it. We are thus led to the explanation that the enjoyment here spoken of is that which succeeds the labors of the day. The hireling's real enjoyment of his day comes when the "shadow" of evening (ch. vii. 2) brings with it the rest which he covets, and the wages he has earned. In like manner Job desires for man agitated by unrest (**וְיָבִיט** ver. 1) a respite, however brief, the satisfaction which the end of toil and sorrow would bring. It is not death however that he here prays may come, for that, as the following verses show, is a hopeless condition. And yet the thought of the end of toil suggests at once the thought of death and that hopeless beyond.—E.]



*Third Strophe*: Vers. 7-12. The hopelessness of man when his earthly life is ended.

Ver. 7. **For there is yet hope for the tree.** וְ, "for" introduces the reason for the request preferred in ver. 6 in behalf of miserable and afflicted man: "look away from him," etc. ["The predication of *hope* made very strongly both by וְ and the accent, the main division of the verse is at hope." Dav.].—**If it be cut down, it shoots up again** (viz., the stump left in the ground, comp. Isa. vi. 13), **and its sprout** וְנִקְחָה, the tender young shoot from the root [suckling]. LXX. ῥάδαμος; comp. ch. viii. 16) **faileth not.** Carey, Delitzsch, and others, correctly understand the tree of whose vitality and power of perpetual rejuvenescence Job seems more particularly to think here to be the date-palm, which on account of this very quality is called by the Greeks φοινίξ. It is not so probable that the oak or terebinth [E. V. "teal"] mentioned in the parallel passage in Isa. vi. 13, is intended here

Vers. 8, 9, present not properly "another case," (Dillmann), but they develop the illustration already presented still further and more forcibly.—**If its root becometh old in the ground** (וְיָבִישׁ, inchoative Hiph., *senescere*), **and its trunk dieth in the dust** (comp. Isa. xl. 24), i. e., if the tree die, not interrupted in its growth by the violent hand of man, while yet young and vigorous, but decaying with age, becoming dry and dead down to the roots.—**Through the scent of water** (i. e., so soon as it feels the vivifying energy of water; comp. Judg. xvi. 9) וְיָבִישׁ, may be taken either subjectively of the scenting, or inhalation of water by the tree; or, better, of the scent which water brings with it. "When the English army landed in Egypt in 1801, Sir Sydney Smith gave the troops the sure sign that wherever date-trees grew there must be water." Vide R. WILSON'S *History of the Expedition to Egypt*, page 18) **it sprouts again**; comp. Ps. xcii. 14) **and puts forth boughs** (comp. ch. xviii. 16; xxix. 19), like a young plant; or also like a sapling newly planted (LXX.: ὡς νεοφυτον). That this description also is pre-eminently suitable to the palm appears from the fact that, as every oriental knows very well, in every place where this tree grows, water must be very near at hand, generally from the indestructible vitality and luxurious fullness of this φιλυδρον φυτόν, (comp. Delitzsch on this passage. ["Even when centuries have at last destroyed the palm—says Masius in his beautiful and thoughtful studies of nature—thousands of inextricable fibres of parasites cling about the stem, and delude the traveller with an appearance of life." DEL.]).

Vers. 10-12 present the contrast to the above: the hopelessness of man in death.

Ver. 10. **But man dies and is brought down** (וְיָבִישׁ here in the intrans. sense *confectum esse*, to be prostrated, to be down, whence the usual signification, "to be weak," is derived: [the Imperf., when transitive, is written וְיָבִישׁ; when intransitive, as here, וְיָבִישׁ]); **man ex-**

pires (וְיָבִישׁ), Imperf. consec., because the cheerless consequences of death are here further set forth), **and where is he?**—where does he then go to? what becomes of him? Comp. the similar yearning question in Eccles. iii. 21.

Ver. 11. **The waters flow away** [lit. roll off] **out of the sea, and a stream fails and dries up.**—This is the protasis of a simile, the apodosis of which is introduced, ver. 12, by וְ "so," as below in ver. 19, and as above in chap. v. 7; xi. 12 (in which latter passages indeed the figure follows, not precedes, the thing illustrated). Comp. the description, imitative of the present passage, in Isa. xix. 5, describing the drying up of the Nile (וְנִיחַר) by a Divine judgment—a description which indeed the advocates of a post-solomonic authorship of our book regard as the original of the passage before us (e. g., Volck, *de summa carm. Job sent.*, p. 31). [וְ here should be taken of an inland sea or body of water, a sense which the application of the word to the lake of Tiberias, Numb. xxxiv. 11; the Euphrates, Isaiah xxvii. 1; the Nile, see above, abundantly justifies. Such a drying up of large bodies of water is no uncommon phenomenon in the torrid regions of the East.—E.]

Ver. 12. **So man lies down and rises no more; till the heavens are no more, they**

**awake not.**—וְנִיחַר, until the failure, i. e., the disappearance of the heavens (comp. the exactly equivalent phrase, וְנִיחַר, Ps. lxxii.

7), the same in meaning with וְנִיחַר, Psalm cxlviii. 6. For according to the popular conception of the ancient Hebrews, the heavens endure forever: Ps. lxxxix. 30 [29]; Jer. xxxi. 35. When in Ps. cii. 27; Isa. li. 6; lxx. 17 the heavens are described as waxing old and being changed, this statement does not exclude their eternal existence; for the supposition of a destruction of the universe in the sense of its annihilation is everywhere foreign to the Hebrew Scriptures. The expression before us, "not to awake till the heavens are no more," is accordingly in any case equivalent to "not to awake for ever" [or "never to awake"], as the third member of the verse also clearly indicates: **and are never aroused out of their sleep**—they sleep a

שְׁנַת עוֹלָם, Jer. li. 39, 57, an endless sleep of death. [It is assuredly straining the language, and at variance with the connection, and with Job's present mood, to assume in the expression an implication that when the phenomenal heavens should disappear, man would awake. How far Job's mind does reach out towards the idea of a resuscitation of humanity will be seen presently. Amid such fluctuations of thought and feeling as characterize his utterances, we are not to look for self-consistency, much less for a careful and exact expression of the highest forms of truth, whether as revealed elsewhere, or even as at times revealed to his own mind.—E.] How unchangeable the cheerless outlook on such an eternal condition of death in Sheol presents itself to Job, is shown by the vividly expressed wish which immediately follows that God, if it were



possible, would cause him again to emerge out of this condition, which, however, he immediately recognizes as a yearning which is absolutely incapable of being realized.

8. *Third Division: Fourth and Fifth Strophes:* Continuation and conclusion of the description of the hopelessness of man in the prospect of death: vers. 13-22.

*Fourth Strophe:* Vers. 13-17: [If God would only permit a hope of the cessation of His wrath, and of his restoration from Sheol, how joyfully he would endure] until the change should come; but now He punishes without pity his sins.]

Ver. 13. **Ah that Thou wouldst hide me (Hiph. as in Ex. ii. 3) in the realm of the dead, wouldst keep me secret until Thy wrath should change** (comp. the description of such a hiding from God's wrath in Isa. xxvi. 20; Ps. xxxvii. 5; xxxi. 21 [20]), **wouldst appoint me**

**a set time** (אֶתְּנָה, see on ver. 5), **and then remember me—viz., for good, in order to re-establish me in the fellowship of Thy grace, and cause me to live in the same.** This last expression (תִּזְכֹּרֵנִי) accented with the emphasis of glowing passion, is the culmination of the yearning wish which Job here expresses, from which, however, he immediately recoils again, as from a chimerical idea which has no real foundation.

Ver. 14. **If man dies, will he live?—i. e., is it possible that he who has once died, will come to life again?** The asyndetic introduction of this short but frequent question after the preceding verse, produces a contrast which is all the stronger. No answer to the question follows, because it is self-evident to the reader that it can be answered only in the negative. But strong as is his conviction of the impossibility of a return to life of the dead, equally sweet and gracious is the charm of the thought which dwells on the opposite possibility, which he has just expressed in the form of a wish. [*"If a man die, etc., finely natural interpretation of the cold reason and of doubt, striving to banish the beautiful dream and presentiment of a new bodily life with God; but in vain, the spirit tramples down the rising suspicion, and pursues more eagerly the glorious vision."* DAV.] **All the days of my warfare would I wait, until my discharge** (lit. "my exchange," comp. chap. x. 17) **should come.**—Job uses the term "warfare" here somewhat differently from chap. vii. 1 to denote not only the remainder of his toilsome and troublesome days on earth, but "the whole dismal interval between the present and that longed-for goal" in the future when he should be released from Hades; this release is here, in accordance with the figure of military service, designated as an "exchange" or "discharge." [Hence the "change" here spoken of is not, as the old Jewish expositors, followed by some moderns, have explained it, the change produced by death. The word חֲלִיפָה, however, has here a double significance, which should be appreciated to realize the full beauty of the passage. In addition to its primary and principal meaning as expressing the discharge of the soldier whose term of hard service has expired, it suggests also the "sprouting" anew (חֲלִיפָה), ver.

7) of the trunks and roots of the tree which has been cut down. The חֲלִיפָה, in a word, which Job yearns for is a release from service which would be at the same time a "springing up" anew from death to life. That this double meaning is not forced, that it is a beautiful and happy stroke of genius, will not seem at all incredible to any one who will carefully trace out our author's masterly use of words in their various possibilities.—E.]

Ver. 15. **Thou wouldst call** (to wit, in this discharge [by Ewald and others referred to the forensic call to the final trial, wherein Job confidently hoped to be acquitted; but the connection here indicates rather the call of love, yearning after its object; "the voice of God returning to take His creatures to Himself" (DAV.)—E.], **and I would answer Thee** (would follow Thy call); **Thou wouldst yearn after the work of Thy hands** (chap. x. 3); *i. e., Thou, as Creator, wouldst feel an affectionate longing after Thy creature, which Thou hadst hitherto treated harshly, and rejected.* "The true character of the relation of love between the Creator and His creature would again assert itself, it would become manifest that wrath is only a waning power (Isa. liv. 8), and love the true and essential necessity of His being." DEL. ["Job must have had a keen perception of the profound relation between the creature and his Maker in the past, to be able to give utterance to such an imaginative expectation respecting the future." SCHLÖTT.] Although only a "phantasy of hope" (Schlöt.), it still furnishes an unconscious prophecy of that which was accomplished in Christ's descent into Hades for the salvation of the saints of the Old Covenant.

Ver. 16. **For now Thou numberest my steps, i. e., for at this time Thou watchest every step and motion, as those of a transgressor,** comp. chap. xiii. 27. בִּי עֵתָה, as in chap. vi. 21, introducing the contrast between a point of time on which the eye fixes in the future, and the sad reality of the present. [בִּי assigns the reason for the wish which forms the contents of vers. 13-15. It is not necessary, with Hirzel and Schlött., to supply any thing between vers. 15 and 16, as, *e. g.,* "Thou dost not yearn for Thy creature now, for," *etc.* The construction of Umbreit, *etc.,* which takes בִּי עֵתָה as an emphatic clause,—"indeed now," is to be rejected.—E.]—**And dost not hold Thyself back on account of my sins.**—This is the most satisfactory rendering of לֹא תִשְׁכַּח עַל חַטָּאתֵי. It is found already in Mercier, (*non reservas nec differs peccati mei punitionem*), and is of late advocated by Delitzsch [and Wordsworth. It seems to Del. "that the sense intended must be derived from שָׁכַח אַף, which means to keep anger, and consequently to delay the manifestation of it; Amos i. 11."] Dillmann's explanation gives the same sense: "Thou dost not pass over my sins;" a rendering, indeed, which rests on an emendation of the text to: לֹא תַעֲבֹר עַל-חַי, which is favored in some measure by the version of the LXX. Also the rendering advocated by Ewald, Heilig.,



Schlott. and Hahn: "Thou givest no consideration to my sins" (to ascertain, namely, whether they do in truth deserve to be punished so severely), does not differ very essentially. Other explanations lack satisfactory support: such as those of the Rabbis, which differ widely among themselves: *e. g.* Raschi's: "Thou waitest not over my sins, *i. e.* to punish them;" Ralbag's: "Thou waitest not for my sins=repentance punishment;" Aben-Ezra's: "Thou lookest not except on my sins." The same may be said of the attempt of Rosenm., Hirzel and Welte to render the sentence as an interrogative without  $\eta$ : "Dost Thou not keep watch over my sin?" [So E. V., Conant, Dav., Rod., Gesen., Fürst.—In view of ch. xiii. 27 *b*, it is not apparent why this rendering should be said to "lack satisfactory support." The preposition  $\eta$  cannot be urged against it, for it harmonizes well with the idea thus expressed; and the interrogative form gives vividness, force and variety to the passage.—E.]

Ver. 17. **Sealed up in a bag is my guilt.**  $\eta\eta\eta$ , lit. "wickedness," as in ch. xiii. 23 *b*, here of the aggregate of Job's former transgressions (comp. ch. xiii. 26 *b*), of the sum total, the entire mass of guilty actions committed by him, which, as he must believe, is preserved and sealed up by God with all care as a treasure, to be used against him in his own time; comp. Deut. xxxii. 34; Hos. xiii. 12. For the figurative expression: "to tie up in a bag,"=to keep in remembrance, comp. Ps. lvi. 9; 1 Sam. xxv. 29. Ewald, Hirzel, Renan, incorrectly explain the "guilt sealed in a bag" to be the judicial sentence of condemnation by God already issued against Job, which now only awaits execution; for of the preservation of such penal sentences in a bottle all oriental antiquity knows nothing whatever. [The figure is taken "from the mode of preserving collected articles of value in a sealed bag." Del.]—**And Thou hast devised additions to my transgressions:** lit. "and Thou hast still further stitched (to wit, other, new transgressions) on my transgressions; *i. e.* hast made mine iniquity still greater than it is, and punished it accordingly more severely than it deserves. This accusation which Job here prefers against God is a bold one; but it is too much to affirm that it is "pure blasphemy" (Dillm.), because the language of Job throughout is simply tropical, and his real thought is that God's treatment of him is as severe as if, in addition to his actual transgressions, he were burdened with a multitude of such as had been fabricated (comp. Hengstenberg on the passage). Hence the rendering of Ewald: "Thou hast patched up, sewed up my transgression" [E. V., Dillmann, Good, Wemyss, Bernard, Con., Barnes, Dav., Rod.], is equally unnecessary with the similar rendering of Umbreit, Vaih., Böttch.: "and Thou coverest up my sins." Substantially the right interpretation is given by Rosenmüller, Arnh., Hirz., Welte, Delitzsch, Hengst. [Gesen., Fürst, Noyes, Renan, Words.].

[The main argument in favor of the interpretation adopted here by Zöckler is that  $\eta\eta\eta$  means properly not to sew up, but "to sew on,

patch on, and gen. to add." So Delitzsch. But (1): It looks very much like hyper-criticism to decide, from a very limited usage, that a word, the essential meaning of which is to sew, may mean to sew on, but cannot mean to sew up; or, if the essential meaning be to plaster, to patch, that it may mean to patch on to (to add a patch), but not to patch over. (2) The point becomes still weaker in a case where the word is used, as here, in a figurative, not a literal sense. (3) The parallelism favors the meaning to sew, or to patch up. It seems somewhat incongruous, after representing God as having sealed up transgressions in a bag, to represent Him in the next clause as stitching, patching, or fabricating other sins. On the other hand, the thought of sealing sin in a bag is suitably supplemented by the thought that the bag is not only officially sealed, but carefully sewed together; or if, with Bernard, we explain: "With such care dost Thou store up my iniquities in Thy bag, that if Thou seest the slightest possibility of its giving way in any part, so that some of them might slip out and be lost, Thou immediately stoppest up the hole with a patch." (4) Admitting that the apparent blasphemy of the expression may be explained away, as above by Zöckler, its admitted *audacity* still remains. But Job is not now in one of his Titanic moods of defiance. He resembles not so much Prometheus hurling charges against the Tyrant of the skies, as Hamlet, meditating pensively on death and the "undiscovered country from whose bourne no traveller returns," but with an infinitely purer pathos than is found even in the soliloquy of "the melancholy Dane." It is but a moment ago (ver. 15 *b*) that he recognized in a strain of inimitable beauty the yearning bent of Creative Love. He is now indeed complaining of the present severity of God's dealings with him, but the plaintive tenderness of that sentiment still floats over his spirit and lingers in his words, softening them into the tone of a subdued reproachful moan, very different from the bitter outcry of rebellious defiance.—E.]

*Fifth Strophe:* vers. 18-22. Conclusion: completing the gloomy delineation of that which in reality awaited Job, in opposition therefore to the yearning desire of his heart.

Ver. 18. **But in sooth a falling mountain crumbles away:** observe the paronomasia in the original between the participle  $\eta\eta\eta$  describing  $\eta\eta$  ( $\eta\eta\eta$   $\eta\eta$ ) at the beginning as elsewhere strongly adversative, introducing in opposition to the *dream* of a possible restoration in the preceding strophe the stern *reality*, the inexorable and universal law, which dooms everything to destruction. The use of this conjunction here is a strong confirmation of the position maintained in the concluding remarks on ver. 17 that the sentiment of vers. 15-17 lingers also around vers. 16, 17, and that accordingly ver. 17 *b* cannot be a daring suggestion of the charge of fabricating iniquity against Job.—E.]—**And a rock grows old out of its place.**  $\eta\eta$  is rightly rendered: "to grow old, to decay" by the LXX., and among moderns by Hirzel, Umbreit, Vaihinger, Schlottmann. The topical meaning: "to be



removed" is indeed admissible, and is supported by the Vulg., Rosenm., Ewald, Hahn, and generally by the majority of moderns. The more pregnant meaning of the passage, however, would be lost by the adoption of this latter rendering, which is simply prosaic in its simplicity.

Ver. 19. In this verse *a* and *b* continue the series of figures begun in ver. 18, which are intended to illustrate the unceasing operation of the Divine penalty or process of destruction decreed for men, whereas *c* first introduces that which is to be illustrated by means of the *1* *adæquationis* (as in ch. v. 7; xi. 12; xii. 11). **Water hollows out stones** (comp. the Lat. *gutta cavat lapidem*); **its floods wash away the dust of the earth.** תַּשְׁטֹף, fem. sing., referring to the plural תַּשְׁטֹפִים, according to Gesenius, § 146 [§ 143] 3, [Green. § 275, 4. The harshness of the construction which is necessitated by taking תַּשְׁטֹפִים in the sense which belongs to it elsewhere of a self-sown growth, is shown in the rendering of E. V.: "Thou wastest away the things which grow out of the dust of the earth." Moreover, the limitation—"self-sown"—is against this rendering, which would require rather some more comprehensive

term, such as יָבֹל. The fem. suffix in תַּשְׁטֹפִים originates in the same principle which determines the fem. form of the verb, and like the latter refers to נִים.—E.].—**And the hope of mortal man** [note the use of אֲנוֹשׁ, bringing man into the category of destructible matter.—E.].—**Thou destroyest:** *i. e.* just as incessantly and irresistibly as the physical objects here mentioned yield to the gradual processes of destruction in nature, so dost Thou cause man to perish without any hope of being brought to life again, and this too at once, suddenly (תַּאֲכַרֵּת, Perf. of the accomplished fact. [For the form of the verb see Green, § 112, 3]). The four figures here used are not introduced to exemplify the idea of incessant change ruling in the realm of nature, whereas from man all hope of a change for the better in his lot is taken away (so Hahn, who takes the *1* in *c* in the adversative sense, but they describe the processes of destruction in nature, and more especially in the lower sphere of inorganic nature, as types of the gradual ceaseless extinction to which man succumbs in death. This moreover is not to be understood as though Job contemplated those processes with a view to console himself with the thought that his destruction in death was a natural necessity, (Hirzel), but in order to exhibit as forcibly and thoroughly as possible the absolute hopelessness of his condition in prospect of the dark future which death holds up before him; see vers. 20-22, which admit of no other than this disconsolate sentiment for ver. 19 *c*. [The descending gradation in the series of objects from which the illustrations here are taken is quite noticeable—mountain—rock—stones—dust; and suggests at least the query whether we do not have here something more than four distinct emblems of decay, whether it is not intended to show a succession of stages in the process: the mountains

crumbling into rocks, the rocks breaking down from age into stones, the stones wearing away into dust, and the dust being washed by the waters into the abyss; whether accordingly all nature is not thus resolving itself into the dust to which man too at the last returns. What hope is there indeed for man, whose "house of clay is crushed like the moth" (ch. xiv. 19), when the doom even of the everlasting mountains is—dust!—E.].

Ver. 20. **Thou overpourest him forever—then he passeth away.**—תָּקַף with accus. if the person is not: "to assail" (Hirzel) [Con. Del.], but as in ch. xv. 24; Eccles. iv. 12, "to

overpower," and לִנְצַח is not "continually, evermore," but "forever;" comp. ch. iv. 20; xx. 7; xxiii. 7.—As to the emphatic יִחַלֵּף, "then he passeth away," Greek βαίνει, δὶξεται, comp. ch. x. 21; also in respect of form the same poet. Imperf. in ch. xvi. 6, 22; xx. 25.—**Disfiguring his countenance, so Thou sendest him away;** *i. e.*, in the struggle of death, or when decay sets in, Thou makest him unlike himself, distortest his features, *etc.*, and so sendest him forth out of this life (שָׁלַח as in Lev. xx. 23; Jer. xxviii. 16; and the *1* consecut. very nearly as in Ps. cxviii. 27).

Ver. 21. **Should his sons be in honor, he knows it not; if they are abased he perceives them not:** [ל after בֵּן here of the direct object: in ch. xiii. 1 however as *dat. ethicus*. Del.]. The same contrast between כָּבֹד, to come to honor, and צָלָה, to be insignificant, to sink into contempt, is presented in Jer. xxx. 19; for כָּבֹד comp. also Is. lxvi. 5. The mention of the children of the dead man has nothing remarkable about it, since Job is here speaking in general terms of all men, not especially of himself. It is somewhat different in ch. xix. 17; see however on the passage. The description in the passage before us of the absolute ignorance of the man who is in Sheol of that which takes place in the world above, reminds us of ch. iii. 13 seq. Comp. in addition Eccles. ix. 5, 6 (see Comm. on the passage).

Ver. 22. **Only his flesh in him feels pain, and his soul in him mourns:** *i. e.*, he himself, his nature, being analyzed into its constituent parts of soul and body (comp. ch. xvii. 16), perceives nothing more of the bright life of the upper world; he has only the experience of pain and sorrow which belongs to the joyless, gloomy existence of the inhabitants of Sheol, surrounded by eternal night. The brevity of the expression makes it impossible to decide with certainty whether Job here assumes that man carries with him to Sheol a certain corporeality (a certain residue, kernel, or some reflex of the earthly body), or whether he mentions the "flesh" along with the "soul" because (as is perhaps the case also in Is. lxvi. 24; Judith xvi. 17) he attributes to the decaying body in the grave a certain consciousness of its decay (Dillmann; comp. Delitzsch, who would cast on the departed soul at least "a painful reflection" of that process). The former view, however, is the more probable in view of



what is said in ch. xix. 27 (see below, Doctrinal and Ethical Remarks on ch. xix., No. 3). By means of *עליו*, "in him," occurring in both members, the two factors of the nature belonging to the man who has died are emphatically represented as belonging to *him*, as being *his own*; the suffixes in *נפשו* and *שרו* are thus in like manner strengthened by this doubled *עליו* as in Greek the possessive pron. by *ιδιος*. It is not probable that *אף* "only," is through a hyperbaton to be referred simply to *עליו*, expressing the thought: "only he himself is henceforth the object of his experiences of pain and mourning, he concerns himself no more about the things of the upper world (Hirzel, Delitzsch), [Noyes, Schlott.]. This rendering is at variance with the position of the words, and with the doubled use of *עליו*. Dillmann rightly says: "the limiting *אף* belongs immediately not to the subject, but to the action: he no longer *knows* and *perceives* the things of the upper world, he is henceforth only conscious of pain, *etc.*" Hengstenberg on the contrary arbitrarily explains [and so Wordsworth]: The situation in ver. 22 is in general not that of the dead, but of one who is on the point of death, of whose flesh (animated as yet by the soul) alone could the sense of pain be predicted (?).

[Vers. 21, 22 are a description of the after-life in two of its principal aspects. (1) As one of absolute separation from the present, and so of entire unconsciousness and independence in regard to all that belongs to life on earth (ver. 21).—(2). As one of self-absorbed misery, the self-absorption being indicated by the repeated *עליו*, and the double suffixes in each member of ver. 22. The thought of ver. 21 leads naturally to that of ver. 22. The departed knows nothing of the living, nothing of all that befalls those who during life were in the closest union with himself; the consciousness of *his own* misery fills him.

The description in ver. 22 of his experience of that misery is more obscure.—*על* may be rendered—"on account of": "only on his own account his flesh suffereth pain, *etc.*" The objection to this is its non-emphatic position, and the separation between it and *אף*. In any case the suffix *י* refers to the man, not (as Conant, Dav., Ren., Rod.) to "flesh" in *a*, and to "soul" in *b*, for in that case *נפשו* would require *עליו*. The proper rendering of *עליו* therefore is "in him" (in = Germ. *an*; *i. e.*, his flesh and spirit as *belonging* to him, as that with which he is invested).—But why connect the "flesh" here with the "soul"? The simplest explanation seems to be that the realm of the dead, the under-world, in its broadest extent embraces both the grave, where the body lies, and Hades where the soul goes, as may be seen in Ps. xvi. 10, where *שאול* and *שחת* are conjoined; and that accordingly, by poetic personification, the mouldering flesh is here represented as sharing the aching dis-

content, the lingering misery of the imprisoned soul. It is no uncommon thing even for us to speak of the comfort, rest, equality, *etc.*, of the grave, as though its occupants might have some consciousness of the same. So on the other hand it would seem that Job here introduces into the resting-place of the body something of that which made the place of the departed soul an object of dread. It may be indeed, as our Comm. suggests above, that the passage reflects some peculiarity in the opinion of antiquity touching the relation of the corporeal and spiritual parts of humanity, after death, but our grounds for affirming this are too precarious.—E. J.]

#### DOCTRINAL AND ETHICAL.

It is undeniable that Job in this reply to Zophar's attack, which at the same time closes the first colloquy, shows himself decidedly superior to the three friends not only in acuteness, high poetic flight of thought, and penetrative fiery energy of expression, but also in what may be called doctrinal correctness, or purity. In the latter respect he seems to have made progress in the right direction from the stand-point which he had previously occupied. At least he exhibits in several points a perception of sin which is in some measure more profound and accurate, in so far as he, notwithstanding that he repeats the emphatic asseveration of his innocence (see especially ch. xiii. 16, 19), makes mention of his own sins, not simply of those of his opponents. No doubt it is one of his principal aims to criticize sarcastically and severely their one-sided wisdom (ch. xii. 2 seq.; xiii. 1 seq.); no doubt he censures with visible satisfaction the one-sided application which they make of their narrow doctrine of retribution, and holds (ch. xiii. 9) that if God in the exercise of rigid justice, should scrutinize *them*, the result would be anything but favorable to them! Now, however, more decidedly and explicitly than in his previous apologies, he includes himself also in the universal mass of those who are sinfully corrupt and guilty before God. He several times admits in the last division (ch. xiii. 23—xiv. 22) that by his sin he had furnished the inexorable Divine Judge, if not with valid and sufficient *cause* at least with *occasion* for the severe treatment which He had exercised toward him. Here belongs the prayer, addressed to God to show him how much and how grievously he had in truth sinned (ch. xiii. 23). Here also belongs the supposition which he expresses (ch. xiii. 26) that possibly it was the "transgressions of his youth" of which he was now called to make supplementary confession; and following thereupon we have his lamentation—which reminds us of David's penitential prayer (Ps. li. 7; comp. Ps. xiv. 3)—concerning the nature of human depravity, which he represents as embracing all, and organically transmitting itself, so that no one is excepted from it (ch. xiv. 4)—an utterance which agrees in substance with the proposition previously advanced by Eliphaz (ch. iv. 17), but which more profoundly authenticates the truth under consideration, so that the Church tradition is perfectly justified in finding in it one of the cardinal *sedes doctrinae* on the subject of ori-



ginal sin. Here finally belongs the description, involving another distinct confession of his own sinfulness, in which he shows how God unsparingly punishes his sin, lies in wait, as it were, for it, and carefully notes it in His book (a thought which is favored by the corresponding Hebrew expression "to seal transgression in a bag")—nay, more, seems to interest Himself in wilfully enlarging this, His register of sins (ch. xiv. 16, 17). With these several indications of a more profound and comprehensive consciousness of sin, which are indeed still far from signifying a genuine contrite submission beneath God's righteous discipline, that true penitence which God's personal interposition at last works in him (ch. xlii. 2 seq.), there stands immediately connected another evidence of progress in Job's frame of mind, which is also contained in the closing division of this discourse, especially in the 14th chapter, which is characterized by wondrous beauty and astonishing power. Job utters here for the first time, if not the hope, at least the *yearning desire for a release from the state of death* (ch. xiv. 13-17). He prays that, instead of being shut up in an eternally forlorn separation from God in the gloomy realm of shadows, he may rather be only kept there for a season, until the Divine wrath is ended, and then, when the Creator should remember His creature, to be restored to His fatherly love and compassion. This does not indeed amount to a hope that He would one day be actually released from Hades; it is simply a dream, born of the longing of this sorely tried sufferer, which imagination summons before him as a lovely picture of the future, of which, however, he himself is the next moment assured that it can never be a reality! If we should still call it a hope, we must in any case keep in view the wide interval which separates this forlorn flame of hope, flickering up for once only, and then immediately dying out, from that hope of a resurrection which with incomparably greater confidence is expressed in ch. xix. 25 seq. At best we can but say, with Ewald: "The hope exists only in imagination, without becoming a certainty, while the speaker, whom it has surprised, only follows out the thought, how beautiful and glorious it would be, were it really so." This simple germ-hope of a resurrection, however, acquires great significance as a step in the doctrinal and ethical course of thought in our book. For it is the clear radiance of an unconscious prophecy of the future deliverance of spirits out of their prison through Christ's victory over the powers of darkness (Matt. xii. 40 seq.; Luke xlii. 43; Eph. iv. 8 seq.; Phil. ii. 10 seq.; Col. ii. 15; 1 Pet. iii. 18 seq.; Rev. i. 18; Heb. ii. 14), which here shines forth in the depths of a soul beclouded by the sorrows of death. On the other side Job expresses so strong a yearning after permanent reconciliation with his Creator, so pure a representation of the nature of the communion of man with God, as a relation which behooves to be of eternal duration, that this very intensity of the religious want and longing of his heart carries with it, in a measure, the pledge that his yearning was not in vain, or that his *ἐλπίζων παρ' ἐλπίδα* would one day be fulfilled. Comp. on the one side what is said by

Schlottmann, who (on ver. 15) rightly emphasizes the thought that "Job must have had a deep experience in the past of the inwardness of the relation between the creature and his Creator, if he was able to give such an expression to it as this dreamy hope of the future;"—on the other side by Delitzsch, who not less strikingly and beautifully points out "how totally different would have been Job's endurance of suffering, if he had but known that there was really a release from Hades," and how at the same time in the wish of Job that it might be so, there is revealed "*the incipient tendency of the growing hope.*" "For," he continues, "the author of our book confirms us in what one of the old writers says, that the hope of eternal life is a flower which grows on the brink of hell. In the midst of the hell of the feeling of God's wrath, in which Job is sunk, this flower blooms for him. In its blooming, however, it is not yet a hope, but a longing. And this longing cannot unfold itself into a hope, because no light of promise shines into the night which rules in Job's soul, and which makes the conflict yet darker than it is in itself."

2. When we compare Job's frame of mind, and religious and moral views of the world, as indicated in this discourse, with those expressed in his former discourses, we find these two points of superiority and progress: a more correct insight into sin, and above all, in his relation to the Divine Creator, an inward sense of fellowship blossoming into what is at least a lively longing after eternal union with God. In other respects, however, the present outpouring of his sorely tempted and afflicted heart exhibits retrogression rather than progress. The illusion of a God tyrannically tormenting and hostilely persecuting him has a stronger hold upon him than ever before (see especially ch. xiii. 15 seq.). And this illusion is all the stronger in that, on the one hand, he finds within himself that the witness of his conscience to his innocence is more positive than ever (ch. xiii. 16, 19), while on the other hand, he is unable to free himself from the preconceived opinion which influences him equally with the three friends, which admits no other suffering to be possible for men than that of penal retribution for sin (comp. ch. xiii. 23, 26; xiv. 16 seq.). There arises thus a strange conflict between his conscience, which is comparatively pure, and the gloomy anxieties produced by that preconceived notion, and by the contemplation at the same time of his unspeakable wretchedness—a conflict which, in proportion as he neither can nor will relinquish his own righteousness, urges him to cast suspicion on God's righteousness, and to accuse Him of merciless severity. This unsolved antinomy produces within him a temper of agonizing gloominess, which in ch. xiii. 13 seq. expresses itself more in presumptuous bluster and Titan-like storming against God's omnipotence, in ch. xiv. 1 seq. more in a tone of elegiac lamentation and mourning. Immediately connected herewith is the melancholy, deeply tragical character which attaches to his utterances from beginning to end of this discourse. For it has been truly remarked of the passage in ch. xii. 7 seq., in which, with a view to surpass and eclipse



that which had been said in the right direction by his three predecessors, he describes the absolute majesty of God in nature and in the history of humanity, that it is "a night-scene (*Nachtgemälde*), picturing the catastrophes which God brings to pass among the powers of the world of nature and of humanity;" and that the one-sidedly abstract, negative, repelling, rather than attractive representation of God's wisdom, is the reflection of the midnight gloom of his own feelings, which permits him to contemplate God essentially only on the side of His majesty, His isolation from the world, and His destructive activity. ["For the wisdom of God, of which he speaks, is not the wisdom that orders the world in which one can confide, and in which one has the surety of seeing every mystery of life sooner or later gloriously solved; but this wisdom is something purely negative. . . . Of the justice of God he does not speak at all, for in the narrow idea of the friends he cannot recognize its control; and of the love of God he speaks as little as the friends, for as the sight of the Divine love is removed from them by the one-sidedness of their dogma, so is it from him by the feeling of the wrath of God which at present has possession of his whole being. Hegel has called the religion of the Old Testament the religion of sublimity; and it is true that, so long as that manifestation of love, the incarnation of the God-head, was not yet realized, God must have relatively transcended the religious consciousness. From the book of Job, however, this view can be brought back to its right limits; for, according to the tendency of the book, neither the idea of God presented by the friends, nor by Job, is the pure undimmed notion of God that belongs to the Old Testament. The friends conceive of God as the absolute One, who acts only according to justice; Job conceives of Him as the absolute One, who acts according to the arbitrariness of His absolute power. According to the idea of the book, the former is dogmatic one-sidedness, the latter the conception of one passing through temptation. The God of the Old Testament consequently rules neither according to justice alone nor according to a 'sublime whim.'" Delitzsch I.: 239, 240].

It has been still further truly remarked that the mournfulness of his lamentations over the hopeless disappearance of man in the eternal night of the grave—in contemplating which he is led to regard the changes which take place in the vegetable kingdom as more comforting and hope-inspiring than the issue of man's life, with which he can compare only the processes of destruction and the catastrophes of inorganic nature (chap. xiv. 7 seq., 18 seq.)—has its echo in classical heathenism in such passages as the following from HORACE (*Od. IV. 7, 1*):

"Nos ubi decidimus  
Quo plus Æneas, quo dives Tullus et Ancus,  
Pulvis et umbrasumus."

Or like this from HOMER (*Il. VI. 146 seq.*):

"Like the race of leaves  
Is that of humankind. Upon the ground  
The winds strew one year's leaves; the sprouting wood  
Puts forth another brood, that shoot and grow

27

In the spring season. So it is with man;  
One generation grows while one decays;"

(BRYANT'S *Transl.*)

Or like this meditation of SIMONIDES (*Anthol. Gr. Appendix, 83*):

"Nought among men unchangeable endures,  
Sublime the truth which he of Chios spoke:  
'Men's generations are like those of leaves'  
Yet few are they who, having heard the truth  
Lodge it within their hearts, for hope abides  
With all, and in the breasts of youth is planted."

Or like this elegy from MOSCHUS (*III. 106 seq.*):

"The meanest herb we trample in the field,  
Or in the garden nurture, when its leaf,  
At winter's touch is blasted, and its place  
Forgotten, soon its vernal buds renews,  
And, from short slumber, wakes to life again.  
Man wakes no more!—man valiant, glorious, wise,  
When death once chills him, sinks in sleep profound,  
A long, unconscious, never-ending sleep."

(GISBORNE.)

Or like that saying of the Arabian panegyrist of Muhamed, KAABI BEN-SOHAIR:—"Every one born of Woman, let his good fortune last never so long, is at last borne away on the bier, *etc.*" : or like that still more impressive description in the *Jagur Veda*: "While the tree that has fallen sprouts again from the root, fresher than before, from what root does mortal man spring forth when he has fallen by the hand of death?"

Finally, it has been rightly shown that besides the tone of mourning and hopeless lamentation which sounds through this discourse, it is also pervaded by a tone of bitterness and grievous irritation on the part of Job, not only against the friends (this being most forcibly expressed in ch. iv. 7 seq.) but even in a measure against God, especially in those passages where he presumptuously undertakes to argue with Him (ch. xiii. 13 seq.), and where he even reproaches Him with making fictitious and arbitrary additions to His list of charges, after the manner of the friends when they calumniated him and invented falsehoods against him (ch. xiv. 17; see on the passage). A singular contrast with this tone of defiant accusations is furnished in the plaintive pleading tone with which he submits the twofold condition on which he is willing to prosecute his controversy with God, to wit, that God would allow a respite for a season from his sufferings, and that He would not terrify and confound him with His majesty (ch. xiii. 20-22). It is everywhere the terrible idea of a God who deals with men purely according to His arbitrary caprice, not according to the motives of righteousness and a Father's love, this "phantom which the temptation has presented before his dim vision instead of the true God,"—it is this which drives him to these passionate outbreaks, which in several respects remind us of the attitude of a hero of Greek tragedy towards the fearful might of an inexorable Fate. ["This phantom is still the real God to him, but in other respects in no way differing from the inexorable ruling fate of the Greek tragedy. As in this the hero of the drama seeks to maintain his personal freedom against the mysterious power that is crushing him with an iron arm, so Job, even at the risk of sudden destruction, maintains the steadfast conviction of his innocence in opposition to a God who has



devoted him, as an evil-doer, to slow but certain destruction. It is the same battle of freedom against necessity as in the Greek tragedy. Accordingly one is obliged to regard it as an error, arising from simple ignorance, when it has been recently maintained that the boundless oriental imagination is not equal to such a truly exalted task as that of representing in art and poetry the power of the human spirit, and the maintenance of its dignity in the conflict with hostile powers, because a task that can only be accomplished by an imagination formed with a perception of the importance of recognizing ascertained phenomena. In treating this subject, the book of Job not only attains to, but rises far above, the height attained by the Greek tragedy: for on the one hand it brings this conflict before us in all the fearful earnestness of a death-struggle; on the other however it does not leave us to the cheerless delusion that an absolute caprice moulds human destiny. This tragic conflict with the Divine necessity is but the middle, not the beginning nor the end, of the book; for this god of fate is not the real God, but a delusion of Job's temptation. Human freedom does not succumb, but it comes forth from the battle, which is a refining fire to it as conqueror. The dualism, which the Greek tragedy leaves unexplained, is here cleared up. The book certainly presents much which, from its tragic character, suggests this idea of destiny, but it is not its final aim—it goes far beyond: it does not end in the destruction of its hero by fate; but the end is the destruction of the idea of this fate itself." Delitzsch I. 242 seq.].

#### HOMILETICAL AND PRACTICAL.

The points of light which these three chapters exhibit in a doctrinal and ethical respect, have a background of gloom, here and there of profound blackness. The homiletic expositor nevertheless finds in them in rich abundance both texts for exhortation and comfort, and themes for didactic edification. Here belongs of course the beautiful passage containing the physico-theological argument for an infinitely powerful and wise Maker and Ruler of the world (ch. xii. 7-12)—a passage which in detail indeed exhibits no progressive development, but which does nevertheless present an occasion for such a teleologic advance of thought, in so far as it dwells first on the animal world, then on the realm of human life and its organic functions, in order to produce from both witnesses for a Supreme Wisdom ordering all things. But here still further belongs the description which follows of the Divine majesty and strength which display themselves in the catastrophes of human history (ch. xii. 13-25),—a description which may be made the foundation of reflections in the sphere of historical theology, or ethical theology, as well as the physico-theological argument. Here belongs again the passage which follows, in which Job sharply censures the unfriendly judgment and invidious carping of his opponents (ch. xiii. 1-12)—a passage which reminds us in many respects of New Testament teachings, as *e. g.* of Matt. vii. 1-5, and of Matt. xxiii. 2 seq.—Finally, we may put in this class the

lamentation in the closing division, especially in ch. xiv., over the vanity and perishableness of the life of man on earth, which is compared now to a driven leaf, now to the process of mouldering, or being devoured by the moth, now to a fading flower, or a rock worn away and hollowed out by the waters, together with those passages which are interwoven with this lamentation, in which he glances at the beginning of life, poisoned by sin, and at its dismal outlook in the future appointed for it after death by the Divine justice, which is contemplated by itself, isolated from grace and mercy.—The following extracts from the older and later practical expositors may serve to indicate how these themes may be individually treated.

Ch. xiii. 7-10. BRENTIUS: All creatures proclaim the Creator, and cry out in speech that cannot be described: God has made me—as Paul also says (Rom. i. 19; comp. Ps. xix. 1 seq.). If any one therefore properly considers the nature of beasts, birds, fishes, he will discover the wonderful wisdom of the Creator (—certain examples of the same being here brought forward, such as the instinct which the deer and the partridge exhibit, the wonderful strength of the little sucking-fish [*Echineis*]). Thus by the natures of animals the invisible majesty of God is made visible and manifest. For not only did God create all things, but He also preserves, nourishes and sustains all things: the breath, whether of beasts or of men, is all lodged in His hand.—COCCEIUS: What all these things severally contribute to the knowledge of the Creator, as it would be a most useful subject of thought, so it is too vast to be here set forth by us. Suffice it that Natural Theology is here established by Job. . . . When he says "this" (*ENI*, ver. 9), he doubtless points out individual things. He thus confesses that every single thing was made and is governed by God, not only masses of things, and the universe as a whole, as the Jews dream. In fact individual animals, plants, *etc.*, utter their testimony to the Divine efficiency. . . . These opinions, either by the light of nature, or the intercourse of the fathers, were transmitted even to the gentiles.—HENGSTENBERG: In order to make the wisdom of the friends quite contemptible, Job attributes to the *animals* a knowledge of the Divine omnipotence and wisdom, their existence being an eloquent proof of those attributes, so that *they* can become teachers of the man who should be so blind and foolish as to fail to know the divine omnipotence and wisdom. That which can be learned from *brutes*, that as to which we may go to school to them, Job will not be so foolish as not to know, neither will he need to learn it first from his wise friends. . . . Just as here the animals, so in Ps. xix. the heavens are represented as declaring the glory of God, which is revealed in them. Jehovah, the most profound in significance of the Divine names, here bursts forth suddenly out of its concealment, the lower names of God being in this connection unsatisfactory. Jehovah, Jahveh, the One who Is, the absolute, pure Being, is most appropriately the name by which to designate the First Cause of all existences.

Ch. xii. 11-13. COCCIEUS: If the mind judges



concerning those things which are presented either by signs, such as words, or by themselves, as food to the palate, whether they are true or false, useful or injurious; if by experience (by which many things are seen, heard, examined), by the knowledge of very many things, and of things hidden, and by sagacity it is fitted to make a proper use of things—does it not behoove that God, who gave these things should be omniscient without weakness, nay, with fulness of power, so that all things must obey His nod? For He beholds not, like man, that which belongs to another, but that which is His own. Nevertheless neither is judgment given to man for nought, but so that he may have some power of doing that which is useful, of refusing, or of not accepting that which is hurtful. Much less is God's wisdom to be exercised apart from omnipotence or sovereignty over all creatures.

Ch. xii. 16 seq. CRAMER: Not only true but also false teachers are God's property; but He uses the latter for punishment (2 Thess. ii. 10), yet in such a way that He knows how to bring forth good out of their ill beginning. The Lord is a great king over all gods; all that the earth produces is in His hand (Ps. xcv. 3); even false religions must serve His purposes (comp. Oecolampadius, who remarks on ver. 16 b: I refer this to *ψευδοθρησκείας*, or false religions, of which the whole earth is full; he says here, that they come to be by His nod and permission). Such might and majesty He displays particularly toward the mighty kings of earth, to whom He gives lands and people, and takes them away again, as He wills (Dan. iv. 29).—ZEYSS: Rulers, and those who occupy their place, should diligently pray to God that He would keep them from foolish and destructive measures (in diets, council-chambers, in regard to wars, etc.), in order that they may not plunge themselves and their subjects into great distress (1 Kings iii. 9).

Ch. xiii. 14 seq. BRENTIUS: You see from this passage that it is harder to endure the liability and dread of death than death itself. For it is not hard to die, seeing that whether disease precedes or not, death itself is sudden; but to hear in the conscience the sentence of death (scil.—Thou shalt surely die!) this indeed is most hard! This voice no man can hear without despair, unless, on the other hand, the Lord should say to our soul: I am thy salvation!—WOHLFARTH: "Earthly things lost—*little* lost; honor lost—*much* lost; God lost—*all* lost!" thus does Job admonish us.

Ch. xiii. 23–28. OECOLAMPADIUS: See the stages by which the calamities come, swelling one above the other. (1) To begin with, the face is hidden, and friendship is withheld; then (2) enmity is even declared; (3) persecution follows, and that without mercy, or regard for frailty; (4) reproaches and grave accusations are employed, and the memory of past delinquencies is revived; (5) guards are imposed, lest he should escape, and fetters in which he must rot. (Mercier and others, including of late Hengstenberg, have called attention to these same five stages.)—ZEYSS (on ver. 24): Besides

the external affliction, internal trials are generally added.—(On ver. 26): Even the sins of youth God brings to judgment in His own time (Ps. xxv. 7). Think of that, young men and women, and flee youthful lusts!

Ch. xiv. 1 seq. BRENTIUS: Man's misery is set forth by the simile of the flower; for bodily beauty and durability can be compared to nothing more suitably than to the flower and the shadow. . . . Verily with what miseries man is filled, is too well known to need reciting. For nowhere is there any state or condition of men which does not have its own cross and tribulation; and thus all things everywhere are filled with crosses. . . . The thing to be done, therefore, is not to shun the cross, but to lay hold on Christ, in whom every cross is most easily borne.—ZEYSS: Although no man is by nature pure and holy (ver. 4), true believers nevertheless possess through Christ a two-fold purity: (1) in respect of their justification; (2) in respect of their sanctification and renewal: Heb. i. 3; ix. 14; 1 John i. 7, etc.

Ch. xiv. 7 seq. ZEYSS: As a tree sprouts up again, so will men, who have been cut down by the axe of death, germinate again out of the grave on the Last Day; John v. 28, 29.—HENGSTENBERG: The prospect of a future life here vanishes away from Job. How indeed could it be otherwise, seeing that he has lost altogether out of his consciousness and experience the true nature of God, on which that hope rests, God's justice and mercy? In these circumstances the belief in an endless life must of necessity perish within him, for to this faith there was not given until the latter part of the Old Dispensation any firm declaration from God to which it could cling, while before that it existed rather in the form of a longing, a yearning, a hope. Further on, however, [in Job's history] it again recovers its power.

Ch. xiv. 13–17: See Doctrinal and Ethical Remarks, No. 1.

Ch. xiv. 18 seq. CRAMER: Nothing on earth is so firmly established, but it must perish; and they who occupy themselves with the things of earth, must perish in them (Sir. xiv. 20 seq.; 1 John ii. 16 seq.).—ZEYSS: Although mountains, stones and rocks, yea, all that is in the world, are subject to change, God's word, and the grace therein promised for believers, stand fast forever; Ps. cxvii. 2; Isa. liv. 10.—VICT. ANDRÉE: Like an armed power the feeling of his present cheerless condition again overpowers Job, and again the feeble spark is extinguished, which had just before (vers. 13–17), illumined his soul with so tender a gleam of hope. To his former reflections on nature (vers. 7–12) he now opposes the fact, no less true, that even that which is most enduring in nature itself, such as mountains, rocks, and soils, must gradually decay. And so it seems to him now, in accordance with this fact, as though human life also were destined by God only to endless annihilation. Death it is—with its pale features so suddenly disfiguring the human countenance—which again stands in all its horror, and annihilating power, before his despairing soul!

## SECOND SERIES OF THE CONTROVERSIAL DISCOURSES.

## THE ENTANGLEMENT INCREASING:

## CHAPTERS XV—XXI.

*I. Eliphaz and Job: XV—XVII.***A.—Eliphaz: God's punitive justice is revealed only against evil-doers.**

## CHAPTER XV.

1. Recital in the way of rebuke of all in Job's discourses that is perverted, and that bears testimony against his innocence:

## CHAPTER XV. 1-19.

- 1 Then answered Eliphaz the Temanite, and said,
- 2 Should a wise man utter vain knowledge,  
and fill his belly with the East wind?
- 3 Should he reason with unprofitable talk?  
or with speeches wherewith he can do no good?
- 4 Yea, thou castest off fear,  
and restrainest prayer before God.
- 5 For thy mouth uttereth thine iniquity,  
and thou choosest the tongue of the crafty.
- 6 Thine own mouth condemneth thee, and not I:  
yea, thine own lips testify against thee.
- 7 Art thou the first man that was born?  
or wast thou made before the hills?
- 8 Hast thou heard the secret of God?  
and dost thou restrain wisdom to thyself?
- 9 What knowest thou that we know not?  
what understandest thou, which is not in us?
- 10 With us are both the gray-headed and very aged men,  
much elder than thy father.
- 11 Are the consolations of God small with thee?  
is there any secret thing with thee?
- 12 Why doth thine heart carry thee away,  
and what do thy eyes wink at,
- 13 that thou turnest thy spirit against God,  
and lettest such words go out of thy mouth?
- 14 What is man, that he should be clean?  
and he which is born of a woman, that he should be righteous?
- 15 Behold He putteth no trust in His saints;  
yea, the heavens are not clean in His sight.
- 16 How much more abominable and filthy is man,  
which drinketh iniquity like water?
- 17 I will show thee, hear me;  
and that which I have seen I will declare;
- 18 which wise men have told—  
from their fathers—and have not hid it:
- 19 unto whom alone the earth was given,  
and no stranger passed among them.



2. A didactic admonition on the subject of the retributive justice of God in the destiny of the ungodly.

## VERSES 20-35.

- 20 The wicked man travaileth with pain all his days,  
and the number of years is hidden to the oppressor.  
21 A dreadful sound is in his ears :  
in prosperity the destroyer shall come upon him.  
22 He believeth not that he shall return out of darkness,  
and he is waited for of the sword.  
23 He wandereth abroad for bread, saying, Where is it ?  
he knoweth that the day of darkness is ready at his hand.  
24 Trouble and anguish shall make him afraid ;  
they shall prevail against him as a king ready to the battle.  
25 For he stretcheth out his hand against God,  
and strengtheneth himself against the Almighty :  
26 he runneth upon him, even on his neck,  
upon the thick bosses of his bucklers ;  
27 because he covereth his face with his fatness,  
and maketh collops of fat on his flanks :  
28 and he dwelleth in desolate cities,  
and in houses which no man inhabiteth,  
which are ready to become heaps.  
29 He shall not be rich, neither shall his substance continue,  
neither shall he prolong the perfection thereof upon the earth.  
30 He shall not depart out of darkness ;  
the flame shall dry up his branches,  
and by the breath of his mouth shall he go away.  
31 Let not him that is deceived trust in vanity,  
for vanity shall be his recompense.  
32 It shall be accomplished before his time,  
and his branch shall not be green.  
33 He shall shake off his unripe grape as the vine,  
and shall cast off his flower as the olive.  
34 For the congregation of hypocrites shall be desolate,  
and fire shall consume the tabernacles of bribery.  
35 They conceive mischief, and bring forth vanity,  
and their belly prepareth deceit.

## EXEGETICAL AND CRITICAL.

This second discourse of Eliphaz is again the longest of the attacks made on Job by his three opponents in this second series or act. Not only by its length, but also by its confident, impassioned tone, it gives evidence of being a deliverance of opinion by the oldest and most distinguished of the three, in short by their leader. Apart from certain indications of increased violence, however, it adds nothing at all that is new to that which had been previously maintained by Eliphaz against Job. Its *first* principal division (vers. 2-19) subjects that which was erroneous in Job's discourses to the same rigid criticism and censure, which culminates in a renewed and more emphatic application to Job of the doctrine advocated in the former discourse, of the impurity of all before God (vers. 14-19; comp. ch. iv. 17 seq.). The *second* division (vers. 20-35) is occupied with a prolonged dissertation on the

destiny of the ungodly, as an example repeating itself in accordance with God's righteous decree, and full of warning for Job. The first division comprises three strophes of five verses each, together with a shorter group of three verses (vers. 17-19), which forms the transition to the following division. The latter consists of three strophes, of which the middle one numbers six verses, the first and last each five.

2. *First Division*: Censuring the perversity of Job in his discourses, and pointing out the evidences which they gave of his guilt; vers. 2-19.

*First Strophe*: Introduction [Job's discourses disprove his wisdom, injure religion, and testify against himself] vers. 2-6.

Ver. 2. *Doth a wise man utter [or, answer with] windy knowledge?*—[Eliphaz begins each one of his three discourses with a question]. Job had clearly enough set himself forth as a Wise Man, ch. xii. 3; xiii. 2. Hence this ironical contrast between this self-praise and the "windy" nature (comp. ch. viii. 2; xvi.



3) of that which he really knew.—**And fill his breast** [*sein Inneres*, his inward parts] **with the stormy East wind?**—So Delitzsch, whose translation is to be preferred on the score of taste to the more common and literal version: “and fill his belly with the East wind?” even if we grant that *בֶּטֶן* is not, without further qualification, synonymous with *לֵב*, and consequently not to be taken as a mere designation of the “thinking inner part” of man (although in favor of this application of it, as maintained by Delitzsch, we might cite, if not ver. 35 of this chapter, at least ch. xxxii. 18 seq.). In any case *קָרָם*, “East wind,” is here (as well as in Hos. xii. 2 [1] a stronger synonym of *רֵיחַ*, “wind,” and so describes the *violence*, or the ceaseless noisy bluster and roar of Job’s discourses; and the “belly,” or the inward part, which must take into itself such discourses and labor for their refutation, appears as though it were a *sail*, or *tent-canvas inflated by a heavy storm*!

Ver. 3. An explanatory clause subordinate to the preceding interrogative clause:—**Arguing with speech which availeth nought, and with words by which one can do no good.**—The Inf. Absol. *הִלִּיךְ* can be taken neither as an interrogative finite verb (Hirzel, Renan: *se defend il-par des vaines paroles?* [“for though the Inf. Absol. is so used in a historical clause (ch. xv. 35) it is not in interrogative.” Del.]), nor as the subject (Ewald: “to reprove with words profiteth not,” etc.—as if this useless striving with words were opposed to a more efficient contention by the use of facts) [which yields indeed, as Dillmann remarks, a good meaning, to wit, that mere words availed nothing for self-justification, when opposed by facts, as *e. g.* the fact of his suffering, which was presumptive evidence against him. But such a *contrast* is not expressed. The *אֵן* of ver. 4 does not at all express it]. Rather is it joined to the preceding finite verbs in the sense of an ablative gerund (*redarguendo s. disputando*); comp. Ewald, § 280, a.

Ver. 4. **Yea more, thou [thyself] dost make void the fear of God.** *אֵן*, a strong copula, adding a new and more serious charge, like the phrase “over and above;” comp. ch. xiv. 3. *אֲתָהּ*, emphatic—“even thou,” who dost fancy thyself to be called on to remind us of the fear of God, ch. xiii. 9 seq. *רָאָה*, absolute, as in ch. iv. 6; *הִפֵּךְ*, “to remove, make void,” as in ch. v. 12 [lit. to break, destroy; Rodwell: “thou dost break down piety”].—**And diminisheth (devout) meditation before God** *שָׁחָה לִפְנֵי-אֱלֹהִים*, according to Ps. cii. 1; cxix. 97, 99, the same with “devotion, pious prayerful reflection” [should not therefore be rendered “prayer,” although prayer is a prominent element in it. It includes the whole *meditative* side of piety, that over which a sanctified *sentiment* rules, as *רָאָה* includes the *practical* side, over which *conscience* rules. Eliphaz charges therefore that the tendency of Job’s speech and conduct is to undermine piety in its most important strongholds, to injure it in its

most vital points.—E.]. In regard to the form *שָׁחָה* [with feminine ending] see ch. iii. 4.—*נָתַע*, *detrahere*, to derogate from, to prejudice [Fürst: to weaken, to lessen]; comp. below ver. 8, where it conveys more the sense of “drawing to one’s-self” [reserving, *attrahere*], and ch. xxxvi. 7, where it means “withdrawing.”

Ver. 5. **For thy transgression teaches thy mouth:** *i. e.*, thou allowest thyself to be wholly influenced in what thou sayest by thy sin, thou showest thyself, even in thy words, to be entirely ruled by it. So correctly the Vulg., Raschi, Luther, Dillm. [Ewald, Schlottm.], for the probability is in favor of *נִלְמָד*, which stands first, being the subject of the sentence. Moreover, the rendering which has latterly become current (since Rosenm., Umbreit, Hirzel, etc.): “thy mouth teaches, *i. e.*, exposes [E. V. ‘uttereth’] thine iniquity,” is at variance with the usual sense of *לָמַד*, which signifies “to teach, to instruct,” not “to show, to declare.” [To which Schlottmann adds that this rendering secures a better connection between the first and second members of the verse. It exhibits to us “in a manner alike original and suitable, the internal motive from which Job’s presumptuous and still crafty discourses proceed”].—**And thou chooseth the speech** [lit. the tongue] **of the crafty:** *עֲרִימִים* essentially as in ch. v. 12) *i. e.*, thou doest as crafty offenders do, who, when accused, hypocritically set themselves forth as innocent, and indeed even take the offensive against their accusers, (as Job did in ch. xiii. 4 seq.). [“The perverse heart teaches the guilty man presumptuously to assail God, and at the same time so to arrange his words that in appearance he is filled with the greatest zeal for the piety which he really undermines.” Schlott.] The rendering of Rosenm., Hirzel [Noyes, Conant, Carey], etc.—“while thou (although thou) chooseth, etc.” is less satisfactory, and goes with the rendering of the first member, which is controverted above.

Ver. 6. **Thy mouth condemns thee** (see ch. ix. 20) **and not I, and thy lips testify against thee.**—The mouth is here personified as a *judge* pronouncing an unfavorable decision, declaring one guilty, while at the same time the lips figure as *witnesses*, or *accusers* (*עֲנֵה*, a *vox forensis*; for the masc. *עָנִי כָּךְ* after the fem. *שִׁפְתֶּיךָ* comp. Prov. v. 2; xxvi. 23). Comp. still further the New Testament parallel passage, Matth. xii. 37. [“These words, according to Eliphaz’s meaning, place Job’s guilt not merely in his words, but rather set forth these as confirming the sinful actions, which he is assumed to have committed on account of the sufferings which have been appointed for him.” Schlott.].

*Second Strophe:* Vers. 7–11. [Ironical questioning in regard to the extraordinary superiority which Job’s conduct implied that he arrogated to himself].

Ver. 7. **Wast thou born as the first man?** (*רִאשׁוֹן*) is the original form, which appears again in Josh. xxi. 10, and is retained by the Samaritans; *רִאשׁוֹן*, instead of which we



have in ch. viii. 8 רִישׁוֹן, which has passed into general use, and is hence chosen by the K'ri." Dillm.] in the constr. st. followed by the collective אָרְס; hence lit. "as first of men.—Delitzsch takes אָרְס as predicate nominative: "wast thou as the first one born as a man?" a rendering which is altogether too artificial. The question presupposes that the first-created man, by virtue of his having proceeded immediately from God's hand, possessed the deepest insight into the mysteries of the Divine process of creation. Comp. the Adam Kadmon of the Kabbalists, the Kajomorts of the Avesta (πρῶτος ἀνθρώπος of the Manicheans), the Manu (i. e., "the thinking one") of the Brahmanic legends of creation as well as the ironical proverb of the Hindūs: "Aye, aye, he is the first man, no wonder he is so wise!" (Roberts, *Oriental Illustrations*, p. 276). ["Eliphaz evidently gives in these two verses the conception of a First Man, (like the Manu of the Hindūs), possessed as such of the highest wisdom, a being who before the foundations of the earth were laid, was present, a listener, as it were, to the deliberations concerning creation in the council of God, and thus a partaker at least of creative wisdom (ch. xxviii. 23 seq.), without being identified with the Divine חֲכָמָה." Dillm. "Many erroneously understand this expression as signifying simply the greatest antiquity, so that the sense would be: dost thou combine in thyself the wisdom of all the centuries, from the creation of the world on? This conception would be unsuitable for the reason that it would have no reality corresponding to it, the first man being conceived of as dead long since." Schlott.] —And wast thou brought forth before the hills?—חֹלֵל, passive of חָלַל "to whirl" [hence to writhe, be in pain, travail], Ps. xc. 2.—Precisely the same expression occurs in Prov. viii. 25 b, an utterance of God's Eternal Wisdom, which is doubtless an intentional allusion to this passage. [So also Delitzsch.—Schlottmann, on the contrary, thinks it indisputable that this passage contains an allusion, if not to the passage in Proverbs, then to an original source common to both, so that the sense would be: "art thou the essential Divine Wisdom itself, through which God created the world?" The verse thus furnishes a pregnant and energetic progression of thought and expression. "Being born before the hills," and "sitting in God's council," could not be taken as *accidentia sine subjecto*, which without having a real substratum, are sarcastically predicated of Job, but they must be regarded as inhering in a definite subject, with which Job is now compared, as immediately before he was compared with the first man; and this makes it necessary that we should think of the ante-mundane Wisdom described in Prov. viii., which from an early period was brought into special relation to the first man. Ewald accordingly paraphrases vers. 7, 8: "Thou, who wouldest be wiser than all other men, dost thou stand perchance at the head of humanity, like the Logos, the first alike in age, and in worth and nearness to God?"]

Ver. 8. Didst thou listen in the council of Eloah?—כֹּרֵךְ, as in Jer. xxiii. 18; comp. Ps.

lxxxix. 8 [7]. ["Here God is represented in Oriental language as seated in a *divan*, or council of state, . . . and El. asks of Job whether he had been admitted to that council." Barnes.] —And dost thou keep back wisdom to thyself? חֲכָמָה without the article, denoting the absolute divine wisdom; comp. ch. xi. 6; xii. 2; Prov. viii. 1 seq. In regard to לָךְ, see above on ver. 4. [Gesenius: "Dost thou reserve all wisdom to thyself?" like the Arabic, to absorb, drink up. Fürst: "to snatch away: hast thou purloined wisdom to thyself? i. e. captured it as a booty."] The representation of the First Man, endowed with the highest wisdom, a witness of God's activity in creating and ordering the world, still lies at the bottom of these questions. Comp. God's questions at a later period to Job: ch. xxxviii. 3 seq. ["Having obtained the secret of that council, art thou now keeping it wholly to thyself—as a prime minister might be supposed to keep the purposes resolved on in the *divan*?" Barnes.]

On ver. 9 comp. ch. xii. 3; xiii. 2, to which self-conscious utterances of Job Eliphaz here replies.

Ver. 10. Both the gray-headed and the aged [hoary] are among us; or: "also among us are the gray-headed, are the aged;" for the ׀ is inverted, as in ch. ii. 10, and as in the parallel passages there cited. זָקֵן is equivalent to: "in our generation, in our race." We are to think, on the one side, of Job's appeal to the aged men, to whom he owed his wisdom, ch. xii. 12; on the other side, of the proverbial wisdom of the "sons of the East," to whom the three friends as well as Job belonged (1 Kings iv. 30), especially that of the Temanites; see above on ch. ii. 11. The supposition of Ewald, Hirzel, Dillmann, etc., that Eliphaz, "in modestly concealed language," referred to himself, as the most aged of the three, has but little probability, for the statement: "there is also among us (three) a gray-headed, an aged man," would in the mouth of El. himself have in it something exceedingly forced, if he had thereby meant himself; and the collective use of the sing. זָקֵן and יָשֵׁן presents not the slightest grammatical difficulty. Still further, if El. had (according to b) declared himself "more abundant in days than Job's father," he would have said of himself that which would have been simply monstrous. The correct explanation is given among the moderns by Rosenm., Arnheim, Umbreit, Delitzsch. ["It will be seen (*infra* xviii. 3) that in the discussion carried on between Job and his friends, he is not always regarded as a single individual, but rather as the representative of the party whose views he holds, that of the philosophers, namely, who wish to understand and account for everything; while his friends, as the contrary, represent the orthodox party, whose principle it is to declare everything that comes from God good and right, whether it be comprehensible or incomprehensible to the human intellect. Hence the plural בְּעֵינֵיכֶם, in your eyes, used by Bildad (though speaking to Job alone), in the chapter alluded to, i. e. in the eyes of you philosophers. In like manner, in



the verse before us El. says: Both gray-headed and very aged men are amongst us. Amongst us orthodox people." Bernard.]

Ver. 11. **Are the consolations of God** (comp. ch. xxi. 2) **too little for thee** (lit. are they less than thee—comp. Num. xvi. 9; Is. vii. 13)? [The irony of the question is severe: Too little for thee are the consolations of God? The words reveal at the same time the narrow self-complacency of the speaker, the consolations of God being such as he and the friends had sought to administer, for which El., however, claims a Divine value and efficacy.—E.], **and a word so gentle with thee?** i. e. a word which, like my former discourse, dealt with thee so

tenderly and gently. On לֵאמֹר, elsewhere לֵאמֹר, lit. "for softness," i. e. softly, gently [e. g. Is. viii. 6 of the soft murmur and gentle flow of Siloah], comp. Ew. § 217, d; § 243, c. Eliphaz here identifies his former address to Job with a consolation and admonition proceeding from God himself; as in fact in delivering the same (see ch. iv. 12 seq.), he ascribed the principal contents of it to a Divine communication. In regard to the gentleness which he here claims for that former discourse, comp. especially ch. iv. 2: v. 8, 17 seq.

Third Strophe: vers. 12-16. [Severe rebuke of Job's presumptuous discontent, founded on man's extreme sinfulness.]

Ver. 12. **Why does thy heart carry thee away?** לָקַח, *auferre, abripere*. [לָקַח here for deep inward agitation, excitement of feeling (Delitzsch: "wounded pride"). Why dost thou allow the stormy discontent of thy bosom to transport thee beyond thyself?—E.]—**And why twinkle thine eyes?** רָמַם, *ἀπ. λει* = Aram. and Arab. رَمَض, "to wink, to blink," said here of the angry, excited snapping, or rolling of the eyes [referring, according to Renan, to such a manifestation of angry impatience with the hypocrisy of El. at this point of his discourse; and similarly Noyes: "why this winking of thine eyes?"]. Comp. Cant. vi. 5 (according to the correct interpretation, see my remarks on the passage).

Ver. 13. Depending on the preceding verse: **That thou turnest against God thy snorting.** רָמַם here meaning angry breathing, *στυγμός* ["thus expressed because it manifests itself in πνεύειν (Acts ix. 1), and has its rise in the πνεύμα (Ecl. vii. 9)." Delitzsch], as in Judg. viii. 3; Prov. xvi. 32; Is. xxv. 4; comp. above Job iv. 9.—**And sendest forth words out of thy mouth?** מִלִּין (comp. ch. iv. 2) as parallel with רָמַם can mean here only vehement, intemperate speaking, passionate vehemens, not empty speaking, as Kamphu. explains it.

Ver. 14 repeats the principal proposition of Eliphaz in his former discourse (ch. iv. 17-20), with an accompanying reminder of Job's confession in ch. xiv. 4, which was in substantial harmony therewith. On לֵיבֹר אֶשֶׁה comp. ch. xiv. 1.

Ver. 15. **Behold, in His holy ones He puts no trust.** קָרְשִׁים, the same as עֲבָרִים, ch.

iv. 18, and hence used of the angels [see on ch. v. 1].—**And the heavens are not pure in His eyes.** שָׁמַיִם is neither here, nor in Is. xlix. 13 (comp. Luke xv. 18, 21; Matt. xxi. 25),

to be taken as a synonym of מַלְאָכִים, or of מְרֻמָּא (Targ.), as many commentators explain from the Targumists down to Hirzel, Heiligst., Welte [Schlott., Carey, Ren.], etc. Rather, as the parallel passage in ch. xxv. 5 incontestably shows, it designates the starry heavens, which are here contemplated in respect of their pure brilliancy, and their physical elevation above the impure earthly sphere. So correctly Umbreit, Delitzsch, Dillmann. ["In comparison with the all-transcending holiness and purity of God, the creatures which ethically and physically are the purest, are impure. How in the representations of antiquity ethical and physical purity and impurity are throughout used interchangeably is well enough known." Dillmann.] The angels are indeed regarded as inhabiting the heavenly spheres, as is indisputably proved by the phrase צִבְיָה הַשָּׁמַיִם (1 Kings xxii. 19; Is. xxiv. 21; Ps. cxlviii. 2; comp. Gen. ii. 1), and the fact that the Holy Scriptures everywhere speak of angels and the starry heavens together. Comp. Del. on this passage and on Gen. ii. 1; Hengstenberg; Ewald, *K.—Ztg.*, 1869; Preface, No. 3. 4; Zöckler: *Die Urgeschichte der Erde und des Menschen* (1868), p. 12 seq.; also below, on ch. xxxviii. 7.

Ver. 16. **Much less then** (אֲרָא, *quanto minus*, like אֲרָא above in ch. iv. 19) **the abominable and corrupt** (נִאֲלָח, lit. soured, one corrupted by the ζῆν κακίας, 1 Cor. v. 8, one "thoroughly corrupted," Del.), **the man who drinks iniquity like water,** i. e. who is as eager to do iniquity, shows as much avidity for sin, as a thirsty man pants for water; comp. the repetition of this same figure by Elihu, also Ps. lxxiii. 10; Prov. xxvi. 6; Sir. xxiv. 21. The whole description relates to the moral corruption of mankind generally, of which Eliphaz intentionally holds up before Job "a more hideous picture" (according to Oetinger) than the latter himself had given in ch. xiv. 4, because he has in view the impurity, ill-desert, and need of repentance of Job himself. Comp. still further what he says ch. v. 7 on the spark-like proneness of man to sin and its penalty.

Fourth Strophe: vers. 17-19. Transition to the didactic discourse which follows in the form of a *captatio benevolentiae*.

Ver. 17. **I will inform thee** (comp. ch. xiii. 17), **listen to me, and that which I have seen will I relate.**—וְהָאֵל is neuter, as in Gen. vi. 15, or like הָאֵל above in ch. xiii. 16, and וְהָאֵלִי is a relative clause; comp. Ges. § 122 [§ 120], 2—וְהָאֵלִי needs not (with Schlottm.) be understood in the sense of an ecstatic vision, of the prophetic sort, seeing that in ch. viii. 17; xxiii. 9; xxiv. 1; xxvii. 12, etc., it denotes also the knowledge or experience of sensible things. Moreover, as ver. 18 shows, Eliphaz makes a very definite distinction between that which is now to be communicated and a Divine revelation of



whatever sort. [As Dillmann observes, that which is communicated by a direct revelation from God does not need to be supported by the wisdom of antiquity].

Ver. 18. **That which wise men declare without concealment from their fathers.**

—This verse, which is an expression of the object of **וְהִתְחַוֵּיתִי**, **וְאֶסְפָּרָה**, coördinate with **וְהִתְחַוֵּיתִי**, is added without 1, because it is substantially identical with that which Eliphaz “had seen.”

**מִכְּאֲבוֹתָם** belongs not to **כְּחָדוֹ** (so the ancient versions, and Luther) but to the logically domi-

nant verb **יִגִּידוּ**, to which the **וְלֹא כִי** is subjoined as an adverbial qualification. “To declare and not to hide” is equivalent to a single notion, “to declare without deception,” precisely like John i. 20, *ὁμολογεῖν καὶ οὐκ ἄγχεισθαι*.

Ver. 19. A more circumstantial description of **מִכְּאֲבוֹתָם**:—**To whom alone the land was given (to inhabit), and through the midst of whom no stranger had forced his way.**

—[Zöckler takes the verb **עָבַר** here not in the sense of a chance sojourning in a land, or traveling through it, but in the sense of a forcible intrusion, *war gedrungen*; a national amalgamation resulting from invasion. The language will include a foreign admixture from whatever source.—E.]. Seeing that **הָאָרֶץ** denotes here with much more probability “the land” rather than “the earth” (and so again in ch. xxii. 8; xxx. 8), and that what is expressly spoken of is the non-intrusion of strangers (**וְלֹא כִי**), Schlottmann’s view that the passage refers to the first patriarchs, “the nobler primitive generations of mankind,” who as yet inhabited the earth alone, is to be rejected. The reason why Eliphaz puts forward the purity of the generation of his forefathers as a guarantee of the soundness and credibility of their teachings is that “among ‘the sons of the East’ purity of race was from the earliest times considered as the sign of highest nobility” (Del.) [“The meaning is, ‘I will give you the result of the observations of the golden age of the world, when our fathers dwelt alone, and it could not be pretended that they had been corrupted by foreign philosophy; and when in morals and in sentiment they were pure.” Barnes. “Eliph.” says Umbr., “speaks here like a genuine Arab.” The exclusiveness and dogmatic superciliousness which are to this day characteristic of Oriental nationalities are doubtless closely associated with the race-instinct which here finds expression. In proportion as a people, either from lack of courage, or from an effeminate love of luxury, or from a sordid love of gain prostrates itself to foreign influences, and carries the witness of its degradation in the impurity of its blood, it cannot, in the judgment of an oriental sage, produce, or transmit, pure and sound doctrine.—E.]. It is unnecessary herewith to assume that the age of Eliphaz, in contrast with the boasted age of the fathers, was a period of foreign domination, like the Assyrian-Chaldean period in the history of Israel (Ewald, Hirz, Dillmann). Or granting that such a period is referred to—although we are under no necessity of understanding either

**וְ** or **עָבַר בְּתוֹכָם** of warlike invasions—still nothing could be deduced from the passage in favor of the post-solomonic origin of our book: comp. on ch. xii. 24.

3. *Second Division*: An admonitory didactic discourse on the retributive justice of God as exhibited in the fate of the ungodly: vers. 20-35. [“Now follows the doctrine of the wise men, which springs from a venerable primitive age, an age as yet undisturbed by any strange way of thinking (modern enlightenment and free thinking, as we should say), and is supported by Eliphaz’s own experience.” Delitzsch. “It is not so much the fact that the evil-doer receives his punishment, in favor of which Eliphaz appeals to the teaching handed down from the fathers, as rather the belief in it, consequently in a certain degree the dogma of a moral order in the world.” Wetzstein in Delitzsch].

*First Strophe*: Vers. 20-24. Description of the inward discontent and the restless pain of an earthly-minded and wicked man who defies God, and cares not for Him.

Ver. 20. **So long as the wicked liveth, (lit., all the days of the wicked) he suffereth**

**torment** (**בְּתוֹכָיו**, lit. he is writhing and twist-

ing, viz., from pain), **and so many years as are reserved for the oppressor** [“which ac-

ording to ver. 32, are not very many,” Dillm.] (**עָרִיץ**, tyrant, one who commits outrageous violence, as in ch. xxvii. 13; vi. 23; Ps. xxxvii.

35; Is. xiii. 11, etc.). The second member, in which **שָׁנִים** **בְּכִפְפֵּי** is an [adverbial] accusative

clause, and **בְּעֶרְיָן** **נִצְפְּנוֹ** a relative clause depending upon it, resumes the temporal clause,

“all the days of the wicked,” which for the sake of emphasis stands at the beginning of the entire sentence. The LXX. renders differently: *ἐτη δὲ ἀριθμητὰ δεδομένα δυνάστη;* and similarly Delitzsch: “and a fixed number of years is reserved for the oppressor,” a rendering however

which gives a much flatter thought than our exposition. Against the rendering of the Targ., Pesh., and Vulg. [also E. V.] “and the number of years is hidden to the oppressor,” it may be urged that in that case the reading must have

been **בְּעֶרְיָן** **כִּן**. [Not necessarily.—**ל** is often used as a sign of the *dativus commodi* or *incom-*

*modi* where we should expect **כִּן**.—E. g., Mic. ii. 4 **לִי יִחַשׁ**, where the removal of the nation’s portion from it, is represented by the pre-

position **לִי**, because of the injurious consequences to it. So here the hiding of the number of the oppressor’s years from him is represented

by **לִי**, because of the misery this causes to him. On the other hand it may be said in favor of this construction that it is much simpler and stronger,

that it introduces an additional thought, such as the change of **עָרִיץ** for **רָשָׁע** might lead us to expect (Del.), and that it is in entire harmony with the context. The central thought of the passage, the essential element of the oppressor’s misery is apprehension, anxiety, the premonition of his doom. How the darkness of this feature

of his doom. How the darkness of this feature



of the picture is deepened by this stroke—"the number of his years is laid up in darkness," so that he knows not when, or whence, or how the blow will fall.—Furthermore the rendering "hidden" seems more suitable for **נִצָּן** than "reserved," in the sense of "determined," being more vivid, and more closely connected with the subjective character of the description. Even if we render it by "reserved," the idea of "hidden" should be included.—E.]

Ver. 21 seq., describe more in detail the restless pain of soul, or the continual **הַתְּחוּלָה** of the wicked. [It is doubtful whether the following description is to be limited to the evil-doer's anxiety of spirit, or whether it includes the realization of his fears in the events of his life. On the whole Delitzsch decides, and apparently with reason, that as the real crisis is not introduced until further on, and is then fully described, the language in vers. 21-24 is to be understood subjectively.—E.]

Ver. 21. **Terrors** (the plural **פְּהָרִים** only here) **sound** [lit.: the sound of terrors] **in his ears**; **in** (the midst of) **peace** the destroyers **fall upon him**; or, if we regard **שׁוֹרֵר** not as a collective, but as singular (comp. ch. xii. 6): "the destroyer falls upon him." As to **בֹּא** with the accus. in the sense of "coming upon any one," comp. ch. xx. 22; Prov. xxviii. 22.

Ver. 22. **He despairs** (lit., he trusts not, he dares not) **of returning out of the darkness** (*viz.*, of his misfortune, see vers. 25, 30), **and he is marked out for the sword**. **צָפָה**, the same with **צָפִי** (which form is given by the K<sup>r</sup>i and many MSS.) Part. pass. of **צָפַה**, signifies literally, "watched, spied out," which yields a perfectly good sense, and makes both the middle rendering of the Participle, ("anxiously looking out for the sword"—so the Pesh. and Vulg.) and Ewald's emendation to **צָפִין**, seem superfluous.

Ver. 23. **He wanders about for bread**: "Ah where?" [*i. e.*, shall I find it]? The meaning is obvious: in the midst of super-abundance he, the greedy miser, is tortured by anxieties concerning his food—a thought which the LXX. [also Wemyss and Merx], misunderstanding the short emphatic interrogative **אַיִה**, "where" [for which they read **אַיִה**, "culture"], have obscured, or rather entirely perverted by their singular translation: *κατατέταται δὲ εἰς οὐρα νύκτων*: ["he wanders about for a prey for vultures," Wem.]. With **אַיִה** comp. the similarly brief **הֵקֶה** in ch. ix. 19.—**He knows that close by him** [lit. as in E. V., "ready at his hand"], (**בִּירָה**), like **עַל-יָדִי** ch. i. 14 **לֵרָה**, "near, close by," Ps. cxl. 6 (5); 1 Sam. xix. 3) **a dark day** (lit. day of darkness; comp. ver. 22) **stands ready**—to seize upon him and to punish him (**נִכְּוִן**), as in ch. xviii. 12).

Ver. 24. **Trouble and anguish terrify him**. **הִתְחַנְּקָה** here not of external, but of internal need and distress, hence equivalent to anguish and alarm; comp. ch. vii. 11.—**It overpower-eth him** (the subj. of **הִתְחַנְּקָה** is either **הַתְּחוּלָה**

or, with a neuter construction, the unknown something, the mysterious Power [which suggests the comparison that follows]) **as a king**

**ready for the onset**.—**כְּמֶלֶךְ** cannot belong to the object of the verb, as rendered by the LXX. ["like a leader falling in the first line of the battle"] and the Targ. ["to serve the conqueror as a foot-stool"], but only to the subject. The deadly anguish, which suddenly seizes on the wicked, is compared to a king, armed for battle, who falls upon a city; comp. Prov. vi. 11.—The meaning of the Hapaxleg. **כִּדּוֹר** (= **כְּדוֹר**, Ew., § 156, b) is correctly given on the whole by the Pesh. and Vulg., although not quite exactly by *proelium*. The Rabbis, Böttch., Del., etc., render it better by "the round of conflict, the circling of an army" ["the conflict which moves round about, like tumult of battle," Del.]; but Dillmann best of all, after the Arabic **بَرَر** by "onset, storming, rush of battle;" for this is the only meaning that is well suited to **עֵתִיד לְ**, *paratus ad*, as well as to the principal subject **כְּמֶלֶךְ**.

**Second Strophe**: Vers. 25-30. The cause of his irretrievable destruction of the wicked is his presumptuous opposition to God, and his immoderate greed after earthly possessions and enjoyments. The whole strophe forms a long period, consisting of a doubled antecedent (marked by the double use of **כִּי**, ver. 25 and ver. 27), and a consequent, vers. 29, 30.

Ver. 25. **Because he has stretched out his hand against God** (in order to contend with Him), **and boasted himself against the Almighty**. [As indicated in the introductory remark above, **כִּי** at the beginning is not "for" (E. V.), introducing a reason for what precedes, but "because," the consequent of which is not given until ver. 29 seq.] **אֶתְפַּאֵר**, lit. "to show oneself a hero, a strong man;" *i. e.*, to be proud, insolent; comp. ch. xxxvi. 9; Is. xlii. 13.

Ver. 26 continues the first of the two antecedents, so that **רִגְוִן** is still under the regimen of **כִּי** in ver. 25 . . . **has run against Him with** (erect) **neck** (comp. ch. xvi. 14) **with the thick bosses** (lit. with the thickness of the bosses, comp. Ewald, § 293, c) **of his shields**. In a proud sinner is represented as a single antagonist of God, who **בָּצָאָר**, *i. e.*, *erecto colle*, (comp. Ps. lxxv. 6 [5]) **rushes upon Him**; in b he is become a whole army with weapons of offense and defense, by virtue of his being the leader of such an army.

Ver. 27. Introducing the second reason [for ver. 29 seq.], consisting in the insatiable greed of the wicked.—**Because he has covered his face with his fatness** (comp. Ps. lxxiii. 4-7), **and gathered** (**עָשָׂה** here in the sense of a natural production or putting forth, as in ch. xiv. 9) **fat upon his loins**.

Ver. 28. **And abode in desolated cities, houses which ought not to be inhabited**, **לֹא יֵשְׁבוּ לָמוֹ**, lit. "which they ought not to inhabit for themselves;" the passive rendering of **יֵשֵׁב** [Gesen., Del.] is unnecessary, the meaning of the expression in any case being, (*domus non*



*habitantæ*) which are destined for ruins.—

We are to think of an insolent, sacrilegious, mocking, avaricious tyrant, who fixes his residence—whether it be his pleasure-house, or his fortified castle—in what is and should remain according to popular superstition, an accursed and solitary place, among the ruins, it may be, of an accursed city; Deut. xiii. 18-19; comp. Josh. vi. 26; 1 Kings xvi. 34; also what is reported by Wetzstein (in Delitzsch I. 267 n.) concerning such doomed cities among modern orientals.\* Hirzel altogether too exclusively takes the reference to be to a city cursed in accordance with the law in Deut. (l. c.)—against which Löwenthal and Delitzsch observe quite correctly that what is spoken of here is not the rebuilding forbidden in that law, but only the *inhabiting* of such ruins. Possibly the poet may have had in mind certain particular occurrences, views, or customs, of which we have no further knowledge. Perhaps we may even suppose some such widely-spread superstition as that of the Romans in relation to the *bidentalia* to be intended. [Noyes, Barnes, Renan, Rodwell, etc., introduce ver. 28 with “therefore,” making it the consequence of what goes before.—Because of his pride and self-indulgence, the sinner will be driven out to dwell among ruins and desolations. To this view there are the following objections. (1) It deprives the language of the terrible force which belongs to it according to the interpretation given above. (2) It leaves the description of the sin referred to in ver. 27 singularly incomplete and weak. This would be especially noticeable after the climactic energy of the description of the sin previously referred to in vers. 25, 26. Having seen the thought in ver. 25 carried to such a striking climax in ver. 26, we naturally expect to find the thought suggested rather than expressed in ver. 27 carried to a similar climax in ver. 28. (3) After dooming the sinner to dwell an exile among “stone-heaps,” (נְלִים), it seems a little flat to add, “he shall not be rich,” if the former circumstance, like the latter, is a part of the penalty.—E.]

Vers. 29, 30. The apodosis: (Therefore) he does not become rich (Hos. xii. 9 [8]). and his wealth endures not (has no stability, comp. 1 Sam. xiii. 14). and their possessions (i. e., the possessions of such people) bow not down to the earth.—This rendering is in ac-

cordance with the interpretation now prevalent of כָּנַל = כָּנֶלָה, (with the suffix כֶּ- from a root (which is not to be met with) נָלָה, = Arab. nal, “to attain, to acquire,” and so used in the sense of *questum, lucrum* (comp. the post-biblical כָּמוֹן, μαμωνάς). A possession “bowing down to the earth” is e. g. a full-eared field of grain, a fruit-laden tree, a load of grain weighing down that in which it is borne, etc. In view of the fact that all the ancient versions present other readings than כָּנַל—e. g., LXX: ἔλας [adopted by Merx]; Vulg. *radicem suam*: Pesh. כָּלִים, words; Targ. כְּנִהוֹן, etc.—the attempts of several moderns to amend the text may to some extent be justified. Not one of these however, yields a result that is altogether satisfactory, neither Hupfeld’s כָּכָל (*non extendet in terra caulam*), nor Olshausen’s כָּנָל (“their sickle does not sink to the earth”), nor Böttcher’s כָּמָל (“their fullness”), nor Dillmann’s כָּבִילִים, וְלֹא יָטָה לְאָרְצוֹ שִׁבְלִים, “and he does not bow down ears of corn to the earth.” [Carey suggests that there may be a transposition here, and that instead of כָּנָל we should read נָכַל from root נָכַל “to cut;” the translation then being: “neither shall the cutting (or offset) of such extend in the earth.” The verbal root נָלָה found only in Isa. xxxiii. 1 בְּנִלְהֵךְ, Hiph. Inf. with Dagh. dirimens for בְּנִלְהֵךְ seems to signify *perficere*, to finish; hence E. V. here renders the noun “perfection.” Bernard likewise “accomplishment, achievements.” For נָטָה the meaning “to spread, extend,” is preferred by Good, Lee, Noyes, Umbreit, Renan, Con., Rodwell, etc. (E. V., “prolong”). The preposition ל however suits better the definition “to bow down,” which on the whole is to be preferred.—E.]

Ver. 30. He does not escape out of the darkness (of calamity, ver 22); a fiery heat [lit. a flame] withereth his shoots, and he passes away (יָכַר) forming a paronomasia with the יָכַר of the first member) by the blast of His [God’s] mouth; comp. ch. iv. 9. In the second member the figure of a plant, so frequent throughout our book, previously used also by Eliphaz (comp. ch. v. 8, 25 seq.) [and already suggested here according to the above interpretation of 29 b], again makes its appearance, being used in a way very similar to ch. viii. 16 seq.; comp. also ch. xiv. 7. The parching heat here spoken of may be either that of the sun, or of a hot wind (as in Gen. xli. 6: Ps. xi. 6).

Third Strophe: Vers. 31-35. Describing more in detail the end of the wicked, showing that his prosperity is fleeting, and only in appearance, and that its destruction is inevitable.

Ver. 31. Let him not trust in vanity—he is deceived (נִחַדַּרְתָּ, Niph. Perf. with reflexive sense: lit. he has deceived himself) [Renan:

\* “As no one ventures to pronounce the name of Satan because God has cursed him (Gen. iii. 14), without adding ‘alah el-lāne,’ ‘God’s curse upon him!’ so a man may not presume to inhabit places which God has appointed to desolation. Such villages and cities, which, according to tradition have perished and been frequently overthrown by the visitation of Divine judgment, are not uncommon on the borders of the desert. They use places, it is said, where the primary commandments of the religion of Abraham (*Din Ibrahim*) have been impiously transgressed. Thus the city of Babylon will never be colonized by a Semitic tribe, because they hold the belief that it has been destroyed on account of Nimrod’s apostasy from God, and his hostility to His favored one Abraham. The tradition which has even been transferred by the tribes of Arabia Petraea into Islamism of the desolation of the city of Hîr (or Medain Salih) on account of disobedience to God, prevents any one from dwelling in that remarkable city, which consists of thousands of dwellings cut in the rock, some of which are richly ornamented; without looking round, and muttering prayers, the desert ranger hurries through, even as does the great procession of pilgrims to Mekka, from fear of incurring the punishment of God by the slightest delay in the accursed city.”



*Insensé!*] for vanity shall be his possession [תְּמוּרָה; Ges., Fürst., Con., etc., like E. V. "re-compense:" Delitzsch: "not *compensatio*," but *permutatio, acquisitio*; and so Ewald and Zöckler —Eintausch, exchange]. שָׁוָה, written the first time שָׁו, is used here essentially in the same sense as in ch. vii. 3, and hence = delusion, vanity, evil. In the first instance the sense of emptiness, deception predominates, in the second that of calamity (the evil consequences of trusting in vanity). For the sentiment comp. ch. iv. 8; Hos. viii. 8; and the New Testament passages which speak of sowing and reaping; Gal. vi. 7 seq.; 2 Cor. ix. 6

Ver. 32. **While his day is not yet** (lit. "in his not-day," i. e., before his appointed time has yet run its course; comp. ch. x. 22; xii. 24), **it is fulfilled, viz., the evil that is to be exchanged, it passes to its fulfillment; or also: the exchange fulfills itself,** הַיּוֹם הַזֶּה referring back immediately to הַיּוֹמָתוֹ, ver. 31,—so Hirzel, Dillmann. **And his palm-branch** (כַּפְּרֵה as in Isa. ix. 13; xix. 15) **is no longer green, is dry, withered.** The whole man is here represented as a palm-tree, but not green and flourishing, as in Ps. xcii. 13 (12), but as decaying with dried up branches—by which branches we are not to understand particularly his children, especially seeing that only one is mentioned instead of several.

Ver. 33. **He loses [or shakes off] like a vine his grapes** (lit., his unripe grapes; בָּצֵר or בָּצָר = *μυφαξ*, late or unripe grape; comp. Isa. xviii. 5; Jer. xxxi. 29; Ezek. xviii. 2) **and casts down, like an olive, his blossoms, i. e., without seeing fruit, this, as is well-known, being the case with the olive every other year, for only in each second year does it bear olives in anything like abundance; comp. Wetzstein in Delitzsch [I. 272 n. "In order to appreciate the point of the comparison, it is needful to know that the Syrian olive-tree bears fruit plentifully the first, third, and fifth years, but rests during the second, fourth, and sixth. It blossoms in these years also, but the blossoms fall off almost entirely without any berries being formed." Add the following from Thomson's *Land and the Book*: "The olive is the most prodigal of all fruit-bearing trees in flowers. It literally bends under the load of them. But then not one in a hundred comes to maturity. The tree casts them off by millions, as if they were of no more value than flakes of snow, which they closely resemble. So it will be with those who put their trust in vanity. Cast off they melt away, and no one takes the trouble to ask after such empty, useless things, etc." I. 72]. The verb הָרַם in *a* is variously rendered by commentators; e. g., "broken [man bricht, 'ח impersonal] as from a vine are his unripe grapes," Schlott.; or: "He (God) tears off as of a vine his young grapes" (Del., Hahn); or: "he (the wicked) wrongs as a vine his unripe grapes" (Hupfeld). The rendering given above (Ewald, Hirzel, Dillmann) [E. V., Con., Noy., Carey, Ren., Rod., etc.), is favored by the parallelism of the second member, which shows that the "injuring, da-**

ming" (הָרַם as in Lam. ii. 6; Prov. viii. 36, etc.), proceeds from the wicked himself. A reference to the process of cutting off the sour grape for the manufacture of vinegar (Wetzstein, Delitzsch) is altogether too remote here.—In regard to the variety of figures here derived from the vegetable kingdom, comp. further Ps. xcii. 13 (12) seq.; Hos. xiv. 6 seq.; Sir. xxiv.; and in general my *Theol. Naturalis*, p. 218 seq.

Ver. 34. **For the company of the profligate is barren.**—הָיָה as in ch. viii. 13; xiii.

16 לְלוֹד (ch. iii. 7) is here and in ch. xxx. 3 used as a substant. in the sense of "stark death" (LXX.: *θάνατος*), barrenness, hard rock, comp. Matth. xiii. 5; and עֵרְוָה signifies here not indeed specially the family, as in ch. xvi. 7, but still the family circle, the kinsfolk, tribe, or clan.—**And fire devours the tents of bribery:** i. e., the fire of the Divine sentence (comp. ch. i. 16) consumes the tents built up by bribery, or the tents of those who take bribes (*οἰκους δωροδεκτῶν*, LXX.).

Ver. 35. **They** (the profligate, for הָיָה in ver. 34 was collective) **conceive** (are pregnant with) **misery, and bring forth calamity.**—וָאֵן, עָקַל, synonyms, as in ch. iv. 8; comp. the parallel passages Ps. vii. 15 (14); Isa. xxxiii. 11; lx. 4. The Infinitives absolute in *a*, which are put first for emphasis, are followed in *b* by the finite verb: **and their body prepares deceit, i. e., their pregnant womb** (not their "inward part," as Del. renders it) **matures deceit, ripens falsehood, viz., for themselves; comp. ver. 31. For הִכִּין, to prepare, to adjust, comp. ch. xxvii. 17; xxxviii. 41; for מִרְמָה, "deception," Gen. xxvii. 35; xxxiv. 13; Mic. vi. 11; Prov. xi. 1, etc.**

#### DOCTRINAL AND ETHICAL.

1. Job's persistence in holding what the friends assume to be a delusion, and especially in maintaining an attitude of presumptuous defiance towards God, compels them to enter on a new circle of the discussion with him. This is opened by Eliphaz in the new arraignment of Job before us. In respect of doctrinal contents this discourse exhibits little or nothing that is new, as indeed is the case generally with what the friends produce from this point on. It revolves, as well as that which Bildad and Zophar say in the sequel, altogether about the old thesis, that *Job's sufferings have a penal significance*. The speakers assume that to have been sufficiently demonstrated by what they have said before, and accordingly do not undertake to prove it further to him, but being themselves unquestioned right, they imagine that they have only to warn and threaten and upbraid him in a tone of the harshest reproof. The fact that Job had spoken excitedly, daringly, and inconsiderately against God, is, to their minds, transparent proof, which needs no further confirmation, of the correctness of their coarse syllogism: "All suffering is the penalty of sin; Job suffers severely; therefore, Job is a great sinner." And so assuming him to be impenitent, and hardened in presumption, they break out all the more violently against



him, with the purpose not of instructing him more thoroughly, but of more sharply blaming and chastising him. The consequence is that these later discourses of the friends become more and more meagre in their doctrinal and ethical contents, and abound more and more in controversial sharpness and polemic bitterness. They give evidence of a temper which has been aroused to more aggressive vehemence towards Job, aiming at his conversion as one laboring under a delusion, and, at the same time, of increasing monotonousness and unproductiveness in the development of their peculiar views, their fundamental dogma remaining substantially unchanged throughout.

2. Of these arraignments belonging to the second act (or stage) of the discussion, and having as just stated a polemic far more than a doctrinal significance, the preceding discourse by Eliphaz is the first, and, at the same time, the fullest in matter, and the most original. Its fundamental proposition (vers. 14, 15) is indeed nothing else than a repetition of that which the same speaker had previously propounded to Job as truth received by him through a divine revelation (chap. iv. 12 seq.). Here, however, by the parallel juxtaposition of "the heavens" with "the angels," there is introduced into the description an element which is, in part at least, new, and not uninteresting (comp. the exegetical remarks on ver. 15). The application of the thesis to Job's case is thereby made much more direct, wounding him much more sharply and relentlessly than before, as ver. 16 shows, where the harsh, "hideous" (Oetinger) description which El. gives of the corruption of the natural man, is unmistakably aimed at Job himself, as the genuine example of a hardened sinner. It will be seen from the extract from Seb. Schmidt in the homiletical remarks (see on ver. 2 seq.) how the harshness of the charges preferred against Job in the first division (especially in vers. 2-13) reaches the extreme point of merciless severity, and how, along with some censures which are certainly merited (as, *e.g.*, that he braves God, speaks proud words, despises mild words of comfort and admonition, *etc.*) there is much thrown in that is unjust and untrue, especially the charge that he "chose the speech of the crafty," and hence that he dealt in the deceitful subtleties and falsehoods of an advocate. The discourse, however, presents much that is better, that is objectively more true and valuable, and more creditable to the speaker. Here we must reckon the whole of the second division (vers. 20-35). Here we have a picture indisputably rich in poetic beauties, and in powerful and impressive passages, harmoniously complete in itself withal, and easily detached from its surroundings,—the picture of a wicked man, inwardly tormented by the pangs of an evil conscience, who after that he has for a long time enjoyed his apparent prosperity, at last succumbs to the combined power of the torments within, and of God's sentence without, and so comes to a horrible end. This passage—which reminds us of similar striking descriptions elsewhere of the foolish conduct of the ungodly and its merited retribution (as, *e.g.*, Ps. i.; xxxv.; lii.; Prov. i. 18 seq.; iv. 14 seq.; v. 1 seq.)—forms an interesting counterpart to the magnificent picture

of the prosperity of the penitent and righteous man with which the first discourse of Eliphaz closes (chap. v. 17-27). The contrast between the two descriptions, which are related to each other like the serene, bright and laughing day and the gloomy night, is in many respects suggestive and noteworthy; but it is not to the speaker's advantage. In the former case, in painting that bright picture, he may be viewed as a prophet, unconsciously predicting that which was at last actually to come to pass according to God's decree. But here, in painting this gloomy night scene, which is purposely designed as a mirror by the contemplation of which Job might be alarmed, this tendency to prophesy evil shows him to be decidedly entangled in error. Indeed the point where this warning culminates, to wit, the charge of self-deception and of hypocritical lying, which having been first introduced in ver. 5 seq., is repeated in the criminating word—*מְרִירָה*—at the close (ver. 35), involves in itself gross injustice, and is an abortive attack which recoils on the accuser himself with destructive effect, besides depriving the whole description of its full moral value, and even detracting from its poetic beauty.

3. None the less, however, does the Sage of Teman, even when in error, remain a teacher of real wisdom, who has at his disposal genuine Chokmah material, however he may pervert its application in detail. This same gloomy picture with which the discourse before us closes, although it fails as to its special occasion and tendency, contains much that is worth pondering. It is brilliantly distinguished by rare truth of nature and conformity to experience in its descriptions, whether it treats of the inward torment and distress of conscience of the wicked (ver. 20 seq.), or of the cheerless and desperate issue of his life (ver. 29 seq.),—the latter description being particularly remarkable for the profound truth and the beauty of the figures introduced with such effective variety from the vegetable kingdom (see on ver. 33). But even in the first division there is not a little that is interesting and stimulating to profound reflection. This is especially true of ver. 7 seq., with its censure of Job's conceit of superiority on the ground of his wisdom—a passage the significance of which is attested both by the recurrence of one of its characteristic turns of expression (ver. 2) in the Solomonic Book of Proverbs, and of another in Jehovah's address to Job (chap. xxxviii. 3 seq.).

#### HOMILETICAL AND PRACTICAL.

Ver. 2 seq.: SEB. SCHMIDT: He brings against Job the grave accusation of swelling up, as it were with the conceit of too great wisdom, and hence of sinning in more ways than one; thus he would convict him: (1) of vanity; (2) of causing scandal, and of encouraging men to neglect the fear of God—nay more, to fall into atheism; (3) of presumption, or of the conceit of too great wisdom; (4) of contempt for the word of God; (5) of proud anger against God. —WOHLFARTH: The reproaches which we bring against others are often only witnesses to our own guilt!



Ver. 7 seq.: COCCHEIUS: He addresses Job here almost in the same terms as God in ch. xxxviii. but with another scope and purpose. Wisdom says in Prov. viii. 25, that it was begotten before the hills, *i. e.* that it is the eternal Son of God. This Wisdom alone was acquainted with all the mysteries of God the Father, to this Wisdom alone are owing the purification and justification of men, the full declaration of the gracious will of God, and the gift of the spirit of joy.

Vers. 14-16: BRENTIUS: These words are most true: no one in himself is clean, pure and just; but in God, through faith in Christ, we come into possession of all cleanness, purity and justification (John xv. 3; Rom. xv. 1, *etc.*).—MERCIER: Eliphaz finds fault with man's nature which nevertheless by faith is made pure.—ZEYSS: Although the holy angels are pure and holy spirits, neither their holiness nor that of man is to be compared with the infinitely perfect holiness of God, but God only is and remains the Most Holy One; Is. vi. 3.—OCCOLAMPADIUS (on ver. 16): Here is beautifully described the misery of man, who is abominable by reason of innate depravity, a child of wrath, corrupted and degenerated from his first estate, and so inflamed with lust, that as one in the dropsy drinks water, so does he drink sin, and is never satisfied.

Ver. 20 seq.: IDEM: This is what he would say, that the wicked man, having an evil conscience within himself, at every time of his life

when he becomes better known to himself, trembles, carries with him his own torments, and never hopes for good. Moses has finely illustrated this in Cain, Gen. iv.—CRAMER: The ungodly and hypocrites live in continual restlessness of heart; but blessed are they whose sins are forgiven; they attain rest and peace of conscience.—Comp. Prov. xxvii. 1: "The wicked flee when no man pursueth, but the righteous are bold as a lion."

Ver. 29 seq.: BRENTIUS: Eliphaz proceeds with his recital of the catalogue of curses on the wicked. . . . "His seed will burn up," *i. e.* the blessing of the wicked will be turned into a curse; and as the branches of trees are burned by fire, and scattered by the wind, which is called the Spirit [breath] of God, so do all the blessings of the wicked perish by the judgment of God, and the Spirit of His mouth.—CRAMER: The dire punishments which befall the ungodly give courage to the pious, and strengthen their faith, when they see how the former are recompensed for their ungodliness (Ps. xci. 8). . . . Although the ungodly have many friends and many dependents, their name must nevertheless rot and perish (Prov. x. 7; Esth. vi. 13).—ZEYSS (on vers. 31-33): As the sowing, so the reaping. He who sows vanity will also reap vanity; calamity and destruction will happen to him for a recompense (Hos. viii. 7; Gal. vi. 8). When the ungodly think that their life is at its very best, they are often enough quite suddenly taken away (Luke xii. 17).

**B.—Job:** Although oppressed by his disconsolate condition, he nevertheless wishes and hopes that God will demonstrate his innocence, against the unreasonable accusations of his friends.

#### CHAPTER XVI—XVII.

(A brief preliminary repudiation of the discourses of the friends as aimless and unprofitable):

##### CHAP. XVI. 1-5.

- 1 Then Job answered and said:
- 2 I have heard many such things:  
miserable comforters are ye all.
- 3 Shall vain words have an end?  
or what emboldeneth thee that thou answerest?
- 4 I also could speak as ye do;  
if your soul were in my soul's stead,  
I could heap up words against you,  
and shake mine head at you.
- 5 But I would strengthen you with my mouth,  
and the moving of my lips should assuage your grief.
1. Lamentation on account of the disconsolateness of his condition, as forsaken and hated by God and men:

##### VERS. 6-17.

- 6 Though I speak, my grief is not assuaged;  
and though I forbear, what am I eased?



- 7 But now He hath made me weary :  
Thou hast made desolate all my company.
- 8 And Thou hast filled me with wrinkles, which is a witness against me ;  
and my leanness rising up in me  
beareth witness to my face.
- 9 He teareth me in His wrath, who hateth me ;  
He gnasheth upon me with His teeth ;  
mine enemy sharpeneth his eyes upon me.
- 10 They have gaped upon me with their mouth ;  
they have smitten me upon the cheek reproachfully ;  
they have gathered themselves together against me.
- 11 God hath delivered me to the ungodly,  
and turned me over into the hands of the wicked.
- 12 I was at ease, but He hath broken me asunder ;  
He hath also taken me by my neck, and shaken me to pieces,  
and set me up for His mark.
- 13 His archers compass me round about,  
He cleaveth my reins asunder, and doth not spare ;  
He poureth out my gall upon the ground.
- 14 He breaketh me with breach upon breach ;  
He runneth upon me like a giant.
- 15 I have sowed sackcloth upon my skin,  
and defiled my horn in the dust.
- 16 My face is foul with weeping,  
and on my eyelids is the shadow of death ;
- 17 not for any injustice in mine hands ;  
also my prayer is pure.

2. Vivid expression of the hope of a future recognition of his innocence:

CHAPTER XVI. 18—XVII. 9.

- 18 O earth, cover not thou my blood !  
and let my cry have no place !
- 19 Also now, behold, my witness is in heaven,  
and my record is on high.
- 20 My friends scorn me :  
but mine eye poureth out tears unto God.
- 21 O that one might plead for a man with God,  
as a man pleadeth for his neighbor !
- 22 When a few years are come,  
then I shall go the way whence I shall not return.

CHAP. XVII. 1. My breath is corrupt,  
my days are extinct,  
the graves are ready for me.

- 2 Are there not mockers with me ?  
and doth not mine eye continue in their provocation ?
- 3 Lay down now, put me in a surety with Thee ;  
who is he that will strike hands with me ?
- 4 For Thou hast hid their heart from understanding ?  
therefore shalt Thou not exalt them.
- 5 He that speaketh flattery to his friends,  
even the eyes of his children shall fail.
- 6 He hath made me also a byword of the people ;  
and aforetime I was as a tabret.
- 7 Mine eye also is dim by reason of sorrow,  
and all my members are as a shadow.
- 8 Upright men shall be astonished at this,  
and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way,  
and he that hath clean hands shall be stronger and stronger.

8. Sharp censure of the admonitory speeches of the friends as unreasonable, and destitute of all power to comfort:

VERS. 10-16.

- 10 But as for you all, do ye return, and come now;  
for I cannot find one wise man among you.
- 11 My days are passed,  
my purposes are broken off,  
even the thoughts of my heart.
- 12 They change the night into day:  
the light is short because of darkness.
- 13 If I wait, the grave is mine house;  
I have made my bed in the darkness.
- 14 I have said to corruption, Thou art my father;  
to the worm, Thou art my mother and my sister.
- 15 And where is now my hope?  
as for my hope, who shall see it?
- 16 They shall go down to the bars of the pit,  
when our rest together is in the dust.

#### EXEGETICAL AND CRITICAL.

1. Heartlessly repulsed by his friends, and left without comfort, Job turns, more trustfully than in his previous apologies, to the God who evidenced Himself in his good conscience, of whom he cannot believe that He will leave him forever without testifying to his innocence, however cheerless a night of despair may in the meanwhile surround him. It is in the expression of his confidence, and of his inward yearning and waiting for this Divine testimony to his innocence (ch. xvi. 18 to xvii. 9) that the significance of this discourse culminates, so far as it gives pleasing evidence of progress beyond Job's former frame of mind. Along with this indeed it gives evidence that the spirit of hopeless and bitter complaint is, if not intensified, at least substantially unchanged and undiminished. The first principal division of the discourse (ch. xvi. 6-17) which precedes that expression of yearning confidence in God's help contains in particular an expression of cheerless lamentation over his condition, as one forsaken by God and men; while a shorter introduction prefaced to this division (ch. xvi. 2-5), as well as the concluding section, or third division (ch. xvii. 10-16) are particularly occupied with a bitter complaint on account of the misunderstanding and heartless conduct of the friends.—The whole discourse comprises six long strophes, the first of which constitutes the introduction, extending through four verses, or ten stichs (ch. xvi. 2-5), while the first and second divisions contain each two strophes (of 6, 7 verses, or 14 stichs), the third division, however, only one strophe (of 7 verses, or 14 stichs).

2. *Exordium* of the discourse, or *introductory strophe*: A short preliminary repudiation of the discourses of the friends as aimless, and destitute of all power to comfort: ch. xvi. 2-5.

Ver. 2. I have heard (already) many such things (רבות, *multa*, as in ch. xxiii. 14), and

miserable comforters are ye all. מְנַחֲמֵי עָמִלִּי, lit. "comforters of distress" [Gen. of attribute, Green, § 254, 6] are *burdensome* comforters (*consolatores onerosi*, Jer.), who, instead of comfort, minister only trouble and distress; comp. ch. xv. 11.

Ver. 3. Are windy words (now) at an end? Comp. ch. xv. 2, where Eliphaz reproaches Job with windy speech—a reproach which Job now pays back in the same coin.—Or what vexes thee [addressed more particularly to Eliphaz] that thou answerest? מַרְיָן הַמָּוֶה, Hiph. of מָרַץ, "to be sick, weak" (see on ch. vi. 25), signifies "to make sick, to afflict" (Ewald, Schlott., Dillm.), or again "to goad, incite, vex" (Del.) [see the examples in notes on vi. 25 favoring this definition]: not "to make sweet, to sweeten," as the Targ. interprets, as though מָרַץ were without further qualification = מָלַץ. —מָלַץ moreover is not=*quum* (Hirz.), but as in ch. vi. 11 *quod*: "what vexes thee that thou answerest," or "to answer."

Ver. 4. I also indeed would speak like you, i. e., would be minded to serve you with such like discourses as your own [Dillmann, Conant, Renan, Rodwell, etc., with good reason prefer to render the subjunctive אֲרִיבָרָה "I could," or "might," rather than "would"].—If your soul were instead of mine; i. e., in case you had my place, your persons were instead of mine. [Conant, however: "Your soul is not to be taken as a periphrasis of the personal pronoun. Soul, the seat of intelligence, mental activity and emotion, stands as the representative of these faculties in man, and is specially appropriate here, where there is immediate reference to what is thought, felt and suffered. The force of the expression is lost therefore by substituting *ye* and *me*."]—Would [or could] weave words against you.—



הַחֲכִיר בְּמִלִּים is not "to make a league with words" (Gesen. [Rodwell], *etc.*), nor again: "to affect wisdom with words" (Ew'd), but to "combine words, string them together like pearls." Instead of the simple accus. of the object מִלִּים, the more choice construction with בִּי instrum. is used; comp. the following member, also ver. 10; Jer. xviii. 16; Lam. i. 17 (Gesen. § 138 [§ 135] 1, Rem. 3). ["When he says: I would range together, *etc.*, he gives them to understand that their speeches are more artificial than natural, more declamations than the outgoings of the heart." Del.]—**And shake my head at you; viz.**, as a gesture of scorn and malicious pleasure; comp. Ps. xxii. 8 [7]; Is. xxxvii. 22; Jer. xviii. 16; Sir. xii. 18; Matt. xxvii. 89. It should be borne in mind that what is hateful in such conduct is not to be charged upon Job (who indeed only states what he *could* do if he had before him the friends, weak and miserable as he is now, and should then follow the promptings of the natural man), but on the friends, before whom Job here holds up as in a mirror the hatefulness of their own conduct. [In regard to the rendering of עַל by "against," and the explanation of הֵנָּה as a gesture of scorn, see below on ver. 5.]

Ver. 5. **Would [could] strengthen you with my mouth:** i. e. with mere words, instead of with deeds of a love that wins the heart. [On the form מְצַחֵם with Tseré shortened to Hhirk, see Green, § 104, h.]—**And the sympathy of my lips** (רִי), commiseration, sympathy, only here; comp. the phrase, similar in sound, נִיב שִׁפְתַּי, "fruit of the lips," Is. lvii. 19) **should assuage**, scil. your grief. שִׁחַן, "to soothe, restrain, check," here without an obj. as in Is. lviii. 1. The following verse easily enables us to supply מִיָּדָי, as the object. [The E. V., Wem., Bar., Elz., *etc.*, render this as a contrast with ver. 4, as though Job, after there describing what he *might* do if they were in his place, describes here what, on the other hand, he *really would* do. But there is nothing to indicate such a contrast. Ver. 5 is most simply and naturally the continuation of ver. 4.—The irony of the passage is most keen and cutting. If you were in my place, says Job, if your soul were tried as mine is, I could speak windy words in abundance as you have done, I could string them out one after another, and nod my head to comfort: oh, yes! all such comfort—sympathy of the head, of the mouth, of the lips, I could lavish upon you—that is cheap enough, as your conduct shows—but as for the heart, that is quite another matter! It will be seen from this paraphrase of Job's language that a somewhat different view is taken of one or two expressions, particularly in ver. 4, from that given above by Zöckler. It seems unnecessary and unnatural to suppose that Job would in ver. 4 describe himself as framing words *against* them, and indulging in gestures of malicious mockery, and then in ver. 5 as *strengthening* and *soothing* them with words—but nothing more. Moreover the expressions of ver. 4 would thus lose their *point*, there being no reason to suppose

that the friends had shown any such malignity as would be thus suggested. What Job says is, that he could multiply words of cold formal sympathy, that he could string out such words *upon* them, or *towards* them; and again that he could make with his head the customary oriental gesture of condolence (נָנִי here like נָנִי, see above, ch. ii. 11 and comp. Gesen. sub. v.), this being by implication all the sympathy he had received from them.—E.]

3. *First Division.* A lamentation concerning the cheerlessness of his condition, as one forsaken and persecuted by God and men. Vers. 6-17.

*First Strophe:* vers. 6-11. From the friends, the "miserable comforters," who leave him in his helplessness, he turns to himself, who is so greatly in need of sympathy, because God has delivered him over to the scorn and the cruelty of the unrighteous.

Ver. 6. ["He bethinks himself whether he will continue the colloquy further. Already in the lamentation of ch. iii. Job had given vent to his grief, and solicited comfort. The colloquy thus far had shown that from them he had no comfort to expect. Should he then speak further, in order to procure at least some alleviation of his grief? but he cannot anticipate even this as the result of his speaking. He must accordingly be silent; yet even then he is no better off." Dillm.]—**If I speak** (voluntative after וְאֵן, see Ew. § 355, b) **my grief is not assuaged; if I forbear** (voluntative without וְאֵן, as in ch. xi. 17; Ps. lxxiii. 16, *etc.*), **what departs from me, viz. of my pain? how much of my pain goes away from me, do I lose?** The unexpressed answer would naturally be: Nought!

On הֵלֵךְ, comp. ch. xiv. 20.

Ver. 7. **Nevertheless—now He hath exhausted me, viz. God, not the pain** (מִיָּדָי, ver. 6), which the Vulg., Aben-Ezra, *etc.*, regard as the subj. The particle אֲנִי, which belongs to the whole sentence, signifies neither: "of a truth, yea verily!" (Ew.) nor "only" [=entirely], as though it belonged only to הֵלֵאִי (Hirz., Hahn, *etc.*), but it has here an adversative meaning, and states, in opposition to the two previously mentioned possibilities of speaking and being silent, what is actually the case with Job; hence it should be rendered "still, nevertheless," *verum tamen*: [Renan: *Mais quoi!* "He is absolutely incapable of offering any resistance to his pain, and care has also been taken that no solacing word shall come to him from any quarter." Del. See the next clause].—**Thou hast desolated all my circle.** עֵדָה here not "rabble," as in ch. xv. 34, but *sensu bono*—circle of friends and family dependents (Carey: all my clan). ["This mention of the family is altogether in place, seeing that the loss of the same must be doubly felt by him now that his friends are hostile to him." Schlott.]. The Pesh. reads "all my testimony" (עֵדָה), i. e., all that witness in my behalf, all my prosperity (so also Hahn among the moderns), to which however הֵשִׁיב is not particularly suitable. Note moreover the transition, bearing witness as it does to the vivid excite-



ment of the speaker's feelings, from the declarations concerning God in the third person (which we find in the first member, and which appear again ver. 9 seq.), and the mournful plaintive address to Him here and in ver. 8, in which the description before us is directly continued.

Ver. 8. **And hast seized me** (not "Thou makest me wrinkled," Vulg., Luther [E. V., Lee, Rodwell] or "shriveled me together," Del.—for **קָטַף** signifies "to press together, to fasten firmly together;" comp. ch. xxii. 16. [Wordsworth attempts somewhat peculiarly to combine the two definitions: "*Thou hast bound me fast with wrinkles, as with a chain*"].—**It is become a witness, viz.,** the fact that thou hast seized me; the circumstance that God makes him suffer so severely is—so at least it seems—a witness of his guilt. [This clause, taken in connection especially with the following parallelism, seems certainly to favor the rendering of the Vulg., E. V., etc. "thou hast filled me with wrinkles." The witness against Job is naturally something which like his "leanness" is visible. The corrugation of the skin was a feature of elephantiasis more marked even than the emaciation of the body, and would hardly be omitted in so vivid a description of his condition as Job here gives. The primary signification of "seizing," or "compressing" should not however be lost sight of; indeed it adds much to the terrible force of the representation to retain it, and, with Wordsworth, to combine the two definitions, only in a somewhat different way from his; the true conception being that God—who in ver. 12 is represented as seizing Job and dashing him in pieces,—is here represented as seizing, compressing him, until his body is shriveled, crumpled up into wrinkles.—E.]. In opposition to Ewald, who changes **הָיָה** into **הָיָה** (= **הָיָה**, see ch. vi. 2; xxx. 13), and translates accordingly: "and calamity seized me as a witness"—comp. Del. and Dillm. on the passage: [who object that it would leave **לֵעָר** without much of its force and emphasis, and that the construction would be too condensed and artificial].—**And my leanness has appeared against me, accusing me to the face** (speaking out against me, comp. ch. xv. 6b). On **בָּחַשׁ** = consumption, emaciation, comp. Ps. cix. 24. The signification rests on a metaphor similar to that by virtue of which a dried-up brook is called a "liar" (ch. vi. 15 seq.).

Ver. 9. **His anger has torn and made war upon me; He has gnashed against me with His teeth; as mine enemy He has whetted His eyes against me.** God, who is now again spoken of in the third person, is imagined as a ferocious beast of prey, who is enraged against Job. So above in ch. x. 16.—As to the "tearing," comp. Hos. vi. 1; the "making war," ch. xxx. 21; the "whetting" or "sharpening" of the eyes, Ps. vii. 13 [12]: also the *acies oculorum* of the Romans, and the modern expression, "to shoot a murderous look at any one."

Ver. 10. Men also, like God, fall upon Job, as his enemies, resembling beasts of prey.—**They have opened wide their mouth against**

me (a gesture of insolent mockery, as in Ps. xxii. 8 [7]; Jer. lvii. 4); **with abuse** (i. e., with abusive speech) **they strike me on the cheeks** (comp. Mic. iv. 14 [v. 1]; Lam. iii. 30; John xviii. 22; xix. 8); **together they strengthen themselves against me, or again: they complete; fill themselves up** [= fill up their ranks] against me, for **הִתְקַלּוּ** means "to gather themselves together to a **קָלָה** (Isa. xxxi. 4), a heap;" not "to equip themselves with a full suit of armor," as Hirzel would explain, supplying **בְּרִיחַ**.—The whole of this lamentation, which reminds us of Ps. xxii., is general in its form; it contemplates nevertheless the hostile attacks made by the friends on Job, as in particular the word "together" in the third member shows—in hearing which the friends could not help feeling that they were personally aimed at in the strong expressions of the speaker, even as he on his part must have had his sensibilities hurt by such expressions as those of Eliphaz in ch. xv. 16 (see on the passage).

Ver. 11. **God delivers me** (comp. Deut. xxi. 16 [15]) **to the unrighteous, and casts me headlong into the hand of the wicked.** **יִרְטֵנִי**, Imperf. Kal. of **יָרַט** (contracted from **יִרְטֵנִי**, Ges., §70 [§68], Rem. 3). ["The preformative *Jod* has *Metheg* in correct texts, so that we need not suppose, with Rulph, a **רָטָה** similar in meaning to **יָרַט**." Del.] *precipitem me dat*; comp. LXX. ἐξέβαλε and Symmachus ἐνέβαλε.—**עָרַל** in the first member, "the perverted one, the reprobate, the unrighteous," or again—"the boy" [*der Bube*, "or the boyish, childish, knavish one"] as Del. explains it, (referring to ch. xix. 18; xxii. 11), is used collectively for the plur., as the parallel term **רָשָׁעִים** in *b* shows.

*Second Strophe:* Vers. 12–17. Continuation of the description of the cruel and hostile treatment he had received from God, notwithstanding his innocence.

Ver. 12. **I was at ease, and He then shattered me.** **שָׁלֵו**, secure, unharmed, suspecting no evil; comp. ch. xxi. 23; iii. 26.—**פָּרַץ**. Pilp. of **פָּרַר** with strong intensive signification—"to shatter, to crush in pieces;" so also the following **פָּצַץ**, from **פָּצַץ**, "to beat in pieces, to dash to pieces." ["He compares himself to a man who is seized by the hair of his head, and thrown down a precipice, where his limbs are broken. He probably alludes to some ancient mode of punishing criminals." Wemyss]. Observe the onomatopoeic element of these intensive forms, which furthermore are to be understood not literally or physically, but in a figurative sense of the sudden shattering of prosperity, and peace of soul.—**And set me for a mark.** **בְּטָרָה** (from **נָטַר**, *τηρεῖν*, like *σκοπός* from *σκέπτεσθαι*), target, mark, as in 1 Sam. xx. 20; Lam. iii. 12; comp. **כָּפַעַי** above in ch. vii. 20.

Ver. 13 expands the figure in ch. xii. c.—**His arrows whirled about me.** **רָבְּוּ**, not "his troops, his archers" (Rabb. [E. V., Noy., Con.,



Car., Rod., Elz., etc.]), but according to the unanimous witness of the ancient versions: "his arrows, darts" (from רכה, רכה, *jacere*. Gen. xlix. 23; comp. Gen. xxi. 10).—**He cleaves my reins without sparing, pours out on the earth my gall** (comp. Lam. ii. 11). Job here describes more specifically the terrible effect of God's arrows, *i. e.*, of the ailments inflicted on him by a hostile God (comp. ch. vi. 4, also the well-known mythological representations of classical antiquity), representing in accordance with the Hebrew conception the noblest and most sensitive of the inner organs of the body as affected, namely the reins, and also the gall-bladder. In view of the highly poetic character of the description, it is not necessary to inquire whether he conceives of the "outpouring" of the gall as taking place inwardly, without being at all perceptible externally, or whether, with a disregard of physiological possibility or probability, he represents it as something that is externally visible. It is moreover worthy of note that according to Arabic notions the "rupture of the gall-bladder" may really be produced by violent painful emotions. Comp. Delitzsch on the passage; also his *Biblical Psychology* [p. 317, Clark]; also my *Theol. Naturalis*, p. 618.

Ver. 14. **He breaks through me breach upon breach.** פָּרַץ, comp. ch. xxx. 14, here as accus. of the object, united to its cognate verb; comp. Gesen., § 138 [§ 135] Rem. 1.—**He runs upon me like a mighty warrior.** In this new turn of the comparison Job, and in particular his body, appears as a wall, or a fortress, which is by degrees breached by missiles and battering rams, and which God himself assaults by storm.

Ver. 15. **I have sewed sackcloth upon my skin,** *i. e.* I have girded around myself, and stitched together (about the loins) a closely fitting mourning garment of close hair (comp. שָׂק in Isa. iii. 24; xx. 2; xxxii. 11; 1 Kings xxi. 27; 2 Kings vi. 30, etc.). The "sewing upon the skin" is doubtless to be understood only figuratively of the laying on of a closely fitting garment, which it is not intended to lay off immediately. Possibly, indeed, there may be an allusion to the cracked swollen skin of one diseased with elephantiasis, in which the hair of the sackcloth (*cilicium*) must of necessity stick (see my *Kritische Gesch. der Ascese*, p. 82 seq.). [See also Art. "Sackcloth" in SMITH'S *Bib. Dict.* "Job does not say of it that he put it on, or slung it around him, but that he sewed it upon his naked body; and this is to be attributed to the hideous distortion of the body by elephantiasis, which will not admit of the use of the ordinary form of clothes." Delitzsch]. In any case in referring to this stiff, almost dead skin, as a part of his fearfully distorted body, he chooses the term לָלַךְ, which appears in Hebrew only here (though more common in Aram. and Arab.), and in contrast with עָלָה, the "sound, healthy skin," may be translated "hide;" comp. the βύρρα of the LXX.—**And have lowered** (lit. "stuck," see below) **my horn**—the symbol of power and of free manly dignity, comp. 1 Sam.

ii. 1, 10; Ps. lxxxix. 18 [17], 25 [24]; xcii. 11 [10]; etc., Luke i. 69—**into the dust**:—this being a sign of his humiliation, of his consciousness of the defeat, and of the deep sorrow which he has been called to endure. For this lowering of the horn into the dust of the earth is the direct opposite of "lifting up the horn" (Ps. lxxxiii. 3 [2] as a symbol of the increase of power and dignity. עוֹלָל is with Saad., Rosenm., Ew., Hirz., Dillm., etc., to be derived from עָלָה, *introire*, of frequent use in the Aram. and Arab., and thus signifies "to stick into, to dig into." If it were the Pil. of עָלָה, "to act," meaning accordingly "to abuse," or "to defile" (Targ., Pesch., Delitzsch [E. V., Schlott.] etc.), the ל before the object would not be wanting; comp. Lam. i. 22; ii. 20; iii. 51. To be preferred to this is the translation—"I roll my horn in the dust" (Umbr., Vaithing., Hahn), a rendering which is etymologically admissible.

Ver. 16. **My face is burning red with weeping.** חִמְרָה (instead of which we ought perhaps with the K'ri to read the plural חִמְרִי, unless we explain the fem., like הַשָּׁמַיִם in ch. xiv. 19, in accordance with Gesen., § 146, [§ 143], 3), Pual of חָמַר, an intensive passive form, expressing the idea of being exceedingly reddened, glowing red (comp. Lam. i. 20; ii. 11). [From the same root comes the name Alhambra, applied to the building from its color. See Delitzsch].—**And on mine eyelashes is a death-shade,** *i. e.*, by reason of continuous weeping, and the weakening thereby of the power of sight, my eyes are encompassed by a gloom of night: [an explanation which Schlottmann characterizes as flat and prosaic. The idea is rather that in Job's despondent mood he conceived of "the shadow of death" as gathering around. He had well-nigh wept himself out of life].

Ver. 17. **Although no violence is in my hands** (or clings to them) **and my prayer is pure.**—Job emphasizes his innocence here in contrast not only with ver. 16, but with the whole description thus far given of the persecution which he had endured, vers. 12-16.—עַל is used here, as in Is. liii. 9, as a conjunction, in the sense of "notwithstanding that, although," (Ewald, § 222, b), not as a preposition, as Hirzel explains it ("in spite of non-violence").

4. *Second Division.* A vivid expression of the hope of a future recognition of his innocence: ch. xvi. 18—xvii. 9.

*First Strophe:* Ver. 18—ch. xvii. 2. [His confidence in God as his witness and vindicator—his only hope in view of the speedy approach of death].

Ver. 18. **Earth, cover not thou my blood,** *i. e.*, drink it not up, let it lie open to view, and cry to heaven as a witness to my innocence, Comp. Gen. iv. 10; Ezek. xxiv. 7 seq.; Is. xxvi. 21. ["As according to the tradition it is said to have been impossible to remove the stain of the blood of Zachariah, who was murdered in the court of the temple, until it was removed by



the destruction of the temple itself." Delitzsch. "According to the old belief no rain or dew would moisten the spot marked by the blood of a person murdered when innocent, or change its blighted appearance into living green." Ewald]. The second member also expresses essentially the same meaning: **and let my cry have no resting-place**, i. e., let not the cry for vengeance arising from my shed blood (or the cry of my soul poured out in my blood, Gen. ix. 4, etc.), be stilled, let it not reach a place of rest,

before it appears as my **גֹּאֵל** (ch. xix. 25) to deliver and avenge me. ["Therefore in the very God who appears to him to be a blood-thirsty enemy in pursuit of him, Job nevertheless hopes to find a witness of his innocence: He will acknowledge his blood, like that of Abel, to be the blood of an innocent man. It is an inward irresistible demand made by his faith which here brings together two opposite principles—principles which the understanding cannot unite—with bewildering boldness. Job believes that God will even finally avenge the blood which His wrath has shed, as blood that has been innocently shed."] Delitzsch].

Ver. 19. **Even now behold in heaven my witness, and my attestor** (**שֹׁרֵט**). LXX.

*συνιστάω*, an Aram. synonym of **עֵד**, witness, comp. Gen. xxxi. 47) **in the heights**.—In regard to **מְרַקֵּם** as a synonym. of **שָׁכִינִים**, comp. ch. xxv. 2; xxxi. 2. **גַּם עַתָּה**, "even now," (not "now however," Ewald) sets the present condition of Job, apparently quite forsaken, but in reality still supported and upheld by God as a heavenly witness of his innocence, in contrast with a future period, when he will be again publicly acknowledged and brought to honor. This more prosperous and happy future he does not yet indeed realize so vividly as later in ch. xix. 25 seq. That of which he speaks here is only the contrast between his apparent forsakenness, and the fact that, as he firmly believes, God in heaven is still on his side. ["If his blood is to be one day avenged, and his innocence recognized, he must have a witness of the same. And reflecting upon it he remembers that even now, when appearances are all against him, he has such a witness in God in heaven." Dillm.].

Ver. 20. ["The conduct of the friends in denying, nay in mocking his innocence, compels him to cling to this God in heaven." Dillm.].—**They who mock me** (lit., "my mockers," with strong accent on "mockers") **are my friends**. ["It is worthy of remark that the word here used, *melits*, signifies also an *interpreter*, an *intercessor*, and is employed in that sense; below, ch. xxxiii. 23; comp. Gen. xlii. 23; 2 Chron. xxxii. 31; Is. xlii. 27; and some, as *Professors Lee* and *Carey*, have assigned that sense to the word here, 'My true interpreters are my friends;' and they suppose in this word, here and in xxxiii. 23, a prophetic reference to the Mediator. But the Auth. Ver. appears to be correct; and the similarity of the words serves to bring out the contrast between the unkindness of man, and the mercy of God." Words.].—**To Eloah mine eye poureth tears**: i. e., although my friends mock me, instead of taking

me under their protection, and attesting my innocence, I still direct to God a look of tearful entreaty that He would do justice, etc.—["An equally strong emphasis lies here on subj. and predicate: 'My friends' stands in contrast with God; 'my mockers' in contrast with 'my witness,' ver. 19; and finally also 'my mockers' in contrast with 'my friends.'" Schlottm.]. Ew., Dillm., etc., take the first member, less suitably, as assigning the reason for the second: "because my friends are become such as mock me, mine eye pours out tears to Eloah," etc.

Ver. 21 states the object of the weeping (i. e., the yearning) look which he lifts up to God. This object is twofold: (1) **That He would do justice to a man before God**: lit. "that He would decide (**יֹרֵכֵת**), voluntative expressing the final end, as in ch. ix. 33) for the man *against* Eloah, or *with* Eloah (**עִם** as in Ps. lv. 19 [18]; xci. 16 [15] of an opponent); i. e., that before His own bar He would pronounce me not guilty, that He would cease to misunderstand and to persecute me as an enemy, but would rather assist me to my right, and so appear on my side. (2) **(That He would do justice) to the son of man against his friend**, that He would justify me against my human friend (**רֵעִי**) distributively for (**לְעִי**), and set me forth as innocent—which would result immediately upon his justification before God's bar. For the interchange of "man" and "son of man" in poetic parallelism, comp. Ps. viii. 5. It is not necessary to adopt Ewald's suggestion (*Jahrb. der bibl. Wissenschaft*, IX. 38) to read **אֶרֶם בֵּין אֲדָמָה**, in order to acquire a more suitable construction for **חֹכֵיחַ**. The construction according to the common reading presents nothing that is objectionable, scarcely anything that is particularly harsh. The influence of the **ל** of the first member extends forward to **בֵּין אֲדָמָה** (as in ch. xv. 3), and the **ל** before **רֵעִי** = "in respect to, against," supplies the place of the **עִם** of the first member. It would be much harsher were we, with Schlottmann, Ewald (in Comm.), and Olsh. to translate the second member: "and judges man against his friend," a rendering which is condemned by the usage of the language, for **הוֹכִיחַ** with accus. of person never signifies "to judge," but always "to punish, reprove." ["Job appeals from God to God: he hopes that truth and love will finally decide against wrath. . . . Schlottmann aptly recalls the saying of the philosophers, which applies here in a different sense from that in which it is meant: *Nemo contra Deum, nisi Deus ipse*." Del. "The prayer of Job is fulfilled in ch. xlii. 7; and that too in a sense quite otherwise than that which Job had ventured to hope for, even in this life. This is again one of the passages where the poet permits his hero, in an exalted moment, to enjoy a presage of the issue." Dillm.] Concerning the theological significance of the wish here expressed by Job, that he might be justified by God before God as well as before men; comp. the Doctrinal and Ethical Remarks.

Ver. 22. Giving the reason why Job longs to



be vindicated, arising from the fact that his end is near, and that for him who has once died there is no prospect of a return to this life. [This, however, is not to be understood as a reason given why God should interpose speedily to vindicate him *before* his death. Rather the argument is drawn from the hopelessness of his physical condition. Death was sure and near; that recovery which the friends promised on condition of repentance was out of the question: hence if he is to be vindicated, it must be by God, who can do it when he is gone.]—**For years that may be numbered are coming on, and by a path without return shall I go hence.**—The thought is substantially the same as in ch. vii. 7-10; and x. 20 seq.—**שָׁנֹת מִסְפָּר**, lit. "years of number" (Gen. xxxiv. 30; Ps. cv. 12), are years that may be numbered, i. e. a few years (LXX: *ἐν ἀριθμητά*), by which we are naturally to understand those which still remain before his death, the remaining years of his life (not all the years of his life, as Hahn and Del. explain). For **יָאֵתָי** (in regard to the form, comp. on ch. xii. 6) can only mean: "they are coming on, they stand before me," not: "they are passing away" (*transeunt*, Vulg., etc.), nor: "their end is coming on" (Hahn, Del.). That Job here announces the sad issue in which the rapid and inevitably fatal course of the elephantiasis generally resulted, is shown by the conclusion of the discourse, ch. xvii. 11-16.

Ch. xvii. 1 [the chapter-division here being manifestly erroneous] continues the statement of the reason given in ch. xvi. 22. It consists of abrupt sob-like ejaculations of which it may be truly said with Oetinger that they form "the requiem, which Job chants for himself even while yet living."—**My spirit is disturbed, so correctly most moderns, taking יָדָי in the sense of "the spirit or power."** The translation: "my *breath* is corrupt," or "destroyed" (De Wette, Del. [E. V., Rod., Elz., Con., Ber.], etc.), is less suitable here to the connection, which requires, as the subject of Job's expression, not that single symptom of a short and fetid breath [which would be a much less conclusive indication that his days were numbered than others which he might have mentioned], referred to also in ch. vii. 15; xix. 17; but requires rather some sign of the incipient dissolution of the whole psychical bodily organism, a failure of the vital principle.—**My days are extinct** (יָעָן=יָעָן, ch. vi. 17, which some MSS exhibit here also); **graves await me** [Rodney: for me the tombs!]. Comp. the Arabic proverb: "to be a grave-companion (Sâchib el-kubûr);" also the familiar saying of Luther: "to walk on the grave;" and the modern expression: "to stand with one foot in the grave."

Ver. 2. **Verily mockery surrounds me: and on their quarreling mine eye must dwell.**—So substantially Welte, Arnh., Del., Dillm. [Schlott., Con., Words.], whose rendering of this difficult verse is the most satisfactory; for (1) It is best to take לֹא-שָׁמַח, as in ch. i. 11; xxii. 20; xxxi. 36, etc., as a formula of asseve-

ration—"verily, truly." (2) הַתְּלִים (or according to another reading הַתְּלִים is an abstract term, formed from הַתְּלִי=mockery, scoffing (not "deception," as Hirzel renders it); to render it as a concrete term in the sense of "mockers" [E. V., Noyes, etc.], or "beguiled," is at variance with the laws governing the formation of Hebrew words (see Ew. § 153, a; 179, a, b).

—(3) הַכְרֹתִים is Inf. Hiph. with suffix, from כָּרַח, which means in Hiph. "to make refractory," to incite to strife, to contend with one. The word is written with *Dagh. dirimens* in מ, comp. ix. 18; Joel i. 17, etc.—(4) תִּלְן Jussive or Voluntative form of לָן, to lodge, to tarry (comp. ch. xix. 4; xxix. 19; xxxi. 32), is a pausal form for תִּלְן, which occurs also in Judg. xix. 20, the use of which in a non-pausal position seems to be purely arbitrary, or rests possibly on euphonic grounds (the liquids *l* and *n* in juxtaposition being treated as though they were gutturals: comp. Ewald, § 141, b, Rem. 2). (5) The sense of the entire verse, according to the construction here given, is decidedly more suitable to the context: Of a truth it is mocking me (יָעָן הִיא, lit. "mockery is with me, befalls me") to force me, who am standing on the verge of the grave to confess a guilt from which I know myself to be free; and such hateful quarrelsome conduct it is that I must have continually before my eyes!—Other renderings are e. g. —a. That of the Pesh., Vulg., and recently of

Hirzel, which takes הַתְּלִים in the sense of "deception, illusion." Thus Hirzel's rendering is: "If deception is not with me, then let them continually henceforth quarrel." b. That of Rosenmüller: *annon illusiones mecum, et in adversando eorum pernoctat oculus meus.*—c. That of Ewald (in part also of Eichhorn, Umbr.): "If only I were not mocked and mine eye were not obliged to dwell," etc.—d. The rendering in part similar to the latter, of Vaih. and Heiligst.—"Oh, that mockery did not surround me! then could mine eye abide in peace with their contention!"—e. That of Stickel and Hahn: "Or are there not around me those who are deluded? must not mine eye dwell on their contention?"—[f. That of Renan: "May it please God that traitors might be far from me, and that mine eye be never more afflicted with their quarrels!"]

*Second Strophe:* vers. 3-9. Repetition of the yearning and trustful supplication to God as the only remaining attestor or witness of his innocence now remaining to him in view of the heartless coldness, nay the hostility of his human friends.—**Oh, lay down [now], be Thou bondsman for me with Thyself who else will furnish surety to me?** The thought is not substantially different from that in ch. xvi. 21, only that the representation which there predominates of an adjudication in favor of Job's innocence is here replaced by that of *pledging or binding one's self as security* for it. For all the expressions of the verse are borrowed from the system of pledging. With the Imper. שִׁכַּח is to be supplied, as the fol-



lowing עֲרַבְנִי shows, an accus. of the object, "a pledge, security." It is not necessary with

Reiske and Olsh. to change עֲרַבְנִי to עֲרַבְנִי, *arrhabonem meam*. The following עֲרַבְנִי, indicating the person with whom the pledge is deposited, a rain represents God, precisely as in ch. xvi. 21, as being, so to speak, divided, or separated into two persons. The word of entreaty עֲרַב (which appears also in Is. xxxviii. 14. and Ps. cxix. 122, and which is here used with the accus. of the person following in the sense of "representing any one mediatorially as εγγυος or μεσσης) is replaced in the second member by

the circumstantial phrase לִי, נתקע, to give surety by striking hands. For (his is the meaning of the phrase, which elsewhere reads יָדְךָ, נתקע, or פָּךְ (Prov. vi. 1; xvii. 18; xxii. 26), or simply הִתְקַע (Prov. xi. 15). Here, however, where, instead of the person, the *hand* of the person is mentioned (לִי), instead of the simple לִי, which, according to Prov. vi. 1, we might be led to expect), the reflexive Niphal is used; hence literally: "who will strike himself [*scil.* his hand] into my hand;" i. e. who will (by a solemn striking of hands, as in a pledge) bind himself to me to vindicate publicly my innocence? What man will do this if Thou, God, doest it not?

Ver. 4 assigns a reason for this prayer for God's intervention as his security in the short-sightedness and narrow-mindedness of the friends: **for Thou hast closed [lit. hid] their heart to [lit. from] understanding** (to [from] a correct knowledge in respect to my innocence), **therefore Thou wilt not let them prevail:** lit. wilt not exalt them, i. e. above me, who am unjustly injured by them, but wilt rather at last confound them by demonstrating my innocence (as actually came to pass, ch. xlii. 7). תִּרְוִימֶם, Imperf. Pil. of רוּם with plur. suffix, is a contraction of תִּרְוִימָם, with omission of Dagh. forte in מ on account of the preceding long ֹ. The correction תִּרְוִימֶם (suggested by Dillm. with a reference to ch. xxxi. 15; xli. 2 K'ri) is unnecessary, as also the explanation of תִּרְוִימֶם as a Hithpael noun, signifying "striving upward, improvement, victory" (Ew.).

Ver. 5 continues the consideration of the unfriendly conduct of the friends. **Friends are delivered for a spoil, while the eyes of their** (lit. "of his") **children languish.**—

חֵלֶק, "a share of booty, spoil" (according to Num. xxxi. 36) denotes here in particular, as the word הֶגֶד makes probable, mortgaged property, an article in pledge, distrained from a debtor by a judicial execution; הֶגֶד לְחֵלֶק (for לְהִיּוֹת חֵלֶק, comp. 1 Kings xiv. 2; Jer. xiii. 21) signifies to advertise and offer for sale such a pledged article in court; or, more simply and briefly, to distrain, to seize upon by means of a judicial execution. The subject of הֶגֶד is indefinite ["one exposes friends," i. e., "friends are

exposed"] (comp. chap. vi. 20). In the object רֵעִים Job certainly points immediately to himself, for certainly he only was the victim of the heartless conduct of the three. He purposely, however, expresses himself by a general proposition; for his whole description is as yet only ideal, imaginative. In the second member, as the sing. suffix in בְּנָי shows, he again speaks only of himself as the one who was ill-treated, continuing the description (by means of an enallage of number, similar to that in chap. xviii. 5; xxiv. 5, 16; xxvii. 23), as though he had in a written רֵעֵהוּ וְרֵעֵהוּ. Hence literally: "and the eyes of his children languish," or "although the eyes of his children languish" (Ewald, Stickel, Heiligst., Hahn, Dillmann, etc.). Many of the ancients, and also De Wette, Delitzsch [Noyes, Con., Renan, Barnes, Wem., Car., Wordsw., Rod.], etc., translate: "Whoso spoileth friends, the eyes of his children must fail" (or, optatively, "may the eyes of his children fail!") So Rosenmüller, Vaibinger). [The E. V. adopts the same view of the general construction, but less

appropriately takes חֵלֶק in the sense of "flattery:" "He that speaketh flattery to his friends, even the eyes of his children shall fail." In this way, doubtless, the harshness of that change of number is avoided; but so to predict (or even to wish for) the punishment of the evil-doer seems here too little suited to the context, and especially does not agree with the contents of the following verse. [But it certainly agrees very well with the last member of the preceding verse, the thought of which it both confirms and expands. God would not, could not, favor the friends, for they had betrayed friendship, and thus had incurred judgment in which their posterity would share. Ver. 5 may be, as conjectured by some, a proverbial saying quoted by Job to emphasize ver. 4 b. The "pining of the eyes" is a frequent figure for suffering. This last construction has in its favor, therefore: (1) That it is suitable to the connection. (2) That it avoids the harshness of the other construction, with its sudden change of number and its strained introduction of the reference to the betrayed one's children, which is particularly pointless when applied to the childless Job. (3) It takes away from ver. 4 the isolation which belongs to it, according to the other construction, and provides a much simpler transition from ver. 4 to ver. 5.—E.]

Ver. 6 seq. Continued description of the unfriendly conduct of the friends, only that the same is now directly charged on God. **And He** (viz., God, who is manifestly to be understood here as the subject of the verb) **has set me for**

**a proverb to the world.**—מִשַּׁל, a substant. infinitive (comp. chap. xii. 4), means a proverb, simile, *sensu objectivo*, hence an object of ridicule [or, as in E. V., "by-word"]. עַמִּים, lit.

"nations," denotes here not the races living around Job (e. g., those "gipsy-like troglodytes" who are more fully described in chap. xxiv. 30, and who, Delitzsch thinks, may possibly be intended here), but the common people generally (*vulgus, plebs*), hence equivalent to the great multitude, the world; comp. Prov. xxiv. 24.



**And I must be one to be spit upon in the face.**—תִּפֹּחַ (only here in the O. T.) denotes spittle, an object spit upon; לִפְנֵים is in the closest union with it (comp. Num. xii. 14; Deut. xxv. 9). A תִּפֹּחַ לִפְנֵים is accordingly one into whose face any body spits, the object of the most unqualified public detestation. Comp. ch. xxx. 9 seq., from which passage it also appears that Job speaks here not only of that which his friends did to him, but that he uses עֲשִׂים in a more comprehensive sense.

Ver. 7. **Then mine eye became dim with grief** (עָנַן, as in chap. vi. 2; and comp. chap. xvi. 16; Ps. vi. 8 [7]; xxxi. 10 [9]), **and all my members** (lit. "my frames, bodily frames, or structures") **are as shadows** [better on account of the generic חַל, "as a shadow"], i. e., so meagre and emaciated, like intangible shadows, or phantoms; comp. chap. xix. 20.

Ver. 8. **The upright are astonished at this**—because they cannot understand how things can come to such a pass with one of their sort. **And the innocent is roused against the ungodly**—lit. "stirred up" by anger—in an opposite sense to that of chap. xxxi. 29, describing "the innocent man's sense of justice as being aroused on account of the prosperity of the ungodly," comp. Ps. xxxvii. 1; lxxiii. HIRZEL.

Ver. 8. **Nevertheless the righteous holds fast on his way** (the way of piety and rectitude in which he has hitherto walked), **and he that is of clean hands** (lit. "and the clean-of-hands," as in Prov. xxii. 11) **increaseth in strength** (יָקַף, of inward increase, or growth of strength, as in Eccles. i. 18).—The whole verse is of great significance as an expression of the cheerful confidence in his innocence and deliverance which Job reaches after the bitter reflections of ver. 5 seq. So far from realizing the reproach of Eliphaz in chap. xv. 4, that he would "destroy piety and diminish devotion before God," he holds fast on his godly way, yea, travels it still more joyously and vigorously than before (comp. Doctrinal and Ethical Remarks). ["These words of Job (if we may be allowed the figure) are like a rocket, which shoots above the tragic darkness of the book, lighting it up suddenly, although only for a short time." DEL.]

5. *Third Division: Sixth Strophe.* Severe censure of the admonitions of the friends, as devoid of understanding, and without any power to comfort, vers. 10–16.

Ver. 10. **But as for ye all** (כֻּלְכֶם for כָּלְכֶם as in 1 Kings xxii. 28, and Mic. i. 2 [corresponding more to the form of a vocative clause—Del.]; the preceding וְאַתֶּם is here written וְאַלֶם, with sharpened tone, for the sake of assonance)—**come on again, I pray.**—הִשָּׁבוּ, instead of the Imper. שִׁבוּ, which we might have expected, but which cannot stand so well at the beginning of the clause (comp. Ew., § 229) [besides that, as Delitzsch remarks, the first verb is used adverbially, *iterum, denuo*, according to GESSEN., § 142

(§ 139), 3 a—and not either of a physical return, as though, irritated by his words, they had made a movement to depart (Renan), or of a mental return from their hostility (see vi. 29).—E.]. In this sense it is followed by the supplementary verb בִּלְאִי in the Imperf., connected with it by וְ. **I shall nevertheless not find a wise man among you**—i. e., your heart remains closed against a right understanding of my condition (see ver. 4), however often and persistently you may attempt to justify your attacks upon me. ["He means that they deceive themselves concerning the actual state of the case before them; for in reality he is meeting death without being deceived, or allowing himself to be deceived, about the matter." DEL.]

Ver. 11 seq. prove this charge of a defective understanding on the part of the friends by setting forth the nearness of Job's end, and the almost complete exhaustion of his strength: this fact is fatal to their preconceived opinion as to the possibility of a joyful restoration of his prosperity, such as they had frequently set forth as depending on his sincere repentance. **My days are gone** (being quite near their end—comp. chap. xvi. 22), **my plans are broken off** (נִכְלָה, lit. "connections, combinations," from נָכַח, "to bind together," the same as נִכְוָּת elsewhere, chap. xxi. 27; xlii. 2;—but not *sensu malo*, but in the good sense of the plans of his life which had been destroyed), **the nurslings** [Pflegetinge] **of my heart.**—מִוֶּשֶׁת are things which are coveted and earnestly sought after, favorite projects, plans affectionately cherished; comp. מִוֶּשֶׁת, to long after, Ps. xxi. 3 [from which root Dillmann suggests the present noun may be derived (מִוֶּשֶׁת מִוֶּשֶׁת, like מִוֶּשֶׁת for מִוֶּשֶׁת), which would give at once the meaning, "desires, coveted treasures." So apparently Zöckler. If, according to the prevailing view, it be taken from יָרַשׁ, the meaning will be *peculia*, cherished possessions.—E.]. Not so suitable is the definition "possessions" (from יָרַשׁ, *possidere*, after Obad. ver. 17 and Isa. xiv. 23), while the rendering ἀρθρα (LXX.), cords or bands [or, as Del. suggests, "joints, instead of valves of the heart"] (Gekat., Ewald) is entirely unsupported, and decidedly opposed to the laws of the language.

Ver. 12. **They change night into day** (comp. Isa. v. 20), inasmuch, to wit, as they picture before me joyous anticipations of life (thus Eliphaz in chap. v. 17 seq.; Bildad in chap. viii. 20 seq.; Zophar in chap. xi. 13 seq.), while notwithstanding I have before me only the dark night of death. **Light is to be near** (lit. "is near," i. e., according to their assertions) **in the presence of darkness**, i. e., there where the darkness is still present, or *in conspectu*; כִּפְנֵי, here therefore=*coram*, comp. chap. xxiii. 17 (so Umbreit, Vaih., Del.). Others (Ew., Hirz., Stick., Dillm.) take כִּפְנֵי in the comparative sense: light is nearer than the face of darkness, i. e., than the visible darkness, which, however, is less suitable in the parallelism. The same is true of the explanation of Welte—"and they bring the light near to the darkness;" of Rosenmüller—"light



is near the darkness," and similarly the LXX.; of Schlottmann—"light, to which the darkness already draws near;" of Renan—"Ah! but your light resembles the darkness!" etc.—Note still further that here in vers. 11–12, where the tone of lamentation is resumed, those short, sob-like ejaculations appear again, which we have already met with above in vers. 1–2. [The explanation here given does not seem to harmonize perfectly with the context. With ver. 10 Job seems to dismiss the friends from his present discourse. He flings that verse at them as a parting contemptuous challenge, and so takes his leave of them. With ver. 11 he enters on the pathetic elegiac strain with which he closes each one of his discourses thus far (see chap. vii. 22; x. 20 seq.; xiv. 18 seq.). Vers. 11, 12 are characterized, as Zöckler justly remarks, by "brief, sob-like ejaculations" (as in vers. 1, 2), which are more befitting the elegy of a crushed heart than the sarcasm of a bitter spirit. Job makes himself the theme of the whole passage from ver. 11 to ver. 16. He is pre-occupied exclusively with his own lamentable condition and prospects, not with the course of his friends, any reference to which after ver. 10 would interrupt the self-absorption of his sorrow. Supposing Job then to be occupied with himself solely, it follows that יְשִׁיבִי is to be taken impersonally, and the verse may be explained either—*a*. With Noyes: "Night hath become day to me (*i. e.* I have sleepless nights; I am as much awake by night as by day), the light bordereth on darkness (*i. e.* the day seems very short; the daylight seems to go as soon as it is come)." Or *b*. We may translate: "Night will (soon) take the place of day, light (in which I am tarrying for a brief season, awaiting my abode in Sheol, ver. 13) is not far from darkness (קָרוֹב קִפְיָי, *prope abest ab*; LXX. *φῶς ἐγγὺς* ἀπὸ προσώπου σκότους=οὐμακρὰν σκ., according to Olympiodorus.—The use of קִפְיָי with יְשִׁיבִי, which Delitzsch objects to this rendering, is finely poetic. The darkness *faces* him, stares upon him, close at hand, just on the other side of this narrow term of light which is left to him). In favor of *b* may be urged: (1) The use of the fut. יְשִׁיבִי, following the preterites in ver. 11.—

(2) The analogy of Is. v. 20, where לֵשִׁים means to put for. exchange, substitute. (3) It preserves the continuity of Job's reflections on his own condition, and his immediate prospects. (4) The thought is in admirable harmony with the description which immediately follows, in which he represents himself as lingering on the verge of Sheol, awaiting his speedy departure thither, preparing his couch in that darkness which is so near, etc.—E.]

Ver. 13 seq. show how far Job was right in seeing before his eyes nothing but night and darkness, and in giving up the hope of a state of greater prosperity which was held up before him by the friends. Vers. 13, 14 form the conditional protasis, introduced by אִם on which all the verbs in both verses depend, ver. 15 being the apodosis, introduced by ! consec. [Of which view of the construction, however, Delitzsch remarks: "There is no objection to this expla-

nation so far as the syntax is concerned; but there will then be weighty thoughts which are also expressed in the form of fresh thoughts, for which independent clauses seem more appropriate, under the government of אִם as if they were pre-suppositions." And see below.]

Ver. 13. If I hope for the underworld as my house [or abode], have spread in the darkness my couch.—[Delitzsch agrees with the E. V. in the construction: "If I wait, it is for Sheol as my house." Gesenius, Fürst and Conant take אִם=יָהּ, "Lo!" as in Hos. xii. 12; Jer. xxxi. 20.]

Ver. 14. If I have cried out to the grave: Thou art my father!—שָׁחַת, grave (comp. ch. ix. 31) in Heb. is strictly speaking feminine, here, however, it is construed *ad sensum* as a masculine (as is the case elsewhere with such feminines as נְחֻשֶׁת, קֶשֶׁת, נָעִת, etc., comp. Ges., Thes., p. 1378). It is unnecessary with the LXX., Vulg., Pesh., to take שָׁחַת here in the sense of "death," or with Nachman, Rosenm., Schlottm., Del. [E. V., Con., Car.], etc., to assign to it the meaning: "corruption, rottenness" as though it were derived from שָׁחַת, not from שָׁחַ, *fodere*; moreover the existence of such a second substant. שָׁחַת=corruption is susceptible of certain proof from no other passage. In regard to the bold poetic expression here given to the inward familiarity of Job with the state of death which lay before him, comp. Ps. lxxxviii. 19 [18]; Prov. vii. 4; also below ch. xxx. 29.

Ver. 15. Apodosis: Where then (as to אִפְּי, which, notwithstanding the accents, is to be drawn into union with the preceding אִיךָ, where? comp. on ch. ix. 24) is (now) my hope? Yea, my hope, who sees it? *i. e.*, who exhibits it to me as really well founded? who discloses it to me? In both clauses one and the same hope is intended, that *viz.* of the restoration of his prosperity in this life, even before death [this hope, Dillmann remarks, being the hope which, according to the friends, he *should* have, not the hope which, according to ver. 13, he really *has*].

Ver. 16. To the bars of the grave it sinks down, when at the same time there is rest in the dust.—The subject here also is הִקְיָי, ver. 15, this hope being regarded as single, although the expression there was doubled. הִרְרָה is a poetic alternate form for הִרָר (Ew., § 191, Gesen., § 47, Rem. 3), not third pers. plur., as the old translators [and E. V.] rendered the form, and as among moderns [Green, § 88, Schlottm., Böttcher and Dillmann take it, the latter supposing that the hope which Job really had, mentioned in ver. 13, and the hope attributed to him by the friends in ver. 15, are the two subjects of the verb.—בָּרִי שְׂאֵל are "bars of the underworld, of the realm of the dead," not its "clefts" (Böttcher), nor its "bounds" (Hahn); for again in Ex. xxv. 13 seq.; xxvii. 6 seq.; Hos. xi. 6, בָּרִים signifies "carrying poles," or "cross-beams" (*vectes*). And whereas, according to many other passages,



Sheol is represented as provided with doors or gates (ch. xxxviii. 17; Is. xxxviii. 10; Ps. ix. 14 [13]; cvii. 18), its "cross-beams" or "bars" signify essentially the same with its gates (comp. Lam. ii. 9). In *וְכֵן*, "at the same time" (not "together" [E. V.], as Hahn renders it, understanding it to be affirmed of the descending hope, and of Job at his death). Job expresses a thought similar to that in ch. xiv. 22, the thought, namely, that *the rest of his body in the dust* coincides in time with the descent of the soul to Hades. *וְכֵן*, pausal form for *וְכֵן*, "rest," signifies here the rest of the lifeless body in the grave: comp. Is. xxvi. 19; Ps. xxii. 30 [29].

#### DOCTRINAL AND ETHICAL.

1. The central point of this new reply of Job's—and it is that which principally shows progress on the part of the sorely afflicted sufferer out of his spiritual darkness to a clearer perception and a brighter frame of mind—lies in the expression of a *yearning hope in his future justification by God*, which is found in the last section but one of the discourse, and which constitutes the real kernel of the argument. Inasmuch as the friends, instead of ministering to him loving sympathy and true comfort were become his "mockers" (ch. xvi. 20), he finds himself all the more urgently driven to God alone as his helper, and the guardian of his innocence. Hence it is that he now suddenly turns to the same God, whom he had just before described in the strongest language as his ferocious, deadly enemy and persecutor, as well as the author of the suffering inflicted on him even by his human enemies, and, full of confidence, calls Him his "witness in heaven," and his "attester on high" (ver. 19), who is already near to him, and who will not permit the earth to drink up his blood, which cries out to heaven, and thus to silence his self-vindication (ver. 18). Nay, more: he lifts up his tearful eye with courageous supplication to God, praying Him that He would "do justice" to him before Himself, that He would represent him before His own judicial tribunal, interceding in his behalf, acquitting him, and thus vindicating his innocence against his human accusers (ver. 21). "We see distinctly here how Job's idea of God becomes brighter in that it becomes dualized (in that he prays to God Himself, the author of his sufferings, as his deliverer and helper). The God who delivers Job to death as guilty, and the God who cannot leave him unvindicated—even though it should be only after death—come forth distinct and separate as darkness from light out of the chaos of temptation. . . . Thus Job becomes here the prophet of the issue of his own course of suffering; and over his relation to Eloah and to the friends, of whom the former abandons him to the sinner's death, and the latter declare him to be guilty, hovers the form of the *God of the future*, which now breaks through the darkness, from whom Job believingly awaits and implores what the God of the present withholds from him" (Del. i. 310-311).—The same duality between the God of the present as a God of terror, and the Redeem-

er-God of the future, becomes apparent in the earnest entreaty which is further on addressed to God, that He "would become a bondsman with Himself" for Job, seeing that He is the only possible guarantor of his innocence (ch. xvii. 3). Not less does this duality between a God of truth, who knows and attests his righteous conduct, and a God of absolute power and fury, lie also at the foundation of the confident declaration which concludes this whole section, according to which the righteous man, untroubled by the suspicions and attacks of his enemies, "holds fast on his way," and in respect of his innocence and purity only "increases in strength" (ver. 9). That to which Job here gives expression, primarily indeed in the form of entreaty, of yearning desire, or as an inference from religious and ethical postulates, acquires, when considered in its historical connection with his deliverance, the significance of an *indirect prophecy*, referring not only to the actual historical issue of his own suffering (which in fact ends with just such a vindication as he here wishes for himself), but also in general to the completed reconciliation of God with sinful humanity in Christ.—For this work of reconciliation was accomplished, according to 2 Cor. v. 19, precisely as Job here wishes for it. God was in Christ, and reconciled the world to Himself. He officiated as Judge, acquitting, and as Advocate, vindicating, in *one* person. He became in Christ His own Mediator with humanity (Gal. iii. 20), and caused that "suretyship with Himself" to come to pass, which Job here wishes and longs for, in that He sent His own Son to be the "Mediator" (*μεσίτης*, 1 Tim. ii. 5; Heb. xii. 24), or a "surety" (*εγγυος*, Heb. vii. 22) of the New Covenant, and so established for fallen humanity, subject to sin and to death, its penalty, an eternal redemption, which is ever renewed in each individual. The older expositors have for the most part failed to recognize this profounder typical and prophetic sense of the passage, obscured as it is by the erroneous translations of the verses in question given by the LXX. and the Vulgate. Comp. however the remarks of Cocceius below on ch. xvi. 19 seq.

2. Although however Job seems by the profound truth and the striking power of these bold prophetic anticipations of his future vindication to be making most significant advances in the direction of more correct knowledge, and to be at any rate far above the limited and elementary conceptions of his friends, there is nevertheless in the midst of all this soaring of his purer and better consciousness to God one thing perceptibly wanting. It is the penitent confession of his sins. He not only *calls* himself a "righteous" man, and "pure of hands," (ch. xvii. 9), but with all earnestness he regards himself as such (comp. ch. xvi. 17). He will by no means admit that his suffering is in any sense, or in any degree whatever, the punishment of his sins. In this particular he falls short of that which he himself has before this expressly conceded (ch. xiv. 4). As the friends, in consequence of their superficial judgment, greatly exaggerated his guilt, so he, by no means free as yet from Pelagian self-righteousness, exaggerates his innocence. The justification which he wishes and



hopes for, is not the New Testament *δουλωσις*, that Divine act of grace declaring the repentant sinner righteous. It is only the Divine attestation of an innocence and freedom from sin, which he deems himself to possess in perfection. It thus stands very nearly related to that lawyer's "willing to justify himself" which is mentioned in Luke x. 29; and is altogether different from that disposition which at last the actual justification and restoration of Job to favor produced (ch. xlii. 6). Again—what he says in ch. xvi. 15 seq. of thrusting his horn into the dust, of continuous weeping, of wearing sackcloth, has no reference to signs of actual repentance (a view often met with in the ancient commentators); these things are simply indications of physical pain, referring to a humiliation which proceeded less out of a complete and profound acquaintance with sin, than out of the sense of severe painful suffering (comp. above on this passage). With this defective knowledge of self, and partial self-righteousness, in which Job shows himself to be as yet entangled, is closely connected the gross harshness of the judgment concerning the friends, with which he requites their inconsiderate words against himself; characterizing them as windy phrase-mongers (ch. xvi. 3), as unwise (ch. xvii. 4, 10), as impudent mockers (ch. xvi. 20; xvii. 2), as hard-hearted extortioners and distrainers (ch. xvii. 5), yea, as belonging to the category of "children of the world" (ch. xvii. 6), of the unrighteous and wicked (ch. xvi. 10, 11), of the profligate (ch. xvii. 8). Closely connected with it in like manner is the harsh and extreme judgment in which he indulges of that which *God* does against him; the description which he gives of Him as a mighty warrior rushing upon him with inexorable, nay with bloodthirsty cruelty (ch. xvi. 12-14), attributing to Him as the higher cause all the ignominy and injustice which he had suffered through the friends (ch. xvi. 11 seq.; xvii. 6 seq.). And finally here belongs the gloomy hopelessness in respect to the issue of his life into which his spirit sinks down again, (ch. xvii. 11-16) from the courage and confidence to which it had been raised in the last section but one. This despair is in palpable contradiction with the better confidence which like a flash of light had illuminated the darkness of his anguished soul, although it is in unison with the state of the sufferer's heart in this stage of his education in the school of suffering, lacking as it does as yet the complete exactness and purity of moral self-knowledge, and as a consequence the real stability and joyfulness of faith in God's power to save. So it is that the hope, which again emerges in his next discourse, that his innocence will be acknowledged in a better hereafter, is by no means held by him with a firm and decided grasp, but rather appears only as a transient flash across the prevailing darkness of his soul.

3. Job suffers as a righteous man, comparatively, and for that reason the complaints of his anguished heart in this discourse resemble even in manifold peculiarities of expression that which other righteous sufferers of the Old Testament say in the outpourings of their hearts, *e. g.*, the Psalmist in Ps. xxii. (comp. above on ch. xvi. 10), Ps. xlii. and lxix. (comp. especially the

words: "I am made a byword to the world," ch. xvii. 6, with Ps. xlii. 15 [14], and lxix. 12 [11]); also the servant of Jehovah in the second division of Isaiah; comp. ch. xvii. 8, "the righteous are astonished thereat," with Isa. lii. 14; also ch. xvi. 16, 17—"My face is burning red with weeping, *etc.*, . . . although no wrong cleaves to my hands," *etc.*, with Isa. liii. 9—"although he hath done no violence, neither is any deceit found in his mouth:"—likewise ch. xvi. 19—"Even now behold in heaven my witness," with Is. i. 8 seq. ("He is near that justifieth me, who will condemn me?" *etc.*). Notwithstanding these and the like correspondences with the lamentations and prayers of other righteous sufferers, Seinecke (*Der Grundgedanke des B. Ijob*, 1863, p. 34 seq.) goes too far when, on the ground of such correspondences in this and in other discourses of Job, he regards Job as being in general an allegorical figure of essentially the same significance with the servant of God in Isaiah, and hence as a poetic personification of the suffering people of Israel. Scarcely can it be definitely said that the poet "by the relation to the passion-psalms stamped on the picture of the affliction of Job, has marked Job, whether consciously or unconsciously, as a typical person; that by taking up, and not unintentionally either, many national traits, he has made it natural to interpret Job as a *Maschal* of Israel" (Delitzsch I. 313). There is too evident a lack of distinct intimations of such a purpose on the part of the poet to justify us in assuming anything more than the fact that the illustrious sufferer of Uz has a typical significance for many pious sufferers of later (post-patriarchal, and post-solomonic) times, and that consequently later poets, the authors of the Lamentation-Psalms, or prophets (such as Isaiah, possibly also Ezekiel and Zechariah) borrowed many particular traits from the picture of his suffering. Moreover, in view of the uncertainty touching such a relation of the matter, we can only warn against any homiletic application of this Messianic-allegorical conception of Job as being essentially identical with the "servant of God." The exposition for practical edification of the section chap. xvi. 18—xvii. 9, with its rich yield of thought in biblical theology and the history of redemption, would gain little more by any attempts in this direction than the obscuration of the simple fact by useless and barren subtleties.

#### HOMILETICAL AND PRACTICAL.

Chap. xvi. 7 seq. OECOLAMPADIUS: He makes use of three motives most suitable for conciliating pity, to wit: the manifest severity of his sufferings (vers. 7-14), repentance (??—vers. 15-16), and innocence (vers. 17-21).

Chap. xvi. 10 seq. BRENTIUS: There is this in God's judgment that is most grievous—that He seems to favor our adversaries, and to stand on their side, by prospering their counsels and efforts against us. Nor is there any one who can endure this trial, unless thoroughly fortified by the word of God. Thus Christ Himself laments, saying: "Dogs have compassed me; the assembly of the wicked enclosed me" (Ps. xxii.).—CRAMER: O soul, remember here thy Saviour, to



whom also such things happened; for He suffered pain in body and soul, was persecuted by His enemies, and forsaken, afflicted, and tortured by God Himself.

Chap. xvi. 19seq.: He intimates that God's tribunal is above all tribunals; and when his mind and conscience, his faith and love toward God, cannot be recognised, appreciated or judged by any judge or witness, other than the Supreme, how can he do otherwise than appeal to Him? So the Apostle (1 Cor. iv. 3-4) repudiates every judgment but that of God . . . (On chap. xvii. 3.) Here he calls God, in whose power he is, his Surety; which is simply to ask that He would approve his appeal, and judge in accordance with it, so that if his adversary should carry the day, He would satisfy his claims. So we find elsewhere the pious, when wronged by an unrighteous judgment, appealing to the judgment of God, requesting Him to be their surety, as though they wished God to say to the adversary: This man is mine; enter thy suit, if any thing is due to thee, I will render satisfaction (Isa. xxxviii. 14; Ps. cxix. 122).

Ch. xvi. 22. BRENTIUS: Death is here called a path, by which we do not return. For take away the Word, or Christ, and death seems to be eternal annihilation; add the Word and Christ, and death will be the beginning of the resurrection. . . . (On ch. xvii. 11 seq.). This despair of Job is described for our instruction, that we may learn: first, that no one can endure the

judgment of death without God the Father; next that we may know by clear testimony that God alone is good, but every man a liar.

Ch. xvii. 11seq. STARKE: We see here how unlike are God's ways and thoughts, and those of men. Job had no other thought but that now it was all over with him, he would neither continue in life, nor again attain his former prosperity. And God had notwithstanding joined both these things together so wondrously and so gloriously, as the wished-for issue of Job's sufferings sufficiently proves. DELITZSCH: Job feels himself to be inevitably given up as a prey to death, and as from the depth of Hades into which he is sinking, he stretches out his hands to God, not that He would sustain him in life, but that He would acknowledge him before the world as His. If he is to die even, he desires only that he may not die the death of a criminal. . . . When then the issue of the history is that God acknowledges Job as His servant, and after he is proved and refined by the temptation, preserves to him a doubly rich and prosperous life, Job receives beyond his prayer and comprehension; and after he has learned from his own experience that God brings to Hades and out again (1 Sam. ii. 6; comp. on the other hand above, ch. vii. 9), he has forever conquered all fear of death, and the germs of the hope of a future life, which in the midst of his affliction, have broken through his consciousness, can joyously expand.

## II. Bildad and Job: Ch. XVIII—XIX.

**A.—Bildad:** Job's passionate outbreaks are useless, for the Divine ordinance, instituted from of old, is still in force, securing that the hardened sinner's doom shall suddenly and surely overtake him.

### CHAPTER XVIII.

1. Sharp rebuke of Job, the foolish and blustering boaster:

VERS. 1-4.

- 1 Then answered Bildad the Shuhite, and said :
- 2 How long will it be ere ye make an end of words?  
Mark, and afterwards we will speak.
- 3 Wherefore are we counted as beasts,  
and reputed vile in your sight?
- 4 He teareth himself in his anger!  
shall the earth be forsaken for thee?  
and shall the rock be removed out of his place?

2. Description of the dreadful doom of the hardened evil-doer:

VERS. 5-21.

- 5 Yea, the light of the wicked shall be put out,  
and the spark of his fire shall not shine.
- 6 The light shall be dark in his tabernacle,  
and his candle shall be put out with him.

- 7 The steps of his strength shall be straitened,  
and his own counsel shall cast him down.
- 8 For he is cast into a net by his own feet,  
and he walketh upon a snare.
- 9 The gin shall take him by the heel,  
and the robber shall prevail against him.
- 10 The snare is laid for him in the ground,  
and a trap for him in the way.
- 11 Terrors shall make him afraid on every side,  
and shall drive him to his feet.
- 12 His strength shall be hunger-bitten,  
and destruction shall be ready at his side.
- 13 It shall devour the strength of his skin ;  
even the first-born of death shall devour his strength.
- 14 His confidence shall be rooted out of his tabernacle,  
and it shall bring him to the king of terrors.
- 15 It shall dwell in his tabernacle, because it is none of his ;  
brimstone shall be scattered upon his habitation.
- 16 His roots shall be dried up beneath,  
and above shall his branch be cut off.
- 17 His remembrance shall perish from the earth,  
and he shall have no name in the street.
- 18 He shall be driven from light into darkness,  
and chased out of the world.
- 19 He shall neither have son nor nephew among his people  
nor any remaining in his dwellings.
- 20 They that come after him shall be astonished at his day,  
as they that went before were affrighted.
- 21 Surely such are the dwellings of the wicked,  
and this is the place of him that knoweth not God.

#### EXEGETICAL AND CRITICAL.

1. In opposition to Job's solemn appeal to God as a witness of his innocence, Bildad continues fixed in his former preconceived opinion, that a secret crime must be the cause of his heavy burden of suffering. After a short, sharp, censorious introduction, in which he pays back Job's bitter and harsh reprimands in the same coin. (vers. 2-4), he shows that, notwithstanding Job's passionate bluster, the old divine decree was still in force, by virtue of which a sudden merited punishment from God carries off the hardened sinner, and with him his entire household and race (vers. 5-21). He thus presents a companion piece to that description of the doom of the ungodly with which Eliphaz had closed his preceding discourse (ch. xv. 20-35), this delineation of Bildad's being new only in form, but being similar to that of Eliphaz throughout as to its substance and tendency. The whole discourse is divided into six strophes of three to four verses each, of which the first forms the introductory section spoken of above, while the remaining five belongs to the long main division, vers. 5-21.

2. *Introduction and First Strophe*: A short, sharp rebuke of Job as a foolish boaster, raving with passion; vers. 2-4.

Ver. 2. **How long will ye yet hunt for words?**—Let it be observed that Bildad's former discourse began with a like impatient question, ch. viii. 2 (there עַד-אֵיךָ, here אֵיךָ-אֵיךָ) and further, that he addresses his opponent in the plural, for the reason that the latter had himself first made *his* cause identical with the cause of all the righteous, and had thereby himself provoked this representative association of his person with all who were like-minded. ["Some say that he thinks of Job as one of a number; Ewald observes that the controversy becomes more wide and general [representing two great parties or divisions of mankind]: and Schlottmann conjectures that Bildad fixes his eye on individuals of his hearers, on whose countenances he believed he saw a certain inclination to side with Job. This conjecture we will leave to itself; but the remark which Schlottmann also makes that Bildad regards Job as a type of a whole class, is correct, only one must also add, this address in the plural is a reply to Job's sarcasm (ch. xii. 2) by a similar one. As Job has told his friends that they act as if they were mankind in general, and all wisdom were concentrated in them, so Bildad has taken it amiss that Job connects himself with the whole of the truly upright, righteous, and pure; and he ad-



dresses him in the plural because he, the unit, has puffed himself up as such a collective whole." [Delitzsch]. Still further Job had also begun his last discourse (see ch. xvi. 3) with a complaint about the useless interminable discourse of the friends,—a complaint which Bildad here retaliates, although to be sure in an altered form. ["Job's speeches are long, and certainly are a trial of patience to the three, and the heaviest trial to Bildad, whose turn now comes on, because he is at pains throughout to be brief. Hence the reproach of endless babbling with which he begins here, as at ch. viii. 2." Del.]

לִמְ קִנְיָ שִׁים is not "to put an end to words, to make an end of speaking" (so the ancient versions, Rabbis, Rosenm., Gesen. [E. V. Umbreit, Lee, Carey, Renan], etc.; for a plural קִנְיָ (with a resolved Dagheesh for קִנְיָ [see Green, § 54 3]), for קִנְיָ cannot be shown elsewhere. Moreover in that case we should rather look for the singular construction קִנְיָ שִׁים (see ch. xxviii. 3). [Merx introduces the sing. into the text. Rodwell renders קִנְיָ as an exclamation, and the following Imperf. (like that of *b*) as an Imperative,—"How long? Make an end of words." So substantially Bernard, except that he supplies the clause following in ch. viii. 2. This construction however still leaves the plural קִנְיָ unaccounted for. According to the usual construction the clause should have

לֵא after קִנְיָ, to render which with E. V., etc. "How long will it be ere," etc., is forced and gratuitous.—E.]. We are to take קִנְיָ (with Castell., Schult., J. D. Michaelis, Ewald, Hirzel, Del. [Dillm., Schlottm., Con., Words.], etc.), as plur. constr. of קִנְיָ, *laqueus* (a hunter's noose, a snare), so that the phrase under consideration signifies, "making a hunt for, hunting after words" (*laqueus verbis tendere, verba venando capere*). By this however is intended not contradiction and opposition perpetually renewed, but only uninterrupted, yet useless speaking. [Fürst, while agreeing with the above derivation of קִנְיָ, explains it here as fig. for perversion, contortion: "how long will ye make a perversion of words?" But this explanation of the figure is less natural and appropriate. Bildad's charge against Job and his party is that they were hunting after words, straining after something to say, when there was really nothing to be said.—E.]—Understand, and afterwards we will speak.—וְתֵבִי, "will you understand," volitive for the Imperative תֵבִי; comp. on ch. xvii. 10 a.

Ver. 3. Why are we accounted as the brute?—a harsh allusion to ch. xvii. 4, 10; comp. also Ps. lxxiii. 22.—Are regarded as stupid in your eyes?—וְנִמְנוּ, טָמָה טָמָה, "to stop up," hence lit. "are (are treated as) stopped up in your eyes," i. e. are in your opinion stupid, blockheads (comp. the similar phrase in Is. lix. 1). The LXX. exchange the word, which does not appear elsewhere, for וְנִמְנוּ, *στυγνάζομεν*, the Targ. gives טָמָה, "are sunk." The Vulg. finally (fol-

lowed by many moderns, including Dillmann [Ewald, Noyes, Lee, Con., Car., Rod., and so E. V.]) derives the word from טָמָה, "to be impure" (Lev. xi. 43), and translates accordingly: *et sordiuimus coram vobis*. But this meaning would be a stronger departure from that of the first member than is allowed by the structure of the verses elsewhere in this discourse, which exhibit throughout a thoroughly rigid parallelism. Moreover it would obscure too much the antithetic reference to ch. xvii. 8, 9.

Ver. 4. O thou, who tearest thyself in thy rage.—This exclamation, which is prefixed to the address proper to Job, and put in the third person ([so *apud Arabes ubique fere*, Schult.], comp. ch. xvii. 10 a), is in direct contradiction to the saying of Job in ch. xvi. 9, which represents him as torn by God, whereas he proves that the cause of the tearing is his own furious passion.—For thee [LXX. probably reading תֵבִיךָ, which Merx adopts into the text, render *εὐν* *ὁν* *αποθάνης*] should the earth be depopulated [lit. forsaken] (comp. עֲזַב in Is. vii. 16; vi. 12) [on the form עֲזַב, with Pattach in the ultimate, see Green, § 91, 6], and a rock remove out of its place (comp. ch. xiv. 18; ix. 5). Both these things would come to pass if the moral order of the world, established by God as an unchangeable law, more especially as it reveals itself in rewarding the good and punishing the wicked, were to depart from its fixed course; or in other words, should God cease to be a righteous rewarder. For that, as Bildad thinks, is what Job really desires in denying his guilt; his passionate incessant assertion of his innocence points to a dissolution of the whole sacred fabric of universal order as established by God (comp. Rom. iii. 5, 6). [A fine and most effective stroke of sarcasm. On the one side, the puny, impotent storming of Job's wrath; on the other, the calm, unalterable movement of Divine Law. How foolish the former when confronting the latter! And by what right could he expect the Divine Order to be overthrown for his sake? For thee (emphatic) is everything to be plunged into desolation and chaos?—E.]

3. The terrible doom of hardened sinners, described as a salutary warning and instruction for Job: vers. 5-21.

Second Strophe: vers. 5-7. [The destruction of the wicked declared.]

Ver. 5. Notwithstanding, the light of the wicked shall go out.—וְנִמְנוּ adding to that which has already been said something new and unexpected, like *quas*, equivalent to "notwithstanding;" comp. Ps. cxxix. 2; Ezek. xvi. 28. The "light going out" is a figure of prosperity destroyed (comp. ch. xxx. 26); so also in the second member: and the flames of his fire shine not. As to וְנִמְנוּ, "flame," comp. Dan. iii. 22; vii. 9. Also as to the transition from the plural in *a* ("wicked ones") to the sing. in *b* (his fire), see on ch. xvii. 5; Ewald, § 319, a.

Ver. 6. The light darkens (lit. "has darkened," חָשַׁךְ, Perf. of certainty, as in ch. v. 20) in his tent (comp. ch. xxi. 17; xxix. 3; Ps. xviii. 29 [28]; Prov. xiii. 9), and his lamp above him (i. e., the lamp hanging down above



him from the covering of his tent, comp. Eccles. xii. 6) **goes out**.—This figure of the extinction of the light of prosperity which is repeated again and again, is alike familiar to the Hebrew and to the Arabian; the latter also says: "Fate has put out my light."

Ver. 7. **His mighty steps** [lit. the steps of his strength] **are straitened**: another figure which is "just as Arabic as it is Biblical" (Del.). Comp. in regard to it Prov. iv. 12; Ps. xviii. 37 [36]. Also as regards the form יָצַר (not from יָצַר, as Gesen. [Fürst], and Hirzel say, but Imperf. form יָצַר, see Ewald, § 138, b. [The meaning is clearly: his movements are hampered, his powers are contracted by the pent-up limits which shut him in].—**And his own counsel casts him down**: comp. ch. v. 12 seq., and as regards עָצָה in the bad sense of the counsel of the wicked, see ch. x. 3; xxi. 16.

*Third Strophe*: vers. 8-11. [Everything conspires to destroy the sinner.]

Ver. 8. **For his feet drive him into a net**: lit. "he is driven, sent forth" (שָׁלַח), precisely as in Judg. v. 15) [by or with his own feet. A vivid paradoxical expression, conveying also a profound truth. The sinner is driven, and yet rushes on to his ruin. He is divided against himself. He pursues his course at once with and against his will.—E.]—**And he walks over pitfalls**.—שֶׁכֶרֶת, net-like, cross-barred work, or lattice-work, applied here specially to a snare (as in Arabic *schabacah*, snare), hence a cross-barred covering laid over a deep pit. ["He thinks he is walking upon solid ground, but he is grievously mistaken; it is but a delicate net-work, spread over an unfathomable abyss, into which, therefore, he every moment risks to be precipitated," Bernard.]

Vers. 9, 10 continue still further the same figures derived from hunting, snare, cord and noose. In vers. 8-10 there are *six* different implements mentioned as being in readiness to capture the evil-doer; a vivid variety of expression which reminds us of the five names given to the lion by Eliphaz, ch. iv. 10 seq.; comp. also on ch. xix. 13 seq.

Ver. 9. **A trap holds his heel fast, and a snare takes fast hold upon him**.—To the simple אָחַז, to hold, corresponds in *b* the significantly stronger חָזַק, which, however, is used with עָל [instead of בָּ], thus giving expression to the idea of a mighty, overpowering seizure. [The jussive form חֲזֹק is used simply by poetic license.] On צָמִים, snare [which is not plur., but sing., after the form צָרִיק, from צָמַם], comp. on ch. v. 5. [The rendering of E. V.: "robbers" is to be rejected here, as well as in ch. v. 5.]

Ver. 10. **Hidden in the ground is his cord, and his gin upon the pathway**.—[The suffixes here undoubtedly refer to the sinner, and not, according to Conant's rendering—"its cord—its noose"—to the snare of ver. 9. "The continuation in ver. 10 of the figure of the fowler affirms that that issue of his life, ver. 9, has been preparing long beforehand; the pros-

perity of the evil-doer from the beginning tends towards ruin." Del.]

Ver. 11 unites the figures by way of explanation in a more general expression.—**On every side terrors affright him**.—בְּלִהוֹת signifies two things at once—terrible thoughts and terrible circumstances, here naturally such as are sent by God upon the wicked to disturb him.—**And scare him at his footsteps**; *i. e.* pur-

suing him: לִרְגְּלוֹ meaning "step for step, close behind;" comp. Gen. xxx. 30; 1 Sam. xxv. 42; Is. xli. 2; Hab. iii. 5.—[E. V. "shall drive him to his feet" is ambiguous.] הִפְיִץ, lit. *diffundere, dissipare*, hence requiring a collective for its object (as *e. g.* "host" in Hab. iii. 14), or a word representing a mass (as *e. g.* "cloud, smoke," comp. Job xxxvii. 11; xl. 11, *etc.*); here, however, exceptionally connected with a single individual as its object, and hence synonymous with רָרַךְ, to chase, scare (comp. ch. xxx. 15). ["It would probably not be used here, but for the idea that the spectres of terror pursue him at every step, and are now here, now there, and his person is multiplied." Del.]

*Fourth Strophe*: vers. 11-14. Description of the final overthrow of the wicked in its three stages: outward adversity, mutilation of the body by disease, and death—hence manifestly pointing at Job.

Ver. 12. **His calamity shows itself hungry**.—The voluntat. הָיָה used for the finite: comp. ver. 9, also below ch. xxiv. 14.—אָנֹן, defective for אָנֹנִי, is more correctly derived from אָנֹן in the sense of calamity, misfortune, than from אָנֹן, "strength." The latter rendering, which is adopted by the Vulgate. Rosenm., Ewald, Stickel, Schlottm., Dillm. [E. V., Umbreit, Good, Lee, Wem., Noyes, Con., Car., Rod., Elz.], yields a sense which is in itself entirely appropriate: "then does his strength become hungry." ["But this rendering is unsatisfactory, for it is in itself no misfortune to be hungry, and רָעַב does not in itself signify 'exhausted with hunger.' It is also an odd metaphor that strength becomes hungry." Delitzsch.] But the rendering favored by the Peshito, Hirzel, Hahn, Del. [Renan, Words.], *etc.*—"his calamity shows itself hungry (towards him); it seems greedy, eager to devour him" agrees better both with the second member of the parallelism, and with the actual course of Job's adversity, which began with a series of external calamities suddenly bursting upon him, to which Bildad manifestly refers. The explanation of the Targ. [and Bernard]—"the son of his manhood's strength (comp. אָנֹן in Gen. xlix. 3) becomes hungry" destroys the connection [and "sounds comical rather than tragic," Del.]; and Reiske's translation—"he is hungry in the midst of his strength"—assumes the correctness of the conjectural reading רָעַב בְּאָנֹנִי, which is entirely without support.—**And destruction** (רָעָה, lit. "a heavy burden, a load of suffering," hence stronger than אָנֹן, comp. ch. xxi. 17; Obad. 13) **is ready for his fall**.—לְצַלְעוֹ might of itself signify "at his side" (lit. "rib"), being



thus equivalent to בָּיָד, ch. xv. 23 (Gesen., Ew., Schlottm., Dillm.), [E. V., Good, Lee, Bernard, Wem., Words., Noy., Ren., Con., Car., Rod., Elz.]; but a more forcible meaning is obtained, if in accordance with Psalm xxxv. 15; xxxviii.

18, we take צָלַע to mean "limping, fall," and so find destruction represented as in readiness to cast down the wicked.

Ver. 13. **There devours the parts of his skin** (בָּרֵסִים elsewhere "cross bars," or "branches of a tree," comp. ch. xvii. 16; used here of the members of the body: עוֹר here for the body; comp. on ch. ii. 4), **there devours his parts the first-born of death** [or with a smoother English construction, by inverting the order of clauses, as Rodwell: "The first-born of death shall devour—devour the limbs of his body" ]. According to this rendering, which is already justified by the ancient versions, and which has of late been quite generally adopted, בָּכֹר מוֹת is the subject of the whole verse, and is placed for emphasis at the end. By this "first-born of death," we are to understand not the "angel of death" as the Targum explains it, nor again "death" itself, as Hahn thinks, but a *peculiarly dangerous and terrible disease*, ["in which the whole destroying power of death is contained, as in the first-born the whole strength of his parent." Del.]. Comp. the Arabic designation of fatal fevers as *benāt el-mentjeh*, "daughters of fate or death." The whole verse thus points with indubitable clearness to Job's disease, the elephantiasis, which devours the limbs and mutilates the body,—an allusion which is altogether lost, if, with Umbreit and Ewald, we make the wicked himself the subject of the verse, understanding him to be designated in *b* by way of apposition as "the first-born of death, i. e., as surely doomed to death, and to be compared in the rest of the verse to one in hunger devouring his own limbs, as in Is. ix. 19 [20].

Ver. 14. **He is torn out of his tent, wherein he trusted:** כִּבְטָחוֹ as in ch. viii. 14. כִּבְטָחוֹ is taken as the subject of the sentence by E. V., Rosenm., Umbr., Ewald, Noyes, Bernard, Good, Lee, Wemyss, Carey, Barnes, Rod., Merx, Delitzsch; the meaning being as explained by the latter: "Everything that makes the ungodly man happy as head of a household, and gives him the brightest hopes of a future, is torn away from his household, so that he, who is dying off, alone survives." The rendering of our Comm. is adopted by Dillmann, Schlottm., Conant, Renan, Hirzel, Hahn, Heiligst.—It is defended by Dillmann on the ground that according to the order of the description the fate of his tent and household is not mentioned until verse 15; and also that by its position כִּבְטָחוֹ stands in apposition to אֶחָדוּ, whereas according to the other construction the order should have been inverted, כִּבְטָחוֹ as subject coming immediately after the verb: grounds which seem satisfactory. —E.]—**And he must march to the king of terrors:** lit., "and it makes him march" (תַּצְעִידוֹ fem. used as neuter), viz., his calamity, the dismal something, the secret power which effects his ruin. ["After the evil-doer is tor-

mented for a while with temporary בְּלִהוּת, and made tender and reduced to ripeness for death by the first-born of death, he falls into the possession of the king of בְּלִהוּת himself; slowly and solemnly, but surely and inevitably (as תַּצְעִיד implies, with which is combined the idea of the march of a criminal to the place of execution), he is led to this king by an unseen arm." Delitzsch]. The "king of terrors" is death himself, who is here, as in Ps. xlix. 15 [14]; Is. xxviii. 15 personified as a ruler of the underworld. He is not however to be identified with the king of the under-world in the heathen mythologies (e. g., with the Yama of the Hindus, or the Pluto of the Romans, with whom Schärer and Ewald here institute a comparison), nor with Satan. For although the latter is in Heb. ii. 14 designated as *ὁ τὸ κράτος ἔχων τοῦ θανάτου*, in our book according to ch. i. 6 seq., he appears in quite another character than that of a prince of death. Neither can the Angel of the abyss, Abaddon (Rev. ix. 11) be brought into the comparison here, since the king of terrors is unmistakably the personification of *death itself*. We produce an unsuitable enfeebling of the sense if, with the Pesh., Vulg., Böttcher, Stickel, [Parkhurst, Noyes, Good, Wemyss, Carey] disregarding the accentuation we separate בְּלִהוּת from בָּלֵךְ, and render it as subj. of תַּצְעִידוֹ: "and destruction makes him march onward to itself, as to a king" [or: "Terror pursues him like a king," Noyes]—a rendering which is made untenable by the disconnected and obscure position which, in the absence of a clause more precisely qualifying it, it assigns to בָּלֵךְ (instead of which we might rather look for בְּכִלְיָהוּ).

*Fifth Strophe:* Vers. 15-17. Description of the influence of the calamity as extending beyond the death of the wicked man, destroying his race, his posterity, and his memory.

Ver. 15. **There dwells in his tent that which does not belong to him:** or again:

"of that which is not his." For כִּבְלֵי-לוֹ may be rendered in both ways, either partitively (Hirzel), or, which is to be preferred, as a strengthened negation = אֲשֶׁר כִּבְלֵי-לוֹ, "that which is not his" (comp. the adverbial כִּבְלֵי in Ex. xiv. 11; also the similar, yet more frequent כִּבְלֵי; and in general Ewald, § 294, a). In any case כִּבְלֵי in ch. xxxix. 16 may be compared with it. The fem. תִּשְׁכֹּן (for neuter) is explained on the ground that the forsaken tent is thought of as being inhabited not by human beings, but by wild beasts (Is. xiii. 20 seq.; xxxiv. 11 seq.), or wild vegetation (Zeph. ii. 9). —**Brimstone is scattered on his habitation,** viz., from heaven (Gen. xix. 24) in order to make it, the entire habitation of the wretched man (נִלְוָה) as in ch. v. 3) a solitude, the monument of an everlasting curse; comp. ch. xv. 34; Deut. xxix. 22; Ps. xi. 6; also the remark of Weizstein in Delitzsch, founded on personal observation of present modes of thought and customs among the orientals: "The desolation of his



house is the most terrible calamity for the Semite; *i. e.*, when all belonging to his family die, or are reduced to poverty, their habitation is desolated, and their ruins are become the byword of future generations. For the Bedouin especially, although his hair tent leaves no mark, the thought of the desolation of his house, the extinction of his hospitable hearth, is terrible."

Ver. 16. **His roots dry up from beneath, and his branch** (קָצִיר) as in ch. xiv. 9) **withers above** (not, "is lopped off," Del. [E. V., Conant, *etc.*] comp. above on ch. xiv. 2): ["the derivation from כָּלל "to cut off" is here altogether untenable, for the cutting off of the branches of a tree dried up in the roots is meaningless." Dillm.]. The same vegetable figure, in illustration of the same thing; see above, ch. xv. 32 seq.; comp. Amos ii. 9; Is. v. 24. also the inscription on the sarcophagus of Eschmunazar: "Let there not be to him a root below or a branch above!"

Ver. 17. **His memory perishes out of the land, and he has no (longer a) name on the (wide) plain**—As אֶרֶץ in the first member denotes the "land with a settled population," so חוּץ denotes the region *outside of* this inhabited land, the wide plain, steppe, wilderness. Comp. on ch. v. 10, also the parallel phrase וְחִצְלוֹת אֶרֶץ in Prov. viii. 26 (see on the passage).

*Sixth Strophe* (together with a closing verse): Vers. 18-21. [After his destruction the wicked lives in the memory of posterity only as a warning example].

Ver. 18. **He is driven out of the light into the darkness** (*i. e.*, out of the light of life and happiness into the darkness of calamity and death), and **chased out of the habitable world**. נִקְדָּחֵי, from the Hiph. נִקְדַּח of the verb

נִקְדַּח, used of the *inhabited* globe, the *oikouμένη*. The third plural of both verbs expresses the subject indefinitely, as in ch. iv. 19; vii. 3; xix. 26. It would be legitimate to take as the object referred to by the suffixes, not the wicked man himself, but his שֵׁם וְכֵר (Seb. Schmidt, Ewald). The following verse however makes this interpretation less probable.

Ver. 19. **No sprout, no shoot (remains) to him among his people**.—The phrase "sprout and shoot" will most nearly and strikingly reproduce the short and forcible alliteration of נִיץ וְנֹכַח, which is found also in Gen. xxi. 23; Is. xiv. 22.—**And there is no escaped one** (שָׁרִיד, as in Deut. ii. 34, *etc.*), **in his dwellings**. כְּנֹד, "lodging, dwelling," elsewhere only in Ps. lv. 16. The whole verse expresses, only still more directly and impressively, what was first of all said figuratively above in ver. 16.

Ver. 20. **They of the West are astonished on account of his day** (*i. e.*, the day of doom, of destruction; comp. יוֹם in Ps. xxxvii. 13; Exxxvii. 7; Obad. 12, *etc.*), and **they of the East are seized with terror** (lit., "they take fright," seize upon terror, in accordance with a mode of expression employed also in ch. xxi. 6; Isa. xiii. 8; Hos. x. 6. The אַחֲרוֹנִים, as

well as the קִרְבָּנִים, might certainly, according to the general usage of the words elsewhere, denote "posterity," together with the "ancestors" (*i. e.*, the fathers, now living, of the later generations), hence the successors of the wicked, together with his contemporaries. So, besides the ancient versions [and E. V.], many moderns, *e. g.* Hirzel, Schlottmann, Hahn [Lee, Bernard, Noyes, Conant, Wordsworth, Renan, Rodwell], *etc.* A more suitable meaning is obtained, however, if (with Schultens, Oetinger, Umbreit, Ewald, Delitzsch, Dillmann), [Wemyss, Barnes, Carey, Elzas, Merx], we take the words in a local sense: the "men of the west," the "men of the east," the neighbors on both sides, those who live towards the east, and those who live towards the west [Dillmann inelegantly: "those to the rear, and those to the front"]. Comp. the well-known designation of the Mediterranean as הַיָּם הָאֲחֵרִון (the western sea), and of the Dead Sea as הַיָּם הַקִּדְמוֹנִי (the eastern sea). [Del. objects to the former rendering: "The return from the posterity to those then living is strange, and the usage of the language is opposed to it; for קִרְבָּנִים is elsewhere always what belongs to the previous age *in relation to the speaker*; *e. g.* 1 Sam. xxiv. 14; comp. Eccles. iv. 16." Schlottmann, on the other hand, argues that the temporal sense is much better suited to the entire connection than the local.]

Ver. 21. A concluding verse, which properly lies outside of the strophe-structure of the discourse, similar to ch. v. 27; viii. 19.—**Only thus does it befall the dwellings of the unrighteous, and thus the place of him who** (אֵשֶׁר לֹא-יָדַע, comp. ch. xxix. 16; Gesen. § 116 [§ 121], 3), **knew not God**: *i. e.* did not recognize and honor God, did not concern himself about Him (ch. xxiv. 1). Hahn, Dillmann, *etc.*, correctly render אֵשֶׁר at the beginning of this verse not affirmatively,—"yea, surely," but restrictively—"only so, not otherwise does it happen to the dwellings of the unrighteous," *etc.* For it is only by this rendering that Bildad's whole description receives the emphatic conclusion which was to be expected after its solemn and pathetic opening, ver. 5 seq.

#### DOCTRINAL AND ETHICAL.

1. Bildad appears here again, as in his former discourse, ch. viii., as essentially an imitator of Eliphaz, without being able to present much that is new in comparison with his older associate and predecessor. So far as his picture of the restless condition and irretrievable destruction of the wicked (ver. 4 seq.) is in all essentials a copy of that of Eliphaz in ch. xv. 20 seq., while at the same time this, instead of being the subject of a particular section, runs through his entire argument as its all-controlling theme, he appears poorer in original ideas than his model. At the same time he rivals, and indeed surpasses, his associate now again, as before, in wealth of imagery and in the variety of his illustrations derived from the life of nature and humanity, for the vivid and skilful handling of which the



speaker is pre-eminently distinguished among the three friends. He uses the peculiar phraseology of the Chokmah with consummate art; and this aptness and elegance of style compensates in a measure for its lack of originality. Especially does his terrible portraiture of the wicked man encountering his doom, like that of Eliphaz in ch. xv., or even in a higher degree than that in some particulars, acquire by virtue of these qualities a peculiar significance as regards its æsthetic beauty, its relation to scriptural theology, and its parennetic value. "The description is terribly brilliant, solemn and pathetic, as becomes the stern preacher of repentance with haughty mien and pharisaic self-confidence; it is none the less beautiful, and, considered in itself, also true—a masterpiece of the poet's skill in poetic idealizing, and in apportioning out the truth in dramatic form." (Delitzsch i. 332). Especially are the gradual steps in the destruction of the wicked (ver. 12 seq.), and the participation of all that he leaves behind him, of his posterity, his property, and his memory, in his own sudden downfall and total ruin (ver. 15 seq.), described with masterly power. All this is presented with such internal truth, and in such harmony with the experiences of all mankind, that the description, considered in itself, and detached from its connections, is well adapted to exert a salutary influence for all time in the way of warning and exhortation, and edification even for the Christian world.

2. It is true nevertheless that the malignant application to the person of Job of the sharp points and venomous stings of this portraiture, wonderful as it is in itself, destroys the pure enjoyment of the study of it, and warns the thoughtful reader at every step to exercise caution in the acceptance of these maxims of wisdom, which, while sounding beautifully, are applied solely and altogether in the service of an illiberal legal pharisaic and narrow view of life. ["Bildad knows nothing of the worth and power which a man attains by a righteous heart. By faith he is removed from the domain of God's justice, which recompenses according to the law of works, and before the power of faith even rocks remove from their place" (see ver. 4). Delitzsch.] The unmistakable directness of the allusions to Job's former calamities (in vers. 12-14 which point to the frightful disease which afflicted him; in ver. 15, where the shower of brimstone is a reminder of ch. i. 16 seq., and in ver. 16, where the "withering of the branch" points to the death of the children) takes away from the description, although true in itself, that which alone could constitute it a universal truth, and lowers it to the doubtful rank of a representation having a partisan purpose. It compels us to regard its author, moreover, as a preacher of morality entangled in a carnal, external, legal dogmatism, destitute of all earnest, deep and pure experience of the nature of human sin, as well as of the divine righteousness, and for that very reason misunderstanding the real significance of Job's sufferings, and doing gross injustice to his person. We are thus constrained to put Bildad, as a practical representative and teacher of the Divine wisdom of the Old Testa-

ment, far below his opponent. The practical commentator, especially when engaged in the continuous exposition of the whole poem, cannot help keeping in view these considerations, which impair the religious and ethical value of this discourse. In its characteristic traits and motives, it yields comparatively little that is directly profitable and edifying.

#### HOMILETICAL AND PRACTICAL.

Ver. 3 seq. **OECOLAMPADIUS**: Truly the ungodly are vile in the eyes of the godly, and are recognized as being more stupid than brutes; but this is in accordance with a healthy judgment, and free from contempt. For the world was even crucified to Paul, yet what did he not do that he might benefit those who were in the world? The godly therefore seem vile to the ungodly in quite a different sense from that in which the ungodly seem vile to the godly; for to the one class belongs charity, which the other class in every way neglects; the former act without pride, the latter with the utmost pride.—**BRENTIUS** (on ver. 4): It is no common trial of faith, that we must think of ourselves as not being of such consequence with God that He for our sakes should change common events, and His own pre-established order. . . . We seem to think that God rather will change His usual course on our account.—**WOHLFARTH**: God's plan is indeed unchangeable and without exceptions, alike in the realm of nature, and in that of spirit. But we must beware of erring by arguing from that which is external to that which is internal. In that which pertains to the spiritual, the higher, that which is to decide is, not external indications, but reason, Scripture, and conscience.

Ver. 5 seq. **BRENTIUS**: These curses on the wicked are that his light may be put out, and that the spark of his fire may not shine. For the Lord and His Word are true light and splendor, as David says (Ps. xxxvi. 10 [9]; cxix. 105). The wicked have neither, for they say in their heart: There is no God.—**V. GERLACH**: The light is here in general the symbol of a clear knowledge of man's destiny, of serene consciousness in the whole life (Matt. vi. 22 seq.); the light of the tent carries the symbol further, and points to this clearness, even in a man's daily household affairs, as something which ceases to be for the ungodly.

Ver. 17 seq. **LANG**: The memory which a man leaves behind him is of little consequence; it is enough if we are known to God in respect of that which is good. Many righteous souls are hidden from the world, because they have wrought their works in the most quiet way in God (John iii. 21): while, on the contrary, many an ungodly man makes noise and disturbance enough, so that he is talked about after his death. . . . But to the believing child of God it is still granted as his special beatitude that he shall see God, who will make his life an example, bringing it forth into the light, and causing it even after his death to shed a sweet savor to the praise of God (Prov. x. 7).

Ver. 21. **BRENTIUS**: Truly it is not without

purpose that the Holy Spirit so often, even *ad fastidium* sets forth in this book the judgment which befalls the ungodly; it is to admonish us, lest we should be disturbed by the prosperity of the ungodly, knowing that the judgment hangs over their head, and will be executed most speedily, as you have most impressively set forth in regard to this matter in Ps. lxxiii. For although the application of these judgments to Job by the friends is altogether forced, their

opinions nevertheless are most true, and are written for our instruction.—WOHLFARTH (on vers 5-21): By what tokens can we determine that any one truly reveres God? Not by his scrupulous attention to the external observances of religion, not by the external events which befall him, not by the individual good works which he does, but by the *faith* which he confesses, by the whole direction of his life toward that which is Godlike, by the composure with which he dies: Ps. lxxiii. 17, 19, *etc.*

**B.—Job: His misery is well-deserving of sympathy; it will, however, all the more certainly end in his conspicuous vindication by God, although not perchance till the life beyond.**

CHAPTER XIX. 1-29.

(Introduction: Reproachful censure of the friends for maliciously suspecting his innocence:)

VERS. 1-5.

- 1 Then Job answered, and said:
- 2 How long will ye vex my soul,  
and break me in pieces with words?
- 3 These ten times have ye reproached me;  
ye are not ashamed that ye make yourselves strange to me.
- 4 And be it indeed that I have erred,  
mine error remaineth with myself.
- 5 If indeed ye will magnify yourselves against me,  
and plead against me my reproach:

1. Sorrowful complaint because of the suffering inflicted on him by God and men:

VERSES 6-20.

- 6 Know now that God hath overthrown me,  
and hath compassed me with His net.
- 7 Behold, I cry out of wrong, but I am not heard;  
I cry aloud, but there is no judgment.
- 8 He hath fenced up my way, that I cannot pass,  
and He hath set darkness in my paths.
- 9 He hath stripped me of my glory,  
and taken the crown from my head.
- 10 He hath destroyed me on every side, and I am gone;  
and mine hope hath he removed like a tree.
- 11 He hath also kindled His wrath against me,  
and He counteth me unto Him as one of His enemies.
- 12 His troops come together,  
and raise up their way against me,  
and encamp round about my tabernacle.
- 13 He hath put my brethren far from me,  
and mine acquaintance are verily estranged from me.
- 14 My kinsfolk have failed,  
and my familiar friends have forgotten me.
- 15 They that dwell in mine house, and my maids, count me for a stranger;  
I am alien in their sight.



- 16 I called my servant, and he gave me no answer ;  
I entreated him with my mouth.  
17 My breath is strange to my wife,  
though I entreated for the children's sake of mine own body.  
18 Yea, young children despised me ;  
I arose, and they spake against me.  
19 All my inward friends abhorred me ;  
and they whom I loved are turned against me.  
20 My bone cleaveth to my skin and my flesh,  
and I am escaped with the skin of my teeth.

2. A lofty flight to a blessed hope in God, his future Redeemer and Avenger :

VERSES 21-27.

- 21 Have pity upon me, have pity upon me, O ye my friends !  
for the hand of God hath touched me.  
22 Why do ye persecute me as God,  
and are not satisfied with my flesh ?  
23 O that my words were now written !  
O that they were printed in a book !  
24 —that they were graven with an iron pen  
and lead in the rock for ever !  
25 For I know that my Redeemer liveth,  
and that he shall stand at the latter day upon the earth :  
26 and though after my skin worms destroy this body,  
yet in my flesh shall I see God ;  
27 whom I shall see for myself,  
and mine eyes shall behold, and not another,  
though my reins be consumed within me.

3. Earnest warning to the friends against the further continuance of their attacks :

VERSES 28, 29.

- 28 But ye should say, Why persecute we him,  
seeing the root of the matter is found in me ?  
29 Be ye afraid of the sword ;  
for wrath bringeth the punishments of the sword,  
that ye may know there is a judgment.

EXEGETICAL AND CRITICAL.

1. Deeply grieved by the warnings and threatenings of Bildad's discourse, which in these respects was but an echo of that of Eliphaz, Job, on the one side, advances his complaint even to the point of imploring pity from his opponents in view of his inexpressible misery ; on the other hand, for the very reason that he, being innocent, finds himself deprived of all human help and sympathy, he lifts himself up to a more courageous confidence in God's assistance than he has ever yet exhibited. He expresses the well-defined hope of a vindication awaiting him—if not on this side of the grave, then at least beyond it—through the personal intervention of God, appearing to him in visible form. That anguished complaint concerning his unspeakably severe suffering (vers. 6-20) is preceded by a sharp word, addressed by way of introduction to the friends, as having maliciously suspected his innocence (vers. 2-5). That inspired declaration of his hope in the divine vindication which was to take place in the Hereafter (vers. 21-27)

is in like manner followed by a short but forcible and impressive warning to the friends in view of their sinning against him (vers. 28-29). The whole discourse, accordingly, which is characterized by vivid emotion and decided contraries of feeling, contains four principal parts, which embrace five strophes of unequal length. The three longest of these strophes, each being of 7-8 verses, fall into the second and third parts, of which the former contains two strophes, the latter one. The short introductory and concluding strophes are identical with the first and fourth parts.

2. *Introduction:* Reproachful censure of the friends for their malicious suspicion of his innocence (vers. 2-5).

Ver. 2. The discourse begins—like that of Bildad, with a *Quousque tandem* (עַד-מָנָה), which, however, is incomparably more emphatic and significant than that of his accuser, because it has more to justify it. **How long will ye vex my soul and crush me with words?**—הַיְיָ is *fut. energeticum* of הוֹנָה, with the third radical retained (GESEN. §75 [§74], Rem. 16). In



regard to the form **הַרְבָּאֵנִי** (with suffix appended to the **י** of the *ful. energ.* and with the union-vowel *a*), see GESEN. § 60 [§ 59], Rem. 3 [GREEN, § 105 c].

Ver. 3 gives the reason for the **עַתָּה אֶרְאֶנָּה**. Now already ten times is it that ye reproach me, viz., by assailing my innocence—**וְהִנֵּה** here in the sense of “already, now already;” comp. EWALD, § 183 a [GESEN. § 122, 2, Rem.; Lex. 3. It may, however, be equally well regarded as a pronoun, in its usual demonstrative sense, in the singular with **עַתָּה**, with perhaps an interjectional force—“Lo! these ten times do ye reproach me.” So Renan: *Voilà la dixième fois que vous m’insultez*. Comp. Gen. xxvii. 36.—E.] “Ten times” stands naturally for a round number, or ideal perfection: Gen. xxxi. 7; Lev. xxvi. 26; Num. xiv. 22, etc. [“Ten, from being the number of the fingers on the human hand, is the number of human possibility, and from its position at the end of the row of numbers (in the decimal system) is the number of that which is perfected; as not only the Sanskrit *dagan* is traceable to the radical notion ‘to seize, embrace,’ but also the Semitic **עָשָׂר** is traceable to the radical notion, ‘to bind, gather together’ (cogn. **קָשַׁר**). They have already exhausted what is possible in reproaches—they have done their utmost.” DEL.]. Comp. my *Theologia Naturalis*, p. 713 seq.; also LEYERER’S Art. “*Zahlen bei den Hebräern*” in HERZOG’S *Real-Encyclop.* XVIII. p. 378 seq.). **Are not ashamed to** **stun me**.—The syntax of **לֹא-תִבְשֹׁתִי הָהָרִי** (“ye stun [me] without shame, shamelessly”), as in chap. vi. 23; x. 16. Comp. GESEN. § 142 [§ 139], 3 b [GREEN, § 269].—**הָהָרִי** is a shortened Imperf. Hiph. for **הָהָרִי** (GESEN. § 53 [§ 52], Rem. 4, 5 [see also GREEN, § 94 c]), of a verb **הָרַח**, which does not appear elsewhere, which, according to the Arabic, signifies “to stun,” *obstupescere*. The rendering “to maltreat, to abuse grossly,” which rests on the authority of the ancient versions (LXX.: *ἐπιχειρῶσθε μοι*, Vulg. *opprimetes*), and which is adopted by Ewald, Hirzel, Dillmann, etc., gives essentially the same sense. [The rendering of E. V.: “ye are not ashamed that ye make yourselves strange to me” seems to have been suggested by the use of **נָכַר** in the sense of “not to know.” The Hiph. form of the verb, however, is not found in that sense, which is, moreover, less suitable to the context than the renderings given above.—E.]

Ver. 4. **And verily even if I have erred** (comp. chap. vi. 24) **אֶת־אֲפָכֵנִי**, double intensive, “yea, verily, comp. chap. xxxiv. 12], **my error remains (then) with me**, i. e., it is then known only to me (**אִנִּי**, “with me—in my consciousness,” comp. chap. xii. 3; xiv. 5), and so does not fall under your jurisdiction, does not call for your carping, unfriendly criticism; for such a wrong, being known to myself alone (and for that reason being of the lighter sort), I have to answer only to God. [“I shall have to expiate it, without your having on this account any right to take upon yourselves the office of God, and to treat me uncharitably; or what still better cor-

responds with **אִנִּי תָלִין**: my transgression remains with me, without being communicated to another, i. e., without having any influence over you or others to lead you astray, or involve you in participation of the guilt.” DEL.]. So in substance—and correctly—Hirzel, Schlottmann, Hahn, Delitzsch, Dillmann [Renan, Carey, Rodwell], while Ewald and Olshausen, failing to perceive the relation of the first member as a hypothetical antecedent to the second member as its consequent and opposite, translate: “I have erred, I am fully conscious of my error.” [If this be understood as a confession by Job of moral guilt, it is premature and out of place. According to Ewald, it is a confession of intellectual error (to wit, that he had vainly put his confidence in the justice of God), uttered with the view of softening the hostility of the friends, by the indirect admission, on the one hand, that their charges had some justification in the non-appearance of God; by the reminder, on the other hand, that his complaint was against God rather than them. But such a thought would be too obscurely expressed, and would imply too sudden a change from the tone of bitter reproach which pervades this opening strophe.—E.]

Ver. 5. **Will ye really boast yourselves against me, and prove against me my reproach?**—**אִם** is to be taken, with Schultens, Ewald, Hirzel, Dillmann [Renan: “By what right do you dare to speak insolently to me, and do you pretend to convince me of disgrace?”], as an interrogative particle (=an), and the whole verse as a question, with the chief emphasis resting on the verbs **תִּגְדָּלוּ** (“will you [magnify] boast yourselves,” exhibit yourselves against me as great rhetoricians and advocates, by your elaborate accusations?) and **וְהִקְיֵחוּ** (“will you judicially prove, demonstrate” my disgrace [עָלַי, against me]? comp. chap. xiii. 3, 15, and often). This is the only construction which properly completes ver. 4. There is no such completing of the sense obtained, if we take **אִם** as a conditional particle—“if,” whether we take the whole of the fifth verse as a hypothetical protasis, and ver. 6 as apodosis (so Clericus, Olshausen, Delitzsch) [E. V., Lee, Carey, Rodwell, Merx], or regard ver. 5 a as protasis, and b as apodosis (so Umbreit, Stickel, Schlottmann [Noyes, Wemyss, Conant], etc. [Schlottmann exhibits the connection as follows: “In ver. 4 Job says—‘Granted that I have erred, you need give yourselves no concern about the matter.’ In ver. 5 he adds—‘If, nevertheless, you will concern yourselves about it, and in pride look down on me, it is at least incumbent on you not to assume without further proof that I have brought disgrace on myself by such an error, but to prove it against me with good arguments.’ The repetition of **אֲפָכֵנִי** seems to cor-relate vers. 4 and 5, so that if, as all agree, the first and second members of ver. 4 are related to each other as protasis and apodosis, the same would seem to be true of ver. 5.—E.]

*First Division: First Strophe.* Vers. 6–12. Lamentation over his sufferings as proceeding from God.



Ver. 6. **Know then** (כִּנֹּחַ as in chap. ix. 24) ["elsewhere in questions, here strengthening the exclamation"—Schlott.] that **Bloah has wrested me**, *i. e.*, has treated me unjustly, done me wrong, עָנִיתָ מִשִּׁפְּטִי for עָנִיתָ, comp. chap. viii. 3; xxxiv. 12; Lam. iii. 36. **And compassed me round about with His net**—like a hunter who has entirely robbed a wild beast of its liberty by the meshes of the net which envelop him around, so that he can find no way of escape.—The expression describes the unforeseen and inexorable character of the dispensations which had burst on Job as the object of the Divine persecution; comp. Bildad's description, chap. xviii. 8 seq. ["Bildad had said that the wicked would be taken in his own snares. Job says that *God* had ensnared him." *ELZAS.*]

Ver. 7. **Lo! I cry—"Violence!"** (הִכָּסָה an interjectional exclamation, found also Hab. i. 2; comp. Jer. xx. 8) **and am not heard** (Prov. xxi. 13); **I call out for help, and there is no justice**—*i. e.*, no justice shown in an impartial examination and decision of my cause.—שָׁוִעַ, lit. "to cry aloud for help, to send forth a cry for deliverance" (comp. Ps. xxx. 3 [2]; lxxii. 12; lxxxviii. 14 [13]), from שָׁוַע, or שָׁוַע=שָׁוַע, "to be wide, to be in a prosperous situation."

Ver. 8. **He has hedged up my way, that I cannot pass, and He has set darkness on my paths.**—Comp. chap. iii. 23; xiii. 27; also, as regards הָרַב, "to fence up, to hedge up," Lam. iii. 7, 9; Hos. ii. 8 [6].

Ver. 9. **He has stripped me of mine honor; i. e.**, of my righteousness in the eyes of men; comp. ch. xxix. 14. The "crown of my head" in the parallel second member signifies the same thing; comp. Lam. v. 16. The same collocation of a "raiment of honor," and a "crown of the head," occurs also in Is. lxi. 10; lxii. 3; and suggested by these passages we find it often in evangelical church hymns [*e. g.*, in the following from WATTS:

"Then let my soul march boldly on,  
Pre-s forward to the heavenly gate,  
There peace and joy eternal reign,  
And glittering robes for conquerors wait.  
There shall I wear a starry crown,  
And triumph in Almighty grace,  
While all the armies of the skies  
Join in my glorious Leader's praise"]\*.

Ver. 10. **He breaks me down on every side:** like a building doomed to destruction, for such is the representation here given of Job's outward man together with his state of prosperity; comp. ch. xvi. 14; [so that I pass away], and **uproots like a tree, my hope:** *i. e.*, he takes entirely away from me the prospect of a restoration of my prosperity, leaves it no foundation or bottom, like a plant which is uprooted, and which for that reason inevitably withers (comp. ch. xiv. 19; xvii. 15). As to הִסְתִּי, lit. "to tear out, to pluck up wholly out of the ground," comp. ch. iv. 21, where the object spoken of is the tent-stake.

Ver. 11. **[He makes His anger burn against me, and He regards me as His foes],** comp. ch. xiii. 24. The Imperfects alternating with Imperfects consecutive are, as above in ver. 10, and in what follows, used for the *present*, because present and continuous sufferings are described; comp. ch. xvi. 13, 14. [The plural in עָנִיתָ, either for the class, of which Job is one; or, as Delitzsch suggests, "perhaps the expression is intentionally intensified here, in contrast with ch. xiii. 24; he, the one, is accounted by God as the host of His foes; He treats him as if all hostility to God were concentrated in him"].

Ver. 12. **Together all His troops advance.**—רִגְדִּים, armies, synonymous with צְבָא, ch. x. 17, and denoting here, as there, the band of calamities, sufferings, and pains, which rush upon him.—**And cast up their way against me.**

—סִלָּה, lit. "to heap up" their way, which is at the same time a rampart for carrying on the attack, a mound for offensive operations (סִלָּה, comp. 2 Sam. xx. 15; 2 Kings xix. 32; Ezek. iv. 2) against Job, who is here represented as a besieged fortress. In regard to this figure comp. above ch. xvi. 14; also in regard to the technics of siege operations among the ancient orientals, see Keil's *Bibl. Archäol.* § 159.

*First Division: Second Strophe: Vers. 13-20.* Lamentation over his sufferings as proceeding from man.

Ver. 13. **My brethren He drives far away from me:** to wit God, to whom here, precisely as in ch. xvii. 6, even the injustice, proceeding from men is ascribed. For this reason the reading הִרְחִיק is perfectly in place, and it is unnecessary after the ἀποστρέφειν of the LXX. to change it to הִרְחִיקוּ. To the term "brethren" (which as in Ps. lxi. 9 [8], is to be understood *literally*, not in the wider sense of relatives), who are described as turning away from him, corresponds in ver. 14 *a* the term קִרְבָּיִם, "kinsmen" (Ps. xxxviii. 12 [11]). In like manner we find as parallel to הָרְעִים, *i. e.*, "knowers, confidants," in ver. 13 *b*, הִתְרַעְעִים, *i. e.*, those familiarly known, intimate friends, in ver. 14 *b* (comp. in regard to it Ps. xxxi. 12 [11]; lxxxviii. 9 [8]). As synonyms in the wider sense there appear in the sequel הִתְרַעְעִים, "house-associates, or sojourners" in ver. 15 (Vulg., *inquilini domus meæ*) and finally מְתֵי-טוֹר (ver. 19), those who belong to the circle of closest intimacy, bosom-friends, (comp. ch. xxix. 4; Ps. lv. 15 [14]), so that the notion of friendship is here presented in six different phases and gradations, comp. on ch. xviii. 8-10.—As for the rest וְלִי וְלִי ver. 13 *b* is lit., "are become *only* [or, *nothing but*] strange to me," *i. e.*, *entirely and altogether* strange; and הִתְרַעְעִים, ver. 14 *a*, means "they cease," *i. e.*, to be friends, they leave off, fail (comp. ch. xiv. 7), withdraw from me.

Ver. 15. **My house associates** [= "they that dwell in mine house," E. V.] **and my maids** (this doubled expression denoting all the domestics, including hired servants and the like; comp. above) **are become strange to me**

\* The above extract from Watts will supply for the English reader the place of the extract given by our author from P. GURBARD's hymn: "Ein Lämmlein geht und trägt die Schuld."



[properly, "count me for a stranger," E. V.]. The verb **חָשַׁבְנִי** is governed as to gender by the subject next preceding: comp. Gesen. § 60; Ewald, § 339 c [Green, § 276, 1].

Ver. 16. **I call to my servant, and he answers not.**—Whether this disobedient servant is to be viewed as the overseer, or house-steward, like Eliezer in the house of Abraham, Gen. xxiv. (Del.), is in view of the simplicity of the language at least doubtful.—**With my mouth must I entreat him.**—For the Imperf. in the sense of *must*, comp. ch. xv. 30; xvii. 2. **בְּמוֹפִי** (comp. Ps. lxxxix. 2 [1]; cix. 30), expresses here not, as in ch. xvi. 5, a contrast with that which proceeds out of the heart, but with a mere wink, or any dumb intimation of what might be desired of him.

Ver. 17. **My breath is offensive to my wife.**—**וְהָיָה**, from **הָיָה**, to be strange, to be estranged, expresses simply by virtue of this signification the idea of "being repugnant, repulsive," so that we need not derive it from a particular verb **הָיָה**, "to be loathsome;" and **רוּחִי** assuredly signifies here the *breath* (stinking according to *b*), having the same meaning as **נַפְשִׁי** in the partly parallel passage ch. vii. 15; hence not "my discontent" (Hirzel) ["my spirit, as agitated, querulous" Gesen.; "depression," Fürst]; nor "my sexual impulse" Arnh.; nor "my spirit" (Starke, [Carey] and ancient commentators); nor "my person" (Pesh., Umbreit, Hahn) [Renan].—Jerome already correctly: *halitus meum exhorruit uxor mea*, and in the same sense most of the moderns [so E. V.], and **my ill savor to the sons of my body.**—**חַנּוּתִי**, can neither signify: "my prayers, my entreaties" (Gesen., with a reference to his Gram., § 91, 3—against which however compare Ewald, § 259) [Noyes, Lee, Words., Elzas]; nor "my caresses (Arnh.)" [Bernard, Rodw., Green, Chrestom., and Gram. § 139, 2—Kal Inf. of **חָנַן** (with fem. termination **חָנָה**) to be gracious]; nor "my lamentations, my groanings" (Hirzel, Vaih.) [Fürst]; nor yet finally—"and I pray to the sons of my body" (LXX., Vulg., Luth., etc.)

[E. V., with different construction of the **לִי**—"though I entreated for the children's sake of my own body"]; for all these constructions are alike opposed to the language and to the context. The word is rather (with Schür., Rosen., Ew., Hahn, Schlott., Del., Dillm.), to be derived from the root **חָנַן**, "to stink," which does not appear elsewhere indeed in Heb., but which is quite common in Arab. and Syr., and is to be construed either as first pers. sing. Perf. Kal ("and I smell offensively to the sons of my body"), or, which is better suited to the parallelism, as Infinitive substantive, **וְהָיָה** in *a* being still the predicate. This stench suggests in particular the fetid matter which issues from the festering and partially rotting limbs of the victim of elephantiasis. Comp. on ch. ii. 7; vii. 14.—That by "the sons of my body" (**בְּנֵי בִטְנִי**) we are not of necessity to understand the legitimate sons of Job, and hence that there is no contradiction between this passage and the pro-

logue, has already been shown in the Introd., § 8, 3. We need not therefore follow the critics who are there refuted in deciding that the prologue is not genuine; nor assume (with Eichhorn and Olsh.) that the poet has here for once forgotten himself, and lost sight of his scheme as set forth in ch. i. 18, 19. We are rather to suppose (with Ewald, 1st Ed., Hirz., Heiligst., Hahn, Dillmann, etc.), that the reference is to *grandchildren*, the offspring left behind by the unfortunate sons—in favor of which may be cited the similar use of **בְּנֵי** in a wider sense in Gen.

xxix. 5; xxxi. 28, etc.: or else (with the LXX., Symmachus, J. D. Michaelis, Schär., Rosenm., Dathe, Ewald, 2d Ed.) to his children by concubines (*υἱὸς παλλακίδων μου*, LXX.) a supposition however with which ch. xxxi. 1 seems scarcely to agree, however true it may be that in the patriarchal age, to which our poet assigns Job, rigid monogamistic views did not prevail. The explanation of Stuhlmann, Gesen., Umbr., Schlott., Del., [Noyes, Conant, Elzas, Merx] is also linguistically possible, that **בְּנֵי** stands for **בְּנֵי אִמִּי** (after ch. iii. 10), so that **בְּנֵי בִטְנִי** would mean accordingly Job's *natural brothers*. This theory however is inconsistent with the circumstance that Job has already made mention above, ver. 13, of his brothers; and that immediately following the mention of his wife, the mention of his descendants would be more suitable than that of his brothers. [To which add this from Bernard, that above, in ch. iii. 10, no ambiguity whatever could arise from the employment of **בִּטְנִי** in the sense of "mother's womb" whereas "here, by using it in this sense, Job would have run such risk of having his meaning misunderstood, as **בְּנֵי** might fairly be considered syn-

onymous with **חֲלָצִי**, *my loins*, or **כְּעֵי**, *my bowels*, that we find it quite impossible to believe that if he had really wished to speak here of his brethren, he would have applied to them such a very ambiguous epithet." It has also been suggested as a relief of the difficulty that children had been born to Job in the interval between the first series of calamities, and the infliction of the disease, but such a conjecture is too precarious. Others regard the expression as general. So Wordsworth: "He is speaking of the greatest wretchedness in general terms"].

Ver. 18. **Even youngsters act contemptuously towards me.**—**עֵיִלִּים**, plur. of **עֵיִל**,

*puer* (root **עָיַל**, comp. ch. xxi. 11) are little children, such namely as are rude and impudent mockers, like those children of Bethel, 2 Kings ii. 23 seq., which may be expressed by the word "youngsters" [Germ. "*Buben*": Bernard—"wicked-little-children"], here as also above in ch. xvi. 11.—It will also guard in particular against the mistake of supposing that Job's grandchildren are intended by these **עֵיִלִּים** (Hahn).—**If I rise up** (conditional clause, as in ch. xi. 17 [not as E. V., "I arose"]), **they speak about me.** make me the butt of jeering talk (**דָּבַר בִּי**, as in Ps. l. 20; Numb. xii. 1; xxi. 5).

Ver. 19. **My bosom friends abhor me:**—(comp. above on ver. 13 seq.), and those whom



**I loved** (נָחַם relative, as in ch. xv. 17) **have turned against me.**—This verse points particularly at Eliphaz, Bildad, and Zophar, the once trusted friends, who are now become his violent opponents.

Ver. 20. **My bone cleaves to my skin and my flesh** (comp. ch. x. 11), *i. e.*, through my skin and my extremely emaciated flesh may be seen my bones, which seem to cleave, as it were, to that poor and loathsome integument. Comp. Lam. iv. 8: Ps. cii. 6 [5], **and I am escaped only with the skin of my teeth:**—*i. e.*, thus far only my gums (the flesh of my teeth, here called the skin of my teeth, because of their skinlike thinness and leanness of muscle) have been spared by this fearful disease,—so that I am able at least to speak, without having my mouth full of internal boils and sores (as is wont to be the case in the extreme stages of elephantiasis). This is the only satisfactory explanation, to which most moderns give in their adherence (Rosenm., Umbreit, Ewald, Hirzel, Vaih., Heil., Schlottm., Dillm.). This explanation of “the skin of the teeth” as the “gums,” is undoubtedly the most obvious, simple, and natural. [Yet simpler, perhaps, is the view of Umbreit, Wordsworth, Noyes, Renan, Elzas, that it is a proverbial expression, describing a state in which one is stripped to the very minimum of possession, or emaciated to the last point. Wordsworth: “A proverbial paradox. I am reduced to a mere shadow, I am escaped with nothing, or next to nothing, so that my escape is hardly an escape. I am escaped with the skin of what has no skin, the skin of bone; comp. the Latin proverbs, *Lana caprina* (Horat., 1 Ep. xviii. 15), and *Totum nil* (Juvenal 3, 209).” To which may be added the humorous English proverb: “As fat as a hen in the forehead.”—E.] Other explanations are in part against the language, in part too artificial: such as *a.* That of Jerome, and many Catholic commentators, that by the skin of the teeth we are to understand the *lips*. *b.* That of Delitzsch, which explains it to mean particularly the periosteum (in distinction from the gums—as if such a distinction could have been known to the ancient Hebrews! [and “as though the poet had written for doctors!” Dillm.]).—*c.* That of Stickel and Hahn, who translate: “I am escaped with the nakedness of my teeth,” [*i. e.*, with naked teeth].—*d.* That of Le Clerc, who understands it of the gums as alone remaining, when the teeth have fallen out.

5. *Second Division:* Vers. 21-27. A lofty flight to a blessed hope in God, his future Redeemer and Avenger, introduced by a pathetic appeal to the friends, that they would be mercifully disposed towards him, as one who had been so deeply humiliated, and so heavily smitten by the hand of God.

Ver. 21. [“Job here takes up a strain we have not heard previously. His natural strength becomes more and more feeble, and his tone weaker and weaker. It is a feeling of sadness that prevails in the preceding description of suffering, and now even stamps the address to the friends with a tone of importunate entreaty which shall, if possible, affect their hearts. They are indeed his friends, as the emphatic נָחַם אֲנִי affirms;

impelled towards him by sympathy, they are come, and at least stand by him while all other men flee from him.” Del. **Pity me, pity me** (pathetically repeated) **O ye my friends!** **For the hand of Eloah hath touched me.**—An allusion to the nature of his frightful disease, being a species of leprosy, *i. e.*, of a נִשְׁבָּת (2 Ki. xv. 5), a *plaga Dei* [“wherefore the suffering Messiah also bears the significant name נִשְׁבָּת רַבִּי, ‘the leprous one from the school of Rabbi,’ in the Talmud, after Isa. liii. 4, 8.”]. One who is already treated with enough severity through the infliction of such a plague from God, ought not to be smitten also by men through the exercise of a merciless disposition, unfriendly words, *etc.*

Ver. 22. **Why do ye persecute me as God,** “by which he means not merely that they add their persecution to God’s, but that they take upon themselves God’s work, that they usurp to themselves a judicial divine authority; they act towards him as if they were superhuman, and therefore inhumanly.” Del. **And are not satiated with my flesh?** *i. e.*, continually devour my flesh, figuratively speaking, by false accusations, slanders, suspicions of my innocence, *etc.*, gnaw me incessantly with the tooth of slander [comp. Engl. “backbiting”]. Comp. the equivalent figurative expression “slander” (δυσβάλλειν) in the Aram. of the book of Daniel (ch. iii. 8; vi. 25) [“to eat the pieces of any one”], in the Syriac, where the devil is called *ochel-karso*=δυσβολος, and in Arab. where “to eat the flesh or a piece of any one” is equivalent to “slandering, backbiting.”

Ver. 23 seq. As though despairing of the possibility of influencing the friends to withdraw from their attacks on his innocence, he now turns with ardent longing for the final vindication of the same to God, first of all uttering the wish that his own asseverations of the same might be preserved to the latest generations. [Ewald imagines a pause after ver. 22. Job waits to see what response the friends would make to his pitiful appeal. They are silent, show no signs of relenting. Job sees that he has nothing to hope for either from men, or the God of the present. But in his extremity he obtains a glimpse of the far-distant future, after his death, which fills him with a new and wonderful courage]. **Oh that my words were but written** (נִכְתָּב here followed by 1 *consec.* before the voluntative [future], on account of the intervening נִכְתָּב, comp. Deut. v. 26), **that they were but inscribed** (נִכְתָּב, pausal form for נִכְתָּב [see Ewald, § 193, c, and Gesen., § 67 (§ 66) Rem. 8], Hoph. of נִכְתָּב) **in a book!**—(נִכְתָּב, with the Art., as this expression is always written—comp. Ex. xvii. 14; 1 Sam. x. 25, *etc.*—although no particular book is meant, but only in general a skin of an animal prepared for writing [נִכְתָּב, a writing-roll]. These words of his, which he thus desires to see transmitted for remembrance by after generations, are, as it is most natural to suppose, not those contained in ver. 25 seq. (Hahn, Schlottm.) [Scott, Good, Bernard, Words., Rodwell, Barnes], but the sufferer’s former protestations of innocence, the assurances which from ch. vi. on he has conti-



nually put forth, that he suffers innocently. [In favor of this view, and against the other, Delitzsch argues: (1) It is improbable that the inscription would begin with י.—(2) It is more likely that Job would wish to see inscribed that which was the expression of his habitual consciousness, than that which was but an occasional and transient flash of light through the darkness].

Ver. 24. **That with an iron pen [or style] and with lead—i. e. in letters engraved by means of an iron style, or chisel, and then filled in with lead, in order to make them more imperishable—they might be graven in the rock forever!** Instead of לָעַד the LXX. read here,

as also in Is. xxx. 8: לָעַד, “for a witness, as testimony,” (*εἰς μαρτυρίαν*), an emendation however which is unnecessary, for the rendering “forever” gives here a meaning that is quite suitable. The monumental inscription is indeed preferred to that on parchment just because of its greater durability, which is the reason why Job wishes for it here. In regard to the use of both methods of writing already in the Pre-Mosaic age, see *Introd.*, § 2, No. 4, p. . [For accounts of such inscriptions see *ROBINSON'S Bibl. Researches in Palestine*, I., 169, 188 seq., 552; *WILSON'S Lands of the Bible*, I., 184 seq.; *Princeton Review*, 1870, page 533 seq. “This wish was not in truth too high on Job's part; for we now know sufficiently well that of old in those lands it was sought to perpetuate by means of inscriptions in stones and rocks not only short legal precepts, but also longer documents, memorable historical events, public requests, prayers, etc. Such costly works it is true could in general be completed only by kings and princes; Job was however a man of power in his age, who might well express such a wish.” *Ewald*].

Ver. 25. Not because he despairs of the possibility of realizing this last wish (*Dillm.*), but because he knows for a certainty that God will not allow his testimony to his innocence to pass down to posterity without His absolute confirmations of it, and hence because he regards that wish for the eternal perpetuation of his testimony as by no means a vain one, he continues:—**And I know my Redeemer lives, etc.** The י in דַּעְתִּי is thus not used in an adversative sense (*Luther, Ewald, Vaih.*, *Dillm.* [Conant, Noyes, Lee], etc., but simply continuative, or, if one prefers it, ascensive, introducing the end to which the realization of the preceding wish is to lead. [“The progressive rendering seems to be preferable (to the adversative), because the human vindication after death, which is the object of the wish expressed in ver. 23 seq. is still not essentially different from the Divine vindication hoped for in ver. 25, which must not be regarded as an antithesis, but rather as a perfecting of the other, designed for posterity. Ver. 25 is, however, certainly a higher hope, to which the wish in ver. 23 seq. forms the stepping stone.” *Del.*] The causal rendering (LXX.; Vulgate, *Stickele* [E. V., Good, Carey, Renan].) is less probable, although not altogether meaningless, as *Dillmann*

affirms. [The rendering: “yea, verily,” adopted by *Schlottm.*, *Words.*, *Elzas*, *Merx*, etc., is probably designed to express the ascensive meaning referred to above.] Forasmuch as כִּי is wanting after דַּעְתִּי (as in ch. xxx. 23; Ps. ix. 21), we should translate simply in the *oratio directa*:

“My Redeemer lives.” גַּאֲלִי, which according to ch. iii. 5 means literally “reclaimer, redeemer,” acquires a meaning that is entirely too special, when it is taken by *Umbreit* and some

others [*Renan*, *Rodwell*, *Elzas*] to be=גַּאֲלִי הַדָּם, “the blood-avenger” (*Num.* xxxv. 12, 19), for the previous discourse was not of Job in the character of one murdered in his innocence, and ch. xvi. 18 is too remote. After the analogy of *Prov.* xxiii. 11; *Lam.* iii. 58; *Ps.* cxix. 154, we are to think in general of the restitution of the honor and right of one who has been

oppressed, and are accordingly to take גַּאֲלִי in the sense of a defender, an avenger of honor—a meaning indeed which approaches that of a “blood-avenger” in so far as the expected deliverance [or vindication] is conceived of as taking place only after the sufferer's death. For the *Goel* is הוֹי, is absolutely living (הוֹי, “he lives,” incomparably stronger than שֶׁ, for instance would have been) [הוֹי reminding us of

“that name of God, הוֹי עוֹלָם, *Dan.* xii. 7, after which the Jewish oath *per Anchiatum* in *Martial* is to be explained,” *Del.*, and indicating here the contrast between Him, the Living One, and Job, the dying one, *Dillm.*], while the object of His redemptive activity is עָפָר, “dust,” and as *b* shows, at the time when He arises, has long been dust.—**And as the Last will He arise upon the dust.**—אֲחֵרִי cannot possibly with

*Böttcher* and others [so E. V., Lee, Conant, *Renan*, *Elzas*] be construed in the adverbial sense “hereafter, in the latter time [or day].” It is clearly a substantive, used either in apposition to גַּאֲלִי, the subj. of the first member, or as the independent subj. of the second member, identical in meaning with this גַּאֲלִי. The word signifies neither “Next-man” [Next-of-kin, *Ger. Nachmann*] in the sense of Avenger (*vindex*: *Ewald*, *Hirzel*), nor the “Follower” [*Ger. Hintermann*, “backer”], “second” (*Hahn*), but according to *Is.* xlv. 6; xlviii. 12, simply the Last, he who survives all, an expression which is used here not with eschatological universality, but with particular reference to Job, who is no longer living (*ch.* xvii. 11 seq.). [*Delitzsch.* however, and in a way which seems more suitable to the sublimity and scope of the passage: “as the Last One, whose word shall avail in the ages of eternity, when the strife of human voices shall have long been silent.”] Of this Last One, or this One who is hereafter to come, Job says: “He will stand up, He will arise” (קָיָם), viz. for his protection and his deliverance (קָיָם, the customary term for the favorable intervention of a judge to help one: *Ps.* xii. 6 [5]; *Is.* ii. 19, 21; xxxiii. 10, or also of a witness). He is thus to appear עַל-עָפָר, “upon the dust;”



*i. e.*, according to ch. xvii. 16; xx. 11; xxi. 26, indisputably—on the dust to which I shall soon return (Gen. iii. 19; Eccles. iii. 20), or in which I shall soon be made to lie down, on the dust of my decayed body, or of my grave. This is the only meaning of the expression which suits the context (so Rosenm., Ewald, Vaih., Welte, Del., Dillmann [Conant, Elzas, Merx], *etc.*). Any other explanation does more or less violence to the language, whether with Umbreit we translate in a way altogether too classic, “in the arena;” or with Hahn, altogether too freely: “above the earth,” *i. e.* in heaven! or with Jerome, Luther, and most of the ancients, altogether too dogmatically, and withal against the usage of the language, we find expressed an “awakening out of the earth;” or finally with Hirzel and others, we understand it in a way altogether too rationalistic of an “appearing of God on the earth;” in the sense of ch. xxxviii., rejecting any reference to the continuance of life hereafter [this last rendering, however, being adopted by not a few of the commentators who refer the passage to the final resurrection: so *e. g.* Scott, Lee]. In opposition to all these views, Dillmann says truly: “[Had Job intended here simply to express the hope of an appearance of God for the purpose of deciding the controversy in favor of Job, על-יפני would have been unnecessary (comp. *e. g.* Ps. xii. 6), and instead of יקום he would have said ירר rather, for it is not said elsewhere that God arises on the dust when He appears; besides that God does not appear in ch. xxxviii. on the earth, but He speaks His final decision out of the storm. Rather do] the words express the expectation of a גאל who lives, even when Job lives no longer, who comes after him, and who for the open vindication of his right arises on the dust in which he is laid, or stands above his grave.” (Analogies from Arabic usage compel us thus to understand the phrase of the grave, or the dust of the grave; see Delitzsch.) “The words thus lead us without doubt into the circle of thought indicated in ch. xvi. 18 (although at the same time beyond the same). He does not yet say whom he intends by this גאל, because the main thought here is the certainty that such an one lives; not until ver. 26, after he has explained himself further, does he surprise the friends and himself by saying that the object of his hope is Eloah Himself.”

Ver. 26. **And after my skin, which is broken in pieces, even this.**—אחר, is not a conjunction belonging to נקפו, “after that” (Targ., de Dieu, Gesenius [Schlott., Con., Word., Rod., *etc.*]), but as its position immediately before עור shows, a preposition [a prepos. when used as a conjunc. being always followed immediately by the verb; see ch. xlii. 7; Lev. xiv. 43. Rendered as a prepos. the meaning of the phrase “after my skin” will be “after the loss of it.” Comp. ch. xxi. 21, אחריו, “after him,” to wit, after his death]. נקפו, however (which is not to be taken [with Hofmann, *Schriftbeweis* II., 2, 503] as a Chaldaizing variation of נקפית—an envelope, Germ. *Um-*

*spannung*), is an appositional relative clause, referring to עור. It is found in the third plur. perf. Piel of נקף, “to break off” (in Piel used particularly of the hewing down of trees, Is. x. 34. Hence the third plur. here being used impersonally (comp. ch. iv. 19; vii. 3; xviii. 18), “after my skin, which is broken off,” *i. e.* cut off piecemeal, mutilated, broken in pieces [E. V. unnecessarily supplies “worms” as subject]. The reference is to the skin together with the tender parts of the flesh [בשרים] adhering to it, which gradually rot away, so that the meaning is similar to that of ch. xviii. 13. The ואת added at the end of this member of the verse cannot possibly be interpreted as equivalent to ואתה, “this shall be” (Targ., Gesen.) [for in that case ואת should have stood at the head of the clause]. We must either, with Arnheim, Stickel, Hahn, Delitzsch [Lee, Rodwell, and preferred by Green], explain it to mean “so, in this manner,” connecting it in this sense adverbially with נקפו “thus torn to pieces,” (Del.), or else explain it deictically, as pointing to the skin, or, since עור is strictly masc., as pointing to the *body* as here represented by that term, the totality of Job’s members and organs. [The distinction which the E. V. makes between the “skin” and the “body,” the destruction of the latter being “after” that of the former seems not sufficiently warranted. Such a distinction must have been more clearly indicated. The construction is indeed a peculiar one, and yet exceedingly pathetic in its broken irregularity. “And after my skin—when it is all fallen off by decay—this tattered thing which you now see!” —E.] In respect to the various renderings of the ancients, especially those of the Targ., of Jerome, of Luther, *etc.*, see below [Doctrinal and Ethical] the history of the exposition of the passage.—**And free from my flesh, shall I behold Eloah.**—If כְּבָשָׁר be explained “out of my flesh” [or, as in this sense it is rendered by many, “in my flesh,” either referring it to his resurrection-body, E. V., Good, Lee, *etc.*; or] with a reference to the restored body of the sufferer (Eichh. v. Cölln, Knapp, Hofmann) [Noyes, Wemyss, Elz., Rod., who render by “in”], it would form an inappropriate antithesis to עור in *a*, which would be all the more strange, seeing that only a little before, in ver. 20, they had been used as in substance synonymous. Neither can the expression signify exactly “from behind, or within my flesh” (against Volek); this meaning would require כְּפֶתֶר, or כְּבָשָׁר (after Cant. iv. 1, 3; vi. 7). Hence כִּן is to be rendered privatively, “away from, without, free from” (comp. ch. xi. 15; xxi. 9). In that case, however, the reference is not to the last point of time in Job’s earthly life, when he would be relieved of all his flesh, *i. e.*, would be completely reduced to a skeleton (Chrysost., Umbr., Hirz., Stickel, Heiligst., Hahn, Renan, *etc.*), but to his condition after departing from this earth, a condition which if not absolutely incorporeal, is at least one of freedom from the body. It refers to the time when, freed from his



suffering, miserable, decayed *ἀσφ.*, he shall behold God as a glorified spirit (Ewald, Vaibinger, Schlottm., Arnheim, Delitzsch, Dillmann [Con., Green]). This latter interpretation is favored decidedly by the Imperf. *אֶחָדָה*, which is not to be rendered in the present (as by Mercier, Hahn, H. Schultz [*Bibl. Theol. des A. T.*, Vol. II., 1870], etc.): "I behold God even now in the spirit;" for then the circumstantial particulars, *וְאֶחָדָה וְאֶחָדָה*, would appear meaningless, and almost unintelligible, but which is certainly to be construed in the future, expressing the hope in a joyful beholding of God hereafter, (comp. the similar meaning of *אֶחָדָה* in Ps. xvii. 15, also of *אֶחָדָה* in Ps. xi. 7), that is to say, as the following verse shows yet more clearly, in such a beholding of God in a glorified state after death (Matth. v. 8; 1 John iii. 2, etc.). The expression of such a hope here "does not, after ch. xiv. 13 15; xvi. 18-21, come unexpectedly; and it is entirely in accordance with the inner progress of the drama, that the thought of a redemption from Hades, expressed in the former passage, and the demand expressed in the latter passage for the rescue of the honor of his blood, which is even now guaranteed him by his witness in heaven, are here united together into the confident assurance that his blood and his dust will not be declared by God the Redeemer as innocent, without his being in some way conscious of it, though freed from this his decaying body." (Delitzsch).

Ver. 27 describes, in triumphant anticipation of the thing hoped for, how Job will then behold God. **Whom I shall behold for myself, to wit, for my salvation; the *לִי*, "for me" (emphatic *Dot. commodi*, as in Ps. lvi. 10; cxviii. 6) being decidedly emphasized, as also *אֲנִי*, "I," by the use of which Job makes prominent the thought that he, who was so grievously persecuted, and delivered over to certain death, was destined some day to enjoy a blessed beholding of God. And whom mine eyes shall see, and not a stranger.—*אֶחָדָה* after the Fut. *אֶחָדָה* is the Perf. of certainty, or of futurity (*præf.***

*propheticum s. confidentiæ*), and *לִי*, can only be nominative, synonymous with *אֲנִי* (*et non alius*, Vulg.; so also LXX., Targ. [E. V.] and most), not accusative, as held by Gesenius in Thes., Vaih., Umbreit, Stickel, Hahn, v. Hofm. [Noyes, Weynss, Carey, Elzas, Green], who take the rendering which they assume, *et non alium*, in the sense of *et non adversarium*, "and not as an enemy"—which is decidedly at variance with the universal use of *אֶחָדָה*, which never signifies "an enemy" [never at least except indirectly, and in a national connection, a hostile alien: it can scarcely be regarded as the word which Job would most naturally use in describing God's personal relations to himself,—E.], and also at variance with the clause *וְאֶחָדָה וְאֶחָדָה*, which ought not to stand without an object, if *וְאֶחָדָה* were an appositional accusative. It is undoubtedly to be taken as a nominative [in cor-relation to *אֲנִי* and *עֵינַי*, "I—my eyes"] "and not a

stranger, not another" (with which comp. Prov. xxvii. 2), containing an allusion to Job's three opponents, who could not share in this future joyful beholding of God the Vindicator, at least not in the same blessed experience of it as himself. Moreover the very fact that Job here so obviously glances aside at his opponents, with their hostile disposition, precludes the supposition of Hirzel and others, who put the time of the beholding here prophesied in this life, and regard ch. xxxviii. 1 seq. as the fulfillment of the prophecy; for comp. ch. xlii. 7 seq. [Zöckler's argument seems to be that the vindication recorded at the close of the book could not be the vindication here anticipated by Job for the reason that in the former case God did really appear to the friends, as well as to Job, whereas they were to be excluded (so also Delitzsch) from the appearance to which Job looked forward. But it is unnatural to suppose that the Theophany and the Vindication in which Job here exults, would be limited either to himself or to his sympathizing adherents. The very object of it presupposes the presence, as witnesses, of those who had wronged him. When Job accordingly says: "I shall see Him—my eyes shall behold Him—and not a stranger"—he is not so much intimating that they would be excluded, as denying that he himself would be excluded. The vindication was not to be in his own absence, and before a stranger, who would feel no interest in the matter, but—in some strange, unaccountable way—he would be there, participating in the awful glory and the blessed triumph of the scene. This view of the meaning also gives the most satisfactory explanation of *אֶחָדָה*, not an "enemy," as shown above, which would be inappropriate, nor "another," which would be too general, but a "stranger," who would have no interest in the result. The jubilant tone of Job's mind is strikingly exhibited in the repetition of the pronoun: "I—for me—

my eyes," the climax being reached in *וְאֶחָדָה*. —E.]—Finally, the fact that Job here hopefully promises this future beholding of God not only to himself as the personal subject, but in particular to his eyes, may certainly with perfectly good right be appealed to in proof that the condition in which he hopes to enjoy it, viz. disembodied, freed from the earthly *בָּשָׂר*, is to be understood not as one of abstract incorporeality, or absolute spirituality—for this is a representation which is decidedly opposed to the concrete pneumatico-realistic mode of thought found in the Old Testament Scriptures, which does not even represent God as abstractly incorporeal — **My reins pine (therefore) in my bosom:**

viz. with longing for such a view. *פָּלַי*, lit. "they are consumed, waste away, languish; elsewhere used of the soul pining away with longing (Ps. lxxxiv. 3 [2]; cxix. 81), or of the eyes (Ps. lxxix. 4 [3]; cxix. 123; comp. above ch. xi. 20; xvii. 5), here of that inner organ which is regarded as the seat of the tenderest, inmost and deepest affections, being used also in this sense in Ps. xvi. 7; vii. 10 [9] (Del., *Biblical Psychology*, p. 268 [Clark, p. 317]). Comp. also the Arabic phrase *culaja tadhabu*,



"my reins melt." Essentially the same meaning is given to the phrase in the various renderings which on other accounts are objectionable, e. g. the Syriac: "my reins waste away completely by reason of my lot;" that of Hahn: "if my reins perish in my bosom." [E. V. and Good: "though my reins be consumed within me;" Lee and Conant: "when my reins are (or shall have been) consumed within me;" either of which renderings is far less expressive as limiting the description to Job's physical sufferings, now, or in death, and failing to bring out the pathetic emotion with which the passage expresses Job's ardent *longing* for the day of his vindication—a meaning which is not only far more in accordance with the general usage of the words (see *ref.* above), but also most touchingly appropriate here. As Dillmann also remarks: "These words indicate that what Job has said just before expresses something altogether extraordinary."—E.]

6. *Third Division: Conclusion:* Earnestly warning the friends against the further continuance of their attacks: vers. 28, 29. [It is worthy of note how lofty the tone which Job inspired by the vision of his future vindication, here assumes towards the friends. No longer a suppliant for pity (ver. 21), or trembling before their threats of the Divine vengeance, he now threatens *them* with that vengeance in case they persevere in their unjust treatment of him.—E.]

Ver. 28. **If ye think [lit. say] How will we pursue him!**—׃ is neither causal (Stick.) [Rodwell], nor affirmative, "truly" (Umbreit, Hirzel, Vaih.), [nor adversative "but" (E. V.), which requires an untenable rendering of the clauses which follow; nor temporal—"then" (Wemyss, Renan, Elzas, who refer it to Job's restoration in this life; Good and Lee, who refer it to the resurrection), for this is inconsistent with the future ׀׀׀]; but, as the analogy of ch. xxi. 28 teaches, a conditional particle "if" ["when" Ewald; "since," Noyes], so that ver. 28 is the protasis of which ver. 29 is the apodosis. ׀ in that case is neither an interrogative "how?" (Böttcher) [Carey], nor "why?" (Umbreit, Hirzel [E. V., Rodmann, Elz.], etc.), but exclamatory: "how! how much!" comp. ch. xxvi. 2, 3; Cant. vii. 2.—In regard to the construction of ׀׀׀ with ׀, found only here, comp. that with ׀׀ in Judg. vii. 25. With this exclamation of the friends there is connected in *b* the expression of an opinion, or a thought on their part in the *oratio obliqua*: and (if you think): **the root of the matter is found in me**, i. e. the cause of my suffering lies only in me, viz. in my sin. As regards this connection of an *oratio obliqua* with an *oratio recta*, especially with exclamatory clauses, comp. chap. xxii. 17; xxxv. 3; Ewald, § 338. According to the reading of the ancient versions (LXX., Targ., Vulg.), and of some MSS., which have ׀ instead of ׃, this interchange of the direct and conditional form of expression is removed, assuredly against the original construction. [According to another view, followed by the translators of the E. V.,

"the root of the matter" is to be taken in a good sense of Job's piety (Barnes), or the "justice of his cause" (Renan). The expression has indeed become in English a proverbial one for religious sincerity, and we who have become accustomed to it in this sense may find a little difficulty in releasing our minds from the power of that association. It will be found difficult, however, to harmonize such a thought with the connection. In the E. V., for example, no one can help feeling that the connection between ver. 28 and the preceding passage has an unsatisfactory abruptness and lameness about it, and even this connection, such as it is, rests on a forced rendering of ׃ which is properly adversative only after an expressed or implied negative. And in general it may be said, that whether we regard ver. 28 *b* as a declaration of Job's sincerity by himself or by his friends, it will be found next to impossible to put it into proper and natural relations to ver. 28 *a* on the one hand, and to ver. 29 on the other. The most intelligible, tenable and forcible construction is that given above by Zöckler (and adopted by Ewald, Dillmann, Schlottmann, Delitzsch, Conant, Green), which regards vers. 28, 29 as a lofty warning to the friends, inspired by the triumphant anticipation of vers. 25-27, bidding them—if they continued to persecute him, and to charge him with harboring within himself the root of the calamities which had befallen him—to beware of the sword!—E.]

Ver. 29. Apodosis: **Be ye afraid** (לִּים "for yourselves," as in Hos. x. 5) **before the sword**, i. e. the avenging sword of God; comp. חֶרֶב in ch. xv. 22; xxvii. 14; Deut. xxxii. 41; Zech. xiii. 7, etc. ["a sword, without the *art.* in order to combine the idea of what is boundless, endless and terrific with the indefinite," Del.]. This sufficiently distinct threat of Divine punishment is confirmed by that which follows: **for wrath (befalls) the transgressions of the sword, that ye may know that (there is) a judgment.**—חֶרֶב, "glow of wrath, rage," can scarcely be regarded as the subject, with the meaning: "for wrath (against friends) is one of the crimes of the sword" (Schultens, Stickel, Schlottmann), [Conant, Noyes, who with less than his usual accuracy renders by "malice"]. Apart from the difficulty that עֲלֹוֹת can by no means, without modification be = the partitive עֲלֵי, the meaning is not at all suited to the true position of Job as regards the friends, who might rather reproach *him* with anger, than *be* them. Rather is חֶרֶב a noun in the predicate, the meaning being: "wrath are the sword's crimes," i. e. they carry wrath as a reward in themselves, they cause wrath, they are infallibly overtaken by it (Rosenm., Hahn, Delitzsch, Dillmann, etc.). ["Crimes of the sword are not such as are committed with the sword—for such are not treated of here, and, with Arnh. and Hahn, to understand חֶרֶב of the sword of 'hostilely mocking words' is arbitrary and artificial—but such as have incurred the sword. Job thinks of slanders and blasphemy," Delitzsch]. This explanation is better than that of Hirzel, Ewald [Rodwell], etc.:



"for wrath, i. e. something to be dreaded, are the punishments of the sword," עֲלֹנוֹת can scarcely be taken in the sense of punishments, chastisements; even in Ps. xxxi. 11; xxxviii. 5; Lam. iv. 6, עֲלֹן signifies not so much punishment, as rather evil-doing, sin together with its mischievous consequences. The above interpretation is not, it is true, altogether satisfactory; nevertheless, if we should attempt to amend the passage, it would be better to introduce a ל before עֲלֹנוֹת, than either to change הָכָה to חָכָה (Gesenius: "for *such*, i. e. such transgressions as yours, are crimes of the sword) or to introduce the constr. state חָכַת before עֲלֹנוֹת, which is the construction given by the Pesh. and Vulg., the latter of which reads: *quoniam ultor iniquitatum gladius est*. A difficulty is also presented in the word שָׁרִין (K'thibh) or שָׁרִין (K'ri) at the end of the last member, occasioned by the fact that שָׁר=אֲשֶׁר does not elsewhere occur in the Book of Job, as also by the fact that the rendering of the LXX.—*ποῦ ἔστιν αὐτῶν ἡ ἔλγῃ* (or according to the Cod. Alex. *ὅτε οὐδαμῶς αὐτῶν ἡ ἰσχὺς ἔστω*) probably points to another text in the original. The above rendering, however: "that ye may know that there is a judgment," is in general accord with the context, and corresponds well to the meaning of these closing verses. It is not necessary with Heiligst., Dillmann, Ewald (2d Ed.), to read שָׁרִי: "that ye may know the Almighty;" nor (which is moreover linguistically inadmissible) to regard שָׁרִין as a variation of שָׁרִי (Eichhorn, Hahn, Ewald, 1st Ed.), which would yield the same meaning. ["יָ" has everywhere else the signification *judicium*, e. g. by Elihu, ch. xxxvi. 17; and also often in the Book of Proverbs, e. g. ch. xx. 8 (comp. in the Arabizing supplement, ch. xxxi. 8). The final judgment is in Aramaic רִבְנָא רַבְנָא; the last day in Heb. and Arabic, יוֹם הַדִּין, *jaum ed-din*. To give to שָׁרִין, "that (there is) a judgment," this dogmatically definite meaning, is indeed, from its connection with the historical recognition of the plan of redemption, inadmissible; but there is nothing against understanding the conclusion of Job's speech according to the conclusion of the Book of Ecclesiastes, which belongs to the same age of literature." Delitzsch.]

["Thus does this lofty tragical discourse combine in itself the deepest humiliation and depression with the highest Divine elevation, the most utter despair with the most animated overflowing hope and the most blissful certainty. Not only does it occupy the lofty centre of the human controversy and of the whole action, but it also causes the first real and decisive revolution in Job's favor, because in it Job's two ruling thoughts and tendencies, the unbelief springing from superstition, and the higher genuine faith just forming itself come into such sharp and happy contact that the latter rushes forth out of its insignificance with irresistible might, and although the discord is not as yet harmonized, from this time on it maintains itself, gradually

prevails more and more, until at last it remains supreme and alone." Ewald.]

#### DOCTRINAL AND ETHICAL.

1. The history of the interpretation of vers. 25-27, the passage of greatest theological importance in this chapter, exhibits three principal views of the meaning. Of these the two oldest rest on the texts of the ancient versions, and particularly of the LXX. and Vulg., which are more or less erroneous, and yield results which are one-sided and partially perverted. It is only the latest of these which, resting on the original text, avoids these one-sided results, and sets forth the poet's thought with unprejudiced objectivity.

a. A rigidly orthodox, or if the phrase be preferred, an *ultra-orthodox* (ultra-eschatological) view, which can be traced back into the earliest periods of the church, assumes that the passage predicts a *resuscitation of the body by Christ on the last day*. This assumption rests on the rendering of ver. 25 b, and ver. 26 a by the LXX., partly indeed also on the Targum, but more especially on the rendering of the passage in the Vulgate—a rendering which flows out of the older version, and which pushes still further its misinterpretation. The LXX. presents a version of the words which for the most part indeed is opposed, rather than otherwise, to the eschatological view, which limits Job's expectations to the present earthly life, which in fact almost wholly precludes the reference to the future. But the words beginning with קִים, ver. 25 b, (instead of which it read יָקִים), and ending with וְאֵת, ver. 26 a, which it combines together so as to form one sentence, it renders thus: *ἀναστήσει δέ μου τὸ σῶμα τὸ ἀνατλούν μοι ταῦτα* (Cod. Alex.: *ἀναστήσαι μου τὸ δέρμα μου τὸ ἀνατλούν ταῦτα*). According to this rendering a future resuscitation after death of the sorely afflicted body of Job is as distinctly as possible expressed. The Targumist expresses essentially the same meaning: "I know that my Redeemer lives," and hereafter my redemption will arise (i. e. be made, actual, become a reality) over the dust, and after that my skin is again made whole (or—according to another reading—"is swollen up") this will happen, and out of my flesh shall I behold God. On the basis of these interpretations, which were rooted in the hopes of a resurrection cherished by the Jews after the exile, and especially on the basis of the former [that of the LXX.], Clemens Romanus (1 Cor. 26), Origen (Comm. in Matth. xxii. 23 seq.), Cyril of Jerusalem (Catech. XVIII.), Ephraemi, Epiphanius (Orat. Ancorat), and other fathers before Jerome, found in the passages a proof of the church doctrine of the *ἀνάστασις τῆς σαρκός*. Still more definitely and completely did the passage acquire the character of a Scriptural proof of this doctrine from Jerome, as the author of the authorized Latin translation, which was adopted by the Western Church during the Middle Ages, as well as by the Catholic Church of recent times. While the predecessor of his work, the Itala, had somewhat indefinitely expressed a meaning approximating that of the LXX. ("super terram resurget cutis mea," &c.), the Vulgate



set aside the last remnant of a possibility that the passage should be understood of a restitution or a restoration of Job in this life. This it did by introducing into the text of vers. 25 and 26 three inaccuracies of the most glaring sort. For יָקִים (or יָקִים) it substituted without more ado אֲקִים, *surrecturus sum*; אֲחִירָיו it rendered, in *novissimo die* and rendering נִקְבִי as Niphal of נָקַב, “to surround, to circle,” it gave to it no less arbitrarily the meaning of *circumdabor*, so that the whole passage is made to read thus: ver. 25: “*scio enim, quod redemptor meus vivit et in novissimo die de terra surrecturus sum*; ver. 26: *et rursum circumdabor pelle mea et in carne meo videbo Deum meum*; ver. 27: *quem visurus sum ego ipse et oculi mei conspecturi sunt et non alius; reposita est haec spes mea in sinu meo*.”—This interpretation, which was emphatically approved and recommended by Augustine (*De Civ. Dei* XXII., 29), held its ground through the Middle Ages among all Christian expositors, and all the more necessarily that a revision of the same after the Hebrew could not be undertaken by any one of them. Neither does Luther’s translation—“*But I know that my Redeemer liveth, and He will hereafter raise [or quicken] me out of the earth, and I shall thereupon be surrounded with this my skin, and shall see God in my flesh*”—break through the spell of this doctrinally prejudiced interpretation; and just as little as Luther do the distinguished Reformed translators of the Bible, *e. g.*, Leo Juda, Joh. Piscator, the authors of the English Version, *etc.*, exhibit any substantial departure from the meaning or phraseology of the Vulgate. Thus the rendering under consideration succeeded in acquiring the most important influence even in the evangelical theological tradition. It came to be cited in Church symbols (*e. g.*, Form Conc. Epit., p. 375 R.) [Westminster Conf. of Faith XXXII. 2], catechisms and doctrinal manuals as a cardinal proof-text for the doctrine of the resurrection of the body, and occasionally even for the divinity of Christ (on account of the אֱלֹהִים of ver. 26). It became a leading theme of sacred poets (*e. g.*, of Louisa Henrietta v. Brandenburg, who wrote “*Jesus, meine Zuversicht*” [“Jesus, my Trust”], of P. Gerhard, the author of “*Ich weiss dass mein Erlöser lebt*” [of Charles Wesley: “*I know that my Redeemer lives*”]), and in general it has received the most manifold application alike in the domain of speculative theology, and in that of practical and ascetic piety. Even such thorough exegetes as Cocceius, Seb. Schmidt, Starke, while in subordinate details occasionally departing from the traditional ecclesiastical version, advocate strenuously the direct christological and eschatological reference of the passage (comp. also Jablonsky, *De Redemptore stante super pulverem*, Francof. ad V. 1772: Gude and Rambach: *De Jobo Christi incarnationis vate*, Halæ 1730, *etc.*). A number even of able Orientalists, and independent Hebrew scholars since the last century, such as Schultens, J. H. and J. D. Michaelis, Velthuis, Rosenmüller, Rosen-garten, the English writers Mason, Good, Hales, J. Pye Smith [Scott, Lee, Carey, Wordsworth],\*

and quite recently the Catholic Welte, think that notwithstanding the various amendments which following the original text they make to the version of the Vulg., or in a measure to that of Luther, the passage must still be held to teach, at least in general, the Church doctrine of the resurrection, in that they favor the inadmissible rendering of נִקְבִי as = *neque ego alius* (“and truly I not as another, I as unchanged”), or understand “the appearing of the Redeemer on the dust” as having for its object the quickening of the dead, and hence as referring to the Second Advent of Christ, or find denoted in אֲחִירָיו the glorified flesh of the resurrection body, or adopt other explanations of a like character (against which see above in the Exegetical and Critical Remarks).

b. A one-sided *anti-eschatological* view which limits the object of Job’s hope and longing wholly to this life, which may also be called the *skeptical* or *hypercritical rationalistic* view has for its precursors in the Ancient Church Chrysostom, John of Damascus, and other fathers of the Oriental Church. By an allegorizing interpretation of the language of the LXX. ἀναστήσει δέ μου τὸ σῶμα τὸ ἀναστῶν μοι ταῦτα, these writers refine away the eschatological meaning which undoubtedly belongs to the passage as pointing to the hereafter, and refer it to the removal of his disease which Job hoped for, and the rehabilitation of his disfigured body; and they saw that the phraseology of the Septuagint in the remaining verses of the passage favored this interpretation. Most of the Jewish Exegetes during the Middle Ages adhered to their view so far as the principle was concerned, the principle, to wit, of excluding from the passage any messianic and eschatological application while in respect to many of the details they hit upon novel expedients, which were in part of a most wonderful and arbitrary character. The more freely inclined theologians of the Reformed Churches also, such as Mercier, Grotius, Le Clerc, substantially adopted this view. After the time of Eichhorn (*Allg. Biblioth. der Bibl. Literatur* I. 3, 1787) it acquired even a temporary ascendancy over the opposite opinions, and that not only with commentators of rationalistic tendencies, such as Justi, v. Cölln, Knobel, Hirzel, Stickel, *etc.*, but even with supra-naturalists, such as Dathe, Döderlein, Baumgarten-Crusius, Knapp, Augusti, Umbreit, and even with Hahn, strictly orthodox as he is elsewhere (*De spe immortalitatis sub V. T. gradatim exculpta*, 1845, and his Comm. on the passage), with v. Hofmann (concerning whose peculiar rendering of נִקְבִי see above on ver. 26), with the English theologians Wemyss, Stuart, Barnes [Warburton, Divine Legation, Book VI., Sec. 2; Patrick, Kennicott, Noyes, Rodwell; to whom may be added Elzas and Bernard], and others. Almost all the advocates of this view agree in holding

who interpret the passage of Christ and the final resurrection, may be ment oned Owen, Vol. XII, Stand. Lib. of Brit. Divines, p. 508 seq.; Bp. Andrews’ Sermons, Vol. II., p. 251 seq. in Lib. of Ang.-Cath. Theol.; Bp. Sherlock, Works 1830, Vol. II., p. 167 seq.; John Newton, Works, Vol. IV., p. 433 seq.; Bp. Pearson on the Creed, Art. Xf.; Dr. W. H. Mill, Lent Sermons, Cambridge, 1845; Dr. W. L. Alexander, Connec. and Harm. of O. and N. Test., p. 153 seq.—E.]

\* [Among other prominent English theological writers



that in ver. 25 seq. Job, having just before expressed the wish that he might see his protestation of innocence perpetuated, utters his conviction that such a perpetuation for posterity would not be necessary, that he himself would yet live to see the restoration of his honor and of his health, and that even though he should waste away to a most pitiful skeleton, he would be made to rejoice by the appearance of God to benefit him and none others.

c. An intermediate view, or one exhibiting a moderate eschatology, which resting on the most exact philological and impartial treatment of the original text, avoids the one-sided conclusions of the two older interpretations, has been advanced and defended by Ewald (*Die Dichter des Alten Bundes*, 1st Ed., Vol. III., 1836), and substantially adopted by Vaihinger, Schlottman, v. Gerlach, Hupfeld (*Deutsche Zeitschrift*, 1850, No. 35 seq.), Oehler (*Grundzüge der alt-testamentlichen Weisheit*, 1854), König (*Die Unsterblichkeitsidee im B. Job*, 1855), Hoelemann (*Sächs. Kirchen- und Schulbl.* 1853, No. 48 seq.), Del. (Art. Job in Herzog's Real-Encycl., and in his Commentary), Dillmann, David-son (Introduction II. 224 seq.) [Conant, Canon Cook in Smith's Bib. Diet. Art. "Job;" MacClintock & Strong's Cyclop. Art. "Job"], and even by the Jewish expositors Arnheim and Löwenthal. According to the unanimous opinion of these investigators, Job here expresses the hope, not indeed of a bodily resurrection from death, but nevertheless of a future beholding of God in a spiritual glorified state. It is not the hope of a resurrection; it is, however, the hope of immortality, to which he is here lifted up, and that too with great clearness and the most vivid definiteness, above the ordinary popular conception of the ancient Israelites, as it has been previously declared even by himself.

2. We have, in our Exegetical Remarks above, expressed our concurrence in this modified eschatological or futuristic exposition of the passage, because, on the one side, the unmodified doctrinal orthodox rendering presents too many linguistic errors and arbitrary constructions to have any scientific value whatever attached to it, and because on the other side the view which excludes every reference to the hereafter can be established only by allegorically or rationalistically refining away the obvious phraseology of the passage. The latter interpretation, which Hirzel in particular has attempted to support with great argumentative acuteness, cannot be successfully maintained.

a. The connection with vers. 23, 24 cannot be urged in its favor, for Job by no means contradicts the wish here expressed that the protestation of his innocence might be preserved for posterity, when in ver. 25 seq. he declares the assurance of his triumphant justification by God hereafter; rather in proclaiming this assurance he but takes a new step upward in the inspired conviction that God will at last interpose as the Avenger of his innocence.

b. Job's former hopelessness, as he contemplates the mournful lot of him who goes down into Sheol, cannot be used as an argument in favor of that view; for Job's former discourses

are by no means wanting in preparatory intimations of a clear and well-defined hope in future retribution and a blessed immortality: see especially ch. xiv. 18-15, and ch. xvi. 18-21.

c. Nor finally can the fact that neither by Job's friends, nor in the historical issue of the colloquy in the Epilogue is there any direct reference made to this expression of Job's hope of immortality, be urged against our interpretation; for "it is a general characteristic of all the discourses of the friends, that they—spell-bound as they are within the circle of their external, legal views—scarcely enter at all in detail upon the contents of Job's discourses; and in ch. xxxviii. seq. God does not undertake the task of a critic, who passes judgment, one by one, on all the propositions of the contending parties. That the poet, however, should have framed for the drama a different issue from that which it has, is not to be desired, for the theme of the poem is not the question touching the immortality of man's spirit, but the question: how is the suffering of the righteous to be harmonized with the Divine justice" (Dillmann)? Such a change of the issue, moreover, would be undesirable for the reason that the very contrast between the deliverance and exaltation which Job here hopes for as something which lies after death, and the favor which God visits upon him even in this life, a favor infinitely surpassing all that he hopes and waits for, prays for or understands—this is one of the most striking beauties of the poem, constitutes indeed the real focus of its splendor and its crowning close (comp. v. Gerlach in the Homiletical Remarks on ver. 25 seq.). Such a sudden unexpected blazing up of the bright light of the hope of immortality, without frequent references to it afterwards, and without other preparations or antecedent steps leading to it than a wish (in ch. xiv. 13 seq.), and a demand of similar meaning (ch. xvi. 18 seq.)—corresponds perfectly to the style of our poet, who, having assigned his hero to the patriarchal age, does not ascribe to him his own settled certainty of faith, representing him as possessing such a certainty in the same clear, complete measure as himself; he aims rather to represent him as striving after such a possession. To this it may be added that Hirzel's view, which places the object of the sufferer's hope altogether in this life is contradicted by the fact that Job in what he has already said has repeatedly described his end as near, his strength as completely broken, his disease as wholly incurable, his hope of an earthly restoration of his prosperity as having altogether disappeared (ch. vi. 8-14; vii. 6; xiii. 13-15; xiv. 17-22; xvii. 11-16). With such extreme hopelessness, how would it be possible to reconcile the expression in ver. 25 seq. of the very opposite, as is assumed to be the case by the interpretation which refers that passage to this life? And why again hereafter, in ch. xxx. 23, does the gloomy outlook of a near and certain death find renewed expression in a way which cuts off all possibility of cherishing any hopes in regard to this life (see on the passage)? Wherefore such an unseemly wavering between the solemnly emphasized certainty of the hope in an appearance of Eloah, and the not less emphatic expression of the certainty that he



has no hope in such an appearance? What would the artistic plan of the poem in general gain by allowing the hero in the middle of it to predict the final issue, but afterwards to assume, even as he had already done before, that the exact opposite of this is the only possible issue?

3. Seeing then that every consideration favors most decidedly the view which interprets the passage in accordance with a moderate eschatology, the question still remains: *whether that beholding of God after this earthly life, which Job here anticipates as taking place concurrently with the vindication of his honor and his redemption, is conceived of by him as something that is to be realized in the sphere of abstract spirituality, or whether his conception of it is more concrete, realistic, in analogy with the relations of this earthly life?* In other words, the question is: whether his idea of immortality is abstractly spiritualistic, or one which up to a certain point approximates the New Testament doctrine of a resurrection? We have already declared above (on ver. 27 b) in favor of the latter opinion; because (1) The mention of the eyes with which he expects to see God admits only of that pneumatico-realistic meaning, under the influence of which the Old Testament speaks even of eyes, ears, and other bodily organs as belonging to God, and in general furnishes solid supports to the proposition of Oetinger touching corporeity as the "end of the ways of God." To this it may be added that (2) the absolute incorporeality of Job's condition after death is in no wise expressed by the phrase *וְיִשְׁכַּח*, notwithstanding the privative meaning which in any case belongs to *כִּי*, that this expression merely indicates the object of Job's hope to be a release from his present miserable body of flesh, and that accordingly what Job here anticipates is (gradually accomplished to be sure, but) not specifically different from that which the Apostle calls *τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν* (Rom. viii. 23; comp. ch. vii. 25), or what on another occasion he expresses in more negative form by the proposition: *ὅτι σὰρξ καὶ αἷμα βασιλεὺς Θεοῦ κληρονομήσαι οὐ δύνανται οὐδὲ ἡ φθορὰ τὴν ἀφάρστον κληρονομεῖ* (1 Cor. xv. 50).—Still further (3) the concluding verse of ch. xiv. shows that Job conceives even of man's condition in Sheol as by no means one of abstract incorporeality, but rather invests this gloomy and mournful stage of his existence after death with two factors of being (*נפש* and *בשר*), conceiving of them as existing in conjunction, and as standing in some kind of a relation to each other (see above on the passage). Finally (4): The perfected realistic hopes of a resurrection, found in the later Old Testament literature from the time of Ezekiel and Daniel on, would be absolutely inconceivable, they would be found drifting in the air without attachment or support, they would be without all historical precedent, if in the passage before us the hope of immortality be understood in the light of an abstract spirituality. What Job says here is certainly nothing more than a germ of the more complete resurrection creed of a later time, but it must indubitably be regarded as such a germ, as such a seminal anticipation of that which the Israel of a later period believed and expected in respect

to the future state. Its relation to the perfected eschatology of those prophets of the exile, as well as to the post-exilic literature of the Apocrypha (for example the II Book of Maccabees) is like that "of the protevangelium to the perfected soteriology of revelation; it presents only the first lines of the picture, which is worked up in detail later on, but also an outline, sketched in such a way that all the knowledge of later times may be added to it" (Delitzsch)—as from of old the Church has been doing, and still is doing, in her epitaphs, hymns, liturgies, and musical compositions, and this too with some degree of right, although largely in violation of the law of exegetical sobriety.

[The following additional considerations, suggested by the passage, and the context, may be urged in favor of the view here advocated. (1) Job, as the context shows, is, while uttering this sublime prediction, painfully conscious of what he is suffering in the body. Note the whole passage, vers. 13-20, where the estrangement of his most intimate friends and kindred is associated with the loathsome condition into which his disease has brought him. Note again how in the heart of the prophecy itself (ver. 26), he is still unable to repress the utterance of this same painful consciousness of his bodily condition. If now he anticipates here a Divine Intervention which is to vindicate him, is it not natural that he should include in that vindication, albeit vaguely and remotely, some compensation for the physical wrong he was suffering? If God would appear to recompense the indignity to his good name, would He not appear at the same time to recompense the indignity from which his body had so grievously suffered? In a word, would not the same experience which here blossoms so gloriously into the prophetic assurance of a justification of his spiritual integrity, bear at least the bud of a resurrection hope for the body, although the latter would be, *ex necessitate rei*, less perfectly developed than the former? Surely the Day of Retitution, which he *knows* is to come, will bring with it some compensation for this grievous bodily ill, the dark shadow of which flits across even this bright vision of faith! This presumption is still further heightened when we note that he himself, *with his own eyes*, is to witness that restitution.

(2). The phrase *עפר-על* is not without significance. It certainly means something more specific than "on the earth." The Goel is to stand "on dust" (or "on the dust"—article poetically omitted), the place where lies the dust of the body gathered to the dust of the earth. This is the only exegesis of *עפר* that is either etymologically admissible, or suited to the context. The Vindication is thus brought into local connection with the grave. And this can mean only one thing. It shows at least that Job could not conceive of this future restitution as taking place away and apart from his dust. His body, his physical self, was in some way—he has no conception how—to be interested in it.

(3). The expression *כִּבְשָׁרִי* is no objection to this view, even with the privative sense which our Commy. (and correctly I think) attaches to



קן. It does not mean,—it is doubtful, as Zöckler remarks, whether for a Hebrew it *could* mean,—an abstract unqualified spirituality. At all events the connection shows that here, as often elsewhere in Job (comp. ch. vii. 15; xiv. 22; xxxiii. 21, etc.), כֶּשֶׁת is used specifically of the body as the seat of suffering and corruption, the *τὸ φθαρτὸν τοῦτο* of Paul. Twice indeed in this immediate connection it is used in this sense, to wit, in ver. 19, and ver. 22 (figuratively, however). Observe particularly that in ver. 19, as in ver. 26 the “flesh” is associated with the “skin” in describing his emaciated condition. When therefore he describes his physical condition at the time of his ultimate restitution first by the clause “after my skin, which shall have been destroyed—even this!” and then by the clause, “and without my flesh,” what he means evidently is, when skin and flesh are both no more, when the destruction, the decay, begun by disease, and to be continued in the grave, has finished its course; then would he behold God.—“After my skin”—and “without my flesh” are thus parallelistic equivalents, of which still another equivalent is found in “dust,” the last result of bodily decay.—These elements of the passage thus fix the *place* and the *time* of the coming restitution; the place—the grave, the time—the remote future, when his body should be dust.

It seems clear therefore that the passage cannot be regarded on the one hand as a distinct formal enunciation of a literal resurrection, for the last view which he gives us of his body is as that which is no more, as dust. Just as little on the other hand is it a mere vindication of his memory, a declaration of the integrity of his cause, an abstract spiritual beholding of God, for he is conscious of physical suffering—he anticipates a complete restitution—one therefore which will bring some reparation of the wrong which he has suffered in the body, the grave where his dust lies is to be the scene of his vindication, and he, the אֲנִי now speaking, the personal *I* contrasted with “a stranger,” as complete realistic a personality, therefore, as any יְיָ then living,—he is to be there, seeing with his own eyes, and exulting in the sight. This necessarily implies a rehabilitation of the *man*, as well as of his *cause*, a rehabilitation *after death*, as the terms and internal scope of the passage prove, as well as the external plan and scope of the book; and if not a resurrection, it at least carries us a long way forward in the direction of that truth. It is, as Delitzsch says above, an outline of that doctrine which needs but a few touches to complete the representation. Indeed it may be said that if the passage had contained one additional thought, more definitely linking the dust of Job's body with that future אֲנִי, that vaguely foreshadowed organism with the eyes of which he was to see God, the enunciation of a resurrection would be almost complete. But that thought is wanting. It is not in the Book of Job. That which is given, however, points to the resurrection; and the psalm of the Old Testament saint, this old “song of the night,” breathing forth faith's yearning towards the “glorious appearing” of Him who is “The Last” as He is “The

First,” of which, though the singer understands it not, he is yet triumphantly assured, may be chanted by the Christian believer with no less confidence, and with a truer and more precious realization of what it means.

(4) The interpretation which refers the vindication of Job to this life is sufficiently refuted above. The argument, urged by Zöckler as by others, that such an anticipation of a vindication before death is inconsistent with Job's frequent declarations that he had no hope, and that he was near his grave, is perhaps fairly enough answered by Noyes: “As if a person, who is represented as agitated by the most violent and opposite emotions, could be expected to be consistent in his sentiments and language. What can be more natural than that Job, in a state of extreme depression, arising from the thought of his wrongs, the severity of his afflictions, and the natural tendency of his disease, should express himself in the language of despair, and yet that he should be animated soon after by conscious innocence and the thought of God's justice, goodness and power, to break forth into the language of hope and confidence?” Job's utterances are in fact marked by striking inconsistencies, as he is swayed by this feeling or by that. The following considerations are, however, decisive against this view.

a. It furnishes a far less adequate explanation of the remarkable elevation and ardor of feeling which Job here exhibits than the other view, which refers it to the hereafter.

b. However well it may harmonize with some of the expressions used, there are others with which it is altogether irreconcilable. This is

especially true of עַל-עֲפָר יָקִים and the preposition in כִּנְשָׁרִי. It may also be said that אַחֲרֵי—which is best explained as a preposition before עוֹרִי—implies a state wherein the skin has

ceased to be, in like manner as כֵּן before נִשְׁרִי. Both these prepositions carry us forward to an indefinitely remote period after death, and are thus inconsistent with the idea of a physical restoration before death. It is especially inconceivable that the poet should have used עַל-עֲפָר to describe the place where the God should appear, if the appearance was to be before death, when it is remembered how invariably elsewhere, when mentioned in connection with Job, it is associated with the grave. Comp. chap. vii. 21; viii. 19; x. 9; xvii. 16; xx. 11; xxi. 26; xxxiv. 15.\*

c. It would be, as Zöckler well argues, a serious artistic fault, were Job at this point to be introduced predicting the actual historical solution of the drama in language so definite, and this while the evolution of the drama is still going on, and the logical entanglement is at its height. According to the eschatological theory, the passage before us is a momentary gleam of brightness from the Life Beyond, which lights up with preternatural beauty the lurid centre of the dark drama before us, which, however it may modify the development which fol-

\* Even in chap. xii. 25 [33] it suggests, as Umbreit correctly observes, earth as a transitory state of activity for leviathan.



lows, leaves it essentially unchanged, moving on towards its historic consummation, according to the plan which our poet has so grandly conceived and so steadfastly pursued thus far. The light which here breaks through the clouds is from a source much further than the setting of Job's earthly day. It is a light even which sends forward its reflection to the final earthly consummation, and which rests on the latter as an ineffable halo, giving to the radiant eve of the patriarch's life a sacred beauty such as without this passage could not have belonged to it. If, on the other hand, it were an anticipation of Job's earthly restoration, it would be a sudden, violent, inexplicable thrusting of the solution into the heart of the conflict, leaving the conflict nevertheless to struggle on as before, and the solution itself to be swallowed up and forgotten, until it reappears at the close, having lost, however, through this premature suggestion of it, the majesty which attends its unexpected coming. It is true that the poet, with that rare irony which he knows so well how to use, introduces the friends as from time to time unconsciously prophesying Job's restoration. But those incidental and indirect anticipations have a very different signification from what this solemn, lofty, direct, and confident utterance from the hero himself would have, if it were referred to the issue of the poem.

(5) *Per contra*—the view advocated in the Commentary and in these Remarks has in its favor the following considerations:

a. It furnishes by far the most satisfactory explanation of the more difficult expressions of the text. See above.

b. It is most in harmony with the representations of the future found elsewhere in the book, especially chap. xiv. 13-15, of which this passage is at once the glorious counterpart and complement;—that being a prophetic yearning for the recovery of his departed personality from the gloom of Sheol, a recovery which is to be a change into a new life, even as this is a prophetic pæan of a Divine interposition which is not only to vindicate his cause, but also to realize his restored personality as a witness of the scene.

c. It is most in harmony with the doctrinal development of the Old Testament. It carries us beyond the abstract idea of a disembodied immortality to an intermediate realistic conception of the resuscitation of the whole personality, a conception which is an indispensable stepping-stone to the distinct recognition of the truth of the resurrection. The development of the doctrine would be incomplete, if not unintelligible, without the Book of Job, thus understood.—E.]

#### HOMILETICAL AND PRACTICAL.

In the treatment of this chapter for practical edification, the passage in vers. 25-27 will of course be the centre and the goal of our meditations. It must not, however, be separated from its surroundings in such a way that on the one side the preparation and immediate occasion for the upsoaring of his soul in yearning and hope to God, to be found in the sorrowful plaint of vers. 6-20, and on the other side the stern and earnest warning to the friends, with which

the whole discourse closes (vers. 28, 29), will fail of being set forth in the proper light and in their organic connection. It is fitting accordingly to show that it is one who feels himself to be forsaken by God and men, to be cast out by this world, and even by all that he held dearest in it, who here suddenly leaps up to that hope out of the most painful agitation and the profoundest depression of spirit, being supported in this flight by the train of thought developed in vers. 21-24:—that when his contemporaries refuse to hear his appeals for compassion, and when the acknowledgment of his innocence, which he has reason to expect from posterity, presents itself as something which he can by no possibility live to see for himself, God, the Everlasting One, who is above all time, still remains to him as his only consolation, although, indeed, a consolation all the more sure and powerful. Not less is it to be shown how Job, feeling himself to be, as it were, sanctified and lifted high above this lower earthly sphere by the thought of this God and the joy of future union with Him, which he waits for with such longing, immediately after the utterance of his hope turns all the more sharply against the friends, in order that—being filled as yet by the thought of God's agency in judicial retribution, through which he hopes one day to be justified—he may warn them still more urgently than before against becoming, through their continued harshness and injustice towards himself, the objects of God's retributive interposition, and of His eternal wrath. Essentially thus, only more briefly and comprehensively, does v. Gerlach give the course of thought in the entire discourse: "The pronounced sharpness, visible in the speeches of the friends, intensifies also in Job the strong and gloomy descriptions which he gives of his sufferings. But the wonderful notable antithesis which he presents—God Himself against God!—God in His dealings with him showing His anger, and inflicting punishment, but at the same time irresistibly revealing Himself to the inmost consciousness of faith as all-gracious, bringing deliverance and blessedness—this gives to the sufferer the clear light of a knowledge in which all his former faint yearnings shape themselves into fixed certainty. God appears to him as the holy and merciful manager of his cause, and even, after a painful end, as the Giver of a blessed eternal life. . . . To the friends, however, he declares finally with sharp words, that although their legal security and rigor has already made them sure of victory, God's interposition in judgment will so much the more completely put them to shame.

#### Particular Passages.

Ver. 6 seq. BRENTIUS: When conscience confronts the judgment, when it cries out to God in trouble, and its prayer is not answered, it accuses God of injustice. . . . But the thoughts of a heart forsaken by the Lord are in this passage most beautifully described; for what else can it think, when all aid is withdrawn, than that God is unjust, if, after first taking sin away, He nevertheless pays the wages of sin, even death? and if again, after promising that He will be nigh to those who are in trouble, He seems not only not to be affected, but even to be



delighted by our calamities? When the flames of hell thus rage around us, we must look to Christ alone, who was made in all things like to His brethren, and was tempted that He might be able to succor those who are tempted.—ZEYSS: There is no trial more grievous than when in affliction and suffering it seems as though God had become our enemy, has no compassion upon us, and will neither hear nor help.—IDEM (on ver. 13 seq.): To be forsaken and despised by one's own kindred and household companions is hard. But herein the children of God must become like their Saviour, who in His suffering was forsaken by all men, even by His dearest disciples and nearest relations: thus will they learn to build on no man, but only on the living God, who is ever true.—EGARD: Friends do not (usually) adhere in trial and need; with prosperity they take their departure, forgetful of their love and troth. Men are liars; they are inconstant as the wind, which passes away. But because trial and need come from God, the withdrawal of friends is ascribed to God, for had He not caused the trial to come, the friends would have remained.

Ver. 23 seq. WOHLFARTH: The wish of the pious sufferer that his history might be preserved for posterity, was fulfilled. In *hundreds* of languages the truth is now proclaimed to all the people of the earth—that even the godly man is not free from suffering, but in the consciousness of his innocence, and in faith in God, Providence and Immortality, he finds consolation which will not permit him to sink, and his patient waiting for the glorious issue of God's dark dispensations, is crowned without fail.

Ver. 25 seq. OECOLAMPADIUS: These are the words of Job's faith, nay, of that of the Church Universal, which desires that they may be transmitted to all ages: "And I know," etc. . . . . We, taking faith for our teacher, and remembering what great things Job has declared beforehand he is about to set forth here, understand it of the resurrection. We believe that we shall see Christ, our Judge, in this body which we now bear about, and in no other, with these eyes, and no others. For as Christ rose again in the same body in which He suffered and was buried, so we also shall rise again in the same body in which we now carry on our warfare.—BRENTIUS: A most clear confession of faith! From this passage it may be seen what is the method of true faith, *viz.*, in death to believe in life, in hell to believe in heaven, in wrath and judgment to believe in God the Redeemer, as the Apostle, whoever he may have been, truly says in writing to the Hebrews: Faith is the

substance of things hoped for, etc. (Heb. xi. 1). For in Job nothing is less apparent than life and the resurrection; rather is it hell that is perceived. "Nevertheless," he says, "I know that my Redeemer liveth, however He may now seem to sleep and to be angry; nevertheless I know and by faith I behold beneath this wrath great favor, beneath this condemner a redeemer. You will observe in this place how despair and hope succeed each other by turns in the godly."

—STARKE (after Zeyss and Joach. Lange): As surely as that Christ, our Redeemer, is risen from death by His power, and is entered into His glory, so surely will all who believe in Him rise again to eternal life by His divine power. . . . The Messiah is in such wise the Living One, yea more, the Life itself (John xiv. 6; xi. 25), in that he proves Himself to be the Living One, by making us alive. . . . This is the best comfort in the extremity of death, that as Christ rose again from the dead, therefore we shall arise with him (Rom. viii. 11; 1 Cor. xv.).—V. GERLACH: It is remarkable in this passage that Job, after indulging in those most gloomy descriptions of the realm of the dead, which run through his discourses from ch. iii. on, should here soar up to such a joyous hope touching his destiny after death. Precisely this, however, constitutes the very kernel of the history that through his fellowship with God Job's sufferings become the means, first, of overcoming in himself that legal stand-point, with which that gloomy, cheerless outlook was most closely united, and thereby of gaining the victory over the friends with their legalistic tendencies.—Moreover, we must not be led astray by the fact that in the end Job's victory is set even for this life, and that he receives an earthly compensation for his losses. The meaning of this turn of events is *that God gives to His servant, who has shown himself to be animated by such firm confidence in Himself, more than he could ask or think.*

Ver. 28 seq. SEB. SCHMIDT: Job's friends knew that there is a judgment, and they had proceeded from this principle in their discussions thus far. Job accordingly would speak of the subject here not in the abstract, but in connection with the matter under consideration: "in order that ye may know that God will administer judgment in respect to all iniquities of the sword, which you among yourselves imagine to be of no consequence, and not to be feared, and that He will punish them most severely."—CRAMER: God indeed punishes much even in this life; but much is reserved for the last judgment. Hence he who escapes temporal punishment here, will not for that reason escape all divine punishment.



*III. Zophar and Job : Ch. XX.—XXI.*

**A.—Zophar:** For a time indeed the evil-doer can be prosperous; but so much the more terrible and irremediable will be his destruction.

## CHAPTER XX.

1. Introduction—censuring Job with violence, and Theme of the discourse: vers. 1-5

- 1 Then answered Zophar the Naamathite, and said:
- 2 Therefore do my thoughts cause me to answer,  
and for this I make haste.
- 3 I have heard the check of my reproach,  
and the spirit of my understanding causeth me to answer.
- 4 Knowest thou not this of old,  
since man was placed upon earth,
- 5 that the triumphing of the wicked is short,  
and the joy of the hypocrite but for a moment?

2. Expansion of the theme, showing from experience that the prosperity and riches of the ungodly must end in the deepest misery: vers. 6-29.

- 6 Though his excellency mount up to the heavens,  
and his head reach unto the clouds;
- 7 yet he shall perish forever, like his own dung:  
they which have seen him shall say, Where is he?
- 8 He shall fly away as a dream, and shall not be found;  
yea, he shall be chased away as a vision of the night.
- 9 The eye also which saw him shall see him no more;  
neither shall his place any more behold him.
- 10 His children shall seek to please the poor,  
and his hands shall restore their goods.
- 11 His bones are full of the sin of his youth,  
which shall lie down with him in the dust.
- 12 Though wickedness be sweet in his mouth,  
though he hide it under his tongue;
- 13 though he spare, and forsake it not,  
but keep it still within his mouth:
- 14 yet his meat in his bowels is turned,  
it is the gall of asps within him.
- 15 He hath swallowed down riches, and he shall vomit them up again:  
God shall cast them out of his belly.
- 16 He shall suck the poison of asps;  
the viper's tongue shall slay him.
- 17 He shall not see the rivers,  
the floods, the brooks of honey and butter.
- 18 That which he labored for shall he restore, and shall not swallow it down:  
according to his substance shall the restitution be, and he shall not rejoice therein.
- 19 Because he hath oppressed, and hath forsaken the poor;  
because he hath violently taken away a house which he builded not;
- 20 Surely he shall not feel quietness in his belly,  
he shall not save of that which he desired.
- 21 There shall none of his meat be left;  
therefore shall no man look for his goods.

- 22 In the fulness of his sufficiency he shall be in straits;  
every hand of the wicked shall come upon him.
- 23 When he is about to fill his belly,  
God shall cast the fury of His wrath upon him,  
and shall rain it upon him while he is eating.
- 24 He shall flee from the iron weapon,  
and the bow of steel shall strike him through.
- 25 It is drawn, and cometh out of the body;  
yea, the glittering sword cometh out of his gall;  
terrors are upon him!
- 26 All darkness shall be hid in his secret places;  
a fire not blown shall consume him;  
it shall go ill with him that is left in his tabernacle.
- 27 The heaven shall reveal his iniquity;  
and the earth shall rise up against him.
- 28 The increase of his house shall depart,  
and his goods shall flow away in the day of His wrath.
- 29 This is the portion of a wicked man from God,  
and the heritage appointed unto him by God.

## EXEGETICAL AND CRITICAL.

1. A new variation of the favorite theme of the friends—the perishableness of the prosperity of the ungodly.—The formula by which it is this time expressed is (ver. 5): “The triumphing of the wicked is of short duration, and the joy of the ungodly only for a moment.” In the further development of this thought the wicked, who encounters inevitable destruction, is described as a rich man, who avariciously seizes on the possessions of others, and whose property, unjustly acquired, becomes the prey of an exterminating fire that destroys himself, and all that belongs to him. This on the one side links itself to the former description of Eliphaz, ch. xv. 25 seq., on the other side, however, it glances aside with malicious suspicion at the former prosperity of Job, the foundation of which the speaker would indicate as presumably impure and unrighteous.—The discourse is divided into a short introduction (vers. 2-5), and a discussion extending through four strophes of six verses each (in one instance of five), together with a closing verse, which stands as an isolated epiphonema.

2. *Introduction*, together with the theme of the discourse: vers. 2-5.

Ver. 2. **Therefore do my thoughts give answer to me.**—[לִבִּי, by some rendered “still, yet,” (Umbreit, Noyes, Rodwell), or “truly,” (Elzas), but incorrectly] הִשִּׁיב with Accus. of the person, as in ch. xiii. 22 [E. V., “cause me to answer,” and so Fürst, and this would correspond with Zophar’s eagerness to speak; but the other signification is the more common]. שֶׁעָפִים as in ch. iv. 18.—**And hence (comes) the storming within me.**—Lit. “my haste in me”: חִנֹּשׁ here in the sense of *perturbatio*; and בִּי in immediate connection with חִנֹּשׁ, and more precisely qualifying it, comp. ch. iv. 21.—

Both לִבִּי in *a*, and בִּי in *b*, point forward to the statement given in ver. 3 of the cause of Job’s discontent and excitement. [“On this ac-

count he feels called upon by his thoughts to answer, and hence his inward impulse leaves him no rest, because he hears from Job a contemptuous wounding reproof of himself.” Ewald, Hahn, Wordsworth, etc., point backward to the closing menace of Job’s discourse (ch. xix. 29) as the cause of Zophar’s feeling]. בְּעִבְרִי, which is evidently separated from חִנֹּשׁ by the accentuation is used as a preposition = “on account of,” but without its complement. We must supply

either בִּי (from לִבִּי in *a*), or וְאֵת; comp. the similar elliptical use of כָּעֵל in Isa. lix. 18. To connect בְּעִבְרִי immediately with חִנֹּשׁ: “because of my storming (Del. “because of my feeling”) [“because of my eager haste,” Ges., Con., Carey, Noyes] within me,” produces a less symmetrical structure for the verse, and a flatter sense.

Ver. 3. **A chiding to my shame must I hear!** Comp. Isa. liii. 5 [“chastisement of our peace,” i. e., which tends to our peace; so here, the chastisement or chiding which tends to my shame.—The E. V.’s rendering, “check of my reproach” is scarcely intelligible. Neither is “I have heard” sufficiently exact for the fut. אֶשְׁמַע, which means rather “I have to hear.”—E.]—Nevertheless the spirit out of my understanding gives me an answer; i. e., “out of the fulness of its perception it furnishes me with information as to what is to be thought of Job with his insulting attacks” (Delitzsch), viz., that he is to be warned and punished as an ungodly man. [E. V., ‘עָנָי, as Hiph. “causeth me to answer;” better as Kal “answereth,” and thus equivalent to הִשִּׁיב, ver. 2. This exordium is strikingly suggestive of the prominent traits of Zophar’s character; his mental discursiveness and vivacity, or perhaps volatility, indicated by שֶׁעָפִים, his thoughts shot forth in various directions; his eager impetuosity, חִנֹּשׁ, he could scarcely contain himself until Job had finished, and then broke out hotly; his proud sensitive egotism, especially prominent in ver. 3 *a*, “the chiding of my shame must I hear;”



his subjective self-sufficient dogmatism—"the spirit out of my understanding gives answer." It is questionable whether רוּחַ here is to be taken as Renan explains, of the universal (not as he terms it "impersonal") spirit (comp. ch. xxxii. 8), speaking in man. The dogmatic character of the speaker, and the prominence which he gives to his own personality, is not altogether in harmony with such a view. Moreover, Elihu is put forward by the poet as the representative of an internal revelation, even as Eliphaz represents the external. Zophar on the other hand represents the individual reason, as Bildad represents the collective traditional wisdom of the race. See Introduction.—E.]

Vers. 4, 5 present the substance of these communications of Zophar's spirit in the form of a question addressed to Job.

Ver. 5. **Knowest thou this indeed** [either "the question implying that the contrary would be inferred from Job's language" (Con.), or "sarcastically, equivalent to: thou surely knowest; or in astonishment, what! dost thou not know!" (Del.) hence it is unnecessary (with E. V., Ges., etc.), to supply the negative. הֲלֹא = **from eternity** (i. e., to be true, כִּי־עַד, as a virtual adjective, or as a virtual predicate-accusative, Ewald § 336, b), **since man was placed upon the earth.** שֵׁם Infinit. with an indefinite subject, "since one placed" [or, since the placing of] as in ch. xiii. 9.—אָדָם, not precisely a proper name, referring to the first man, but collective or generic; comp. Deut. iv. 32.

Ver. 5. **That the triumphing of the wicked is short** (lit., from near, i. e., not extending far; comp. Deut. xxxii. 17; Jer. xxiii. 23), **and the joy of the ungodly only for a moment.**—עַד־רֵגֶעַ in עַד־רֵגֶעַ like עַד in 2 Kings ix. 22 expresses the idea of duration, "during, for." The whole question is intended to convey doubt and wonder that Job, judging by his speeches, was entirely unacquainted with the familiar proposition touching the short duration of the triumphing of the wicked which is made the theme of what follows. [This is Zophar's short and cutting rejoinder to Job's triumphant outburst in ch. xix. 25 seq.—That jubilant exclamation was, as Zophar indirectly suggests, a רֵגֶעַ, that exulting joy אֲשֶׁר־רֵגֶעַ].

3. The expansion of the theme: vers. 6-29.

**First Strophe:** Vers. 6-11. [The wicked, however prosperous, perishes utterly, together with his family and acquisitions; he himself in the prime of life].

Ver. 6. **Though his height** (שָׂא from נָשָׂא, comp. שָׂא Ps. lxxxix. 10) [i. e., his exaltation in rank and power] **mount up to Heaven, and his head reach unto the clouds;** comp. Isa. xiv. 13 seq.; Obad. 4. [רֵגֶעַ, not causative (Del.), but parallel to עָלָה, as רָאָה to שָׂא].

Ver. 7. **Like his dung he perishes forever; they who have seen him say: Where is he?**—The subj. here is the חֲנֹף, ver. 5 b, and so continues to the end of the description. כְּגִלְלוֹ, "like his dung," from גָּל *globulus stercoris*, Zeph. i. 17; Ezek. iv. 12, 15 (comp.

גָּל, 1 Kings xiv. 10). This comparison, which beyond a doubt expresses a meaning which is unfavorable and disgraceful to the ungodly man, refers to *his own dung*; in the same way that this is at once swept away, on account of its ill odor, so is he speedily removed by the Divine judgment (comp. Ezek. i. c.). In regard to the coarse harshness of the expression, comp. below, ver. 15, as also Zophar's former discourse, ch. xi. 12. ["The word is not low, as Ezek. iv. 12; Zeph. i. 17 shows, and the figure, though revolting, is still very expressive." Delitzsch]. The following explanations involve an unsuitable softening [and weakening] of the sense. (1) The attempt of Wetstein in Delitzsch [I. 377 seq. adopted by Del. and Merx] to identify גָּל with the cow-dung heaped up for fuel in the dwelling of the wicked. (2) The attempt of Schultens, Ewald, Hirz., Heiligst., [Con.], to read כְּגִלְלוֹ, "according to his greatness, in proportion as he was great," from גָּל, *magnificentia, majestas* [Good (followed by Wemyss) adopts this with the additional amendment of כ to ב, understanding the passage to teach that the wicked perishes in the midst of his greatness]. (3) The unfounded translation of the Syriac: "like the whirlwind" [regarding גָּל, or גָּל as = גָּל, and so Fürst, who however defines it to mean "chaff." Either of these renderings, as well as Wetstein's, makes the suffix superfluous.—E.]. (4) The equally untenable rendering of some of the Rabbis (as Gekatilia, Nachamanides): "as he turns himself," or "in turning around, as one turns the hand around."

Ver. 8. **As a dream he flies away [and is no more to be found: and he is scared away as a vision of the night].**—For the use of "dream" and "night-vision" (חֲזִיוֹן) as in ch. iv. 13 ["so everywhere in the book of Job instead of חֲזִיוֹן, from which it perhaps differs as *visum* from *visio*," Delitzsch], as figures for that which is fleeting, quickly perishable, comp. Isa. xxix. 7; Ps. lxxxiii. 20; xc. 5. חֲזִיוֹן, Hiph.: "is scared away," to wit, by God's judicial intervention; a stronger expression than the Active חֲזִיוֹן, "he flies."

Ver. 9. **An eye has looked upon him** (been sharply fixed upon him; שָׁוָה as in ch. xxviii. 7); **it does it not again;** comp. ch. v. 3; vii. 8; viii. 18. [The verb שָׁוָה is found in Cant. i. 6 in the sense of scorching, or making swarthy (cogn. שָׁרַף *adurere*). Hence the signification of a fixed scorching look is attached to it by Delitzsch. It may at least be said of it that it means as much as our "scan," or "gaze upon." It is suggested perhaps by the lofty position, the heaven-touching, cloud-capped attitude of the wicked in ver. 6. Such a height, which the sun would (שָׁוָה) look on, and cause to glow, the eye of man would (שָׁוָה) gaze on intently. The clause is thus equivalent to: There was a time when he was the observed of all observers, but it is so no more.—E.].—**And his**



place beholds him no more.—מְקוֹמוֹ, which is doubtless the subject of *b*, is here construed as a feminine, as in Gen. xviii. 24; 2 Sam. xvii. 12.

Ver. 10. His children must seek to please the poor.—רָצוּ, 3d plur. Piel from רָצָה = to

propitiate, appease, synonymous with חָלַהּ פָּנָיו, an expression which is to be understood in a sense altogether general, and not specifically of asking alms [Barnes: "they would be beggars of beggars"] nor of appeasing by the use of money, although the second member approximates the latter meaning quite closely. The ancient versions read רָצוּ, or יִרְצֻנּוּ (from רָצָן), and thus obtained the meaning, which is far less suitable, "His sons (object) the lowly smite down." [Ewald, adopting this definition for the verb, and amending הַפְּנִי to פָּנָיו translates: "his fists smote down the weak"].—And his hands (must) give back his wealth: to wit, by the hands of his children, who will have to appease the creditors of their father. ["The suffix in יָדָיו might refer back, in the way of individualization, to the plural in בָּנָיו (so Noyes); but against this is the fact that also in the following verse the wicked man is the subject of the discourse." Schlott.]. The meaning would be much less simple if (with Carey, Dillmann) [Bernard, Renan, Lee], "his hands" were understood literally, and after the preceding mention of his death we were carried back here to the period of his life.

Ver. 11. His bones were full of youthful vigor (so correctly the LXX., Targ., Pesh.—while the Vulg., Rosenm., Vaih., etc., understand it of "secret sins," and comp. Ps. xc. 8), [Jerome, however, followed, by E. V., Lee, and Barnes, combining the two ideas of *sin* and *youth*, while Renan, Good, Wemyss, Carey, render "secret sins." Our other authorities, Ew., Dillmann, Schlott., Rodwell, Words., Con., Ber., Elz., with Ges. and Fürst agree with the LXX., etc.],—and it lies down with him in the dust; or "it is laid down," viz., his youthful vigor; for the use of תִּשְׁכַּב referring back to עָלְיוֹתָיו, comp. ch. xiv. 19; Ps. ciii. 5b. For "dust," meaning the "grave," comp. ch. xix. 25; xvii. 16.

Second Strophe: Vers. 12-16. A description of the perishableness of the ungodly man's prosperity by a comparison with poison, sweet to the taste, but deadly in its results.

Vers. 12, 13 are the protasis dependent on דָּא ver. 14 seq., the apodosis.—Ver. 12. Though evil tastes sweet in his mouth (הִתְקַדֵּשׁ, lit., "makes sweet," Ewald, § 122, c [Green, § 79, 2]); he hides it under his tongue, i. e., he does not swallow it down, in order to enjoy the sweet taste of it so much the longer ["the evil-doer likened to an epicure," Delitzsch.—Renan: *Comme un bonbon qu'on laisse fondre dans la bouche*].

Ver. 13. He is sparing of it (חָמַל to indulge, to spare, here with עַל, the preposition commonly used with verbs of covering, protecting, guarding) and does not let it go, and

retains it in his palate.—The tenacity with which the evil-doer persists in the lustful enjoyment of his wickedness, is set forth by five parallel and essentially synonymous expressions accumulated together.

Ver. 14. (Nevertheless) his food is changed in his bowels—into what is explained in the second member. The poison of asps is within him.—מְרִירָה (= מְרִירָה, chap. xvi. 13), lit. "gall," is used here for "poison,"—because the ancients used interchangeably terms representing the bitter and the poisonous; comp. שֶׂרָא=a bitter, poisonous plant and the poison of serpents, in ver. 16; Deut. xxxii. 33. The word is naturally chosen here as antithetic to הַמָּתִיר, verse 12. [On פְּתָנִים see below, ver. 16.]

Ver. 15. He hath swallowed down riches.—תִּלְ—, "possessions, riches, property," without the accompanying notion of forcible acquisition which rather first makes its appearance in בָּלַע. God will cast them forth again out of his belly—i. e., his riches, or that which he has swallowed. The greedy devourer of wealth will be made to vomit it forth, as by pains of colic. The LXX., from motives of decorum, substituted ἀγγελος here for θεός; in Zophar's mouth, however, the latter word need not surprise us.

Ver. 16 returns back to the figure of ver. 14b in order to describe more minutely the effect of the poison which he had been enjoying. [He sucked in the poison of asps], the tongue of adders slays him—the tongue being regarded as the seat or container of the poison (Ps. cxl. 4 [3]), the original figure being at the same time changed, and the fatal bite taking the place of the deadly draught; comp. Prov. xxiii. 32. [פָּתָן, LXX. ἀσπίς; according to some, e. g., KITTO, *Pictorial Bible*, the *boeten* of the Arabs, about a foot long, spotted black and white, the bite instantly fatal; according to others, the *el-Haje* of the Arabs, from three to five feet long, dark green, with oblique bands of brown, resembling the cobra di capello in its power of swelling the neck and rising on its tail in striking its prey. The אֶפְעָה cannot be determined. See the *Dictionary and Cyclopedias*, "Asp," "Viper," "Serpent," etc.]

Third Strophe: Vers. 17-22. [The evil doer cannot enjoy his prosperity—for he must restore his ill-gotten gains.]

Ver. 17. He may not delight in the sight of אֲרָא as in chap. iii. 9) brooks streams, rivers of honey and cream.—[The negative אַל and the apocopated יֵאָדָּם express the concurrence of the speaker's moral judgment and feeling with the affirmation of the fact. They are a mental Amen to the prediction.—E.] After פְּלִגּוֹת in the absol. state there follow in apposition two nouns in the construct state, נְהַרִי נְהַרִי, which form an assonance, and are co-ordinate. [Dillmann: "It is a more poetic artistic expression than the simple וְנְהַרִי חִמָּאָה." Hupfeld conjectures that נְהַרִי may be a gloss.



See Gesen. § 255, 3 a.] "Honey and milk" (or here, by way of gradation, "cream," comp. Isa. vii. 15, 22) are a familiar figurative expression denoting luxurious prosperity, as in Ex. iii. 8, 17, and often; found also in the ancient classical poets, in their descriptions of the golden age; e. g., Theocritus, *Idyll.* V. 124 seq.; Ovid, *Metam.* I 111 seq.: *Flumina jam lactis, jam flumina nectaris ibant*; comp. *Virgil*, *Ecl.* IV. 30; *Horace*, *Epod.* 16, 47.

Ver. 18. **Giving back that which he has labored for** (נָתַן, subst. synonymous with נָתַן) [the participial clause נָתַן בְּשִׁבְיָא coming first, and assigning the reason for what follows] **he enjoys it not**—lit. he swallows it not, he will not be happy. **According to the property of his exchange** (תְּמִנָּה) as in chap. xv. 31) **he rejoices not**—i. e., in accordance with the fact that he employed sinful, unjust means of exchange, in order to gain temporal possessions and enjoyments, he has no pleasure in the latter; he must lack the joy which he had promised himself in them. So correctly Ewald, Delitzsch, Dillmann, etc.; while Hirzel and others [E. V. Lee, Bernard, Renan, Rodwell], following the Targum, translate as though instead of תְּמִנָּה, the passage read בְּחִילֵי הֵם ("as his possessions, so his exchange," i. e., his restitution). Gesenius, Schlottmann [Conant, Elzas] render: "as his property that is to be exchanged, i. e., to be restored" (similarly Hupfeld: *sicut opes permutando comparatas*), which, however, yields a strained sense [and is also "contrary to the relative independence of the separate lines of the verse, which our poet almost always preserves, and is also opposed by the interposing of ולא יכלע." DEL. Carey explains: "to the full amount of its value," taking חֵיל in the sense of "power," or "fullness"—a doubtful signification when used in connection with property. To be noted is עלם in our Book for עלו or עלץ].

Ver. 19. **For he crushed, abandoned the poor**—i. e., maltreated with persistent injustice the unprotected and defenceless. **He has taken houses** (lit. "a house," collective) **for his plunder, and builded them not**—i. e., has not re-built them, has not reached the point of reconstructing and fitting them up according to his own taste, because he was not allowed to retain permanent possession of them. Against the rendering of the Targ., Vulg., etc., also of Hupfeld [and E. V.]: "he has plundered a house which he builded not," it may be urged that in that case it must have read בְּנֵהוּ. The causal relation in which the first member is placed to the second by Delitzsch: "because he cast down, let the destitute lie helpless, he shall not, in case he has seized a house, build it up" [Conant: "the houses he has plundered he shall not build up"] is indicated with too little clearness by the כִּי at the beginning of the verse, and yields a meaning entirely too artificial. [Other constructions, according to the causal rendering

of כִּי, are (a) That of the E. V.: "Because he hath oppressed and hath forsaken the poor: because he hath violently taken away a house which he builded not; surely he shall not," etc.; which cannot be justified in rendering כִּי differently in ver. 19 and in ver. 20. (b) That of Noyes and Rodwell, who introduce the apodosis in 20 b. (c) That of Good, Lee, Wemyss, Carey,—which assumes the apodosis to be introduced by עַל-כֵּן in ver. 21 b.—E.]

Ver. 20. **For** (כִּי co-ordinate to that at the beginning of the preceding verse) **he knew no rest in his belly**: the seat of his gluttony or avarice. שָׁלוֹ here a substantive (differently from chap. xvi. 12, where it is an adjective), synonymous with שְׁלוֹמָה, Prov. xvii. 1. For the sentiment comp. Isa. lix. 8. [E. V.: "he shall not feel quietness," etc., overlooks the distinction of tenses in the verse: יָדַע Perfect, יָכַל Imperf. Whether we translate כִּי "for" or "because," there is a relation of antecedent and consequent between a and b. This has been the evil-doer's character—insatiable voracity; this shall be his doom—to be stripped of every thing.—E.] (Therefore) **he shall not escape with his dearest treasure**.—מִלֵּט without an object=to escape, like פָּלַט, chap. xxiii. 7; or also=נִפְשׁוּ, comp. Amos ii. 15. The כִּי in פְּחֻמְרוֹ is the כִּי of accompaniment or of possession, as in chap. xix. 20. [Not, therefore, instrumental (Schlottmann—the object conceived of as the instrument), nor partitive: "of all his delights he shall save nothing" (Conant). The rendering of Carey, Elzas, etc.: "in his appetite he let (or lets) nothing escape," is inadmissible on account of the passive form of חָמַר, which signifies not the act, but the object, of desire.—E.]

Ver. 21. **Nothing escaped his greediness** [or gluttony]: lit. "there is nought of a remainder [or of that which has escaped] to his food—comp. ch. xviii. 19. אֵכָל from אָכַל, not אָכַל (E. V. "meat"); hence, more literally still than above: "there is nothing that has escaped his eating"]. **Therefore his wealth shall not endure**.—חֵיל, as in Ps. x. 5. means "to be solid, powerful, enduring." טָבַח, "wealth," or also "prosperity," as in ch. xxi. 16. [E. V.: "no man shall look for his goods," which can only mean (with חֵיל), no one shall wait for his property as his heir,—a meaning both less simple and less suitable than the above.]

Ver. 22. **In the fullness of his superfluity it is strait with him**—i. e., distress overtakes him, meaning external poverty (not internal anguish, etc.), as b shows. The Inf. constr. מְלֵאָה (written like קִרְאוֹת, Judg. viii. 1), from מָלָא, after the analogy of לָהּ, verbs; comp. Gesen. § 75 [§ 74], Rems. 20 and 21 [Green, § 166, 2]. יָצַר with retracted tone for יָצַר ["on



account of the following monosyllable." DEL.]; comp. Gen. xxxii. 8; Ewald, §232 b.—**Every hand of a wretched one** (comp. chap. iii. 20) comes upon him (comp. chap. xv. 21)—*viz.*: to inflict retribution on him for the violence suffered at his hands, or in order to demand of him plundered property. [The primary reference is doubtless to the victims of his own rapacity, although we may give it, with Delitzsch, a more general application: "the rich uncompassionate man becomes a defenceless prey of the proletaries."] So according to the reading עָלָה, comp. chap. iii. 20. If, following the LXX. and the Vulg. (with Eichhorn, De Wette, etc.), we read עָלָה, we obtain the meaning—in itself indeed admissible, but less in harmony with vers. 19–21: "the whole power of misery comes upon him." [So Rodwell. Bernard, Noyes and Renan take ל' as in chap. xxxiii. 2, for "wound" or "blow," and translate: "every blow of misfortune" (Ren.), or "every blow of the wretched," *i. e.*, every blow which cometh upon the wretched (Noyes), or every blow, every plague that can render a man miserable (Bernard).]

*Fourth Strophe:* vers. 23–28. The end of the wicked according to the divine judgment.

Ver. 23. **That it may serve to the filling of his belly, He casts the glow of His wrath upon him.**—The subject is God, although He is not expressly named; as in ch. xvi. 7. The Jussive הִי, at the head of the verse, is rendered by most as a simple future: "it shall come to pass," *viz.* that which follows. But to express this we should rather expect יִהְיֶה (as frequently with the prophets), or יִהְיֶה (as frequently in prose). For this reason the construction of the Jussive as dependent on

שָׁלַח is to be preferred to any other (so Stickel, Hahn [Ewald], Dillmann, etc.). [It is certainly simpler, and in the spirit and style of Zophar in this discourse to take הִי as an independent verb, forming the first of the series of jussives in this verse, each of which expresses the strong sympathy of his feelings with the result which

he predicts. See above on אֶל-יָרֵא, ver. 17; and Dillmann's remark below.—E.]—The Jus-

sives שָׁלַח and יִכְסֹּר, however, are to be explained on the ground that the passage is intended to set forth the necessity for God's punitive agency as established in the divine order of the world ["and at the same time to indicate his own agreement therewith." Dillm.]. In regard to the descent of the divine wrath in the form of a rain of fire, comp. above on ch. xviii. 15.—As to the phrase: "to fill the belly of any one," comp. above ver. 20; Luke xv. 16.—**And causes to rain upon him with his food.**—(3 serving to introduce the object; comp. ch. xvi. 4, 10). The subject here again is God. The food which He causes to rain upon the wicked, to wit, his just punishment (comp. ch. ix. 18; Jer. ix. 14 [15]) is called "his food"

(לֶחֶם), *viz.* that of the wicked, that which he is appointed to feed upon. [Ewald: "rain upon

him what can satisfy him."—Schlottm.: "Such a rain of fire, figuratively speaking, is to be the food of the ungodly, instead of the former dainty morsel of wickedness (comp. vers. 12, 13)."—Wordsworth: "He surfeited himself with rapine, and God will make him surfeit with His revenge."—Carey: "Just as in Ps. xi. 6, the wicked are said to drink snares, fire and brimstone, so here the glutton shall have them for food." It is possible also to refer the suffix to God. Much too artificial is the rendering of the Targ., Aben-Ezra, Gerson, Delitzsch: "He causeth it to rain upon him into his flesh,"—although to be sure

לֶחֶם might in accordance with Zeph. i. 17 mean "flesh." [In Zeph., however, the parallelism: "and their blood is poured forth as dust, and

their flesh (לֶחֶם) as dung," makes the application clear; whereas here the whole context points to the usual literal application.—E.]—

עָלָה, poetic, full-toned form for עָלָה as in ch. xxii. 2; xxvii. 23. ["The morally indignant speech which threatens punishment, intentionally seeks after rare solemn words, and dark-some tones." Delitzsch. The partial assonance

of עָלָה may also have had some influence in determining this form, which in this instance at least can scarcely be regarded as plur., on account of the pointed individual application to Job. The rendering of E. V., Good, Lee, Wem., Rod., Elz.: "and shall rain it upon him while he is eating," is at variance with the form, and misses the striking force of the figure as given above.—E.]

Vers. 24 seq. describe how the divine decree of wrath is historically realized by the introduction of several illustrations. the first being that of a warlike pursuit and wounding ["a highly picturesque description." Ewald].—**If he flee from the iron armor** (comp. ch. xxxix. 21), **a bow of brass** (Ps. xviii. 35) **pierces him through** (comp. Judg. v. 26). [If he escapes one danger, it is only to fall into another, and from the same source]. The two members of the verse, which are put together asyndetically, are related to each other as antecedent and consequent, as in ch. xix. 4.

Ver. 25. **He draws it out** (*viz.* the arrow, in order to save his life, comp. Judg. iii. 22). [The Targ. reads כִּנְוָה: he (the enemy, or God) draws, and it (the sword) comes out of its sheath; against which Delitzsch objects that לֹא cannot signify *vagina*. Carey also translates

שָׁחַ, "it is drawn," *i. e.* the sword of the pursuing enemy, who plunges it into him, and then draws it out again; but this is much less natural, and mars the terrible vividness of the description given of his unavailing struggle with his doom.—E.]—**Then it comes forth out of the body;** or also "out of the back," in case גִּבּוֹ, after the analogy of גִּבּוֹרָה, ch. iii. 4, should be identified with גִּבּוֹ. But the difficulty

of accomplishing such a manipulation of the weapon scarcely permits this assumption (adopted among the moderns by Dillmann), ["The evil-doer is imagined as hit in the back, the arrow



consequently as passing out at the front." Del.], which, moreover, has against it the following member: and the gleaming steel (comes) out of his gall (comp. ch. xvi. 13; and above on ver. 14 of this ch.). In regard to בָּרָק, lit. "lightning," here "gleaming steel, metal head" (not a "stream of blood," as Hahn explains it), comp. Deut. xxxii. 41; Nah. iii. 3; Hab. iii. 11. —Upon him (come) the terrors of death.—The plur. אֲנִים (from אָכַח, ch. ix. 34; xiii. 21) could indeed be connected as subject with הִלֵּךְ construed *ad sensum* (Hahn, Delitzsch), [Conant]; but the accents connect הִלֵּךְ rather with the second member of the verse, so that some such verb as "come, break upon," must be supplied with אֲנִים. Equally opposed to the accents, and altogether too difficult is the rendering of Rosenmüller and Hirzel [Schultens, Carey]: "he goes [departs, "he is going!" Carey] terrors upon him," i. e., while terrors are upon him.

Ver. 26. Further description of the divine decree of punishment, with special reference to the wicked man's possessions.—All darkness is hoarded up for his treasures, i. e., every kind of calamity, by divine appointment, awaits the treasures which he has gathered and laid up (צָפַתִּים as in Ps. xvii. 14; comp. Deut. xxxiii. 19). To the agency of the earthly-minded evildoer storing up treasures for himself corresponds the agency of God in opposition storing up the destruction which is destined to overtake them. Comp. θεσσαυρίζεν ἑαυτὸν ὄργην, Rom. ii. 5. [As Delitzsch suggests, there is somewhat of a play upon words in צָפַתִּים לְצָפֹנִי. —A fire which is not blown consumes him, lit. "which was not blown" (לֹא-נִפָּח), a relative clause, Gesenius, § 143, 1 [§ 121, 3], hence a "fire of God" burning down from heaven (comp. ch. i. 16; xviii. 15; Is. xxxiii. 11 seq.). תֹּאכְלֶהוּ is most simply explained (with Ewald, Hupfeld, Dillmann) [Fürst, Conant], as an alternate form of the Jussive Kal, instead of the more common תֹּאכְלֶהוּ, comp. Ewald, § 253, a. [Gesenius takes it as Piel for תֹּאכְלֶהוּ, with lengthened vowel in place of *Daghesh-forle*; Delitzsch as Poel with Hholem shortened to Kamets-Khatuph; Hirzel, Olsh., Green: (§ 93, a; § 111, 2, e) as Pual for תֹּאכְלֶהוּ, with the rendering: "a fire not blown shall be made to consume them." In נִפָּח the gender of אֵשׁ is disregarded, the adoption of the masc. in both the verbs נִפָּח and יָרַע making the personification of the supernatural fire more vivid. See on יָרַע ch. i. 19.—E.]—It must devour that which survives (that which has escaped former judgments; שָׁרִיד as in ver. 21) in his tent.—יָרַע is Jussive Kal [to be explained like the preceding Jussives, vers. 17, 23] from יָרַע, "to graze, to feed upon," the subject here being אֵשׁ used in the masc.; comp. for this rare maso.

usage of אָשׁ Ps. civ. 4; Jerem. xlviii. 45. Ols-hausen's emendation to יָרַע (Jussive Niph.—"it shall be devoured") is unnecessary. [E. V., Bernard, Barnes, Carey, etc., render: "It shall fare ill with him that is left," etc., or "That which is left, etc., shall perish, or be destroyed" (Lee, Wemyss, Elzas, etc.), some deriving the form from יָרַע, "to fare ill," others from יָרַע in the same sense (Mercier, Carey), others from יָרַע, either Kal (Fürst) or Niph. (Dathe, Lee). The context favors the root יָרַע.—E.]

Ver. 27. The heavens reveal his iniquity (גִּלָּה) also properly Jussive like the verbs in vers. 26, 28), and the earth riseth up against him (תִּתְקַיֵּם) pausal form for תִּתְקַיֵּם. Thus the two chief divisions of the creation, which Job had previously (ch. xvi. 18 seq.) summoned as witnesses in behalf of his innocence, must rather testify the opposite, must thrust him out from themselves as one condemned by God, so that there remains for him as his abode only the gloomy Sheol, the third division of the creation besides heaven and earth; comp. ch. xi. 8, 9; Ps. cxxxv. 6; Sir. xxiv. 7-9.

Ver. 28. The increase of his house must depart, flowing forth (lit. "things that flow, or run away," *diffuentia*, in apposition to בָּיִת) in the day of His wrath, viz. the divine wrath. Ges., Olsh. [Gr., § 140, 2], etc., explain נִגְרָה as Part. Niph. from נָגַר with an Aram. formation, defining it to mean *opes corrasae*, things which have been scraped or gathered together; but less satisfactorily, for the clause בָּיִת אָפֹן, at the end of this member of the verse, hardly permits us to look for a second subject, synonymous with בָּיִת. Moreover we must have found that thought expressed rather by נִגְרָה=*opes ab eo corrasae*. As it would seem that after ver. 27 a return to the wicked man's possessions and treasures could not properly be looked for, some commentators have indulged in attempted emendations of the passage, all of which touch upon גִּל in the first member (Jussive Kal from גִּלָּה, "to depart, to wander forth, comp. Prov. xxvii. 25). Thus Dathe, Stickel, etc., read גִּל—"the flood rolls away his house, etc." Ewald, גִּל—"the revenue of his house must roll itself away (like a torrent," comp. Amos v. 27): Dillmann finally גִּל. Jussive Niphal of גִּלָּה—"the produce of his house must become apparent as that which flows away in the day of His wrath."

Ver. 29. Closing verse, lying outside of the strophic arrangement, like ch. v. 27, etc.—This is the portion of the wicked man from Elohim; the lot or "portion" (חֵלֶק, comp. ch. xxvii. 13; xxxi. 2) assigned to him by Elohim, [אֶרֶם רָשָׁע, "a rare application of אֶרֶם, comp. Prov. vi. 12 instead of which אֵשׁ is more usual," Del.].—And the heritage appointed to him by God.—נַחֲלָת אָבִיר, lit. "his heri-



tage of the word," i. e., his heritage as appointed to him by a word, by a command, a judicial sentence (אָר in this sense only here; but used similarly nevertheless in Ps. lxxvii. 9; Heb. iii. 9. It is possible moreover to take the suffix in אָר as genitive of the object to אָר [or אָר], in which case the sense would be: "the heritage of the command concerning him." In this case however the construction would be a much harsher one. ["נחלת וחלק taken in connection with the כֹּל of the preceding verse form a striking oxymoron: that his heritage be taken away from him, that is the heritage adjudged to him by God." Schlottmann].

#### DOCTRINAL AND ETHICAL.

This second discourse of Zophar's, which is at the same time the last of the utterances directed by him against Job—for in the third act of the colloquy he does not speak—as respects the passionate obstinacy with which it urges the one ever repeated dogma and fundamental axiom of the friends is related to the second discourse of Eliphaz in chapter xv., as superlative to positive, and to the second discourse of Bildad, as superlative to comparative. In it the narrow-minded, legal, as well as unfriendly and unjust opposition of the friends to the misunderstood sufferer appears at its height, as was the case with the former discourse of Zophar in its relation to its two predecessors.—Neither does it present any new thoughts in opposition to Job, any more than the immediately preceding discourses of Eliphaz and Bildad. The terrible picture of the judgment of wrath upon the sinner, with the delineation of which, true to the pattern presented by those two discourses, it is principally, and indeed almost exclusively occupied, exhibits scarcely anything that is materially new or original. Only as regards its formal execution does this picture of horror surpass its two predecessors. It excels in its adroit presentation, and in its skilful, and to some extent original treatment of the familiar figures and phraseology of the Chokmah. This descriptive power, which in the effects produced by it proves itself to be not inconsiderable, seems indeed to be wholly subservient to the speaker's spirit and purpose, which are characterized by hateful suspicion and vehement accusation. This materially weakens the impression which it is calculated to produce. "It is not possible to illustrate the principle that the covetous, unmerciful rich man is torn away from his prosperity by the punishment God decrees for him, more fearfully and more graphically than Zophar does it; and this terrible description is not overdrawn, but true and appropriate—but in opposition to Job it is the extreme of uncharitableness which outdoes itself: applied to him the fearful truth becomes a fearful lie. For in Zophar's mind Job is the godless man, whose rejoicing does not last long, who indeed raises himself towards heaven, but as his own dung. (comp. on ver. 7) must he perish, and to whom the sin of his unjust gain is become as the poison of the viper in his belly. The arrow of God's wrath sticks fast in him; and though he draw it

out, it has already inflicted on him a deservedly mortal wound! The fire of God which has already begun to consume his possessions, does not rest until even the last remnant in his tent is consumed. The heavens, when in his self-delusion he seeks the defender of his innocence, reveal his guilt, and the earth which he hopes to have as a witness in his favor, rises up as his accuser. Thus mercilessly does Zophar seek to stifle the new trust which Job conceives towards God, and to extinguish the faith which bursts upward from beneath the ashes of the conflict. His method is soul-destroying; he seeks to slay the life which germinates from the feeling of death, instead of strengthening it." (Delitzsch). Comp. what Brentius says in his straightforward striking way: "Zophar to the end of the chapter puts forth the most correct opinions; but he is at fault in that he falsely distorts them against Job, just as though Job were afflicted for impiety, and asserted his innocence out of hypocrisy, and not out of the faith of the Gospel."

#### HOMILETICAL AND PRACTICAL.

As regards the homiletic treatment of this discourse, the same may be said in general as of the discourses, related as to their contents, in chapters 15 and 18. The description given of the perishableness of the prosperity of the ungodly, and of their just punishment at the last through the judgment of God, has its objective truth and value for the practical life; but the vehement tone of the representation, and the many unmistakable allusions to Job as the object of the speaker's unfriendly suspicion, destroy the pure enjoyment of the discourse, and compel us to regard the picture, skilful as it is in itself, with critical caution.

#### Particular Passages.

Ver. 8. BRENTIUS: The state of the ungodly is compared to the most unsubstantial things, to wit, to a dream, and to visions of the night, which, while they are seen, seem to be something, but when the dreamer awakens, there is nothing remaining, as is set forth in Is. xxix.

Ver. 10. IDEM: From this verse we learn whence the poverty, and whence the wealth of children proceeds, viz., from the piety of parents (Ps. xxxvii. 25).—WEIMAR BIBLE: The reason why many children suffer great misfortune, and especially poverty, lies often in their own sin, but it also proceeds oftentimes from the wickedness of their parents (Ex. xx. 5). He therefore who would see his children prosperous, let him beware of sin.

Ver. 12 seq. STARKE: Sinful pleasure is commonly transformed into pain. When sin is first tasted it is sweet like sugar, but afterwards it bites like an adder (Prov. xx. 17; xxiii. 32; Sir. xxi. 2 seq.).

Ver. 20 seq. BRENTIUS: As water can never satisfy the dropsical, but the more it is drank, the more it is thirsted for; so riches never satisfy the mind's lust, for the human mind can be satisfied with no good, save God (Eccl. i. 8). Hence it comes to pass by God's righteous decree, that as the avaricious man is discontented with what he has, as well as what he has not, so the ungodly man never has enough, however

much property he may possess, because he is without God, in whom all good things are stored. You have an example of this in Alexander the Great, who, not content with the sovereignty of one world, groaned on learning that there were more worlds.

Ver. 27. **IDEM:** Creatures, when they see the impieties and crimes of the ungodly, are silent until God pronounces judgment; but when His judgment is revealed, then all creatures betray

the crimes which the ungodly have committed in their presence. In Christ however the sins of all the godly are covered, nay, are absorbed.—**WOHLFARTH:** Nature is leagued against sin! It is an incontrovertible truth which we find here, written thousands of years ago—he who departs from God's ways contends against heaven and earth, which from the beginning of the ages have been arrayed against sin, as a revolt against God's sacred ordinances.

**B.—JOB:** That which experience teaches concerning the prosperity of the ungodly during their life on earth argues not *against* but *for* his innocence:

CHAPTER XXI.

1. Introductory appeal to the friends:

VERSES 1-6.

- 1 But Job answered and said :
- 2 Hear diligently my speech,  
and let this be your consolations.
- 3 Suffer me that I may speak ;  
and after that I have spoken, mock on.
- 4 As for me, is my complaint to man ?  
and if it were so, why should not my spirit be troubled ?
- 5 Mark me, and be astonished,  
and lay your hand upon your mouth.
- 6 Even when I remember I am afraid,  
and trembling taketh hold on my flesh.

2. Along with the fact of the prosperity of the wicked, taught by experience (vers. 7-16), stands the other fact of earthly calamity befalling the pious and the righteous:

VERSES 7-26.

- 7 Wherefore do the wicked live,  
become old, yea, are mighty in power?
- 8 Their seed is established in their sight with them,  
and their offspring before their eyes.
- 9 Their houses are safe from fear,  
neither is the rod of God upon them.
- 10 Their bull gendereth and faileth not ;  
their cow calveth, and casteth not her calf.
- 11 They send forth their little ones like a flock,  
and their children dance.
- 12 They take the timbrel and harp,  
and rejoice at the sound of the organ.
- 13 They spend their days in wealth,  
and in a moment go down to the grave.
- 14 Therefore they say unto God, Depart from us,  
for we desire not the knowledge of Thy ways.
- 15 What is the Almighty that we should serve Him?  
and what profit should we have, if we pray unto Him?
- 16 Lo, their good is not in their hand!  
the counsel of the wicked is far from me.
- 17 How oft is the candle of the wicked put out ?



- and how oft cometh their destruction upon them?  
 God distributeth sorrows in His anger.  
 18 They are as stubble before the wind,  
 and as chaff that the storm carrieth away.  
 19 God layeth up His iniquity for His children:  
 He rewardeth him, and he shall know it.  
 20 His eyes shall see his destruction,  
 and he shall drink of the wrath of the Almighty.  
 21 For what pleasure hath he in his house after him,  
 when the number of his months is cut off in the midst?  
 22 Shall any teach God knowledge?  
 seeing He judgeth those that are high.  
 23 One dieth in his full strength,  
 being wholly at ease, and quiet.  
 24 His breasts are full of milk,  
 and his bones are moistened with marrow.  
 25 And another dieth in the bitterness of his soul,  
 and never eateth with pleasure.  
 26 They shall lie down alike in the dust,  
 and the worms shall cover them.  
 8. Rebuke of the friends because they set forth only one side of that experience, and use it to his prejudice.

## VERSES 27-34.

- 27 Behold, I know your thoughts,  
 and the devices which ye wrongfully imagine against me.  
 28 For ye say, Where is the house of the prince?  
 and where are the dwelling-places of the wicked?  
 29 Have ye not asked them that go by the way?  
 and do ye not know their tokens?—  
 30 that the wicked is reserved to the day of destruction?  
 they shall be brought forth to the day of wrath.  
 31 Who shall declare his way to his face?  
 and who shall repay him what he hath done?  
 32 Yet shall he be brought to the grave,  
 and shall remain in the tomb.  
 33 The clods of the valley shall be sweet unto him,  
 and every man shall draw after him,  
 as there are innumerable before him.  
 34 How then comfort ye me in vain,  
 seeing in your answers there remaineth falsehood?

## EXEGETICAL AND CRITICAL.

1. The obstinacy of the friends, who show neither the desire nor the inclination to solve the mystery of Job's sufferings in a friendly spirit, and in such a way as would not wound his feelings, drives Job to come out in theoretic opposition to the narrow and external interpretation of the doctrine of retribution advocated by them, and to change his reply from the essentially personal character which it had previously borne into a strict criticism of their doctrine. Having first calmly but bitterly challenged their attention to that which he had to communicate to them (vers. 2-6), he urges against them the mysterious fact that often the ungodly revel in superfluity of prosperity to the end of their life, while on the contrary the pious are often

throughout their earthly life pursued by misfortune (vers. 7-26). In view of a distribution of prosperity and adversity so unequal, and so much at variance with the moral desert of men, it was decidedly unjust, nay malicious and false on the part of the friends to undertake to brand him as a wicked man on account of his misfortune (vers. 27-34). The whole discussion which brilliantly demonstrates Job's superiority over the friends in respect to the stand-point of ethical perception and experience, and which serves to introduce the last turn which the colloquy takes, and which is decisive of his complete victory, is divided into five strophes, of five verses each, the first strophe covering the exordium (vers. 2-6), the remaining four constituting the Second Division [the former two of these strophes again being occupied with the fact, the latter two with the argument showing the fact to

be irreconcilable with their theory of retribution; Dillm.]; followed by two strophes of four verses each [rebuking the one-sidedness of the friends] constituting the Third Division (vers. 27-34.)

2. *First Division* (and strophe): *Exordium*: vers. 2-6. Job announces that he is about to speak of a mysterious and indeed an astounding phenomenon, which demands the entire attention of the friends.

Ver. 2. **Hear, I pray, hear my speech! and let this be instead of your consolations**—or: “in order that this may supply the place of your consolations, may prove to me a comfort instead of them, seeing that they so poorly accomplish their purpose” (comp. ch. xv. 11; xvi. 2). [A fine touch of irony: attentive silence would be a much more real comfort than all their ineffectual talk!]

Ver. 3. **Suffer me** (שָׁמַעְנָהּ, with Kamets before the tone, comp. Jon. i. 12; 1 Kings xx. 33; Gesenius § 60 [§ 59] Rem. 1)—**and then will I speak** (אֲדַבֵּר, in contrast with the “you” of the Imper., although without a particularly strong accent); **and after that I have spoken, thou mayest mock** (תִּלְעֵגִי, concessive, Ewald § 186, e). The demand for a patient hearing of his rebuke, which reminds us somewhat of the saying of Themistocles—“Strike, but hear me!” (Plutarch, Themist. c. 11), is specifically addressed in the second half to Zophar, whose last discourse must have grieved him particularly, and who in fact after the rejoinder which Job now makes had nothing more to say, and could only leave the mocking assaults on Job to be resumed by his older companions. [So in xvi. 8 Job had singled out Eliphaz in his reply, and again in ch. xxvi. 2-4, he singles out Bildad].

Ver. 4. **Does my complaint go forth from me in regard to man?** i. e. as for me

(אֲנִי־אֲדַבֵּר emphatically prefixed, and then resumed again in שִׁחִי, Gesen. § 145 [§ 142], 2), is my complaint directed *against men*? is my complaint (שִׁחִי as in ch. vii. 13; ix. 27; x. 1), concerning men, or is it not rather concerning something that has a *superhuman* cause, something that is decreed *by God*? That in this last thought lies the tacit antithesis to לֹא־אֲדַבֵּר is evident from the second member: **or why should I not be impatient?** lit. “why should my spirit not become short,” comp. ch. vi. 11; Mic. ii. 7; Zech. xi. 8; Prov. xiv. 29. That which follows gives us to understand more distinctly that it was something quite extraordinary, superhuman, under the burden of which Job groans, and concerning which he has to complain. [The rendering of the last clause found in E. V. Lee, Wemyss, etc.: “And if it were so, why should not my spirit be troubled?” is both less natural, in view of the antecedent probability that אֲנִי is cor-related to the הֲ interrogative, less simple, and less satisfactory in the meaning which it yields. E.]

Ver. 5. **Turn ye to me and be astonished, and lay the hand on the mouth,**

viz.: as being dumb with astonishment, comp. ch. xxix. 9; xl. 4—וְהָשִׁטּוּ Imper. cons. Hiph. from שָׁטַט (comp. ch. xvii. 8; xviii. 20) [with Pattach for Tsere in pause], *obstupescite*. According to the reading וְהָשִׁטּוּ (Imper. Hoph. of the same verb) [as some regard it even with the punctuation וְהָשִׁטּוּ=hoshammu] the meaning is not essentially different.

Ver. 6. **Verily if I think on it I am confounded** (וְנִכְהַלְתִּי) apodosis; comp. ch. vii. 14) **and my flesh seizes on horror**. In Heb. בְּשָׁרִי is subject; comp. the similar phraseology in ch. xviii. 20. פָּלַצְתָּ, from פָּלַץ chap. ix. 6, means convulsive quaking, terror, as in the New Testament ἐκταμύβεισθαι καὶ ἀδμυνεῖν (Mark xiv. 33). It is to be noted how by these strong expressions the friends are prepared to hear something grave, fearful, astounding, to wit a proposition, founded on experience, which seems to call in question the divine justice, and to the affirmation of which Job accordingly proceeds hesitatingly, and with visible reluctance.

3. *Second Division*: First Half: The testimony of experience to the fact that the wicked are often, and indeed ordinarily prosperous: vers. 7-16.

*Second Strophe*: vers. 7-11. **Why do the wicked live on**—instead of dying early, as Zophar had maintained, chap. xx. 5. The same question is propounded by Jeremiah, ch. xii. 1 seq.; comp. Ps. lxxiii. Mal. iii. 18 seq. **Become old, yea, strong in power**, or: “are become old (lit. advanced in years, comp. עָתִיק) and mighty in possessions.” In regard to הִלַּךְ (with accus. of specification) comp. the equivalent phrase הִלַּךְ הַשֶּׁנָּה, Ps. lxxiii. 12; and in regard to הִלַּךְ see above ch. xv. 29; xx. 15, 18.

Ver. 8. **Their posterity is established** וְנִכְנָן here not—“standing in readiness,” as in ch. xii. 5; xv. 23, but “enduring, firmly established, as in (Ps. xciii. 2) **before them round about them**, surrounding them in the closest proximity; this is the meaning of עָיַם, not: “like themselves” (Rosenm., Umbreit, Schlottm., Vaih., [Fürst, Noyes] etc.), in behalf of which latter signification to be sure ch. ix. 26 might be cited; but the parallel expression—“before their eyes”—in the second member, favors rather the former sense. [And their offspring before their eyes. אֶפְרָיִם, as in ch. v. 25—“is exactly expressed by our *issue*, though perhaps the reduplication rather implies *issue's issue*.” Carey]. Job, having been himself so ruthlessly stripped of his children, makes prominent above all else *this aspect* of the external prosperity of the wicked, that namely which is exhibited in a flourishing posterity, a fine trait of profound psychological truth! [To be noted moreover is the pathetic repetition of the thought in both members of the verse, and its no less pathetic resumption in ver. 11. This picture of a complete and peaceful household, with its circle of joyous youth fascinates the be-



reaved father's heart exceedingly, and he dwells on it with yearning fondness!]

Ver. 9. **Their houses [are] peace** (שְׁלוֹם, the same as בְּשָׁלוֹם; comp. ch. v. 24 [where see rem. in favor of the more literal and forcible rendering obtained by not assuming the preposition at all; E.] Isaiah xli. 3) **without fear**. כִּפְחָר, like כִּבְשָׁרוֹ ch. xix. 26; (comp. ch. xi. 15; Is. xxii. 3) **and the rod of Eloah cometh not upon them**, i. e. to punish them; comp. שִׁבְט in ch. ix. 34; xxxvii. 13 [How different from the fate of his own "house!"] No such "Terror," no such "Scourge" as that which had made his a ruin!—E.]

Ver. 10. From the state of the household the description turns to that of the cattle, with the peculiarity that here exceptionally the sing. takes the place of the plur., which is used almost throughout to designate the wicked (so again below ver. 19, and in like manner ch. xxiv. 5, 16 seq.). **His bull gendereth and faileth not** (Zöckler lit.—"his bull covereth and impregnates"). שֹׂר, in itself of common gender, is here indicated as a maso. both by the contrast with פָּרָה in *ḥ*, and by its predic. עֵבֶר, "to cover, to gender" (comp. עֵבִיר "produce fruit," Josh. v. 11, 12). The additional strengthening clause וְלֹא יַגְעֵל, *neque efficit ut efficiat (semen)* indicates that the impregnation is successful. The second member is entirely parallel.—**His cow calveth easily** (בָּלַט, synon. with הִקְלִיט, Is. xxxiv. 15; lxvi. 7) **and miscarries not**, *neque abortum patitur*, comp. Gen. xxxi. 38; Ex. xxiii. 26.

Ver. 11. Once more Job recurs to the fairest instance of earthly prosperity, the possession of a flourishing troop of children. On עֵינָם comp. above on ch. xix. 18 [where however the word suggests, as it does not necessarily here, a bad quality in the children themselves; Bernard's rendering "they send forth their wicked little children," introduces an incongruous element into the picture, which Job contemplates here as a pleasing and attractive one.—E.] **As to שְׁלַח**, "to send forth, to let loose," see Isa. xxxii. 20.

**Third Strophe:** Vers. 12–16. **They** (the wicked) **sing loud with the playing of timbrel and harp**; hence with joyous festivity, as in Isa. v. 12.—שָׂא (scil. קוֹל) lit. "they raise their voice," i. e., in loud jubulations or songs of joy; comp. Is. xlii. 11.—בְּתוֹף וּבְנֵר, used as in Ps. xlix. 5 [4] of the musical accompaniment; hence, "with, to the timbrel and harp." On the contrary the reading preferred by the Masora and several Rabbis, בְּתוֹף would signify "at, during the playing of the timbrel, etc." (בְּ of the proximate specification of time, as in בְּעֵת ["about the time"], בְּמִקְצֵת, etc.). Concerning

עֵינָם, instead of which several MSS. and Ed's. have in ch. xxx. 31 עֵינָם, and in Ps. cl. 4 עֵינָם, comp. Delitzsch on Gen. iv. 21; Winer, Realwörterb. II., 123 seq. ["The three musical instruments here mentioned are certainly the most ancient, and are naturally the most simple, and indeed may be regarded as the originals of every species of musical instrument that has since been invented, all which may be reduced to three kinds—string instruments, wind instruments, and instruments of percussion; and the כִּנֹּר

*harp*, the עֵינָם, *pipe*, and the תֶּף, *labor*, may be considered as the first representatives of each of these species respectively." Carey, see illustrations in Carey, p. 453 seq., and Smith *Bib. Dict.* under "Harp, Timbrel, and Organ"].

Ver. 13. **They spend in prosperity their days**.—So according to the K'r'i כִּבְלוּ (lit. "they complete, finish," comp. ch. xxxvi. 11; Ps. xc.

9), while the K'thibh כִּבְלוּ would be, according to Isa. lxxv. 22 = "they use up, wear out" (*usu conterunt*) [which is more expressive than the K'r'i, signifying not only that they bring their life to an end, but that they use it up, get out of it all the enjoyment that is in it.—E.]. In either case the affirmation is made in direct contradiction to the opposite descriptions of Eliphaz, Bildad, and Zophar, as e. g., ch. xv. 32; xviii. 14; xx. 11.—**And in a moment** (כִּנְיָע like our "in a trice" [Germ.: "im Nu"], hence quickly, easily, without a struggle) **they sink down to Sheol**,—they thus enjoy a quick death, free from suffering, having fully enjoyed their life even to the end. The connection does not allow us to understand it of an "evil sudden death," but rather requires the idea of a euthanasia.—יָחַתוּ might in itself be the Imperf. Niph. of יָחַת: "they are frightened down" [others, e. g., Bernard; "they are crushed, or hurled down"], to which however the *Accus. loci*

שָׂאֵל is ill suited. More correctly the form is derived from יָחַת, the Imperf. of which is written either יָחַת, or יָחַת. It may be read here either יָחַתוּ (for יָחַתוּ—so Ewald, Hirzel), or with reduplication of the *ṭ* in pause [Dagesh-forte emphatic, Green, § 24, c] after the Masora; comp. Gesen. *Lehrgeb.*, p. 45; Ewald, § 93, d.

Ver. 14 seq. **And yet they say unto God, "Depart from us," etc., etc.** i. e., notwithstanding their prosperity ["the fut. consoc. יֵאָמְרוּ does not here denote temporally that which follows upon and from something else, but generally that which is inwardly connected with something else, and even with that which is contradictory, and still occurring at the same time;" DEL.], which should constrain them to gratitude towards God, they will know nothing about Him, yea, they account the service of God and prayer to Him as useless. פִּגְעָה, *precibus adire*; comp. Ruth i. 16; Jer. vii. 16; xxvii. 18.

Ver. 16. After the frivolous words of the ungodly Job here resumes his own description, and concludes the section in which he states his proposition.—**Behold, not in their hand stands their prosperity**.—This is not an objection as-



sumed by Job to be made by his opponents, as below in ver. 19 (Schnurrer, Schlottm., Kampf.) [Noyes, Elzas], but an expression of Job's own conviction, who intends herewith to set forth that *not they, but God Himself is in some mysterious way the cause of their prosperity*, by which he would indicate the difficulty of the problem, with which he is here occupied in general. The sentence is not an expression of Job's disapprobation of the view of life prevalent among the wicked (Ewald) [Carey, Wordsworth], for such an expression of disapprobation first appears in *b*, and the position of the words in *a* shows clearly that the main emphasis lies on **בְּיָמֵי**. The interrogative rendering of the clause, "Behold! is not their prosperity in their hand?" (Rashi, Hirzel, Heiligst., Welte, Hahn [Renan])

is contradicted by the use of **לֹא הָיָה, הֵן** at the beginning. [Moreover the connection with *b* according to such a rendering is strained. —E.] —**The counsel of the wicked be far from me!**—The same formula of detestation recurs in the following discourse of Eliphaz, ch. xxii. 18.—**רַחֲמֵיךָ יְיָ** is used in a precatory or optative sense (Ewald, § 223. *b*); it is thus essentially equivalent to the formula elsewhere in use—**חֲלִילָה לִי**. ["It is the perf. of certainty, which expresses that which is wished as a fact, but with an emotional exclamative accent." Del.]

In respect to **עֲצָה**, here in the sense of fundamental maxim, disposition, view of life, comp. ch. v. 13; x. 3; xviii. 7. Job thus persists decidedly here again in his refusal in any way to renounce God; comp. ch. i. 11; ii. 5. [This strong repudiation by Job of the practical atheism of the wicked is of especial importance to the moral problem of the book.—E.]

4. *Second Division: Second Half.* Antithetic demonstration of the preceding proposition derived from experience, with reference to the opposite affirmations of the friends, and their possible reproaches.

*Fourth Strophe:* Vers. 17-21. [The views of the friends in regard to retribution denied both as to the fact and the principle].

Ver. 17 involves a reference to certain expressions which Bildad had used in ch. xviii. in justification of his doctrine, particularly to his description of the "extinguishing of the light of the wicked" (ch. xviii. 5), and of the sudden destruction (**תִּבְּרָה**)—"prop. pressure of suffering" (Del.) of the same (ch. xviii. 12), but only to call in question the correct application of these figures.—**How oft does the lamp of the wicked go out, and their destruction break upon them?**—In Job's mind this "how oft" (**כִּי־כַּדֵּשׁ**, comp. Ps. lxxviii. 40) is naturally equivalent to "how rarely;" for he decidedly doubts the general correctness of those affirmations of Bildad. Moreover the influence of this interrogative "how oft" extends to the third member of the verse [which accordingly is not to be rendered affirmatively, as in E. V., "God distributeth sorrows in His anger"—a rendering which changes the meaning of the entire context, making it an assertion by Job that God does punish the wicked as the friends had taught

—whereas on the contrary Job is asking how often was this the case?—E.]: (how often) **does He distribute sorrows in His anger?** The subject is God (comp. ch. xx. 23). The particular affirmation of his opponents, to which Job here alludes, is the close of Zophar's last speech

(ch. xx. 29), the **חֲלֵל** of which is distinctly enough echoed here in the **יִחַל**. The retrospective reference to this passage would be still more definite if we were to derive **חֲלֵלִים** from **חָלַל**, measuring-line (so the Targ., Ewald, Hirz., Dillmann [Schlott., Renan, Fürst]), and explain it to mean "lots, heritages" (comp. Ps. xvi. 6). It is more natural, nevertheless, (with the LXX. Vulg., Gesenius, Roscum. [E. V., Good, Lee, Noyes, Ber., Rod., Elz.], etc., to take the word in its ordinary sense—"sorrows, calamities" (plur.

of **חֲלֵל**). ["The plur. does not occur in that tropical sense (of "lots"), and if it were so intended here, **חֲלֵלִים** or **לֹחִם** might at least be expected." D.-I.] Also the translation "snares, gins," (Stickei, Hahn, Delitzsch) yields a meaning good in itself, and would have, moreover, the special recommendation of furnishing a retrospective reference to ch. viii. 10-12, the same passage of Bildad's discourse to which *a* and *b* look. The expression—"to distribute snares"—is however altogether too harsh, and the assumption that such an unusual expression is occasioned by the collateral reference to ch. xviii. 10 seq., and to ch. xx. 29, is altogether too artificial.

Ver. 18 (over which the influence of **כִּפְתָּה** continues to extend): **How often are they as straw** (chopped straw) [a figure occurring only here: the figure of chaff is more frequent. Del.] **before the wind, and as chaff** (Ps. i. 4; Is. xvii. 13) **which the whirlwind snatches away?** An allusion to Zophar's description, ch. xx. 8, 9, if not as regards the expressions, still as regards the sense.

Ver. 19. "**God lays up his calamity for his** (the wicked man's) **children!**" (**לְאֹנֵי** from **אָן** in the signification "calamity;" comp. ch. xi. 11; xv. 35.) [There is possibly a play on the word **אָן**, which may be rendered either "his wealth," or "his calamity."—His treasure is the coming wrath! **אָן** also means "iniquity," and some (E. V., Del., etc.) render it so here. Here, however, the "evil" which is the punishment of "evil" best suits the context.—E.] This is an objection of the opponents, which links itself to similar affirmations by Eliphaz (ch. v. 4) and Zophar (ch. xx. 10), and which Job himself here formulates, in order forthwith to refute it: (Rather) **let Him recompense it to him** (or, in view of the emphasis belonging to the word bearing the principal tone: "to him let Him repay it") **that he may feel it** (**עָלָה** here *sentire*, to feel, to be sensible of, as in Is. ix. 8; Hos. ix. 7; Ezek. xxv. 14). In a manner quite similar the prophets Jeremiah (ch. xxxi. 29 seq.) and Ezekiel (ch. xviii.) controvert the similar doctrine of the vicarious expiation of the guilt of parents by their pos-



terity. [Job's view is that retribution can be such only when it falls on the offender himself. It may affect others—although Job does not say that himself—it must reach him. E.]

Ver. 20 continues the refutation of that false theory of substitution or satisfaction, and illustrates at the same time how the evil doer is to **דַּע** or "feel" the divine punishment.—**פִּיר** "destruction," (lit. "a thrust, blow," *plaga*), only here in the Old Testament; synonymous with the Arabic *caid*. The figure of drinking the divine wrath has immediate reference to Zophar's description, ch. xx. 23. ["The emphasis lies on the signs of the person in **יִשְׁתָּהוּ** and **עֵינָיו**]. May his own eyes see his ruin; may he himself have to drink of the divine wrath." Del.]

Ver. 21 gives a reason for that which he has just said against that perverted theory by calling attention to the stolid insensibility of the evil-doer, as a consummate egoist, in respect to the interests of his posterity. **For what careth he for his house after him:** lit. "for what is his concern, his interest (**חֲשֵׁב** here, as in ch. xxii. 3; comp. Is. lviii. 3) in his house after him" (i. e., after his death)? **אֲחֵרָיו** is in close union with **בְּבֵיתוֹ** (comp. e. g. Gen. xvii. 19) not with **חֲשֵׁב**. **If the number of his months is**

**apportioned to him;** or "while [or when] the number, etc." The whole of this circumstantial clause, which is a partial echo of ch. xv. 20 (comp. ch. xiv. 5), expresses the thought, that the selfish pleasure-seeking evil-doer is satisfied if only his appointed term of life remains to him unabridged. This general meaning may be maintained whether, in accordance with Prov. xxx. 27, we explain **חֲצָץ** to mean: "to allot, to appoint," thus rendering it as a synonym of **חֲצָה** (ch. xl. 30 [xli. 6]; so Targ., Gesen., Ewald, Dillm.); or, which is less probable, we take it as a denominative from **חָץ**, "arrow," in the sense of "casting lots, disposing of by lot" [from the custom of shaking up arrows for lots—a doubtful sense for the Hebrew] (so Cocceius, Rosenm., Umbreit, Hirzel, etc.); or whether, finally, we assign to the word the meaning of "cutting off, completing" (Gesenius in Thes., Stickel, Delitzsch [E. V. Good, Ber., Noy., Schlott., Con., Rod., Ren., Fürst] etc.)—to which latter interpretation, however, the expression—"the number of his months"—is not so well suited, for a number is not properly cut off. [In any case the addition of E. V., "when the number of his months is cut off *in the midst*," is erroneous; for even if we assign to the verb the signification—"cut off"—the meaning of the clause is cutting off *at the end*, not in the midst. What is the evil-doer's concern in his house, when he himself is no more? The other meaning given above however—"to apportion"—gives a more vivid representation of his brutal selfishness, his unconcern even for his own flesh and blood, provided he himself have his full share of life and its enjoyments. What careth he for his house after him, if the full number of his own months be meted out to him? E.] The number of **חֲצָץ** is determined by the subordinate [but nearest] term of the subject, by vir-

tue of an attraction similar to that in ch. xv. 20 (Gesen. § 148 [§ 145], 1) [Green, § 277].

*Fifth Strophe:* vers. 22-26: [The theory of the friends involves a presumptuous dictation to God of what He should do, seeing that His present dealings with men, and their participation of the common destiny of the grave, furnish no indication of moral character].

Ver. 22. **Shall one teach God knowledge.** **לֵאמֹר** as containing the principal notion is put emphatically first. In respect to the dative construction of verbs of teaching (as in Greek *διδάσκειν τινί τι*) comp. Ewald, § 283, c.: **Seeing He judgeth those that are in heaven:** lit. "and He nevertheless judges (**יִשְׁפֹּט**, circumstantial clause) the high" [Carey: "dignities." The LXX read **רוֹמִים**, *ρόνους*]. The "high" are simply the heavenly spirits, the angels as inhabiting the heights of heaven (**כְּרוֹמִים**, comp. ch. xvi. 19; xxv. 2; xxxi. 2), not the celestial heights themselves, as Gesenius explains, with a reference to Ps. lxxviii. 69, a reference, however, which is probably unsuitable. Still less does it mean "the proud" (Hahn, Olshausen), a signification which **רוֹם** by itself, and without qualification never has. This proposition, that God exercises judicial power over the exalted spirits of heaven, Job advances here all the more readily, that the friends had already appealed twice in similar words to the same fact of the absolute holiness and justice of God (ch. iv. 18, and xv. 15). They had indeed done this with the intent of supporting their narrow-minded doctrine of retribution, while on the contrary Job, by the same proposition would put their short-sighted theory to the rout, and direct attention to the unfathomable depth and secrecy of God's counsels, and of the principles of His government.

Vers. 23-26 demonstrate this unfathomableness and incomprehensibility of the divine judgments (Rom. xi. 33) by two examples, which are contrasted each with the other (ver. 23, ver. 25: **אֶחָד**, **אֶחֶר**, "the one—the other"), of one man dying in the fullness of his prosperity, of another who is continually unfortunate, but whom the like death unites with the former, notwithstanding that their moral desert during their life was altogether different, or directly opposite in character. The assumption of many ancient and some modern commentators, as e. g. Hahn, that by the prosperous man described in ver. 23 seq. a wicked man, and by the unfortunate man described in ver. 25 a pious man is intended, without qualification, is arbitrary, and hardly corresponds with exactness to the poet's idea. The tendency of the parallel presented is rather in accordance with ver. 22, to show, in proof of the mysteriousness of the divine dealings and judgment, that what happens outwardly to men in this life is *not necessarily* determined by their moral conduct, but that this latter might be, and often enough is directly at variance with the external prosperity.

Ver. 23. **The one dies in the fullness of his prosperity;** lit. "in bodily prosperity," in *ipsa sua integritate*. In respect to **עַצְמוֹ**, "self" [essence, the very thing] comp. Gesen. § 124



[§ 122], 2, Rem. 3; and in respect to חַם, "integrity in the physical sense, bodily, in general external well being," comp. the word כָּחַם generally used elsewhere in this sense, Ps. xxxviii. 4 [3], 8 [7], and also חֲמִימִים Prov. i. 12.—שָׁאֵן in the second member, which is not found elsewhere is an alternate form of שָׂאֵן, "unconcerned," enlarged by the introduction of a liquid [comp. זֹלְעָה from זָעָה, *æstuaræ*, and בִּלְסָם, βόλσamon, from בָּשָׂם; Del.]. According to Rödiger, Olsh., it is possibly just an error in writing for שָׂאֵן, the form given above in ch. xii. 5. שָׁלִי stands here for the more frequent defective form שָׁלָה, ch. xx. 20; comp. Jer. xlix. 31.

Ver. 24. **His troughs are full of milk.** Most moderns, following the lead of the Talmudic כַּעֲטָן "olive-trough," as well as the authority of the Targ. and many Rabbis, take כַּעֲטָן correctly in the sense of "vessels, troughs," ["milk-pails," Luther, Wolfsohn, Elzas; "bottles," Lee; "skins," Carey (*i. e.* undressed skins, the abundance of milk making it necessary to use these)], to the rejection of interpretations which are in part singularly at variance, such as "cattle-pastures" (Aben-Ezra, Schult. [Renan, Weymss] *etc.*, "veins" (Fürst), "jugular veins" (Saad.), "sides" (Pesh.) [Noyes, Con.], "bowels" (LXX., Vulg. ["breasts," Targ., E. V.; "loins," Rodwell; "sleek skin," Good. "The assumption that כַּעֲטָן must be a part of the body is without satisfactory ground (comp. against it *e. g.* ch. xx. 17, and for it xx. 11); and Schlottm. very correctly observes that in the contrast in connection with the representation of the well-watered marrow one expects a reference to a rich, nutritious drink." Delitzsch]. The meaning of this member of the verse accordingly reminds us in general of ch. xx. 17, which description of Zophar's Job here purposely recalls, in like manner as in "the marrow of the bones," in *b* he recalls ver. 11 of the same discourse. [And the marrow of his bones is well-watered]. In respect to "well-watered," an agricultural or horticultural metaphor, comp. Is. lviii. 11.

Ver. 25. **The other dies with a bitter soul** (comp. ch. iii. 20; vii. 11; x. 1), and **has not enjoyed good**; lit. "and has not eaten of the good" (or "prosperity," טוֹבָה as in ch. ix. 25) with בְּ partitive, as in Ps. cxli. 4; comp. above ch. vii. 13 אָכַל בְּ conveying the idea of enjoyment, as Schlottmann suggests. Not, however, of full enjoyment, but rather tasting of it.—Not as in E. V. "and never eateth with pleasure;" against which lies (1) The customary usage of בְּ partitive after verbs of eating and drinking; (2) The objective meaning of טוֹבָה, which cannot be taken of subjective pleasure.—E.]

Ver. 26. **Together [or: beside one another] they lie down in the dust (of the grave), and worms cover them.**—רִפְּהָ

decay, worms, as above in ch. xvii. 14. Comp. our proverbial expressions in regard to the equality of the grave, the impartiality of death, *etc.*

5. *Third Division*: A rebuke of the friends on account of their one-sided judgment touching the external prosperity of men, a judgment which was only unfavorable as regards Job: vers. 27-34.

*Sixth Strophe*: vers. 27-30.—**Behold I know your thoughts** [חֲשֹׁבוֹת, counsels, plans], **and the plots** [כִּנְיֹוֹת, *sensu malo*, as in Prov. xii. 2; xiv. 17; xxiv. 8] ["is the name he gives to the delicately developed reasoning with which they attack him": Delitzsch; the schemes which they invent to wound him, the painful dilemmas into which they would entrap him: E.] **with which ye do violence to me**: with the intent namely of presenting me at any cost as a sinner. ["By the construction of חֲסֹם with עַל the notion of falling upon and overpowering is indicated." Schlottm.].

Ver. 28, hypothetical antecedent with בְּ, is related to ver. 29 as its consequent, precisely like ch. xix. 28 to ver. 29. [So Ewald, Del., Dillm. But such a construction seems neither natural nor forcible. The causal rendering: "For ye say, *etc.*" is simpler and stronger. It was from just such taunts as the following that Job knew their spirit, and detected their insidious plots against his reputation and his peace. The causal rendering is adopted by E. V. Good, Wem., Noy., Words., Schlott., Con., Rod., Carey, Elzas, *etc.* E.]. If, [or, when] **ye say: "Where is the house of the tyrant?"** [נֵיכָה, *sensu malo*, as in Is. xiii. 2, not in the neutral sense, as above in ch. xii. 21] [a title of honor, similar in use to our nobleman, *generosus*, for which, in its personal application to Job here, "tyrant" seems too strong a rendering. Neither here, nor in Is. l. c., is such a rendering called for. In this member the prominent idea is station, rank: the moral character of the נֵיכָה is indicated in the following member. E.], **and where the tent inhabited by the wicked?** lit., "the tent of the habitations of the wicked," by which possibly a spacious palatial tent is intended, with several large compartments within it (such as the tents of the Bedouin sheikhs are to this day), which can be recognized from afar by their size. כִּשְׁכוֹנוֹת "is not an externally, but internally multiplying plur.; perhaps the poet by אהל intends a palace in the city, and by כִּשְׁכוֹנוֹת a tent among the wandering tribes, rendered prominent by its spaciousness, and the splendor of the establishment" Del.]. It is to be noted moreover how distinct an allusion there is in the question to the repeated descriptions of the destruction of the tent of the wicked by Eliphaz and Bildad (ch. xv. 84; xviii. 15, 21).

Ver. 29. **Have ye not inquired then those who travel**: lit. "the wanderers, passers-by, of the way;" comp. Lam. i. 12; Ps. lxxx. 13, *etc.* ["People who have travelled much, and therefore are well acquainted with the stories of human destinies." Del.]. **And**



their tokens ye will at least not fail to know; i. e. that which they have to tell of examples of prosperous evil-doers and righteous ones in adversity (they, who have travelled much, who know about other lands and nations!) that you surely will not disregard, controvert, or reject? תִּנְכַּרְוּ, Piel of נָכַר, expresses here, as in Deut. xxxii. 27: 1 Sam. xxiii. 7; Jer. xix. 4, the negative sense of "ignoring, denying," while occasionally, e. g. in Elihu's use of it, ch. xxxiv. 19, it signifies also to "acknowledge" (a meaning elsewhere found in the Hiphil). [So here E. V. Lee, Conant, Ewald, Schlott.—according to which rendering the second member is a continuation of the question begun in the first]. אוֹתוֹת, "tokens," means here "things worthy of note, remarkable incidents, memorabilia, anecdotes of travel."

Ver. 30 gives in brief compass the substance and contents of these lessons of travel: **That in the day of destruction (יָמֵי אֲפָקָה), as in ver. 17) the wicked is spared (i. e. is held back from ruin; חָשַׁךְ as in ch. xvi. 6; xxxiii. 18), in the day of overflowing wrath they are led away: i. e. beyond the reach of the devastating effect of these outbursts of divine wrath (עֲבָרוֹת) as in chap. xl. 11), so that these can do them no harm.** The Hoph. הוֹבִיל, which is used below in ver. 32 of being escorted in honor to the grave, expresses here accordingly, in like manner as in Is. lv. 12, being led away with a protecting escort (as, for example, Lot was conducted out of Sodom). [Noyes gives to the verb here the same application as in ver. 32, and explains: He is borne to his grave in the day of wrath; i. e. he dies a natural, peaceful death]. The only unusual feature of this construction, which in any case is much to be preferred as a whole to that of Ewald [Rodwell] "on the day when the overflowings of wrath come on" is the לֵים, instead of which we might rather look for לַיָּמִים, "in the day." It is nevertheless unavoidable, in view of the context, to translate the second member—as e. g. with Dillman [E. V., Con., Carey]—"they are brought on to the day of wrath;" for such a proposition could not possibly be attributed to the travellers, but at most to the friends; it would thus of necessity follow a very abruptly [and unnaturally]; neither would any essential relief be obtained from a transposition of ver. 30 and ver. 29 as suggested by Delitzsch. [Zöckler overlooks, however, the explanation of those (such as Scott, Carey, Conant, Wordsworth, Barnes, etc.) who regard the whole of this verse as expressing, through the travellers of ver. 29, Job's own conviction that the wicked are reserved for future retribution, that they are led forth to a day of wrath hereafter; that accordingly present exemption from the penalty of sin proves nothing as to a man's real character. Such an explanation, however, is to be rejected for the following reasons: (1) It is at variance with the drift of the book's argument. (2) It is inconceivable, if Job held so clearly and firmly to the doctrine of future retribution, as this view of the passage before us would imply, that he did not make more use of

it in his discussions. (3) It is inconsistent with the connection. (a) Why should he produce this view here as a foreign importation? Why should he rest it on experience? Observe that the proposition—the wicked are spared in times of calamity—is a deduction from experience, for the truth of which Job might well appeal to the testimony of those who by much observation and experience could testify to the fact. But surely the doctrine of a future retribution must rest on other authority—the witness of conscience, the testimony of a divine revelation, the consensus of the wise and holy (not merely of the עוֹבְרֵי יָרֵךְ in all ages and lands. (b) It is inconceivable that Job having carried his hearers forward to the retribution of the Hereafter as the solution of the mystery of the present should proceed to speak (as he does in the verses immediately following) of the present prosperity and pomp of the wicked, and of the continuance of the same to and upon the grave, in the same strain as before. Especially does the conclusion reached in ver. 33 seem strange and unsuitable, if we suppose the sublime truth of a full retribution to be declared in ver. 30.—E.]

*Seventh Strophe:* vers. 31-34. **Who to His face will declare His way? and hath He done aught—who will requite it to Him?** This inquiry evidently proceeds not from the travellers, whose utterance has already come to an end in ver. 30, but from Job himself. Moreover it concerns not the sinner, but God, the unsearchably wise and mighty disposer of men's destinies, whose name is not mentioned from reverential awe. So correctly Aben-Ezra, Ewald, Hirzel, Heiligst., Dillm. Regarded as the continuation of the discourse of the travellers (as it is taken by the majority of commentators) [so Del., Schlott., Renan, Scott, Good, Lee, Bernard, Rod., Words., Elzas, Merx], the verse must naturally be referred to the wicked man, characterizing his unscrupulous arbitrary conduct, which no one ventures to hinder or punish. But for this view the expression מִי יְשַׁלֵּם לוֹ, "who will requite it to him?" would be much too strong. Moreover a sentiment of such a reflective cast would be strange in the mouth of the travellers from whom we should expect directly only a statement of fact (אוֹתוֹת ver. 29). [Referred to God the meaning would be: Who will challenge the divine conduct? He renders no account of His actions. His reasons are inscrutable; and however much His dealings with men seem to contradict our notions of justice, our only recourse is silence and submission. But against this interpretation it may be urged: (1) It requires too many abrupt changes of subject. Thus we should have for subject in ver. 30 the wicked man, in ver. 31 God, in ver. 32 the wicked again, and this while in ver. 31 and ver. 32 the subject is indicated only by personal pronouns. It is highly improbable that אֵלֹהִים in ver. 31 b, and אֵלֹהִים in ver. 32 a are used of different subjects. (2) The expressions are unsuitable to the thought attributed to them, especially the clause מִי יְשַׁלֵּם לוֹ, which, as Delitzsch argues, used of man in relation to God, has no suitable meaning. On the other hand the application to the



wicked gives a smooth connection, at the same time that the expressions are entirely appropriate to describe his career of lawless impunity. The **נִלְוִי** of ver. 32 moreover acquires by this application its proper emphasis (see on the verse). To the objection made above—that a moral reflection of the sort would be inappropriate in the mouth of travellers, it may be replied that it is *not* properly a reflection, but a statement of fact, the fact, namely, of the evil-doer's exemption from responsibility and punishment. On the contrary, so far from being called to account, or properly punished, he escapes in the day of calamity (ver. 30), he defies the world (ver. 31), and is buried with honor (ver. 32). Carey thinks that Job here "makes evident allusion to a custom that prevailed among the ancient Egyptians, whose law allowed any one to bring an accusation against a deceased person previously to his interment (and even kings themselves were not exempted from this death judgment); if the accusation was fully proved, and the deceased was convicted of having led a bad life, he was obliged to be placed in his own house, and was debarred the customary rites of interment, even though the tomb had been prepared for him." Less simple and probable than the explanation given above. E.]

Vers. 32 seq. continue the report of those who had travelled much, not however (any more than in ver. 30) in their *ipsissimis verbis* strictly quoted, but in such a way that Job fully appropriates to himself that which they say (to wit, their vivid representation of the brilliant career of the wicked), so that accordingly even ver. 31 need not be regarded as properly an interruption of that report. **And he** (**וְהוּא**) pointing back to the **וְ** ver. 30 [emphatic, according to the view which regards the **וְ** as also the subject of ver. 31. *He—the same* who lives that lawless, defiant, outwardly successful life, is the favorite of fortune to the very last. Feared in his life, he is again honored in his death. E.] **is borne away to burial**, in full honor, and with a great procession; comp. on ver. 30; also ch. x. 19; xvii. 1. ["Like **כְּשֹׁכְנֹת** above, **קְבֵרוֹת** is also an amplificative plural." Del. It would thus mean "a splendid tomb"]. **And on a monument he (still) keeps watch**: as one immortalized by a statue, or a stone monument. This is not to be specially understood in accordance with the Egyptian custom (in that case the reference here being to pyramids; comp. on ch. iii. 14), but in accordance with a custom, still prevalent in the East, specially among the Bedouin Arabs, of building large grave-mounds, or a domed structure towering above the grave (**קְבֵרָה**) in memory of the honored dead. In such a lofty monument the dead man keeps watch, as it were, over his own resting-place, without its being necessary to suppose that he was particularly represented by a statue, or a picture on the wall (like those in Egyptian vaults, to which Schlottm. refers here by way of comparison). ["Possibly there is also here some allusion to inscriptions warning off those who would desecrate the tomb, similar to those found on the sarcophagus of Eschmunazar, king

of Sidon." Renan]. This explanation is in striking harmony not only with well-known customs of the east, but also with the etymologically established signification of **וָרָגַל**=heap, *tumulus, monumentum* (comp. **רָגַל**, Gen. xxxi. 46 seq.). It agrees not less with that which was previously spoken by Bildad to precisely the opposite effect in respect to the memory of the evil-doer after his death in ch. xviii. 17, where the latter presupposes the complete extinction of the name of the ungodly, whereas Job on the contrary makes the same not only not to *sleep* the sleep of death, but rather to *watch*, as though he continued to live. [And Noyes accordingly renders: "*Yea, he still survives upon his tomb. He enjoys as it were a second life upon his tomb, in the honors paid to his memory, his splendid monument, and the fame he leaves behind him.*"]. The more striking the above points of agreement, the less necessary is it to fatigue ourselves in company with the ancient versions and Böttcher (*Proben*, etc., p. 22) in finding how **וָרָגַל** could be taken in the sense of "heaps of sheaves," and still obtain a sentiment suited to the context.\* Equally unnecessary is it (with Böttcher de infer. p. 40, [Conant], Hahn, Rödiger, etc.) to take **וָרָגַל** impersonally; "watch is held over his grave-mound, etc." a rendering with which the suffix-less **וָרָגַל** (not **וָרָגְלוֹ**) would agree but indifferently. ["Moreover," says Delitzsch, "the placing of guards of honor by graves is an assumed, but not proved, custom of antiquity." The rendering of E. V. "and shall remain in the tomb," is feeble as well as incorrect.].

Ver. 33. **Soft lie upon him the clods [or sods] of the valley** (ch. xxxviii. 38). Lit., "sweet are to him the clods of the valley," those, namely, beneath which he rests. Valleys are particularly desired in the East as places of burial; witness the valleys around Jerusalem, abounding as they do in graves. The favorite custom of the Arabs of burying their distinguished dead on eminences, is accordingly not referred to here (comp. Del. on ver. 32). ["These words also seem to suppose that the person who is buried may partake, in some respects, of the prosperous state of the tomb which contains him. Such an idea seems to have been indulged by Sultan Amurath the Great, who died in 1450, [and who in the suburbs of Prusa] 'now lieth in a chappell without any rooffe, his grave nothing differing from the manner of the common Turks; which, they say, he commanded to be done, in his last will, that the mercie and blessing of God (as he termed it) might come unto him by the shining of the sunne and moone, and falling of the raine and dew of heaven upon his grave.' KNOLLES' *Hist. of the Turks*, p. 332." Noyes]. **And after him draws** (**וַיִּשְׁׁרָץ**) intransitive as in Judg. iv. 6) **all the world**: viz. by imitating his ex-

\* Witness the following curious effort of Bernard: "[Honored] as when he watched over his corn-shocks. Just as in his life-time people were obliged (through their fear of him) to salute him humbly, when they passed before him as he stood watching over his shocks of corn, that no poor man might elude an ear, so must they testify their respect to his body when carried to the grave."



ample, by entering on the same path of a life spent in earthly enjoyment and luxury, which he, and an unnumbered multitude of others before him (as the third member says) had already trod. Thus rendered the sentence undoubtedly

expresses an exaggeration; in the כַּל-אָדָם there lies an unjust accusation of misanthropic bitterness against the great mass of men. [For a somewhat similar misanthropic, or at least cynical bitterness, comp. what Bildad says in ch. viii. 19.] This same characteristic however corresponds perfectly to the exasperated and embittered temper of Job; whereas on the contrary to interpret "all the world draws after him" of a large funeral procession (Vaih., [Wemyss, Carey] etc.), yields when compared with 32 a an inappropriate tautology, and to refer it to those who follow after him through sharing the same fate of death and burial (Deltzsch [Noyes]) seems altogether too vapid in the present connection.

Ver. 34. *Conclusion*: with a reference to ver. 27. **How then** (כִּי־כֵן, *quomodo ergo*, stronger than the simple כֵּן) **can you comfort me so vainly** (comp ch. ix. 29)? **Of your replies there remains** (over nothing but) **falsehood!** Lit. "and as for your replies (absolute case, Ewald, § 309, b)—there remaineth over falsehood." כֵּן-שֶׁ, scil. בְּאֵלֹהִים, "a perfidious disposition towards God" (comp. Josh. xxii. 22), and for that same reason also towards one's neighbor. By this is intended the same intriguing, malicious, deceitful eagerness to suspect and to slander, with which in ver. 27 he had reproached his opponents.

#### DOCTRINAL AND ETHICAL.

1. The significance of this discourse of Job's in respect to the progress of the colloquy lies in the fact that it marks the *transition* from the predominantly *personal* treatment of the problem, which has thus far obtained on the part both of the friends and of Job to a *discussion dealing more immediately with the subject-matter, and for that reason more calm, less passionate in its tone, and more directly preparing the way for the solution.* The venomous accusations of the friends, (which in the immediately preceding discourse of Zophar had reached the climax of bluntness and odiousness), do not indeed cease from this point on. Just as little does the tone of bitterness disappear from Job's replies, which on the contrary at the beginning and close of the present discourse exhibits itself in a manner decidedly marked (in vers. 2-3; which contain sarcastic allusions to the empty "consolations of the friends"; in ver. 34, with its reproach of falsehood and unfaithfulness). From this point on however we find, along with these personalities, a tendency, characterized by an ever increasing objectivity, to consider calmly the question of fact involved in the matter in controversy; the result indeed being that Job's superiority over his opponents as regards their respective points of view becomes more and more obvious. In his former discourse he had discussed only occasionally and incidentally their favorite doc-

trine concerning the horrible end of the wicked; and in what he had said he had exhibited so little prudence that he had appeared as one who presumptuously challenged the divine righteousness, and had thus only confirmed the friends' evil opinion of his moral character (see ch. ix. 22-24; x. 3; xii. 6). Now, however, he proceeds to discuss the question in controversy calmly and thoroughly, opposing to their proposition, that the life of the ungodly must infallibly end in misery, the fact, which experience establishes that it is quite commonly the case that the prosperity of the wicked lasts until their death, while on the contrary the pious are pursued with all sorts of calamities to the grave. In respect to the reflection of an apparent injustice which this experience seems to cast on God, the author of so unequal a distribution of human destinies, Job this time expresses himself with discreet awe and reserve. Instead of assuming the tone of a presumptuous blasphemer, and accusing God of injustice, or tyrannical severity, he treats the contradiction between prosperity and virtue, as it so often exhibits itself in this earthly life, as a dark enigma, not to be solved by human wisdom. And instead of holding up this antagonism before his opponents with frivolous satisfaction or exulting arrogance, he exhibits whenever he approaches the subject deep perplexity and painful agitation (vers. 5, 6), and in the latter part of the description he even points out the mystery which surrounds the phenomenon under consideration as a disciplinary trial for human knowledge, constraining to reverential submission beneath the inscrutable ways of God (vers. 22 and 31, according to the more correct explanation: see above on the passages). In short, he discourses concerning this mystery as an earnest thinker, resolutely maintaining his religious integrity, and putting the counsel of the ungodly far from him (ver. 16); and this calm, earnest, dignified treatment accounts for his victory over his opponents, who as may be seen from the following, which is the last stage of the colloquy, are constrained to acknowledge his affirmations in respect to the disproportion between prosperity and moral worthiness in this life as being in great part true, and thus to make a beginning toward a complete surrender.

2. Notwithstanding this undeniable superiority over his opponents, which Job here already exhibits, his argument presents certain vulnerable points, which expose him to further attacks from them. For in so far as, with manifest one-sidedness, it completely ignores the instances, which occur frequently enough, of a righteous apportionment of men's destinies, and exhibits the instances of the opposite fact, by a process of abstract generalization, as alone of actual occurrence, it does injustice on the one side to the friends, who are thereby indirectly classified with the wicked who are unworthy of their prosperity; while on the other side it becomes an arraignment of God, who is described as though he gave no proof of a really righteous retribution, but rather decreed continually examples of the contrary. Indeed in one instance, (vers. 19-21) the speaker seems to be guilty even of formally *teaching God*, in that he here maintains



(in opposition to a familiar application of the theory of retribution set forth in the Law, Ex. xx. 5; Deut. xxiv. 16, an application controverted also by Jeremiah and Ezekiel), that God punishes with justice only where He exacts expiation of the evil-doer himself, and not of his children after him. The consequence that God does not punish where He ought to punish, is but a short remove from this proposition, which is accordingly easily liable to the reproach of speaking unbecomingly of God. The judgment of Job accordingly in the present discourse concerning God and His dealings with men's destinies is the less pure and correct in so far as it in no wise distinguishes between the God of the present, and the God of the future, as we find him doing in ch. xix. 25seq. For this reason, and because the sufferer begins anew to yield to the pressure of his outward and inward sufferings, the hope of a blessed future in the life beyond, which had previously irradiated his misery, is completely obscured.

3. Notwithstanding this partial obscuration of his spiritual horizon, Job in the discourse before us utters much that is beautiful, profoundly true, and heart-stirring. The first discourse pronounced by Job after the inspired psalm of hope in ch. xix. 25seq., there may be discerned in it a certain hallowing influence thence proceeding, which justifies in a measure the remark of Sanctius on that passage: "From this point on to the end of the book Job is not the same as he has been heretofore." His description of the success and abounding prosperity of the ungodly, by its many points of contact with similar moral pictures, such as Ps. xxxvii.; Ps. lxxiii.; Jer. xii. 1seq.; Hab. i. 13seq.; Eccles. vii., etc., commends itself as being perfectly true, and derived from life. Especially does the circumstance that in his observation of the prosperity of the wicked he shows himself continually inclined to restrain himself within the bounds of modesty, and the limitations prescribed by the contemplation of the unsearchable operations of God, give him an indisputable advantage over the description of his opponents (and especially of his immediate predecessor Zophar), which is one-sided in the opposite direction, and for that very reason less true. "The speeches of Zophar and of Job are both true and false,—both one-sided, and therefore mutually supplementary. If, however, we consider further, that Job is not able to deny the occurrence of such examples of punishment, such revelations of the retributive justice of God, as those which Zophar represents as occurring regularly and without exception; that, however, on the other hand, exceptional instances undeniably do exist, and the friends are *obliged* to be blind to them, because otherwise the whole structure of their opposition would fall in,—it is manifest

that Job is nearer to the truth than Zophar" (Delitzsch i. p. 425).

#### HOMILETICAL AND PRACTICAL.

Ver. 6. ZEYSS: Because reason cannot comprehend the mystery of affliction, and why God often deals so severely with His children, it comes to pass that even in pious hearts mournful thoughts frequently spring up, and they tremble in their great sorrow; Ps. xxxvii. 1; lxxiii. 12; Jer. xii. 1, etc.—v. GERLACH: Doubts touching the rectitude of God's government of the world, have in them that which makes our inmost feelings quiver; the thought makes all the foundations of human existence quake.

Ver. 7seq. SEB. SCHMIDT: The happiness of the ungodly is described; and it is shown that they are happy (1) in themselves—ver. 7; (2) in their children—ver. 8; (3) in their houses—ver. 9; (4) in their cattle—ver. 10; (5) in their flocks—ver. 11; (6) in a life which is joyous and merry—ver. 12; (7) in a death which at the last is not sad—ver. 13. WOHLFARTH: What must we bear in mind, in order that we may not err as to God and virtue, when we see the ungodly prosperous, the godly afflicted? If Job recoiled from such a sight, who can blame him, a sufferer sorely tried, and with but imperfect knowledge of God? But a *Christian* can and will guard himself against such doubts; for he knows that according to God's sovereign decree outward prosperity has often no relation to a man's moral worth; that the good things of this world will not long make man happy, and that without a peaceful conscience happiness in this earth is impossible; that frequently the earthly prosperity which the wicked enjoy is the means of their punishment; that the place of retribution is not yet in this world; and that God, whose counsels we cannot penetrate, will notwithstanding assuredly compensate pious sufferers for their earthly losses.

Ver. 22 seq. STARKE: In holy fear we should wonder at God's judgments; but we should by no means sit in judgment upon them, nor inquire after the reason of His conduct; Is. xlv. 9. v. GERLACH: The righteous and the ungodly have both their various destinies, but these have nothing to do with their position before God; there lies another mystery behind which our short-sighted speeches and thoughts cannot unveil.

Ver. 27 seq. STARKE (after Osiander and the Tübingen Bible): The ungodly are often highly exalted in order that afterwards their fall may be so much the greater. Although in this world, occupying high places, they do evil without terror, and are punished by nobody, there will come nevertheless a day of judgment, when their wickedness will be brought to view, and before all the world they will be put to shame.

## THIRD SERIES OF CONTROVERSIAL DISCOURSES.

## THE ENTANGLEMENT REACHING ITS EXTREME POINT.

## CHAPTERS XXII—XXVIII.

*I. Eliphaz and Job: Chapter XXII—XXIV.*

**A.—Eliphaz: Reiterated accusation of Job, from whose severe sufferings it must of necessity be inferred that he had sinned grievously, and needed to repent:**

CHAP. XXII. 1-20.

1. The charge made openly that Job is a great sinner:

VERS. 1-10.

- 1 Then Eliphaz the Temanite answered and said:
- 2 Can a man be profitable unto God,  
as he that is wise may be profitable unto himself?
- 3 Is it any pleasure to the Almighty that thou art righteous?  
or is it gain to Him that thou makest thy ways perfect?
- 4 Will He reprove thee for fear of thee?  
will He enter with thee unto judgment?
- 5 Is not thy wickedness great?  
and thine iniquities infinite?
- 6 For thou hast taken a pledge from thy brother for nought,  
and stripped the naked of their clothing.
- 7 Thou hast not given water to the weary to drink,  
and thou hast withholden bread from the hungry.
- 8 But as for the mighty man, he had the earth:  
and the honorable man dwelt in it.
- 9 Thou hast sent widows away empty,  
and the arms of the fatherless have been broken.
- 10 Therefore snares are round about thee,  
and sudden fear troubleth thee.

2. Earnest warning not to incur yet severer punishments:

VERSES 11-20.

- 11 Or darkness, that thou canst not see;  
and abundance of waters cover thee.
- 12 Is not God in the height of heaven?  
and behold the height of the stars, how high they are!
- 13 And thou sayest, How doth God know?  
can He judge through the dark cloud?
- 14 Thick clouds are a covering to Him, that He seeth not;  
and He walketh in the circuit of heaven.
- 15 Hast thou marked the old way,  
which wicked men have trodden?
- 16 Which were cut down out of time,  
whose foundation was overflown with a flood;
- 17 which said unto God, Depart from us:  
and what can the Almighty do for them?



- 18 Yet He filled their houses with good things :  
but the counsel of the wicked is far from me  
19 The righteous see it, and are glad  
and the innocent laugh them to scorn :  
20 "Whereas our substance is not cut down,  
but the remnant of them the fire consumeth."

3. Admonition to repent, accompanied by the announcement of the certain restoration of his prosperity to him when penitent :

## VERSES 21-30.

- 21 Acquaint now thyself with Him, and be at peace :  
thereby good shall come unto thee.  
22 Receive, I pray thee, the law from His mouth,  
and lay up His words in thine heart.  
23 If thou return to the Almighty, thou shalt be built up,  
thou shalt put away iniquity far from thy tabernacles.  
24 Then shalt thou lay up gold as dust,  
and the gold of Ophir as the stones of the brooks.  
25 Yea, the Almighty shall be thy defence,  
and thou shalt have plenty of silver.  
26 For then shalt thou have thy delight in the Almighty,  
and shalt lift up thy face unto God.  
27 Thou shalt make thy prayer unto Him, and He shall hear thee,  
and thou shalt pay thy vows.  
28 Thou shalt also decree a thing, and it shall be established unto thee :  
and the light shall shine upon thy ways.  
29 When men are cast down, then thou shalt say, There is lifting up ;  
and He shall save the humble person.  
30 He shall deliver the island of the innocent ;  
and it is delivered by the pureness of thine hands.

## EXEGETICAL AND CRITICAL.

1. Without controverting Job's position in ch. xxi., that the present life furnishes numerous examples of the prosperity of the ungodly, and of calamity to the pious, but at the same time without abandoning in the slightest degree his former argument in favor of an external doctrine of retribution, Eliphaz adheres to his assumption that the cause of Job's calamities and misery could lie only in sins of a grievous character (vers. 2-10), with which he now reproaches him particularly and in detail (vers. 6-9),—sins of arrogance, of cruelty, and of injustice towards his neighbor. Then follows an earnest warning against pursuing any further his unholy thoughts and speeches, as otherwise his final doom, like that of all the wicked from the earliest times must be a terrible one (vers. 11-20)—a position indeed which Job also might urge to prove the alleged injustice of God's treatment of him. To this sharp warning succeeds a conciliatory invitation to repent and to return to God, and to enter into possession of the blessings promised by God to the penitent, the whole discourse having a conclusion similar to that of the first discourse of Eliphaz (vers. 21-30). This third and last discourse of Eliphaz falls into three divisions, exactly equal in length, and each of these embraces two strophes substan-

tially equal in length, consisting of five verses each (the first, however, only of four).

2. *First Division, or Double Strophe*: the accusation: vers. 2-10.

*First Strophe*: vers. 2-5: Four interrogative sentences, which taken together exhibit a well-constructed syllogism, of which the first two questions (vers. 2, 3) constitute the major premise, the third (ver. 4) the minor, the fourth (ver. 5) the conclusion. The major premise expresses the thought: The cause of Job's misery cannot lie in God, the All-sufficient One, to whom the conduct of men, whether good or evil, (wise or unwise) matters nothing. The minor premise affirms that the penalty which Job was enduring could not have been brought upon him by his piety. From this he draws a conclusion unfavorable to Job's moral character. **Is a man** [יָדָן, "a great man, a hero, etc.; man in short considered in his best estate;" Carey] **profitable unto God? Nay, the intelligent man is profitable unto himself.** The question, with its negative force, and the negative follow each other immediately, the latter introduced by 'נָא in the sense of "nay, rather"

[Conant: "for;" E. V. Wemyss, Elzas, less suitably; "as," regarding the second clause as a part of the question]. The meaning is: God, the absolutely Blessed One, who has everything and needs nothing, receives no advantage from



man's conduct, whether it be thus or so, whether he act unwisely, (*i. e.* wickedly, Ps. xiv. 2 [1], or intelligently (*i. e.* piously, righteously); so that accordingly if the latter is the case, man cares only for his own well-being. In regard to כֹּסֶם, lit. "to dwell beside one another, to become one's neighbor," and hence "to assist one another, to be serviceable, to be profitable," comp. above on ch. xv. 3; also xxxv. 3. The pathetic plural form עֲלֵיכוֹ, with the signification of the singular, עָלָיו, as in ch. xx. 23. [The use of עָל in the second member, instead of לָ as in the first, is one of the Aramaisms, "which poetry gladly adopts" (Del.). Comp. Ps. xvi. 6].

Ver. 3. Is it an advantage to the Almighty, if thou art righteous? חֲפֶצֶן [lit. "pleasure"] means here, as the parallel צֶעֶף in the second member shows, "interest, gain, advantage," as in ch. xxi. 21. Or a gain, if thou behavest blamelessly? lit. "if thou makest thy ways blameless" [or "perfect"]

(תָּמִים), imperf. Hiph. of תָּמַם, with the [Aramizing] doubling of the first radical; comp. Gesen. 2 66, Rem. 8), *si integras fucias vias tuas*. The meaning of the whole question is: God gets no profit from men's righteousness; consequently the motives which determine him to inflict sufferings on men are neither selfish, nor arbitrary.

Ver. 4. Will He because of thy godliness [lit. "fear, godly fear"] chastise thee, enter into judgment with thee? That is: if now then the cause of such a calamity as has befallen thee lies in thyself, can it be thy piety for which God punishes thee? Hirzel interprets כִּי־רָאִיתִי to mean: "from fear of thee," the suffix expressing the genit. of the object against the context, which requires a meaning antithetic to רָעִיתִי, ver. 5. [Hirzel's explanation is the one adopted also by Bernard, Wemyss, Carey, Renan, Rodwell, Elzas]. The meaning: "godly fear, piety" is all the more firmly established for which Eliphaz word, in accordance with the poet's method of assigning favorite words and habits to his speakers." EWALD].

Ver. 5. The conclusion, expressed in the interrogative form, like the preceding propositions in the syllogism. Is not thy wickedness great, and no end of thy transgressions?—Thus strongly does Eliphaz accuse Job here; for, entangled in legalism, he thinks that if the impossibility that God should cause the innocent to suffer be once for all firmly held, then, from the severity of the sufferings inflicted on any one, we may argue the greatness of the transgressions which are thus punished,—a piece of bad logic, seeing that it entirely overlooks the intermediate possibility which lies between those two extremes, that God may inflict suffering on such as are friends indeed, but not yet perfected in their piety, with a view to their trial or purification.

Second Strophe: Vers. 6–10. Enumeration of a series of sins, which, seeing that they are ordi-

narily associated with riches and power, must constitute, in the opinion of the speaker, the probable reason why Job, who was once rich and honored, had fallen so low, and been made to suffer the Divine chastisement.

Ver. 6. For thou didst distrain thy brethren without cause—*i. e.*, without being in thy superfluity under any necessity of doing so (Hirzel). The brethren are naturally the next of kin, fellow-clansmen, not specially brethren in the more literal sense. If instead of אֶחָיו we should with many MSS. and Editions (so also Bähr and Delitzsch) read אֶחָיָא, this singular form, "thy brother," would nevertheless require to be understood as a collective, as the second member shows. And the clothes of the naked thou didst strip off.—By עֲרֹבִים we are to understand, of course, not those who are absolutely naked, but those who are scantily clothed, the half-naked poor, as in Isa. xx. 2; John xxi. 7; James ii. 15 (comp. also SENECA, *De Beneficiis*, v. 13: *si quis male vestitutum et pan-nosum videt, nudum se vidisse dicit*). To strip such "naked" ones by distraint of their last piece of apparel is forbidden not only by the law of Moses (Ex. xxii. 25 seq.; Deut. xxiv. 6, 10 seq.), but also by the sentiment of universal humanity. The same may be said of the proofs of cruelty enumerated in the following verse [ver. 7: Thou gavest no water to the fainting to drink, and thou didst refuse bread to the hungry]; comp. Isa. lviii. 10, and for the opposite course Matt. x. 42.

Ver. 8. And the man of the fist (absolute case)—his was the land, and the honored one was to dwell therein!—That is to say, according to the insolent, selfish, grasping views and principles which Eliphaz imputes to Job. The "man of the arm," or "of the fist" (אִישׁ יָרֵוֹעַ), *i. e.*, the powerful and violent man, as well as "the honored man" (נָשָׂא בָּנִים), as in Isa. iii. 3; ix. 14), is none other than Job himself, the proud, rich Emir, who, as Eliphaz maliciously conjectures, had driven away many of the poor and helpless from house and home, in order to seize upon the land far and wide for himself. According to the assumption that both expressions referred to another than Job, whom the latter had favored in his course of self-aggrandizement (Rosenmüller, Umbreit, Hahn [Noyes, Wemyss, Renan, Elzas—who translates: "As if the land belonged to the man of power alone; as if only the man of rank may dwell therein"]), the strong sense of the pass ge is needlessly weakened. That Job is not immediately addressed here, as in the verse just preceding, and again in the verse following, is to be explained by the vivid objectivizing tendency of the description.

Ver. 9. Widows thou didst send away empty—when they came to thee as suppliants; and the arms of the orphans were broken—in consequence, namely, of the treatment which such needy and helpless ones were wont to receive from thee and those like thee. The discourse here assumes the objective generalizing tone, for the reason that Eliphaz is sen-



sible that the concrete proofs of the charge which he would be able to produce out of Job's former history would be all too few! The "arms of the orphans" is a figurative expression describing not their appeal for help, but all their powers and rights, all upon which they could depend for support. The same phrase—*רַמָּה וְרַמָּה*—occurs also in Psalm xxxvii. 17; Ezek. xxx. 22. For the "arms" as the symbol of strength, power, comp. ch. xl. 9; Psalm lxxvii. 16 [15]; lxxxiii. 9 [8].

Ver. 10. **Therefore snares are round about thee** (a figure descriptive of destruction as besetting him around; comp. ch. xviii. 8-10), **and terror suddenly comes upon [or affrights] thee** (comp. Prov. iii. 25)—i. e., sudden deadly anguish, terror in view of thy approaching complete destruction, overpowers thee time after time. Comp. the similar description above in Bildad's discourse, ch. xviii. 11. ["To be noted is the frequent paronomasia of *פַּחַד* and *פָּחַד*." SCHLOTT.].

3. *Second Division, or Double Strophe*: the warning. If Job should presumptuously cast doubt on the Divine righteousness, and thereby make himself partaker of the sins of those in the primeval world who insolently denied God, he would draw down on himself the Divine judgment which had been ordained for those guilty of such wickedness, and which would without fail overtake them, however long and securely they might seem to enjoy their prosperity: vers. 11-20.

*Third Strophe*: vers. 11-15. **Or seest thou not the darkness, and the flood of waters, which covereth thee?**—That is, dost thou not then perceive in what destruction thou art already involved, and that in punishment for thy sins? "Darkness" and the "flood of waters" (the multitudinous heaving of waters, *שִׁפְעָה* as in Is. lx. 6) are here, as also in ch. xxvii. 20, a figure not of the sins of Job (Hahn), but of the night of suffering and of the deep misery, which, as Eliphaz thinks, had come upon him in consequence of his sins. *הַבְּסָה* is a relative clause, and logically belongs also to *הַחֹשֶׁךְ*; comp. Is. lx. 2. In mentioning darkness and a flood as bursting on Job, he has reference to the catastrophe of the deluge, which in the following verses he proceeds to hold up as a warning picture of terror (ver. 16). The whole verse forms a suitable transition from the accusation in the preceding section to the warning which now follows. [By the majority of versions and commentators ver. 11 is joined immediately to the verse preceding, as its continuation. There is certainly a close connection between the two. But that Zöckler (after Dillmann) is correct in regarding ver. 11 as transitional to what follows, and so introducing the next strophe, is favored both by the use of the disjunctive *וְ* rather than *ו*, and by the evident anticipation of ver. 16 in the *שִׁפְעַת הַמַּיִם*. This view requires the construction of *הַחֹשֶׁךְ* as the object of *לֹא תִרְאֶה*: "seest thou not the darkness?" (Ewald, Schlottm., Dillm., Delitzsch),

rather than as an independent subject, followed by a relative clause: "darkness, that thou canst not see" (E. V., Umbreit, Noyes, Con., Lee, Renan, Rodwell, etc.).—E.]

Ver. 12. **Is not Eloah the height of heaven?** i. e. the heaven-high, infinitely exalted One (comp. ch. xi. 8; [in view of which passage, says Schlottmann, the construction of *וּגְבוּהַ שָׁמַיִם* as *Accus. loci*: "in the height of heaven," is less probable than the construction as predicate]).—**And see now the head of the stars** (i. e. the highest of the stars, *כּוֹכַבֵּי שָׁמַיִם* *gen. partitivus*) **how high they are!**—*כִּי־* "how," or also "that," as in Gen. xlix. 15; 1 Sam. xiv. 29. The plural *כּוֹכַבֵּי* [by attraction] as in ch. xxi. 21; comp. Ewald, § 817, c. The whole verse, in this reference to the Divine greatness and exaltation, beginning as a question, and passing over into a challenge, has for its object the vindication of Him who is above the world, and above man, against every thought which would limit His knowledge, or cast any suspicion on the perfect justice of His ways.

Ver. 13 seq. The doubt expressed by Job touching the justice of God in administering the affairs of the world is here interpreted by Eliphaz as a denial that God has any knowledge of earthly things, or feels any special concern in what happens to men. He therefore reproaches him with holding that erroneous, and almost atheistical conception of the Deity, which has since been advanced by the Epicureans (see e. g. Lucretius III. 640 seq.), and more recently by the English Deists. ["Eliphaz here attributes to Job, who in ch. xxi. 22 had appealed to the exaltation of God in opposition to the friends, a complete misconception of the truth, and thus skilfully turns against Job himself the weapon which the latter had just sought to wrest from him." Schlottmann]. **And so thou thinkest (literally "sayest") what knows God?** (or: what should God know?) **will He judge through the darkness of the clouds?**—i. e. judge us men on this lower earth, from which He, covered by the clouds, is wholly separated and shut off.

Ver. 14 continues this symbolical description of this total separation of God from the world: **Clouds are a covering to Him, so that He sees not** (comp. Lam. iii. 44), **and He walks upon the vault** (or "circle," Prov. viii. 27; Is. xl. 22) **of the heaven**—not therefore on this earthly world, which is too small and insignificant for Him. Similar expressions of unbelief touching God's special concern for the affairs of earth may be found e. g. in Ps. lxxiii. 11; xciv. 7; Is. xxix. 15; Ezek. viii. 12.

Ver. 15. **Wilt thou keep in the path of the old world?** (*שָׁמַר*, to observe, follow, as in Ps. xviii. 23 [not "hast thou marked"? E. V. against which is the fut. *תִּשְׁמֹר*, and the connection] *וְאֵרַח עוֹלָם*, as in Jer. vi. 16; xviii. 15), **which the men of wickedness trod?** i. e. insolent, ungodly and wicked men, as they are described in the following verses, both as to their arrogant deeds, and their righteous pun-



ishment. The reference to the race of men immediately preceding the Noachian deluge (the ἀρχαῖος κόσμος of 2 Pet. ii. 5) is evident enough.

*Fourth Strophe:* vers. 16-20. Description of the destruction of those ungodly men as a divine judgment overtaking them after a season of prosperity, together with an application to the controversy suggested by Job's case in respect to the doctrine of retribution.

Ver. 16. [The asterisk in the Hebrew Bible marks the verse as the middle of the book, there being 537 verses before, and the same number after this mark] **Who were swept off** (שָׁקַטְוּ, lit. "were seized" comp. above on ch. xvi. 8) [Bernard, Rodwell, etc., "who became shrivelled (corpses) before, etc." Carey: "who got tied up . . . so that escape was impossible," but better as above,—"to be snatched away"] **before the time**—i. e. before there was any probability, according to human experience, that their hour had come; comp. the ἀσπον of the LXX.

also above in ch. xv. 32 יָבֹלָה—as even in the present passage some Mss. read יָבֹלָה instead of שָׁקַטְוּ (com. Ps. cxxxix. 16). **As a stream their foundation was poured away**—i. e. it became fluid, so that they could no longer stand on it, but sank down. Again a palpable allusion to the deluge (scarcely to the fate of Sodom and Gomorrah, in mentioning which the rain of fire and brimstone (Gen. xix. 24; comp. Job xviii. 15) would scarcely have been forgotten:—against Ewald [and Davidson, *Introd.* ii. 229]). The construction of the words which we have followed, according to which יָבֹלָה is the subject, נִהְיָ nominat. of the predicate or product, and שָׁקַטְוּ descriptive Imperf. Hoph. (not an unusual alternate form of the Perf. Pual שָׁקַטְוּ, as Ewald supposes) appears as that which alone is favored by the position of the words and the accents. The following renderings are not so good: "their place became a poured out stream" (Hirzel: "whose foundation was a poured out stream" (Umbr., Olsh.) [Rodwell]; "a stream was poured out upon their foundation" (Rosenm., Hahn) [Lee, Carey: with which may be connected the rendering of E. V. Renan, Noyes, Elzas: "whose foundation was overflowed with a flood," and of Conant: "their foundation was poured away in a flood"].

Ver. 17. **Who said unto God: Depart from us! and what could the Almighty do for them?**—The sentiment of the ungodly is expressed first in the direct and then in the indirect form of speech, precisely as in ch. xix. 28. As to the matter the passage reminds us of Job's last discourse, ch. xxi. 14, 15. The same arrogant God-renouncing utterances, which Job there attributes to the prosperous wicked described by him, is here imputed by Eliphaz to the objects of his description, in order to show to him that up to a certain point he agrees entirely with his representation of the relation of external prosperity to human sinfulness. ["El. no doubt intends this as a direct contradiction to Job's statement. The Patriarch had asserted that men of these atheistical principles were

happy all their lives. El. says: No! these are the very sort of men who were visited by the judgment of the deluge, and you are just as bad as they, for you are treading in their steps." Carey].

Ver. 18. **And yet he had filled their houses with blessings**—בִּרְכָּה, prosperity, good, as below ver. 21 and ch. xxi. 25 (טִבְיָה); a circumstantial clause, which stands connected with the principal verb in ver. 16, having a restrictive force, in order to express the contrast between the sudden judgment which overtakes the wicked, and the long season of prosperity preceding it, which gives to them the appearance of exemption from punishment. The formula of detestation which follows in *b* Eliphaz intentionally takes as it were out of the mouth of Job (comp. ch. xxi. 16), in order to impress upon him that only he has the right thus to speak who does not doubt that God inflicts righteous retribution.

Ver. 19. **The righteous will see it:**—to wit the destruction which will one day befall the wicked (not the punishment inflicted on the sinners of the primeval world, which was long since past)—**and rejoice, and the innocent will mock at them**—at those who were once prosperous, but have now encountered the righteous penalty of their transgressions, in regard to whom accordingly the proverb will be verified—"he laughs best who laughs last." The triumphant joy of the righteous over the final punishment of the ungodly, which they shall live to see, and which Eliphaz here describes in such a way as to contrast with Job's previous utterances, ch. xvii. 8; xxi. 5, 6, is frequently described in the Old Testament; comp. Ps. lviii. 11 [10] seq.; lxiv. 10 [9] seq.

Ver. 20 contains the words in which this future triumph of the pious will be expressed.

**Verily** (לֹא-דָם as in ch. i. 11; xvii. 2) **our adversaries are destroyed**. קִינֵנו (instead of which Olsh. needlessly proposes קִינֵנו after Ps. xlv. 6; Ex. xv. 7) is a pausal form for קִינֵנו, from a root קִין, which occurs only here, meaning "he who is set up" (partic. pass.), i. e. the adversary. The righteous designate the ungodly as their adversaries not in a personal, but an ethical sense, because God's enemies are also their enemies; comp. Ps. cxxxix. 21; Rom. xi. 28. **And what is left to them a fire has devoured** תִּרְס, "their remnant, their residue,"

to wit, in property and wealth; the remainder of their means; hardly "their super-abundance" (Del.) ["for why should the fire devour only that which they had as a superfluity?" Dillm.] תִּרְס is used here accordingly in another sense than in ch. iv. 21. a passage otherwise similar to the present. For the use of *fire* as a symbol of the divine decree of punishment effecting a radical extermination, comp. ch. xv. 34; xx. 26; Ez.-k. xx. 28, etc.

4. *Third Division, or Double Strophe:* vers. 21-30: An admonition to repentance, and a promise of salvation to the penitent.

*Fifth Strophe:* vers. 21-25: The admonition.

Ver. 21. **Make friends now with Him,**



and be at peace. הַכֶּן here with עַם, which gives a signification different from that found above in ver. 2, viz. "to make friends with any one, to draw nigh to any one," comp. James iv.

8. The following וְשָׁלֵם is to be rendered as an Imperat. consec. (comp. Prov. iii. 4; and Gesen. § 180 [§ 127], 2; "and be at peace, i. e. "and so shalt thou be at peace." ["We

distinguish best between הַכֶּן and שָׁלֵם by regarding the former as expressing the conclusion, the latter the preservation of peace," Schlottmann]. **Thereby shall blessing come to thee**—come upon thee, comp. ch. xx. 22.

הַבְּרָכָה (instead of which many Mss. read הַבְּרָכָה) is 3 sing. fem. imperf. with a doubled indication of its feminine form (first by ה and afterwards by ה־), hence=הַבְּרָכָה with suffix of the 2d person. Comp. in regard to such double feminines Delitzsch on the passage [who refers to Prov. i. 20; Ezek. xxiii. 20; Josh. vi. 17; 2 Sam. i. 26; Amos iv. 3], also Ewald § 191, c; 249, c [Green § 88, 3 f.]—Olsb. and Rödiger. following certain Mss. would read הַבְּרָכָה: "thereby will *thine* income be a good one." but this would impart to the discourse an artificial character, seeing that an earthly reward is not mentioned before ver. 25 seq. As to בְּהֵם, "thereby" (lit. "by these things") with neuter suffix, comp. Ezek. xxxiii. 18; Is. lxiv. 4; xxxviii. 16.

Ver. 22. **Receive, I pray, instruction out of His mouth.**—God's mouth represented as the source of instruction in the higher truth, as in Prov. ii. 6 [El. as Dillm. says claiming to be himself the interpreter of God's teaching to Job].

Ver. 23. **If thou returnest to the Almighty.**—(עֲשׂוּבָה as in Joel ii. 12; Am. iv. 6 seq; Is. xix. 22) ["We are told by Rosenmüller that עֲשׂוּבָה stands here for אֵל to, but we are rather inclined to think with Maimonides that it is purposely made use of in its real signification, viz., as far as, even to, right up to, close up to, in order to encourage Job, who was looked upon by the speaker as a very great sinner, by showing him that notwithstanding the enormities of his sins, he need not despair of coming through penitence again close up to his offended Creator." Bernard. Or, as Carey says, that his return must be no partial movement, "not one that would stop half way, but a return quite to God"]. **If thou removest iniquity far** (puttest it far away) **from thy tents.**—This second conditional clause, being parallel to the antecedent clause in a, needs no apodosis. It adds to the former a more specific qualification, which in itself indeed is not necessary, but which is appropriately illustrative of the former; comp. ch. xi. 14. The LXX, who in the first member read ἡ ἐκείνη (καὶ ταπεινώσῃς) instead of הַבְּרָכָה construed the whole verse as the antecedent, vers. 24, 25 as parenthetical, and ver. 26 as consequent—a dragging construction, which indeed has a parallel in ch. xi. 13-15, but has less to justify it here in the sense and connection. [The E. V. in making the last clause a part of the apodosis—"thou

shalt be built up, thou shalt put away, etc.," does not quite correctly set forth the logical relation of the clauses. E.]

Ver. 25. **And lay down in (or cast down to) the dust the precious ore.**—The word בָּצָר, which occurs only here and in the following verse, signifies according to the etymology as well as the connection precious metal, gold or silver, and that in its crude, unprepared state, as it is brought forth out of the shafts of the mountain mines, hence "gold and silver ore," "virgin-gold" (Delitzsch). The "laying down of such metal in the dust" signifies that one relieves himself of it as of worthless trash. The second member expresses the same thought still more strongly. **And among the pebbles of the brooks** (בָּצָר assonant with בָּצָר) **the gold of Ophir.**—אֹפִיר for the more complete and common אֹפִיר בְּרָם, comp. ch. xxviii. 16; Ps. xlv. 10 [9], etc., also such modern mercantile abbreviations as Mocha, Damask, Champagne, etc. In regard to the much disputed location of the land of Ophir (LXX. Ὀφείρ, —Cod. Al. however Σαφείρ, which reminds us of Sufâra, on the peninsula of Guzerat, in India, as well as of the Coptic Sofir, used as a name for India) comp. the Realwörterbücher [Cyclopædias and Dictionaries]; also Bähr on 1 Kings x. 22 [Vol. VI. of this series, p. 122]. To the earlier theories which located Ophir in India, or in Arabia has been added latterly that of Sir Rod. Murchison, who in a Report to the London Geographical Society is inclined to the opinion that the south-African coast around the mouth of the Limpopo river is the true Ophir of the Bible, supporting his view in part by the conjectures of the well-known archaeologist, John Crawford (in his Descriptive Dictionary of the Indian Islands), which point to this locality, and in part by the discoveries of districts abounding in gold, which the German traveller, K. Mauch, claims to have made since 1866 in this very region (north of the colony of Natal). Comp. the *Ausland*, 1868, No. 39: *Die Goldfunde in der Kolonie Natal und das Ophir der Bibel*—which essay indeed rightly prefers the combinations of K. Ritter, Chr. Lassen, etc. pointing to the East Indies, while an article in the "*Globus*," Vol. 18, No. 24, p. 369 seeks to mediate between the two hypotheses by supposing Ophir to be "a wild region on the Indian Ocean, which embraced a part of the eastern coast of Africa and of the western coast of India."

Ver. 25. Apodosis. **Then will the Almighty be thy treasure** (וְהָיָה לְךָ כֶּסֶף, pl. of כֶּסֶף, hence lit. "pieces of gold ore, pieces of metal") **and silver in heaps to thee**—scil. "will He be."—רוּעֵפֹת which occurs elsewhere only in Num. xxiii. 22; xxiv. 8; and Ps. xc. 4. has received very different explanations. According to these passages, however, it must signify "things standing out high and prominent." Here, therefore it must mean either "high *heaps* of silver," or "long, prominent *bars* of silver." The former definition is favored by the fact that the Arabic certifies for עֵר the signification, "to tower, to grow, to mount upward," a meaning which the



Vulgate expresses here also (*argentum coacervabitur tibi*), while on the contrary the derivation of the word from the root  $\text{זָרַח}$ , "to shine" (comp. the LXX: καθαρὸν ὥσπερ ἀργύριον πεπυρωμένον), or even from  $\text{זָרַח}$ , "to be weary" (Gesen. in Thes., Böttcher [Con. "silver sought with toil"] etc.), has but slight etymological foundation. In regard to the sentiment in vers. 24-25 comp. New Testament parallels; like Matth. vi. 20, 33; xix. 21; Luke xii. 33; 1 Tim. vi. 16-19, etc. [The rendering of these two verses (24, 25) by the E. V. is to be rejected as inconsistent with the language (thus  $\text{שִׁית־עָלַי עָפָר}$  cannot be "to lay up as dust"), and as yielding a much feebler sense.—E.]

*Sixth Strophe:* vers. 26-30: Further expansion of the promise annexed to the admonition.—**Yea, then shalt thou delight thyself in the Almighty.**— $\text{אֵין־פֶּן־יִשְׂמַח}$  confirmatory, as in ch. xi. 15; or argumentative—"for then," etc., which is the common rendering. For the representation of God as the object of joy or delight on the part of the righteous comp. Ps. xxxvii. 4; Is. lviii. 14. In regard to "lifting up the face" as an expression of freedom from the consciousness of sin (the opposite of  $\text{נִפְלֹן פָּנִים}$ , Gen. iv. 6), comp. above ch. xi. 15.

Ver. 27. **If thou prayest to Him, etc.**— $\text{הֲעֵתִיר תִּתְּחַנֵּן}$  hypothetical antecedent without  $\text{אִם}$ , as also  $\text{הֲעֵתִיר}$  in the following verse. As to  $\text{הֲעֵתִיר}$  to pray (lit. "to present incense"), comp Ex. viii. 4 [8], 25 [29]; x. 17. In respect to "discharging," i. e. "fulfilling" vows (here most naturally such as have been offered in connection with prayer), see Ps. xxii. 26 [25]; l. 14; lxi. 6 [5], 9 [8]; lxxv. 2 [1]. Comp. v. Gerlach on this passage (below in the Homiletical Remarks).

Ver. 28. **If thou purposest anything, so shall it come to pass to thee.**— $\text{וְיָדָה}$  lit. "to cut off," here as an Aramaism in the sense of "to purpose, determine."  $\text{אָמַר}$ , either= $\text{רָכַז}$  "a matter, anything," or "design, plan" (Del.). As to  $\text{קִים}$ , "to come to pass, to be realized," comp. Is. vii. 7; Prov. xv. 22; in respect to "light upon thy ways," see ch. xix. 8.

Ver. 29. **When they lead downwards—viz. thy ways (as to  $\text{הִשְׁפִּיל}$ , "to make low, to lead downwards," comp. Jer. xiii. 18), then thou sayest—Upward!**— $\text{וְיָהִי}$ , syncopated form of  $\text{וַיָּהִי}$  (Ewald § 62, b; 73. b), lit. "uplifting;" here as an interjection, meaning—"upward! arise!" not, however, as a petition in a prayer (Dillm., etc.), but as a triumphant exclamation in thanksgiving. [This rendering is certainly not free from objection, especially on account of the artificial cast which it seems to give to the expression. The rendering of E. V., however: "when men are cast down, then thou shalt say, etc.," is still less satisfactory, destroying as it does the connection between the first and second members, leaving two verbs,  $\text{וְיָהִי}$  and  $\text{וְיִשְׂמַח}$ , with subjects unexpressed, and introducing in a thought which is scarcely suited to this connection, and which is subse-

quently introduced with climactic force in 30 b.—E.] **And to the humbled one** (i. e., to thee, if thou art humbled; lit. "to him who has downcast eyes," LXX.: κίφοντα ὀφθαλμοῖς) **He works out deliverance;** i. e., God, who is also the subject of the first member in the following verse. It is not necessary therefore with the Pesh. and Vulg. to read the passive  $\text{יִשְׁעֵי}$ .

Ver. 30. **He will rescue him that is not guiltless, and (yet more!) he is rescued by the pureness of thine hands** ( $\text{דִּם־צָדִיק}$  as in ch. xvii. 9; Ps. xviii. 21 [20]; xxiv. 4); i. e., on account of thine innocence, which thou shalt then have recovered, God will be gracious even to others who need an atonement for their sins. So great and transcendent an efficacy does Eliphaz assume that Job's future conversion will possess, without once anticipating that he (together with Bildad and Zophar) will turn out to be the not-guiltless one" ( $\text{יִצְחָק־לֹא־יִנָּצֵל}$  for  $\text{יִצְחָק־לֹא־יִנָּצֵל}$ , Ewald, § 215, b) [Gesen., § 149, 1], whom God will forgive only on Job's account; comp. ch. xlii. 8. [Another striking example of that dramatic irony in which our author from time to time indulges, when he allows for a moment the light of the future to fall on his characters in such a way as to present the contrast between their thoughts and God's thoughts.—E.] Seb. Schmidt and J. D. Michaelis have already given the correct explanation, as follows: *Liberabit Deus et propter puritatem manuum tuarum alios, quos propria innocentia ipsos deficiens ipsos deficiens non esset liberatura.* So also substantially most moderns, while Hirzel arbitrarily understands by the not-guiltless one Job, with another subject for the second member. Umbreit, however, gives a still harsher construction, taking Job as the object of the first member ( $\text{יִצְחָק־לֹא־יִנָּצֵל}$ ), and at the same time as subject of the second member, which he treats as addressed to God: "yea, he (Job) is delivered by the pureness of Thy hands;" i. e., by Thy Divine righteousness. [E. V., in taking  $\text{אֵין־פֶּן־יִשְׂמַח}$  in its usual meaning of "island," gives a rendering which is seen at once to be altogether unsuitable.—E.]

#### DOCTRINAL AND ETHICAL.

1. Eliphaz in the second part of this new discourse is prompted to discuss somewhat more thoroughly than before the proposition advanced by Job (ch. xxi.) touching the frequent contradiction between the moral desert and the outward lot of men, which he does indeed only by representing the prosperity of the wicked, the existence of which he cannot deny, as only apparent, and quickly passing away (vers. 15-20). Following upon this discussion, which has in it little that is personal, and which concerns itself rather with the subject-matter, he resumes the tone of fatherly admonition and persuasion by promises of good found in his first discourse, instead of continuing the purely threatening tone of the second (ch. xv.), closing even with a prophetic picture so full of light, that it quite rivals in the freshness and glow of its colors that found at the close of the first discourse (ch. v. 17 seq.) and breathes a spirit which certainly proves him to be in his way Job's sincere



well-wisher. In all these particulars, and to this extent, Eliphaz, the oldest of Job's friends and their leader, here at the beginning of the third act of the colloquy exhibits *progress for the better in his way of thinking*—a progress, moreover, to which Job himself contributes by the skill with which he vindicates himself, and the moral superiority of his spirit. On the other hand, however, it must be said that he is guilty of misunderstanding and of misrepresenting in a one-sided manner Job's doubts resulting from the disproportion between human desert and happiness (vers. 13, 14), and so perverts them, as though Job had advanced frivolous epicurean conceptions of the Deity, and thus denied a special Providence, leaving the destinies of men on earth to be ruled over by accident. In close connection with this gross misconception of Job's opinions, and serving to explain it, is the re-affirmation which he makes in the First Division through the medium of a downright syllogism (vers. 2-5) of grievous crime on the part of Job as the ground of his sufferings, proceeding so far even as to name particular sins of which he arbitrarily assumes him to be guilty, and pushing his charges to the most outrageous excess (vers. 6-9). In both these respects we see an advance on the part of the speaker in an evil direction, an increasing bitterness, a constant stubborn refusal to entertain the truth. We accordingly find in this discourse in one direction certainly an apparent preparation for a peaceful solution and harmonious reconciliation of the conflict; but in another direction, and that the very one which is important and decisive, it simply contributes to the heightening of the conflict, and by inciting Job to bitterness, makes it more and more impossible for the sorely tried sufferer to enter upon a truly calm and convincing exhibition of the goodness of his cause, and thus points with a necessity which ever becomes more and more imperative, to the final intervention of a higher Arbiter as the only way of unraveling the entangled coil of the controversy.

2. In consequence of this advance both in a good and an evil direction, this new discourse of Eliphaz bears in a much higher degree than his two former ones the character of a peculiar double-sidedness, and self-contradiction in its expressions. Considered in itself it is "the purest truth, expressed in the most striking and beautiful form; but as an answer to the speech of Job the dogma of the friends itself is destroyed in it, by the false conclusion by which it is obliged to justify itself to itself" (Delitzsch). In one respect its expressions breathe the spirit of a genuine prophet, of a divinely enlightened teacher of wisdom of the patriarchal age. But in another respect, in that, namely, which concerns the sharply malicious tendency which they reveal against Job, they seem like the sayings of a false prophet, and even of a passionate accuser and spiteful suspecter of suffering innocence. They have a double sound to them, like the expressions of one who is at once a Moses and a Balaam. "According to their general substance these speeches are genuine diamonds; according to their special application they are false ones" (Delitzsch).—Eliphaz gives utterance

to the purest and most elevated conceptions of God, and His infinitely wise and righteous dealings. At the very beginning of the first division he describes His blessed all-sufficiency; at the beginning of the second His heaven-high exaltation, His majesty comparable to the unchangeable brilliancy of the stars; and in the third division he sets forth with incomparable and truly impressive power His fatherly gentleness and compassion, which willingly hears the prayer of the penitent sinner. And what he affirms in respect to the inexorable rigor with which the justice of the same God inflicts punishment, as it was manifested in judgment upon the sinners of the primeval world, upon the ungodly antediluvians (vers. 15-18), even that produces an impression all the more deep and forcible in that it has for its setting those splendid descriptions radiating forth their mild brilliancy. Yet after all that inviting description of the divine all-sufficiency is used in the service of a low, external and vulgar theory of retribution, which is deduced from it by an audacious sophism, and an unexampled logical leap (see on ver. 5). After all that admonitory reference to the majestic movement of God as the All-seeing Ruler of the universe, and the inexorable Avenger of the wicked, shoots wide of the mark in so far as it is aimed at Job, for it was neither true that Job had denied the special Providence and Omniscience of God (as Eliphaz in vers. 13, 14, by a crafty process of deduction, reproached him with doing), nor that his sins were of such a character that they could even approximately be compared with those of the insolent blasphemers and deniers of God in Noah's time. Finally, the beautiful words of promise in the closing division, with their reference to God's goodness as Father, and with their counsel to seek the love of this God as the most precious of all treasures (vers. 24, 25), are wanting in all true power of consolation for Job, and lose entirely their apparent value in consequence of that which precedes them. For if Job is to seek God as his heavenly treasure, it is presupposed that hitherto he has loved earthly treasures more than was right, nay, that he has been guilty of the sins and transgressions of grasping tyrants, as was intimated in the first division (vers. 6-9). And if Job had really sinned so wantonly, and subscribed to the atheistic sentiments of the generation that was destroyed by the deluge, then all advice to repent and return to the Heavenly Father would be for him practically useless; at least from the stand-point of Eliphaz, characterized as it was by the pride of legal virtue, such an exhortation, together with the promise of good which accompanied it, could scarcely have been uttered sincerely. [Should we not, however, make allowance for the perplexing dilemma in which the friends found themselves placed? Was there not a constant strife between the deductions of their logic and the instincts of their affection? Is it strange that the rigor of the former should be continually qualified by the tenderness of the latter? And does not our poet skillfully avail himself of this inconsistency to relieve what would otherwise be the intolerable harshness of their position?—E.]



3. This two-fold character appertaining to the utterances of Eliphaz, it is evident, increases largely the difficulty of the homiletic expounder of this chapter, especially if he would not simply seize upon and bring forth single pearls or gems, but consider the beautiful glittering jewel as a whole. For in order to a correct appreciation, and a truly fruitful application of the contents of the discourse, which is not wanting in richness, it is indispensable to avoid as much as possible any mutilation of so well-connected a whole, and to note everywhere not only what is true, but also what is false and one-sided in the utterances of the speaker. The Moses and the Balaam sides of the prophet must be exhibited together. Any other treatment, any one-sided favorable representation of the speaker's character would contradict the evident purpose of the poet, which is from the beginning to the end of this discourse to present truth and error blended and amalgamated together. This is especially indicated by the circumstance that Eliphaz at the close of the discourse appears wholly in the character of a pseudo-prophet, of the order of Balaam, and is compelled unwillingly to prophesy the issue of the controversy, and that too as one that is decidedly unfavorable to him and his associates. "He who now, considering himself as *יִצְחָק*, preaches penitence to Job, shall at last stand forth *יִצְחָק*, and will be one of the first who need Job's intercession as the servant of God, and whom he is able mediatorially to rescue by the purity of his hands" (Delitzsch—comp. above on vers. 29, 30).

#### HOMILETICAL AND PRACTICAL.

Ver. 2 seq. BRENTIUS: This is indeed a most beautiful exhortation to repentance which Eliphaz here delivers; but what is it to Job? Eliphaz therefore sins in this direction, because that by these words he falsely charges Job with iniquity and impiety, and this with no other reason for so doing than that he sees him to be afflicted. . . . Everything is well said, but carnally understood. For carnal wisdom thinks that in this life blessing attends the godly in temporal affairs, but a curse the ungodly; whereas truth teaches that in this life, to the godly, the blessing accompanies the curse, life death, salvation damnation; while, on the contrary, to the ungodly, the curse accompanies the blessing, death life, damnation salvation.

Ver. 6 seq. STARKE (after the Tübingen Bible and Zeys): To withhold a pledge which has been received, and to oppress the poor, are heinous sins, which cry out to heaven (Ex. xxii. 26 seq.). To sin against the widows, the orphans, the poor, the needy, *etc.*, infallibly brings down severe punishment from God, as One who has His eye specially on those, Sir. xxxv. 18 seq.

Ver. 12 seq. COCCZEUS: It is an old error that God dwells in the highest summit of heaven, and touches those things which are lower

only by a certain force impressed on those things which are nearest to Himself, and gradually transmitted from them;—an error which Scripture refutes when it says that God is a God at hand, and not a God afar off (Jer. xxiii. 23 seq.), for no part of creation is nearer to God than any other.—WOHLFARTH: "God is too exalted to trouble himself about the affairs of men:" thus do many still think, and walk accordingly in the path of unbelief, sin and destruction. Only the Tempter can persuade them to this. Just *because* God is the most exalted Being, nothing is hidden from Him; and He knows even our most secret actions, our most hidden wishes, our most silent sufferings (Jer. xxiii. 23 seq.; Ps. cxxxix. 1 seq.; Matt. vi. 8; 1 John iii. 20, *etc.*).

Ver. 17 seq. STARKE: As it is the wish and longing of the godly, that God would draw nigh to them, so, on the contrary, the burden of the song of the ungodly is: "Depart from us!" *They would gladly leave to God His heaven, if He would only leave to them their earthly pleasure.*—God oftentimes seeks to allure the wicked to repentance by multiplying their earthly possessions; if, however, He does not succeed in this, it results only in their heavier condemnation. When they think that they are most firmly established, God suddenly casts them down, and brings them to nought (Ps. lxxii. 19).

Ver. 19. WOHLFARTH: May the Christian also rejoice in the destruction of sinners? Eliphaz, in accordance with the way of thinking in his time, speaks of the pleasure of the righteous when sinners are seized by the hand of the Lord. Christ wept in sight of Jerusalem over its hardened inhabitants, and said: "How often," *etc.* (Matt. xxiii. 37; Luke xix. 42 seq.). . . . When, therefore, the Lord blesses the righteous, rejoice, (O Christian! but do not mock at the sinner, but save him when thou canst do it (James v. 19, 20),—when not, mourn for him as thy brother, whose fate demands pity.

Vers. 23-25. STARKE: What sin tears down, God's grace builds up again. Having this, you are rich enough! The world's treasure and comfort are silver and gold, empty and perishable things; but the children of God's only, highest, and best portion is God Himself (Ps. lxxiii. 25 seq.).—V. GERLACH: If thou dost cling with the heart to God, thou canst throw away thy gold, or lose it without concern; the Almighty still remains thy perennial treasure; whereas, on the contrary, *without Him* the most laborious cares and watchings avail nothing.

Ver. 27. V. GERLACH: The paying of the vows, which is elsewhere presented more as a duty, appears here as a promise: God will ever grant thee so much, that thou shalt be able to fulfill all thy vows!

Ver. 30. JO. LANGE: The intercession of a righteous man is so potent with God, that on account of it He spares even evil-doers, and visits them not with punishment (Gen. xviii. 23 seq.; Ezek. xiv. 14 seq.).

**B.—Job: Seeing that God withdraws Himself from him, and that moreover His allotment of men's destinies on earth is in many ways most unequal, the incomprehensibility of His ways may hence be inferred, as well as the short sightedness and one-sidedness of the external theory of retribution held by the friends.**

## CHAP. XXIII—XXIV.

1. The wish for a judicial decision of God in his favor is repeated, but is repressed by the thought that God intentionally withdraws from him, in order that He may not be obliged to vindicate him in this life.

## CHAP. XXIII.

- 1 Then Job answered, and said :
- 2 Even to-day is my complaint bitter ;  
my stroke is heavier than my groaning.
- 3 O that I knew where I might find Him !  
that I might come even to His seat !
- 4 I would order my cause before Him,  
and fill my mouth with arguments.
- 5 I would know the words which He would answer me,  
and understand what He would say unto me.
- 6 Will He plead against me with His great power ?  
No ; but He would put strength in me.
- 7 There the righteous might dispute with Him ;  
so should I be delivered forever from my judge.
- 8 Behold I go forward, but He is not there ;  
and backward, but I cannot perceive Him ;
- 9 on the left hand where He doth work, but I cannot behold Him ;  
He hideth Himself on the right hand that I cannot see Him.
- 10 But He knoweth the way that I take :  
when He hath tried me, I shall come forth as gold.
- 11 My foot hath held His steps,  
His way have I kept, and not declined.
- 12 Neither have I gone back from the commandment of His lips ;  
I have esteemed the words of His mouth more than my necessary food.
- 13 But He is in one mind, and who can turn Him ?  
and what His soul desireth, even that He doeth.
- 14 For He performeth the thing that is appointed for me :  
and many such things are with Him.
- 15 Therefore am I troubled at His presence :  
when I consider, I am afraid of Him.
- 16 For God maketh my heart soft,  
and the Almighty troubleth me.
- 17 Because I was not cut off before the darkness,  
neither hath He covered the darkness from my face.

2. The darkness and unsearchableness of God's ways to be recognized in many other instances of an unequal distribution of earthly prosperity, as well as in Job's case.

## CHAP. XXIV.

- 1 Why, seeing times are not hidden from the Almighty,  
do they that know Him not see His days ?



- 2 Some remove the landmarks ;  
they violently take away flocks, and feed thereof.
- 3 They drive away the ass of the fatherless,  
they take the widow's ox for a pledge.
- 4 They turn the needy out of the way ;  
the poor of the earth hide themselves together.
- 5 Behold, as wild asses in the desert,  
go they forth to their work, rising betimes for a prey :  
the wilderness yieldeth food for them and for their children.
- 6 They reap every one his corn in the field :  
and they gather the viintage of the wicked.
- 7 They cause the naked to lodge without clothing,  
that they have no covering in the cold.
- 8 They are wet with the showers of the mountains,  
and embrace the rock for want of a shelter.
- 9 They pluck the fatherless from the breast,  
and take a pledge of the poor.
- 10 They cause him to go naked without clothing,  
and they take away the sheaf from the hungry ;
- 11 which make oil within their walls,  
and tread their wine-presses, and suffer thirst.
- 12 Men groan from out of the city,  
and the soul of the wounded crieth out :  
yet God layeth not folly to them.
- 13 They are of those that rebel against the light ;  
they know not the ways thereof,  
nor abide in the paths thereof.
- 14 The murderer rising with the light  
killeth the poor and needy,  
and in the night is as a thief.
- 15 The eye also of the adulterer waiteth for the twilight,  
saying, No eye shall see me :  
and disguiseth his face.
- 16 In the dark they dig through houses,  
which they had marked for themselves in the daytime :  
they know not the light.
- 17 For the morning is to them even as the shadow of death :  
If one know them, they are in the terrors of the shadow of death
- 18 He is swift as the waters ;  
their portion is cursed in the earth :  
he beholdeth not the way of the vineyards.
- 19 Drought and heat consume the snow waters :  
so doth the grave those which have sinned.
- 20 The womb shall forget him ; the worm shall feed sweetly on him ;  
he shall be no more remembered ;  
and wickedness shall be broken as a tree.
- 21 He evil entreateth the barren that beareth not :  
and doeth not good to the widow.
- 22 He draweth also the mighty with his power :  
he riseth up, and no man is sure of life.
- 23 Though it be given him to be in safety, whereon he resteth ;  
yet his eyes are upon their ways.
- 24 They are exalted for a little while, but are gone  
and brought low ; they are taken out of the way as all others,



and cut off as the tops of the ears of corn.

25 And if it be not so now, who will make me a liar,  
and make my speech nothing worth?

#### EXEGETICAL AND CRITICAL.

1. Instead of replying directly to the injurious accusations of Eliphaz in ch. xxii. 6 sq.; Job here recurs first of all to the wish which he has already uttered several times (especially in chs. ix and xiii.), that God Himself might manifest Himself as Umpire and as Witness of his innocence, and so end authoritatively the controversy which in each successive stage was becoming more and more involved. This wish is, however, immediately repressed by the thought that God purposely keeps Himself removed from him, in order to make him drink the cup of his sufferings to the dregs (ch. xxiii.). And in connection with the mournful fact that *his* state is so cheerless and so full of suffering, and furnishes living proof that God withholds the exercise of His retributive justice, he arrays forthwith (in the second and longer division of his discourse, ch. xxiv.), numerous facts of a similar character, which may be observed in the sphere of human life in general. In particular he sets forth many examples of the prosperity of the wicked, continuing to extreme old age, or even to the end of life. He dwells with evident satisfaction on his description of these examples, in order in this way to establish and illustrate most fully the incomprehensibleness of the divine ways.—The whole discourse, apart from the two principal divisions, which coincide with the customary division by chapters, is divided into smaller strophes of four verses each (in one case of five) in accordance with the strophe-divisions of Ewald, as well as of Stickel and Delitzsch, which in the present case are entirely in harmony.

2. *First Division.* Repetition of the wish, heretofore uttered, that God might appear to rescue and to vindicate him, together with a self-suggested objection, and an expression of doubt whether the wish would be realized: ch. xxiii.

*First Strophe:* Vers. 2-5. **Even to-day my complaint is still bitter.**—Both the authority of the Ancient Versions, such as the Targ., Pesh., Vulg. [E. V.], and also the comparison with former passages, such as ch. vii. 11; x. 1, favor the view that כָּרַר signifies "bitterness," and is thus synonymous with כָּרַר, the possibility of which is shown by the cognate radical relation of the verbs כָּרַר and כָּרַר, which occasionally interchange forms; comp. Delitzsch on the passage. If we take the word however in its ordinary signification of "frowardness, perverseness," we get a suitable meaning: "my complaint is still ever foward" (ever bids defiance, maintains its opposition), *i. e.*, against such exhortations to penitence as those of Eliphaz (or in opposition to God, as Hahn, Olshausen, *etc.*, explain). On the other hand we can make no use of the reading of the LXX.: *ἐκ τῆς χεῖρός μου* (כָּרַר), nor yet of Ewald's conjecture derived from it—מִדְּרוֹ, "by reason of His hand is my complaint" [so Copt. and Merx].—My

hand lies heavy on my groaning: *i. e.*, I am driven to the continuous outbreak of my groaning, I must all the time force forth groans (not: my hand thrusts down my groaning, forces it back: Hirzel). Since this rendering yields a meaning that is entirely suitable, and suffers from no particular difficulty as to the language, it is unnecessary either with the Targ. [E. V.], to understand כָּרַר of "the hand of God which strikes me" (the suffix כָּ- *sensu obj.*) or (with the LXX. and Pesh.) [Merx] to read יָדוֹ. (According to E. V., Ges., Ber., Noyes, Schlottm., Ren., Rod., כָּרַר is comparative: "the hand upon me is heavier than my groaning," which gives a suitable meaning, at least if we take כָּרַר in the sense of bitterness. The objection to it is, however, as stated by Delitzsch, that כָּרַר כָּרַר is an established phrase, and commonly used of the burden of the hand upon any one, Ps. xxxii. 4 (comp. ch. xxxiii. 7; and the connection with אָל, 1 Sam. v. 6, and שָׁם, 1 Sam. v. 11").—E.]. It remains to be said that the clause defining the time, וְעַתָּה, "even to-day," belongs to both halves of the verse, and for the same reason it expresses the more general sense, "even now, even always," (comp. ch. iii. 24). The supposition that the colloquy had lasted several days, and that in particular the present third course of the same had begun one day later than the one preceding is scarcely admissible on the strength of their expression, which is certainly not to be pressed too far, (against Ewald, 2d Ed., and Dillmann).

Ver. 3. **Oh that I but knew how to find Him.**—The Perf. יִדְעֵתִי with the following Imperf. consec. (וְאִנִּיכָאֵדָעָה) expresses the principal notion contained in Job's wish: *utinam scirem (locum ejus), et invenirem eum = utinam possim invenire eum!* Comp. the similar construction in chap. xxxii. 22; also Gesen., § 142, (§ 139), 3, c. The rendering of Dillmann: "Oh that I, having known (where He is to be found), might find Him," (in accordance with Ewald, § 357 b) gives essentially the same sense.—הַכִּינֹהַן in the second member means by itself, a frame, stand, setting up; here specifically, "seat, throne," *i. e.*, the judgment seat of God, as the sequel shows.

Ver. 4. In regard to עָרַךְ כְּשֹׁפֵט, *causam instruere*, comp. ch. xiii. 18; in regard to הִוָּכַחְתִּי (lit. "objections, reproofs") in the specific sense of "legal arguments, grounds of justification," see Ps. xxxviii. 15 [14]; also above ch. xiii. 3.

*Second Strophe:* Vers. 6-9. The doubt as to the possibility of such a protective interposition of God, begins again to appear. This (ver. 6) takes first of all the form of a shrinking reflection on the crushing effect which God's majesty and infinite fulness of power might easily exert upon him; a thought which has already emerged twice before (ch. ix. 34; xiii. 21), and which in



this place Job, supported by the consciousness of his innocence, repudiates and tramples under foot. **Would He in omnipotence then contend with me? Nay! He would only regard me:** *i. e.*, only give heed to me (שׁוֹמֵר, *scil.* יָלַב; comp. ch. iv. 20; here in union with בָּ to express the cleaving of the Divine regard to him, comp. פָּנָה, ch. vi. 28): only grant me a hearing, and as the result thereof acquit me. [אֵל, "nothing but," intensive; the very thing that He would do, hence the thing that He would assuredly do]. To render the Imperfect verbs יִרִיב and שׁוֹמֵר as expressive of a wish: "shall He contend with me?" *i. e.*, shall I wish, that He would contend with me? (Hirzel, *Ew.*, Dillm., *etc.*), is altogether too artificial, and not at all required by the connection. [The *E. V.*, Bar., Carey, supply "strength" (כֹּחַ) after שׁוֹמֵר: God, so far from using His power to crush Job, would strengthen him to plead his cause. But the el-

ipsis of יָלַב is already justified by ch. iv. 20, and the antithesis thus obtained between *a* and *b* is more direct and natural.—*E. J.*

Ver. 7. **Then** (אָז as in ch. xxxv. 12; Ps. xiv. 5; lxvi. 6, and often in a temporal sense; then, when such a judicial interposition of God should take place) **would a righteous man plead** (lit., "be pleading," נִכְחַת, partic.) **with Him:** *i. e.*, it would be shown that it is a righteous man who pleads with him; **and I should forever escape my Judge;** *i. e.*, by virtue of this my uprightness. פָּלַט is, like מָלַט ch. xx. 20, intensive of Kal.

Vers. 8, 9. The joyful prospect is suddenly swept away by the thought that God is nowhere, in no quarter of the world to be found.—**Yet** (אָי, "yet behold," in an adversative sense, as in ch. xxi. 16) **if I go eastward, He is not there,** *etc.* קִדְמָה ("toward the front, = toward the east") and אַחֲרָי ("toward the rear, = toward the west," comp. ch. xviii. 20), refer to the eastern and western quarters of the heavens, even as the following "left" and "right" refer to the northern and southern.—**If He works northward, I behold (Him) not; if He turns southward I see it not.** שְׂמֹאל, "toward the left" is an adverbial local clause,

qualifying עָשָׂה, as also יָמִין, qualifying עָשָׂה. The former verb expresses its customary meaning: "to work, to be active, efficient," which suits here very well (comp. ch. xxviii. 26), so that every different rendering, as *e. g.*, taking עָשָׂה — עָשָׂה הָרַג, "to take His way" (Blumenfeld), or = "to hide Himself" (Umbreit), or = עָשָׂה, "to incline Himself, to turn Himself" (Ewald), seems uncalled for. On the other hand the common signification of עָשָׂה—"to veil Himself," is less suitable in *b* [so *E. V.*, Lee, Con., Ber., Rod., Elz., *etc.*], than the signification "bending, turning aside" adopted by Saadia, Schultens, Ewald, Delitzsch, *etc.*, after the Arabic. If this latter definition deserves here the preference, there is

the less probability that the passage contains any reference to the הַחֲמָרִים הַיָּמִינִי, ("the chambers of the South," ch. ix. 9), or, generally speaking, to any celestial abode of God as set forth in heathen theologies or cosmogonies. Rather does the poet conceive of God as omnipresent, as much so as the poet of the 139th Psalm, in his similar description (vers. 8-10). [Gesenius and Carey translate *b*: "He veileth the South, *etc.*," but less appropriately, the construction of הַיָּמִינִי being evidently the same with שְׂמֹאל, which is unquestionably adverbial.—*E. J.*]

*Third Strophe:* vers. 10-13. The reason why God withdraws Himself: *although* He knows Job's innocence, He nevertheless will not abandon His purpose, once formed, not to allow Himself to be found by Him. ["He conceals Himself from him, lest He should be compelled to acknowledge the right of the sufferer, and to withdraw His chastening hand from him." Delitzsch.]

Ver. 10. **For He knows well my accustomed way.**—וְהָיָה עִמָּי, lit. "the way with me," *i. e.*, the way which adheres to me, which is steadfastly pursued by me (comp. Ps. cxxxix. 24; *Ew.*, § 287 *c*), or: "the way of which I am conscious" ["which his conscience (*συνείδησις*) approves (*συμπαράρτει*)"], as Delitzsch explains, referring to ch. ix. 35; xv. 9.—**If He should prove me** (פָּחַדְנִי, an elliptical conditional clause; comp. Ewald, § 357, *b*), **I should come forth as gold,** *i. e.*, out of His crucible; a very strong and bold declaration of his consciousness of innocence, for which Job must hereafter (ch. xlii. 6) implore pardon.

Ver. 11. **My foot hath held firm to His step** (אָחַז, as elsewhere הִתְחַבֵּץ, Ps. xvii. 5; Prov. v. 5) ["The Oriental foot has a power of grasp and tenacity, because not shackled with shoes from early childhood, of which we can form but little idea," Carey]: **His way I have kept, and turned not aside.** שָׁמַר, Jussive Hiph. from שָׁמַר, in the intransitive sense of *deflectere*, as in Ps. cxxv. 5; Is. xxx. 11.

Ver. 12. **The commandment of His lips—I have not departed from it.**—הִקִּישׁ, intransitive, like הִתְחַבֵּץ in the verse preceding. In regard to the construction (antecedent placing of a nominative absolute) comp. ch. iv. 6. **More than my (own) law I have observed the saying of His mouth;** have accordingly set them far above all that I have, of my own will, desired or prescribed for myself. [Bernard explains the preposition מִ here to mean: "by reason of my rule," *i. e.*, by reason of my having made it a rule. This however obscures the striking contrast between הִקִּישׁ and אֶתְּחַבֵּץ.—*E. J.*] With הִקִּישׁ we may compare the "law in the members" warring against the Divine law, Rom. vii. 23. [*E. V.* takes הִקִּישׁ, as in Gen. xlvii. 22; Prov. xxx. 8, in the sense of one's "allowance of food;" Ewald also translates by "Gebühr" ("that which as a distinguished rich man I have the right to require in my relations to other men, and my claims upon them"). The consideration of Job's greatness and power should be borne in mind with the rendering



"law." The "law" which Job had ever held subordinate to the Divine precepts was the will of a prince.—E.].  $\text{לִשְׁמֹר}$  "to lay up, preserve," is here substantially equivalent with  $\text{שָׁמַר}$ , comp. Ps. cxix. 11; in view of which parallel passage it is not necessary with the LXX. instead of  $\text{לִשְׁמֹר}$  to read  $\text{שָׁמַר}$ ,  $\text{ἐν τῷ κόλπῳ μου ἔκρυψα ῥήματα αὐτοῦ}$ .

Ver. 13. **Nevertheless He remaineth (ever) the same, and who will turn Him:** viz., from His purpose; comp. ch. ix. 12; xi. 10.  $\text{וְהוּא בְּאֶחָד}$ , not: "He remaineth by one thing" (Hirzel, Del.) [Lee, Noyes, Carey], for this would have been expressed by the neuter form  $\text{בְּאֶחָדָם}$  (comp. ch. ix. 22); but the  $\text{ב}$  is  $\text{ב}$  *essentiae* (Gesen. § 154 [§ 151] 3, a), and the thought expressed is that of the unchangeableness, the constancy of God (not the oneness, or the absolute superiority of God, as the Vulg., Targ., Starke, who refers to Gal. iii. 20, Schultens, Ewald, Schlottmann, [Ges., Ber., Rod., Elz.] explain, but against the context. With  $\text{ב}$  compare the well-known expression: "He spake, and it was done, etc.," Ps. xxxiii. 9. [The unchangeable purpose of God of which Job here speaks is evidently the purpose to inflict suffering on him, a purpose to which He inflexibly adheres, notwithstanding He knows Job's integrity, and finds through His crucible that the sufferer is pure gold.—E.].

**Fourth Strophe:** vers. 14-17. **Truly** ( $\text{כִּי}$  as in ch. xxii. 26), **He will accomplish my destiny.**  $\text{כִּי}$ , with suffix of the object, means here that which has been decreed, ordained concerning me. **And much of a like kind is with Him**—i. e., "has been determined by Him, lies in His purpose," (comp. ch. ix. 35: x. 13, xv. 9). The "much of that kind" spoken of refers not specifically to Job's sufferings (Umbreit, Delitzsch, etc.), as rather to all that is analogous thereto, to all decrees of a like character regarding men in general.

Ver. 15. **Therefore do I tremble** (lit. "I am terrified, troubled") **before His face; if I consider it, I am afraid before Him.**  $\text{אֶתְרַחֵם}$  is an elliptical hypothetical antecedent, as is the case in ver. 10 b. We are to supply as the object to be considered the unfathomable decree of God, by virtue of which he must suffer.

Ver. 16. **And God hath made my heart faint** [lit. "soft"] ( $\text{הִרְךָ}$  Hiph. from  $\text{רָךְ}$ , Deut. xx. 3, etc.), **and the Almighty has confounded me.** The emphasis rests in the subjects  $\text{אֱלֹהִים}$  and  $\text{שֶׁמַיָּא}$ , which are purposely placed first in both members. It is *God Himself*, who by His incomprehensibly harsh and stern treatment has plunged him in anguish and terror; *his suffering considered in itself* by no means exerts such a crushing influence upon him (see the vers. following).

Ver. 17. **For I am not dumb before the darkness, nor yet before myself whom thick darkness has covered**—i. e., the darkness of my calamity (comp. ch. xxii. 11), and my own face and form darkened and disfigured by my sufferings (comp. ch. xix. 13 seq.) are

not able to strike me dumb (with horror); only the thought of God can do this, who with His incomprehensible decree stands behind this my suffering! Observe the significant contrast between the  $\text{כִּפְנֵי-הַחֹשֶׁךְ}$  of this ver. and the  $\text{כִּפְנֵי}$  of ver. 15 a; as well as moreover the antithetic relation, which obtains between this passage and the statement of Eliphaz in ch. xxii. 11 that Job seemed not to mark at all the terrible darkness of his misery. Either of these retrospective references of the passage is lost sight of if, with most of the ancients (LXX., Vulg., Luth.) [E. V. Ges., Scott, Noyes, Ber., Ren., Rod., Elz.] we render: "because I was not cut off ( $\text{נִצָּחַת}$ , *deletri*, *perire*, as in ch. vi. 17) before the darkness came, and He has not covered the darkness from my face" [i. e., has not covered me in the grave, so that I might never have faced this suffering]. The signification: "to become dumb, to be brought to silence," is the only one that is suitable here; we should then have to think (with Delitzsch, etc.) of an *inward* destruction by terror and confusion.

3. **Second Division:** ch. xxiv. An extended description of the many incomprehensible things in what God does as ruler of the universe, beginning with the many instances in which He permits the innocent and defenceless to be oppressed and persecuted by their powerful enemies: vers. 1-12.

**Fifth Strophe:** vers. 1-4. **Why are times not reserved by the Almighty?**—i. e. times of reckoning with good and evil; *judicial terms*, at which He displays His retributive justice. In regard to the use of  $\text{לִשְׁמֹר}$ , "reserving" [storing up] in the sense of "appointing, fixing," comp. ch. xv. 20; xxi. 19. The question is of course so intended as to require no answer, or a negative one. So also in the second member: **and do His friends** (lit. "His knowers" [acquaintances], they who are His, who know Him, and He them, comp. ch. xviii. 21; Ps. xxxvi. 11 [10]) **not see His days?**—The "days" of God here are His judgment days, the days in which He reveals Himself in judicial rigor against his enemies, and in beneficent mercy toward His holy ones (comp. Ezek. xxx. 3, also the expression, the "days of the Son of Man" in Luke xvii. 22). This verse also seems to contain a retrospective reference to the last discourse of Eliphaz, especially to ch. xxii. 19; by the ancients, moreover, who were troubled more particularly about the  $\text{דְּמָיָה}$ , "terms, judicial periods," it was variously misunderstood, and erroneously translated. [The construction adopted by E. V., Con., etc.: "Why, seeing times are not hidden from the Almighty, do they that know Him not see His days?" is a less natural and simple rendering of the original than that given above. Conant objects that "this question is not pertinent here. The point of inquiry is not, why are such times of retribution not appointed by God; but why, if they are appointed by Him, as alleged, do not good men witness them?" Job however does deny, by implication, that there is any retribution, or time reserved for it, with the Almighty. The phenomena of human life, he argues, indicate that God cares not how men sin, or suffer. The



second member of the verse puts the thought of the first in a still more striking light. The indications of retributive justice in the administration of the world, are such that not even God's familiars, who are in His secret, can discern the days whereon they occur.—E.]

Ver. 2. **Landmarks they remove** [or, are removed; vb. impersonal] **flocks, they plunder, and feed.** From this point on begins the specific description of the many deeds of violence, oppression and persecution permitted by God. The vers. immediately following (3, 4) describe the wicked agents who commit such deeds, vers. 5-8 the wretched ones who suffer from them, and thence on interchangeably, now the persecutors and now the persecuted, the verbs used being put in the 3d person plural Perfect. In respect to the wickedness of removing landmarks, (לְעִלְוֵי הַבְּרִיחַ) from בָּרַח comp. Deut. xix. 14; xxvii. 17; Prov. xxii. 28; xxiii. 10. In regard to the plundering and carrying off of herds, comp. ch. xx. 19. ["They steal flocks, וְגֵרָעִי i. e., they are so bare-faced, that after they have stolen them, they pasture them openly." Delitzsch].

Ver. 3. נָתַן, "to drive away," as in Is. xx. 4; חָבַל, "to distraint, to take as a pledge" as in Ex. xxii. 25; Deut. xxiv. 6; comp. below ver. 9 (whereas on the other hand in ch. xxii. 6 the word is used in a somewhat different sense). [The ass of the orphan, and the yoke-ox of the widow are here referred to as the most valuable possession, and principal dependence of those unfortunate ones.—E.]

Ver. 4. **The poor they thrust out of the way**—i. e., out of the way, in which they have the right to walk, into roadless regions (comp. הִשְׁתָּה in a similar sense in Amos v. 12). **All together** (וְכָל) as in ch. iii. 18) **the wretched of the land must hide themselves.**—So according to the K'ri: עֲנִי־אֲרֵי, while the K'thibh 'אֲרֵי-עֲנִי would, according to Ps. lxxvi. 10; Zeph. ii. 3 designate the "afflicted," the "sufferers" of the land, which seems less suitable here. The Pass. חֲבָטִי denotes what these unfortunate ones are compelled to do; comp. ch. xxx. 7.

*Sixth Strophe*; vers. 5-8. Description of the miserable condition into which the oppressed and persecuted are brought by those wicked ones (not of another class of evil-doers apart from those previously spoken of, as ancient exegesis for the most part assumed, and as latterly Rosenm., Umbr., Vaih. [Lee, Barnes, Carey, Scott, etc.] explain). As is evident from the more extended description in ch. xxx. 1-8 of the unsettled, vagabond life of such unfortunates, the poet has here before his eyes the aborigines of the lands east of the Jordan, who were driven from their homes into the desert, possibly the remnant of the ancient Horites [cave-dwellers]; comp. what is said more in detail below on ch. xxx. **Behold, wild asses in the wilderness** (i. e. as wild asses; comp. ch. vi. 5; xi. 12; xxxix. 5 seq.), **they go forth in their daily work** (lit. "work;" comp. Ps. civ. 23), **seeking after prey** (לְבָרֵךְ, booty, prey, a living, as in Prov. xxxi. 15) ["from שָׂרָךְ in the

primary signification *decerpere* describes that which in general forms their daily occupation as they roam about. . . . The idea of waylaying is not to be connected with the expression."

Del.]; **the steppe** [עֲרֵבָה, the wide, open, desert plain] **is to them** (lit. "to him," viz., to each one of them), [or "to him as father of the company," Del., or possibly the sing. לוֹ is used to avoid the concurrence of לָהֶם with לָחֶם immediately following: Hirzel] **bread for their children**—(וְנִעְרִים) as in ch. i. 19; xxix. 5) ["the steppe, with its scant supply of roots and herbs, is to him food for the children; he snatches it from it, it must furnish it to him" (Del.) thus accounting for the use of מִן־הָעֲרֵבָה]. A striking description of the beggar, vagabond life of these troglodytes, the precursors of the gipsies, or South-African Bushmen of to-day. [Of the פְּרָאִים, *onagri* (Kulans), with which these are compared, Delitzsch says: "Those beautiful animals, which, while young, are difficult to be caught; which in their love of freedom are an image of the Beduin, Gen. xvi. 12; in their untractableness an image of that which cannot be bound, ch. xi. 12; and from their roaming about in herds in waste regions, are here an image of a gregarious vagrant, and free-booter kind of life." Del.]

Ver. 6. **In the field they reap** (so according to the K'ri קִצְרוּ; the K'thibh קִצְרִי would be rendered by some such expression as "they make for a harvest") **the cattle-fodder** [בְּלִילֵי, as in ch. vi. 5, mixed fodder for the cattle, *farrago*]; lit. "his cattle-fodder, i. e. that of the רֹשֶׁעַ mentioned in b. [Most explain this to mean that these miserable hirelings seek to satisfy their hunger with the fodder grown for the cattle. Delitzsch on the ground that "קִצְרִי does not signify to sweep together, but to reap in an orderly manner; and if they meant to steal why did they not seize the better portion of the produce?" supposes that the "rich evil-doer hires them to cut the fodder for his cattle, but does not like to entrust the reaping of the better kinds of corn to them." This view, however, seems less natural than the former, and less in harmony with the parallelism. See below on b.—E.]. **And they glean the vine-**

**yard of the wicked.** לָקַט *serotinos fructus colligere* (Rosenm.), to glean the late-ripe fruit, i. e. stealing it. The meaning can scarcely be that this was done in the service of the rich evil-doer, in which case the verb עֹלֵל *racemari* would rather have been used (against Delitzsch). Ver. 7. **Naked** (עָרֹם, adverbial accusative, as in ver. 10; comp. שׁוֹלֵל, ch. xii. 17, 19) **they pass the night without clothing,** לִיט. כִּבְלֵי lit. "from the lack of," comp. ver. 8 b. and ver. 10. Ver. 8. . . . **And shelterless** (from lack of shelter) **they clasp the rock.**—חִבְּקוּ, they "embrace" the rock; in that shivering they crouch beneath it as their shelter. Comp. the phrase, "embracing the dunghill" (*mezabil*), Lam. iv. 5.



*Seventh Strophe:* vers. 9-12. Resuming the description of the tyrannical conduct of those men of power described in vers. 2-4. **They tear the orphan from the breast.**—וְהֵרָע here the same as וָעַל, as also in Is. lx. 16; lxvi. 11. Correctly therefore the LXX: ἀπὸ πατρὸς—whereas to render וְהֵרָע in its customary signification of “destruction, ruin” (as e. g. by Ramban, etc.) [=“from the shattered patrimony”], yields no satisfactory meaning. The act of tearing away from the breast is conceived of as the violent deed of harsh creditors, who would satisfy their claims by bringing up the orphan children as slaves. **And what the miserable one has on they take away as a pledge.**—A tenable meaning, and one that will agree well with ver. 10 is obtained only by regarding וְהֵרָע as an elliptical expression for וְהֵרָעָה: “and what is on the miserable one,” i. e. What he wears, his clothing (Rabag, Gesen., Arnh., Vaih., Dillmann) [Rod., Bernard, Noyes]. With the thought may then be compared Mic. ii. 9; in respect to חָבַל see above on ver. 3. The other explanations which have been given are less suited to the connection, if not absolutely impossible, such as: “they take a pledge above [beyond the ability of] the sufferer” (Hirzel); “they take for a pledge the suckling (וְהֵרָעָה of the poor”) (Kamphausen) [Elzas]; “with the poor they deal basely,” or “knavishly” (Umbr., Del.), which latter rendering however would make it seem strange that the verb חָבַל has only a short while before been used twice (ver. 3, and ch. xxii. 6) in the sense of distraining. [To which add Dillmann’s objection that this interpretation seems “colorless,” out of place in the series of graphic, concrete touches of which the description is composed. It may also be said of the explanation of E. V. Ewald, Schlott., Renan, Conant, etc., “they impose a pledge on the sufferers,” that it is less vivid than that adopted above. It must be admitted on the other hand that the assumption that וְהֵרָעָה is somewhat doubtful.—E.]

Vers. 10-12 again bring into the foreground as subject those who are maltreated by the proud oppressors. These are however no longer represented as the wretched inhabitants of steeples or caves, but as poor serfs on the estates of the rich, and are thus represented as being in inhabited cities and their vicinity. **Naked they (the poor) slink about, without clothing.**—Comp. ver. 7, and in respect to הִלָּךְ, “to slink,” see ch. xxx. 28. **And hungry they bear the sheaves**—i. e. for the rich, whose hired service they perform, who however allow them to go hungry in their service, and thus become guilty of the crying sin of the *merces retenta laborum* (Dent. xxv. 4; 1 Tim. v. 18, etc.). [The English translators, misled probably by the Piel, הִלָּכָה, which they took to be transitive, have made the “oppressors” of the vers. preceding the subject of ver. 10. הִלָּךְ however is always “to walk about, to go to and fro” (so also in

Prov. viii. 20). Taking it in this sense here, the subject is naturally “the poor;” and הֵרָעָה in the second member is simply “to bear, not “to take away from.”—E.]

Ver. 11. **Between their walls** (hence under their strict supervision) **they must press out the oil** (וְהֵרָעָה, Hiph. denom., only here); **they tread the wine-vats, and suffer thirst** (while so engaged—Imperf. consec. comp. Ewald, § 342, a). A further violation of the law that the mouth of the ox must not be muzzled.

Ver. 12. **Out of the cities the dying groan.**—So according to the reading הֵרָעָה (Pesh., 1 Ms. of de Rossi’s, and some of the older editions), which word indeed elsewhere means “the dead,” but which here, as the parallel of the following הֵרָעָה (“wounded, pierced to death,” comp. Ezek. xxvi. 15; Jer. li. 22) may very well be taken to mean the dying, those who utter the groaning and rattling of the death struggle [see Green, § 266, 2, a]. So correctly Umbreit, Ew., Hirz., Vaih., Stick., Heiligst., Dillmann [Schlott., Renan, Noyes. Others (Carey, Elzas, etc.) in the weaker sense: “mortals.”] The usual reading הֵרָעָה, “men,” yields a suitable rendering only by disregarding the masoretic accentuation, and connecting this הֵרָעָה as subj. with הֵרָעָה (so Jer., Symmachus, Theod.). In that case, however, it should be translated not by the colorless and indefinite term “people” [*Lente*] (Hahn, etc.) but by “men [Männer, viri], warriors,” and understood (with Del.) of the male population of a city, “whom a conqueror would put to the sword.” This however would remove the discourse too far out of the circle of thought in which it has hitherto removed. [According to the Masor. punctuations הֵרָעָה would be “out of an inhabited, thickly populated city,” a thought which has no place in the connection. Gesenius, followed by Conant, takes עִיר (II Lex.) in the sense of “anguish;” “for anguish do the dying groan.” But the second member: “and the soul of the wounded cries out,” brings up before us a scene of blood, involving the slaying of a multitude, for which we should have been unprepared without the mention of the “city” in the first member.—E.]

**Yet God regards not the folly!**—הֵרָעָה, lit. [“insipidity,” absurdity, *insulitas* (chap. i. 22), a contemptuous expression which seems very suitable here, serving as it does to describe tersely the violence of the wicked, mocking at the moral order of the universe, and still remaining unpunished. The punctuation הֵרָעָה, “prayer, supplication” (Pesh., some MSS.) [Con., Noyes, Good, Elzas], may also be properly passed by without consideration. In regard to the absolute use of לֹא-יִשְׁעִים (supply בָּלֹבֵם, comp. ch. xxii. 22), “he regards not,” see ch. iv. 20; Is. xli. 20; and especially Ps. l. 23, where, precisely as here, the expression is construed with the accus. of the object. [The rendering of E. V.: “yet God layeth (=imputeth) not folly to them,” is not essentially different, but is less



expressive. Oppression ravages the earth; in the wilderness, among rocks and caves, in fields and vineyards, in villages and cities, men suffer, groan, die—and all this chaotic folly, this dark anomaly, this mockery of the Divine order—God heeds it not!—E.]

4. *Second Division: Second Half:* vers. 13-25. Continuation of the preceding description, in which special prominence is given to those evil-doers who commit their crimes in *secret*, and escape for a long time the divine punishment, which surely awaits them.

*Eighth Strophe:* vers. 13-17. **Those** (הַפְּהָהֶם), emphatically contrasting the present objects of the description, as a new class of evil-doers, with those previously mentioned) **are rebels against the light**, or: “are become rebels,” etc.; for so may the clause הָיָה לָהֶם בְּעֵשֶׂה, comp. ch. xxiii. 13) be taken, unless we prefer to explain: “are become among apostates from the light,” i. e. have acquired the nature of such (Del., Dillm.) [in either case הָיָה is not the mere copula, but expresses a process of becoming]. כֹּהֲנֵי-אֵלֹהִים, “apostates, revolvers from the light, enemies of the light,” are essentially the same, as “children of the night” (Rom. xiii. 12; 1 Thess. v. 5; Eph. v. 8, etc.—**Will not know its ways**; i. e. the ways of the light, for it is more natural to refer the suffix in יִדְּעוּ, as well as in יִתְבַּחְתִּי to אֵלֹהִים than to “God.”

Ver. 14. **At the dawn** (לְאֹרֹךְ, *sub lucem, cum diluculo*, toward the break of day, before it is yet broad daylight) **the murderer riseth up**. רֹצֵחַ, one who makes a trade of murder, who kills to steal, like the English garotter; for the wealthy oppressor is no longer (down to ver. 18) the subject of the discourse.—[**He slays the poor and needy**: because of their defenceless condition; not of course for plunder, but to gratify his bloodthirsty disposition.]—**And in the night he acts like a thief**, or: “he becomes as the thief,” i. e. in the depths of night, when there is no one to cross his path, he plies the trade of a petty, common thief, committing burglary, etc. For the Jussive יִהְיֶה instead of יִהְיֶה, comp. above ch. xviii. 12; xx. 23, etc. [poetic form]; and for אֶחָד, instead of אֶחָד, ch. xxiii. 9.

Ver. 15. **And the adulterer's eye watches** (שָׂכַר, *observare*, to be on the watch for, to lurk for) **the twilight**, i. e. the evening twilight, before the approach of which he does not ply his craft; comp. Prov. vii. 9. נֶשֶׁךְ here *crepusculum*; see above on chap. iii. 9.—**And puts a veil over the face**: lit. “and lays on a covering of the face,” i. e., some kind of a veil;—hardly a mask, of which oriental antiquity had no knowledge: comp. Delitzsch on the passage.

Ver. 16. **They break in the dark into houses**; lit. “he,” or “one breaks in;” the indefinite subj. of חָתַר is, as the plurals in the following members show, an entire band of thieves.—**They, who by day keep themselves shut up, know not the light**, i. e.

they have no fellowship with it, as children of night and of darkness. The rendering of the Targ. and of some of the Rabbis (approximately also of the Vulg.) [also of E. V.]: “which (houses) they had marked for themselves in the daytime,” is opposed by the fact that חָתַר signifies always *obsignare*, never *designare*; comp. ch. xiv. 17; xxxvii. 7.

Ver. 17. **For to them all deep darkness is morning**; i. e. when the deepest darkness

of the night (צְלָמוֹת, comp. ch. iii. 5) begins, then they enter upon their day's work [the drawing on of the night is to them what day-break is to others]—a striking characteristic of the *ἐργα τοῦ σκότους*, in which these evil-doers engage. Umbreit and Hirzel [and so E. V.,

Ber., Con.] unsuitably take not צְלָמוֹת, but נֶקֶד as subject: “the morning is to them at once deep darkness.” Against this explanation it may be urged that יָחַד means not “at once,” but as in ch. ii. 11; ix. 32, etc., “all together, all in a body.”—**Because they know the terrors of deep darkness**; i. e. are familiar with them, as other men are with the open day: comp. ver. 16 c; ch. xxxviii. 16. The sing. again makes its appearance here [כִּי יָדַעַת, lit. “for he (or one) knows,” etc.], because stress is laid on the fact that every member of this wicked band has this familiarity with the darkness of night. [According to the rendering of E. V., Hirzel, etc., here rejected, the meaning would be that morning or daylight would bring terror to these evil-doers, the fear i. e. of being detected and condemned. In the second member כִּי יָדַעַת would then be antecedent, either general: “when one can discern” (Con.), or particular:

“if one know them” (E. V.) and בְּלִחּוֹת צְלָמוֹת, the consequent—“terrors of death-shade.” The other rendering, however, has on the whole the advantage of greater simplicity, and agreement with usage and the context.—E.]

*Ninth Strophe:* vers. 18-21. The judgment which will overtake the wicked who have been thus far described. This judgment Job describes here proleptically, for in vers. 22-24 *a* he returns once again to their haughty, insolent conduct before the judgment comes, in order to bring out the thought that a long time usually elapses before it overtakes them. This strophe sets forth, in the first place, and this intentionally in strong language, which in the mouth of Job is quite surprising, that a grievous punishment and certain destruction infallibly awaits them; but that such destruction, for the most part, is long delayed, is maintained in the following strophe, which, however, in ver. 24 again resumes the description of the destruction. The language does not permit us with the LXX., Vulg., Pesh., Eichh., Dathe, Umbr., Vaih., etc., to take these verses in an optative sense, as a description of the punishment, which ought to befall evil-doers: thus at the outset in ver. 18 we

have הָיָה קָלָהּ, not הָיָה קָלָהּ; and so throughout every sign of the optative form of speech is wanting. It is possible, but the same is not indicated with sufficient clearness by the author,



and for that reason is altogether too artificial, to take vers. 18–21 (with Ewald, Hirzel, Schlottm., v. Gerlach, Heiligstedt, Dillmann) as a description of the well-merited judgment inflicted on the wicked, ironically attributed by Job to his opponents, Job's own opinion on the opposite side being in that case annexed to it in ver. 22 seq. See against this opinion, as well as against the related opinion of Stickel, Böttcher, Hahn, *etc.*, the remarks of Delitzsch [ii. 33: "(1) There is not the slightest trace observable in vers. 18–21 that Job does not express his own view. (2) There is no such decided contrast between vers. 18–21 and vers. 22–25, for ver. 19 and ver. 24 both affirm substantially the same thing concerning the end of the evil doer. In like manner it is not to be supposed with Stickel, Löw., Böttch., Welte and Hahn, that Job, outstripping the friends, as far as ver. 21, describes how the evil-doer certainly often comes to a terrible end, and in ver. 22 seq., how the very opposite of this, however, is often witnessed; so that this consequently furnishes no evidence in support of the exclusive assertion of the friends. Moreover, ver. 24 compared with ver. 19, where there is nothing to indicate a direct contrast, is opposed to it; and ver. 22, which has no appearance of referring to a direct contrast with what has been previously said, is opposed to such an antithetical rendering of the two final strophes."]

Ver. 18. **His course is swift on the face of the waters:** *i. e.* lightly and swiftly is he born hence, as one who is swept away irresistibly by the flood; comp. ch. ix. 26; Hos. x. 7. [Carey curiously conjectures that this ver. speaks of pirates!]**—Accursed is their portion in the land;** or: "a curse befalls," *etc.* (Dillm.). [In German: Im Fluge ist er dahin auf Wassers Fläche; verflucht wird ihr Grundstück im Lande; or according to Dillmann: Flucht trifft, *etc.*, whereby, continues Zöckler, the paronomasia between *הקל* and *קל* is still more clearly expressed. This paronomasia it is impossible to reproduce in English without slightly paraphrasing the one term or the other. The above attempts to combine the verbal play with fidelity to the German original: "his course is swift" for "im Fluge dahin," and "accursed" for "verflucht." Whether a divine curse, or a curse on the part of men, is intended, seems doubtful: still parallel passages, such as ch. v. 3; xviii. 20, favor the latter view. The interchange of plur. and sing. occurs here as in ver. 16.—**He enters no more on the way of the vineyard;** lit. "he turns no more into the way to the vineyard" (comp. 1 Sam. xiii. 18); *i. e.* there is an end of his frequent resorting to his favorite possession, and in general of his enjoyment of the same. Observe that from here on *wealthy* evil-doers again form the prominent subject of the description; in this differing from vers. 13–17.

Ver. 19. **Drought and heat carry off** *הקל* lit. "bear away as plunder"] **the snow-water** (comp. ch. vi. 16 seq.): **so the underworld those who have sinned.**—*הקל*, a relative clause, which is at the same time the object of the verb in the first member, which

extends its influence also to the second member. As to the sentiment, comp. Ps. xlix. 13 [12] 21 [20]; also ver. 18 *a*; not however ch. xxi. 23, where rather the euthanasia [of the subject] is described, not his sudden end without deliverance.

Ver. 20. **The womb forgets him,** (whereas) **the worms feed sweetly on him.**—The two short sentences which constitute this member stand in blunt contrast to each other. *נחם* here *sensu activo*: to taste anything with pleasure, *delectari aliqua re* (lit. "to suck"—hence the meaning "sweet"). **So then is iniquity broken like the tree**—(*i. e.* like a shattered, or felled tree; comp. Eccles. xi. 3; Dan. iv. 7 seq.; also above ch. xix. 10). Instead of the wicked man his injurious conduct (*עוֹלָה*, comp. on ch. v. 16) is here mentioned as having come to an end, while ver. 21 again speaks in the concrete concerning the evil-doer himself, in order to point to his heinous bloodguiltiness as the cause of his punishment. ["The fundamental thought of the strophe is this, that neither in life nor in death had he suffered the punishment of his evil-doing. The figure of the broken tree (broken in its full vigor) also corresponds to this thought; comp. on the other hand what Bildad says, ch. xviii. 16: "his roots dry up beneath, and above his branch is lopped off" (or: withered). The severity of his oppression is not manifest till after his death." Delitzsch].

Ver. 21. **He who hath plundered** (lit. "fed upon, devoured," comp. ch. xx. 26) **the barren, that beareth not** (who has therefore no children to protect her), **and hath done no good to the widow**—but on the contrary has shown himself hard of heart towards her. On the form *הַיָּתִים* comp. Gesen. § 70 [§ 69], 2, Rem. [Green, § 150, 2] [The Participial form *הַיָּתִים* introducing the characteristics of the class, and followed by finite verb according to Gesen. § 131, Rem. 2].

*Tenth Strophe:* vers. 22–25. **And yet He preserveth long the men of might by His strength**—*i. e.*, but truly (*וְ* before *כֹּחַ* is at once adversative and restrictive). He (God, comp. ver. 23) often greatly prolongs the life of such mighty evil-doers (*הַיָּתִים*, comp. Is. xlv. 12) ["the strong, who bid defiance not only to every danger, (Ps. lxxvi. 6) but also to all divine influences and noble impulses." Delitzsch]. On *כֹּחַ* as applied to the agency of God in prolonging life comp. Is. xlii. 22; Ps. xxxvi. 11; lxxxv. 6 [5]. **Such an one rises up again, although despairing of life**—when he had already despaired of continuing in life. [So far from using his power to crush the mighty villains of earth, God uses it to bring them triumphantly through those crises in which they themselves had given up all hope—E.] *וְ*

*הַיָּתִים*—subordinate circumstantial clause, comp. Ewald, § 341, *a.*—*הַיָּתִים*, Aramaizing plur. like *הַיָּתִים*, ch. iv. 2. [According to E. V. and most commentators the subject of ver. 22 is still the wicked man, *כֹּחַ* being taken to mean: "to draw, drag" as a captive; or "to hold, bind;"]



or "to destroy. 'He subjugates the mighty, and puts all in terror for their very life.' The interpretation given above however is more in accord with the proper meaning of **לְחַשְׁדוֹ**, with ver. 23 understood as having God for its subject; and is specially favored by the consideration that it gives more distinct expression to the thought, so important to Job's argument here of the *lengthening out* of the life and prosperity of the evil-doer, and of the long delay of his punishment. The omission of the Divine Name is so characteristic of our book as to present no difficulty.—E.]

Ver. 23. **He grants him safety** (lit. "He (God) grants to him to be in safety; permits him to be at his ease **לְבִטָּחוֹ**, adverbial, of the state or condition He grants him to be in); **so that he is sustained** (**וַיִּשְׁׁמְרֵהוּ**), expressing the consequence of that divine grant of security), **and His (God's) eyes are upon their ways**—in order, namely, to keep them therein, and to bless and protect them; comp. **וְהָיָה עֵינָיו**, ch. x. 3. [God's eyes, says Job, follow the prosperous evil-doer with watchful interest, to see that he does not step out of the path of security and success! According to the other interpretation, which continues the evil-doer as the subject, the meaning is that the oppressor allows to those who are in his power only a transient respite, watching for every pretence or opportunity to injure them. See Scott. The full-toned suffix **וְהָיָה** seems chosen for emphasis.—E.]

Ver. 24. **They rise high—a little while only, and they are gone.** **וַיִּשְׁׁמְרֵהוּ** 3 Plur. Perf. from **שָׁמַר**=**שָׁמַר**, to raise oneself, to mount upward" (Ew. § 114 a; comp. Gesen. § 67 [§ 66] Rem. 1 [Green, § 139, 1], **וַיִּשְׁׁמְרֵהוּ** with following **?** for the consequent, forms a short sentence by itself, as in Ps. xxxvii. 10. As to **וַיִּשְׁׁמְרֵהוּ** "then he is no more," comp. Gen. v. 24. The interchange of numbers as in ver. 16 and ver. 18. **And they are bowed down** (concerning **וַיִּשְׁׁמְרֵהוּ** [Aramaizing] Hoph. from **כָּבַד**, comp. Gesen. § 67 [§ 66], Rem. 1); **like all they perish** (i. e. like all others), **and as the top of the ears [of grain: i. e. the grain-bearing head of the wheat-stalk] they wither.**—**וַיִּשְׁׁמְרֵהוּ**, lit. "they shrivel together" (Niph. Reflex. from Kal; comp. ch. v. 16) i. e., they perish. There is no reference to the *componere artus* of the dead [Ges. "to gather oneself up, composing the body and limbs as in death," which here would mean to die in the course of nature, not by violence, or suddenly], nor to the "housing," i. e. the burial of the dead (comp. Ezek. xxix. 5). The expression is rather a figure taken from vegetable life, like the following **וַיִּשְׁׁמְרֵהוּ**, "they wither like the heads of grain;" see on ch. xlii. 2. [It may be claimed with reason that the connection here favors the definition, "to be cut off," the oriental custom of reaping being to cut off the tops, leaving long stalks standing in the field.] It is not altogether in the sense of euthanasia, therefore, of an easy, painless death, as described in ch. xxi. 23, that the present passage is to be understood (against Ewald, Dillmann, etc., also Del.). It rather resumes the description in ver. 18 seq., although in less forcible language, and in such

a way as to set forth a natural death, such as all die, rather than that caused by a divine judgment, such as often falls upon the wicked.

Ver. 25. And should it not be so (**וְהָיָה כֵּן**) as in ch. ix. 24) **who will convict me of falsehood, and make my speech of no effect?**—The phrase **וְהָיָה כֵּן** (instead of which Symm., Vulg., Pesh. read **וְהָיָה כֵּן**) is precisely the same with **εἰς μηδὲν τιθέναι**, or our: "bring to nought," comp. Ewald, § 286, g; 321, b. The whole question is a triumphant expression of the superiority which Job vividly felt himself to possess over his opponents, especially in the views derived from experience which he had just urged respecting the incomprehensible dealings of God with the destinies of men.

#### DOCTRINAL AND ETHICAL.

1. The significance of the present discourse of Job lies essentially in its *descriptive* treatment of ethical and anthropological themes, some passages even describing matters of interest in the history of civilization (ch. xxiv. 5 seq.), whereas the speculative and theological element becomes subordinate. The latter is restricted almost exclusively to the first and shorter Division, which is occupied with the mystery of Job's own destiny of suffering, just as the second Division is occupied with the obverse side of this mystery, the prosperity and impunity of the wicked. That which the first Division says touching the inexplicableness of his sufferings is substantially only a repetition of the wish, already several times uttered, that God by His personal intervention might decide the controversy, and confirm his innocence, combined with a statement of the reasons why this wish could not be realized. On the first of these reasons, to wit: that on account of the overwhelming majesty pertaining to the appearance of God, the Unapproachable and Almighty One, it would be impossible for him to put in his answer before Him (ch. xxiii. 6) he does not dwell this time as on two former occasions (ch. ix. 34; xiii. 21); he merely touches it with suggestive brevity. His consciousness of innocence is too strong to allow him to give way long to this thought; thanks to the incessant assaults and accusations of the friends, it has become consolidated and strengthened to such a degree that in ch. xix. (as indeed had been the case before here and there, especially in ch. xvi. 17; xvii. 9) it even found utterance in decided exaggeration, and drove him to extreme assertions touching his absolute blamelessness and immaculateness, for which he must hereafter implore pardon. Among these assertions we find the following: that he would come forth out of God's trial of him like gold, that he would never swerve from His ways, that he had always observed the words of His mouth more than his own law (ch. xxiii. 10-12). All the more emphatic however is the stress which he lays on the other reasons why that wish seems to him incapable of realization. God, he thinks, purposely withdraws Himself from him. It is deliberately and with good reason that He keeps Himself at a distance and hidden from him, it being now His settled purpose to make



him drain his cup of suffering to the dregs (ch. xxiii. 13 seq.). ["Job's suspicion against God is as dreadful as it is childish. This is a profoundly tragic stroke. It is not to be understood as the sarcasm of defiance; on the contrary, as one of the childish thoughts into which melancholy bordering on madness falls. From the bright height of faith to which Job soars in ch. xix. 25 seq., he is here again drawn down into the most terrible depth of conflict, in which, like a blind man, he gropes after God, and because he cannot find Him thinks that He flees before him lest He should be overcome by him. The God of the present Job accounts his enemy; and the God of the future to whom his faith clings, who will and must vindicate him so soon as He only allows Himself to be found and seen—this God is not to be found." Delitzsch.]. It is not the invisible essence of God in general, not that He cannot be discovered by those who seek Him on earth east or west, north or south (vers. 8-9)—it is not the pure spirituality and the divine omnipresence, which extinguishes his hope in God's interposition to vindicate and to redeem him. The thought of that divine unsearchableness, which he beautifully describes in a way that reminds us of Ps. cxxxix. 7-9, as well as of Zophar's first discourse (ch. xi. 8-9), could have had nothing terrible or cheerless for him. Just as little (as he expressly declares in the closing verse of the First Part, ch. xxiii. 17) would the contemplation of his woful physical condition, and the tragical calamities of his outward life have sufficed to plunge him into the fear of death and dumb despair. That which fills him with dismay and terror, that which makes his heart faint, and removes the prospect of his deliverance to the indefinite future, is that same *predestinationism*, that same dread of a mysterious, inexorable, and as regards himself malign decree of God, which had already extorted repeatedly from him a cry of lamentation, and which had formed the dark background which so often emerges behind his meditations thus far (comp. ch. vi. 9 seq.; vii. 12 seq.; ix. 22 seq.; x. 13 seq.; xiii. 15 seq.; xvi. 12 seq.; xix. 6 seq.). No comforting, brightening, alleviating thought, no joyous soaring of hope in God's compassion, bringing help however late, is to be seen anywhere in this discourse, as was the case *e. g.* in ch. xvii. and xix. On the contrary the Second Division of the discourse lays out before us a much wider circle of phenomena and sentiments at variance with a righteous and merciful activity on the part of God. The experience which he had, or believed that he had, of God's treatment of him as unsympathetic and harsh, as being a mere exhibition of divine power, without the slightest trace of justice or fatherly kindness—this experience he utters in the general proposition: "that God had appointed no times of judgment, would let His friends see no days on this earth in which He would exercise righteous retribution" (ch. xxiv. 1). This proposition he expands into an eloquent description of the manifold injustice, which men of the most diverse classes inflict on one another, while the wrongs of the outraged and oppressed weaker party are never redressed or avenged (ch. xxiv. 2 seq.). Toward the end of this picture, which is true in a sense, although

one-sided in its tendency, he changes his tone somewhat to be sure, and by strongly emphasizing the certainty that a rigid judgment of God will at the last terminate the course of the wicked (vers. 18-21, 24), qualifies the preceding accusation against the divine justice. Even this however is by no means a surrender to the doctrine of a retribution in this life, as taught by the friends. The chief emphasis even in this passage rests rather on the *long delay* (משך ver. 22 a) in interposing for such punishment, on the long duration of their impunity from punishment, or even on the not uncommon prolongation of this state down to their natural death, to which they are subject in common with all men (ver. 24; see on the ver.). Job here certainly concedes something to his opponents, essentially however not much more than he had conceded already in ch. xxi. where (ver. 17 seq.; 23 seq.) without denying the fact of the final punishment of the ungodly, he had represented it as much more commonly the case that they were spared any judicial inflictions down to the end of their life. The triumphant exclamation with which he ends his speech: "who will convict me of falsehood?" is intended simply to confirm this fact of experience, in accordance with which this *impunitas hominum sceleratorum* is the general rule, whereas their *justa punitio* is the exception, at least in this world.

2. Job however does concede *somewhat* more here than there; he at least dwells longer on the punishment of the ungodly, as a fact which is not altogether unheard of in the course of human destiny—whether the passage in which he describes it be only a free quotation of the language of his opponents, as the later commentators in part exclaim (see on ver. 18 seq.), of the expression of his own conviction. And this indicates clearly enough progress for the better in his temper of mind and mode of thought, a progress which is still further indicated by the fact that in the preceding description of God as restraining Himself in the infliction of punishment a calm tone of objective description has a decided predominance, and nothing more is to be discerned of his former passionate, at times even blasphemous complaints touching the tyrannical harshness and cruel vindictiveness of the Almighty in persecuting him with poisoned arrows, sword-thrusts, and merciless scourings. The terrible fatalistic phantom of a God exercising only His power, and not also His justice and love, which had formerly tortured him, has unmistakably assumed a milder form, of a less threatening aspect than heretofore. In consequence of this, as well as by virtue of the calm dignity which enables him to meet with complete serenity the violent assaults and detractions of Eliphaz, and to avoid all controversy of a bitter personal character, his superiority over his opponents becomes ever more apparent, his statements and arguments drive with ever greater directness at the only possible solution of the controversy, and even where he is one-sided, as particularly in his description, in many respects impressive, of the course of the wicked, and of the needy ones whom they persecute (ch. xxiv. 2-17), his discussion has great value, and a fascinating power which is all the stronger by



virtue of the comparatively calm objective tone of the treatment. It is in these indications of the growing purity and clearness of the sufferer's spiritual frame, that the practical and homiletic lessons of the present section can be most advantageously studied.

#### HOMILETICAL AND PRACTICAL.

Ch. xxiii. ver. 3 seq.—OECOLAMPADIUS (on ver. 7): This word "disputing" or "reproving" expresses confidence rather than impatience or an unfavorable estimate of God. But if we blame this in Job, we must also blame what John and others say; "if our hearts condemn us not, then have we confidence toward God." And wherefore does Christ command us to lift up our heads at His coming? ZEYSS: Faith and a good conscience are the two chief jewels of a Christian (1 Tim. i. 5). Happy he who has kept these. When oppressed he can appear with confidence before God.

Ver. 8 seq. BRENTIUS: Although God fills all things, and is all in all, we cannot approach Him, nor find Him *without a Mediator*; whether we seek Him before or behind, to the right hand or to the left, He is always afar off, we never lay hold upon Him. For even if we should attempt to approach Him without a mediator, we are deterred from having access to Him in part by the darkness in which He dwells, in part by His power and majesty, in part by His justice.

Ver. 13 seq. ZEYSS: As God is one in His nature, so also is He unchangeable in His will (Num. xxiii. 19; 1 Sam. xv. 29). Let us therefore submit ourselves in humility and obedience to His good and holy will! The cross which He lays upon us is always less than our sins deserve; His chastisements are tempered with mercy; Ps. ciii. 10.—V. GERLACH (on ver. 17): In the consciousness of the treatment which he receives from the incomprehensible God, who has irrevocably determined every man's destiny, Job is penetrated by the profoundest terror be-

fore this God. It is not his calamity in itself, not even his own experience of the extremity to which this calamity has brought him from which he shrinks. What a deep glance is here given us into the heart of a sorely tried servant of God, who in his complaints and struggles, spite of all suffering, thinks only of God, and fears nothing so much as that the fellowship of his God having been withdrawn from him, his God should become a terror to him.

Ch. xxiv. 2 seq. WOHLFARTH: How should the contemplation of the unnumbered sins, with which God's fair earth is stained, affect us? Job was led thereby into temptation to doubt God's justice. Let it not be so with us, who, enlightened by Christ, should see therein rather: (a) a melancholy proof of the continual inclination of our nature to evil, and of the slothfulness of our spirit to strive against the same; (b) a touching evidence of the long-suffering and patience of God; (c) an earnest warning to be on our guard against every temptation; (d) an emphatic reminder of the day of judgment, which will recompense every man according to his works.

Ver. 17. STARKE: As works of the light are accompanied by a joyful conscience and good courage, so on the other hand with works of darkness there is nothing but fear, anguish and terror. For even the abandoned are not without an inward punishment in the conscience.—V. GERLACH: For sinners, who shun the light, the light of day itself is darkness, since through their departure from the eternal light of God, they bear about with them night in their souls (comp. Matt. vi. 23; John xi. 10), and thus they feel its terrors even in the midst of the brightness of the day.

Ver. 23 seq. STARKE: Be not secure, if a sin passes unpunished; it is not on that account forgotten by God. The happier the ungodly are for a time, the more dangerous is their condition, and the more severely will they be punished at last.

## II. Bildad and Job: Chap. XXV—XXVI.

### A.—Bildad: Again setting forth the contrast between God's exaltation and human impotence.

#### CHAPTER XXV.

##### 1. Man cannot argue with God.

##### VERSES 2-4.

- 1 Then answered Bildad the Shuhite, and said:
- 2 Dominion and fear are with Him,  
He maketh peace in His high places.
- 3 Is there any number of His armies?  
and upon whom doth not His light arise?
- 4 How then can man be justified with God?  
or how can he be clean that is born of a woman?

2. Man is not pure before God: vers. 5, 6.

- 5 Behold even to the moon, and it shineth not;  
yea, the stars are not pure in His sight.  
6 How much less man, that is a worm;  
and the son of man, which is a worm?

**B.—Job: Rebuke of his opponent, accompanied by a description, far surpassing his, of the exaltation and greatness of God.**

#### CHAPTER XXVI.

1. Sharp rebuff of Bildad: vers. 1-4.

1 But Job answered, and said:

- 2 How hast thou helped him that is without power?  
how savest thou the arm that hath no strength?  
3 How hast thou counselled him that hath no wisdom?  
and how hast thou plentifully declared the thing as it is?  
4 To whom hast thou uttered words?  
and whose spirit came from thee?

2. Description of the incomparable sovereignty and exaltation of God, given to surpass the far less spirited effort of Bildad in this direction: vers. 5-14.

- 5 Dead things are formed  
from under the waters, and the inhabitants thereof.  
6 Hell is naked before Him,  
and destruction hath no covering.  
7 He stretcheth out the north over the empty place,  
and hangeth the earth upon nothing.  
8 He bindeth up the waters in His thick clouds;  
and the cloud is not rent under them.  
9 He holdeth back the face of His throne,  
and spreadeth His cloud upon it.  
10 He hath compassed the waters with bounds,  
until the day and night come to an end.  
11 The pillars of heaven tremble,  
and are astonished at His reproof.  
12 He divideth the sea with His power,  
and by His understanding He smiteth through the proud.  
13 By His spirit He hath garnished the heavens;  
His hand hath formed the crooked serpent.  
14 Lo, these are parts of His ways:  
but how little a portion is heard of Him?  
but the thunder of His power who can understand?

#### EXEGETICAL AND CRITICAL.

1. Job's reply to the last assaults of Eliphaz had certainly avoided all personality, but had at the same time asserted his complete innocence in very strong, almost objectionable language (ch. xxiii. 10-12). It is more particularly to this vulnerable point that Bildad turns his attention in this, his last discourse, which limits itself to showing how unbecoming it is for man—this miserable worm of the earth—to arrogate to himself any right whatever before God, or to

impute to himself any justice. In substance, accordingly, he lays down only two propositions, and that without enlarging on them, to wit: (1) Man cannot argue with God, the Almighty; (2) Before God, the Holy One, man cannot be pure. In this discourse, which closes the series of attacks on Job, he describes the divine greatness and exaltation, a description which is decidedly meagre, made up only of repetitions of what Eliphaz had said in his former discourses (comp. ch. iv. 17 seq.; xv. 14 seq.). No wonder that Job discovers the opportunity thus presented to him, and in his reply, first of all, addresses to



the speaker a sharp, bitterly satirical rebuff, and then meets his propositions in regard to God's greatness and holiness, not by denying them, but by surpassing them with a far more magnificent and eloquent description of the same divine attributes. [And note particularly that as Bildad's illustrations of his theme are drawn from the heavenly hosts and luminaries, Job in his reply dwells principally, though not exclusively on God's greatness as manifested in the heavens above.—E.]—The Strophe-scheme of both discourses is very simple, Bildad's discourse containing only two strophes, the first of three, the second of two verses; Job's discourse containing four strophes, each of three verses.

2. *The last discourse of Bildad:* ch. xxv. Man can neither argue with God, nor is he pure before Him.

*First Strophe:* vers. 2-4—**Dominion and fear are with Him, who maketh peace in His high places.**—הַמָּשָׁל, lit. "to wield dominion, to exercise sovereignty," a substantive Inf. absol. Hiph.; comp. Ewald, § 156, e.—[פָּחַד is added in order to set forth the terrible majesty of this sovereignty.—Schlott.]—בְּמִרוֹמָיו cannot be understood as a more precise qualification of the subject: "He in His high places, He who is enthroned in the heights of heaven" (Reimarus, Umbreit, Hahn). It is rather a local qualification of the action affirmed of the subject. It accordingly describes the peace founded by God as established in the heights of heaven, and so having reference to the inhabitants of heaven, and pre-supposing their former strife. Bear in mind what was said above by Job of God's "judging those in heaven" (ch. xxi. 22), and comp. Is. xxiv. 21; also below ch. xxvi. 13.—It is a weakening of the sense which is scarcely justified by the language to understand the passage as teaching God's agency in harmonizing either the elements of the heavenly Kosmos (the perpetually recurring cycle, the wonderfully ordered paths of the stars, comp. Clemens Rom. 1 Cor. xix.), or the discord of the heavenly spirits, conceived of only in the most abstract possible manner, but in truth continually averted by God, and thus as teaching the *maintenance*, not the making or institution, of peace (so Seb. Schmidt, J. Lange, Starke, etc.). ["Ewald explains the words of the heavenly powers and spirits represented by the innumerable host of the stars, which might indeed some time be at war among themselves, but which are ever brought again by the Higher Power into order and peace. But nothing whatever is said elsewhere of such a discord as now coming to pass in the upper world. All analogies point rather to a definite fact which is assigned to the beginning of creation." Schlott.].

Ver. 3. **Is there any number to His armies?**—לְרִיבֹתָיו, synonymous with צְבָאוֹת, which is used elsewhere in this sense, are God's hosts or armies, the stars, first of all, indeed, the heavenly armies, together with the angels which rule and inhabit them (comp. above on ch. xv. 15). Whether also the lower forces of nature, such as lightnings, winds, etc. (comp. ch. xxxviii. 19 seq.; Ps. civ. 4, etc.) are intended, as Dillmann thinks

is doubtful in view of the indefiniteness of the figurative form of expression. **And upon whom does not His light arise?**—The emphatic suffix *chu* in אֵלָיו (comp. עֲלֵיהֶם, ch. xxiv. 23) puts *His* light, to wit God's own light, in contrast with the derived lower light of His hosts. The expression is scarcely to be understood of the sunlight, which indeed itself belongs to the number of these לְרִיבֹתָיו: neither can יָקִים be taken=יָרָח (neither here, nor ch. xi. 17). It is inadmissible accordingly to refer the words to the rising sun, as a sign of the fatherly beneficent solicitude of God for His earthly creatures (comp. Matth. v. 45. So against Mercier, Hirz, Hahn, Schlott., etc.). We are to understand them rather of that absolutely supraterrrestrial light in which God dwells, which He wears as His garment, by which indeed He manifests His being, His heavenly *doxa* (Ps. civ. 2; Ezek. i. 27 seq.; 1 Tim. vi. 16, etc.). In respect to this light Bildad asks: "upon whom does it not arise?" The question is not: "whom does it not surpass?" ["over whom (*i. e.* which of these beings of light) does it not rise, leaving it behind, and exceeding it in brightness?" Delitzsch], for יָקִים would scarcely be appropriate for this thought, since the degree of light is not measured by its height (against Ewald, Heiligst., Del.)—but: "upon whom does it not dispense blessings and happiness?" (Dillm.)

Ver. 4. **How could a mortal be just with God?**—(comp. ch. ix. 2): *i. e.* how could he appear before Him, to whose absolute power all heavenly beings are subject, arguing with Him, and making pretensions to righteousness? The second member, with which ch. iv. 17; xv. 14 may be compared, stands connected with the principal thought of the discourse, which immediately follows, to the effect that no man possesses purity or moral spotlessness before God.

*Second Strophe:* vers. 5-6.

Ver. 5. **Behold, even the moon, it shineth not brightly, and the stars are not pure in His eyes.**—עַל-יָרֵחַ, lit. "even to the moon,"

*i. e.* even as regards the moon. In the following וְלֹא the ו is the Vav of the apodosis; comp. Gesen. § 145 [§ 142], 2; and see above ch. xxiii.

12. יָהָל=יָהָל from אָהָל, an alternate form, found only here, of הָלַל, to be bright, to shine; comp. ch. xxxi. 26. Gekatilia's attempt to render the verb—"to pitch a tent," is inadmissible, for that must have read שָׁחַל, in order to yield the meaning—"He pitcheth not his tent."—The clause—"in His eyes"—in the second member, belongs also to the first. Comp. the parallel passages already cited in ch. iv. and xv.—Furthermore it is only the physical light, the silver-white streaming *brilliance* of the stars, which is here put beside the absolute glory of God's light (which is at once physical and ethical). Scarcely is there reference to the angels as inhabiting the stars, and to their moral purity (against Hirzel); from which however nothing can be inferred unfavorable to the theory that the stars, *i. e.*, the heavenly globes of the starry world, are inhabited by angels.

Ver. 6. **Much less then** (כִּי-אֵל, as in ch.



xv. 16) mortal man, the worm, etc. In regard to these figures of the maggot and the worm, as setting forth the insignificance, weakness, and contemptibleness of man, comp. Ps. xxii. 7 [6]; also Is. liii. 2, and similar descriptions.

3. *Job's rejoinder*: ch. xxvi. *First Division* (and *Strophe*): vers. 2-4: Sharp ironical rebuke of Bildad.

Ver. 2. **How hast thou helped the powerless!** כֹּחַ here, like כֵּחַ, is equivalent to an ironical—"How well! How excellent!" (comp. ch. xix. 28). לֹא-כֹחַ, lit. "no-power" is *abstr.*

*pro conc.*—the powerless; so also in בְּלִיָּה לֹא—the strengthless, the feeble; and in ver. 3 אֵל כֹּחַ לֹא—the unwise, ignorant. By these three parallel descriptive clauses Job means of course himself, as the object of the well-intended, but perverted attempts of the friends to teach him (not God, as Mercier, Schlottm., etc. explain) [as though Bildad had regarded God as too feeble to maintain His own cause. But against this explanation the choice of verbs, if nothing else, would be, as Delitzsch argues, decisive].

Ver. 3. . . . and hast declared wisdom in abundance (רַב, lit. "for multitude") ["an ironical hit at the poverty-stricken brevity of B.'s speech." Dillm.]. רַב־יָשָׁר, here as in ch. v. 12 may be rendered by "that which is to be accomplished," provided it be referred to the intellectual world, and so understood as *vera et realis sapientia* (J. H. Mich.). Here indeed the word is used ironically of its opposite.

Ver. 4. **To whom hast thou uttered words?**—i. e. whom hast thou been desirous of reaching by thy words? for whom were thy elaborate speeches coined? was it, possibly, for me, who have not been touched by the least? So correctly the LXX.: *τίμι ἀνθρώπου ῥήματα*, and the Vulg.: *quem docere voluisti*? The translation: "with whose assistance (אֶת-כֹּחִי) hast thou uttered these words?" (Arnh. Hahn) [Con.] seems indeed to be favored by *ב*, but is condemned by the construction of the verb הִגִּיד elsewhere in our book with a double accusative (so also ch. xxxi. 37; comp. Ezek. xliii. 10), and does not agree so well with what precedes.—

**And whose breath went forth from thee?**—i. e. from what kind of inspiration (inbreathing) hast thou spoken? is it the divine? *Num Deo inspirante locutus es?* The question involves a biting irony; for the speech of Bildad, so poor and meagre in thought, merely repeating a little of what Eliphaz had said already, might look accordingly as though it had been inspired by the latter.

4. *Second Division*: vers. 5-14: Eclipsing and surpassing the description given by Bildad of the exaltation and majesty of God by one far more glorious.

*Second Strophe*: vers. 5-7. While Bildad's description took its start from heaven, and its stars, Job begins by appealing to the realm of shades, together with its subterranean inhabitants as witnesses of the divine omnipotence and majesty, in order from this depth, the lowest foundation of all that is, to mount upward to the

heavenly world—**The shades are made to tremble.**—רַפָּאִים are not "giants," as the Ancient Versions render the word, but in accordance with the root רָפַח ("to be slack, relaxed, exhausted," comp. Ewald, § 65, e), "weak, powerless," namely, the marrowless and bloodless shades or forms of the underworld, the wretched inhabitants of the realm of the dead; so also in Ps. lxxxviii. 11 [10]; Prov. ii. 18; ix. 18, and often: Is. xxvi. 14, 19; comp. ch. xiv. 9 seq. [It seems every way reasonable to associate with the idea of weakness, nervelessness, etc., here given to the word that of gigantic stature, when we remember that this same word did denote a race of earthly giants, and that the tendency of the imagination to magnify the spectral forms of the dead is so common, if not universal. So Good: "The spectres of deified heroes were conceived, in the first ages of the world, to be of vast and more than mortal stature, as we learn from the following of Lucretius:

*Quippe et enim jam tum divum mortalia secla  
Egregias animo facies vigilante videbant;  
Et magis in somnis mirando corporis actu."*

This idea will certainly add to the gloomy sublimity of the description here. Let one imagine the gigantic "marrowless, bloodless phantoms or shades below writhe like a woman in travail as often as the majesty of the heavenly Ruler is felt by them, as perhaps by the raging of the sea, or the quaking of the earth." Delitzsch. "That even these beings, although otherwise without feeling or motion, and situated at an immeasurable distance from God's dwelling-place are sensible of the effects of God's activity, —this is a much stronger witness to God's greatness than aught that B. had alleged." Hirzel]. Of these shades, living far from God in the depths under the earth and under the seas (comp. *ב*: "beneath the waters and their inhabitants"), it is here said: "they are put in terror, they are made to tremble and quake" (יִחַלְוּ).

Pul. from חִוָּל, comp. Ewald, § 141 *ב*), an expression which, like Ps. cxxxix. 8; Prov. xv. 11, is intended to describe the energy of the divine omnipotence as illimitable and filling all things, extending even down to Sheol. Comp. also James ii. 19, a passage otherwise related to the one before us, and perhaps suggested by it, but having a different purpose. [The rendering of E. V. needs but to be compared with the above to show how erroneous and unsatisfactory it is.—E.]

Ver. 6. **Naked is the underworld before Him** (comp. Heb. iv. 13: *πάντα δὲ γυμνά καὶ τετραχλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ*), and the abyss of hell has no covering (for Him). Comp. on Prov. xv. 11, a passage parallel to this in matter, where אֲכַרֵּן (lit. "destruction, annihilation") stands precisely as here as a synonym of שָׁמַל; also Ps. cxxxix. 8, and below ch. xxxviii. 17. [The definition, "destruction, annihilation" here given for אֲכַרֵּן is of course not to be understood in the metaphysical sense of the extinction of being. It is the destruction of *life*, as enjoyed on the face of the earth; the extinction of light, the derangement



of order, the wasting away of all vital energy and beauty. Hence as שָׁמַיִם describes the underworld as the *insatiable receptacle* of the departed, demanding and drawing men into itself, *orcus rapax*, שָׁמַיִם gives us a glimpse yet deeper into its abysmal horrors, its destructive, wasting potencies. Hence the fearful significance with which in Rev. (ix. 11) it is applied, as the Hebrew equivalent to the Greek Apollyon, to the angel of the bottomless pit.—E.]

Ver. 7. **Who stretcheth out the northern heavens over empty space.**—The Participles in this and the two following verses attach themselves to God, the logical subject of the ver. preceding [and are used to describe the divine activity herein specified as continuous]. Our rendering of שָׁמַיִם in the sense of the northern heavens, the northern half of the heavenly vault, has decisively in its favor the verb נָטָה, which is never used of the stretching out or expansion of the earth, or a part of it, but always of the out-stretching of the heavenly vault, which is conceived of as a tent; comp. chap. ix. 8; Is. xl. 22; xlv. 24; Zech. xii. 1; Ps. civ. 2, etc. It would be singular, moreover, if Job had first mentioned only a part of the earth, the northern, and not until afterwards had mentioned it as a whole, however true it might be that the popular notion of oriental antiquity, which represented the north of the earth as a part of it which abounded most in mountains, and was highest and heaviest, would seem to favor this view (against Hirzel, Ewald, Heiligst., Schlottmann, Dillmann). [Ewald calls attention to the corresponding Hindu notion concerning the north. Schlottmann thinks such a reference to the north as the heaviest part of the earth best suited to the connection. Dillmann argues that it could not properly be affirmed of the heavens, that they are stretched out over the

הָרָה. The reference of שָׁמַיִם to the northern hemisphere of the heavens (Umbreit, Vaih., Hahn., Olsh., Del., etc.) is favored also by this consideration in addition to those already mentioned, that all the more important constellations which our book mentions (the Bear, Pleiades, etc.) belong to this northern hemisphere, and that moreover among other people of the ancient world, the "pole" (i. e. the north pole), and "heaven," are used as synonyms; so especially among the Romans (Varro, *de L. L.* vii. 2, § 14; Ovid, *Fast.* 6, 278; Horace, and other poets). The correct view was substantially given by Brentius: Synecdoche, a part for the whole; for Aquino, which is Septentrio [North] is used for the whole heaven or firmament. **Hangeth the earth upon nothing:** בְּלִיכָה, not anything [lit. "not-what"] = nothing, here substantially synonymous with "the empty space," הָרָה (comp. Gen. i. 2), hence denoting the endless empty space in which the earth (which according to ver. 10 is conceived of as a flat disk, rather than as a ball), together with the overarching northern heavens, hangs freely. The cosmological conception of the suspension of the earth in the empty space of the universe (with which may be compared parallel representations from the

classics, such as Lucretius II., 600 seq., Ovid, *Fast.* II., 269 seq.) does not conflict with the mention of the "pillars of the earth" in ch. ix. 6, for the reason that the "pillars" are conceived of as the inner roots or bones, the skeleton as it were of the body of the earth. It is only quite indirectly that the passage before us can be used to prove the creation of the world out of nothing. We may suggest as worthy of note the descriptions, which remind us of the one before us, in the more recent oriental poets, as e. g. the Persian Ferideddin Attar (in v. Hammer, *Geschichte der schönen Redekünste Persiens*, p. 141, 143):

"Pillarless he spreads out the heavens  
A canopy above the earth . . .  
What bears the atmosphere? 'Tis nothing,  
Nothing on nothing, and only nothing;"

also the Arabian Audeddin Alnasaph (*de religione Sonnit.*, princ. v. 2):

"Out of a breath He made the heavens;" and already in the Koran, in its Sur. 13, v. 2, it is said: "It is Allah, who has built the heavens on high, without founding it on visible pillars." Comp. Umbreit on the ver.

**Third Strophe:** vers. 8-10. **Who bindeth up** (or "shuts in," comp. Prov. xxx. 4, c) **the waters in His clouds:** which accordingly are regarded as vessels [bags, bottles, etc.] or transparent enclosures for the waters of the heavens above: **without the clouds bursting under them** (the waters); i. e. so that the weight of these masses of water does not cause them to pour themselves forth in torrents of rain out of their cloud-vessels, implying that this is as God expressly wills and orders it; comp. Gen. vii. 11; viii. 2. ["By which nothing more or less is meant than that the physical and meteorological laws of rain are of God's appointment." Del.]

Ver. 9 ["describes the dark and thickly clouded sky that showers down the rain in the appointed rainy season." Del.] **Who enshroudeth the outside of His throne**—lit. "of the throne," for הָרָה, as in 1 Kings x. 19 is for כִּסֵּא, scarcely, as Hirzel thinks, by an error of transcription for הָרָה. But unquestionably "the throne" is simply—"His throne," God's throne in heaven (comp. Is. lxvi. 1; Matt. v. 34). It is said of the face or outside (פָּנֵי) of this throne, i. e., that side of it which is turned towards this earth, that God "encloses" or "enshrouds" it by causing the clouds to come between it and the earth. הָרָה, Piel from חָרַח, used here of the artificial veiling, or unclosing, draping it as it were) ["חָרַח signifies to take hold of, in architecture to hold together by means of beams, or to fasten together. . . then also as usually in Chald. and Syr. to shut (by means of cross-bars, Neh. vii. 3), here to shut off by surrounding with clouds." Del. Hence not exactly "to hold back," E. V. but to "fasten up." Merx understands the verb of bearing, holding up, and the verse to set forth the miracle that God bears up the throne on which He sits. But in that case פָּנֵי would be superfluous. E.]. **Spreading over it His clouds**—this member of the verse explaining the former. עָלָיו refers to כִּסֵּא, and the quadril. verb



פָּרַשׁ is Inf. Absol. and may thus be rendered in Latin by *expendendo*, in our language by the Pres. Active Participle (comp. Ew. § 141, c; and Del. on the ver.) [According to others, e.g., Dillmann, Green, § 189 a, the vb. is preterite. Gesenius (Lex) regards the quadriliteral as a mixed form, from פָּרַשׁ and פָּרַו. Delitzsch argues forcibly against this, and regards it as an intensive form of פָּרַשׁ, formed by prosthesis, and an Arabic change of Sin into Shin.]

Ver. 10 [passes from the waters above to the waters below]. **He hath rounded off** (encircled, חָגַג, comp. the ἐγύρωσεν of the LXX.) a

bound (חָגַג as in ch. xiv. 5) for the face of the water, to the ending of the light beside the darkness: or "to the extremity" (the confines, the boundary line) of the light with the darkness, *ad lucis usque tenebrarumque confinia* (Pareau). So correct. Del. and Dill. [E. V. Con., Words., Carey, Renan., Rod. Merx], while most moderns (Rosenm., Ewald, Hirz.,

Schlottm., Hahn, etc.) take עַרְבֵּי-הַבְּלִית by itself in an adverbial sense, "most perfectly, most accurately," (comp. ch. xxviii. 3), take אֵל either as a remoter accus. of חָגַג (so Hirz.), or as Genit. to חָגַג, standing at the head of the clause in the construct state (so Ewald). In either case, however, we get a construction which is much too harsh. As proving that

עַרְבֵּי-הַבְּלִית is by no means necessarily used adverbially, comp. above ch. xi. 7. The meaning of the verse will be rightly apprehended only by referring it *not* to the limit in time between light and darkness, i. e. to the regular succession of day and night (Schlottm.), but to the limit in space, the line separating between the light and dark regions of the heavenly circle, which runs along the surface of the waters of the ocean, encircling the earth. "That is to say this description, like that in Prov. viii. 27, has for its basis the conception, prevalent also among the classic nations, and down into the middle ages, that the earth is encompassed all around by water, or a sea,—that upon this earth-encircling ocean is marked out the circle of the celestial hemisphere, along which the sun and stars run their course (so that a part of the water lies within this circle)—that the region of the stars, of the light, lies inside of this circle, and that the region of darkness begins outside of it; comp. Voss on Virg. *Georg.* 1., 240 seq." Dillm.

Fourth Strophe: vers. 11-13.—**The pillars of heaven are made to tremble, and are astonished at His rebuke.**—"Pillars of heaven" is the name which the poet gives to the mountains towering upon high, which seem as it were to bear up the arch of heaven; comp. the ancient classic legend of Atlas, and see above on ch. ix. 6. In speaking of these pillars as "moved to trembling" יִרְפָּפוּ (Piel. from רָפוּ, *τῶσσαν*) ["the signification of violent and quick motion backwards and forwards is secured to the verb" by forms in the Targ., Talm. and Arabic.—Del.], and as fleeing in astonishment before God's rebuking thunder (comp. Ps. civ. 7; Is. 1. 2; Nah. i. 4), the poet describes here

the phenomenon of an earthquake, or that of a tremendous thunderstorm (comp. Ps. xxix.; also Rev. vi. 12 seq.; xx. 11).

Ver. 12. **By His power He frightens up the sea.**—רָעַע here not intransitive as in ch. vii. 5; but transitive in the sense of "frightening up, arousing," *ταράσσειν* (comp. Is. li. 15; Jer. xxxi. 35); hardly in the sense of intimidating, or putting at rest, as some expositors (Umbreit, Dillm. [Conant, Carey, Rod.], etc.) render the verb after the LXX. (*κατέπανθεν*). [E. V. "divideth" (and so Bernard) here, and in all the passages cited: but unsupported and less suitably.]—**And by His understanding He smites Rahab in pieces.**—Comp. on ch. ix. 13, where already it was shown to be necessary to understand רָחַק (LXX.: τὸ κῆτος) of a colossal demon-monster of legendary antiquity (not of Egypt, nor of the raging fury of the sea, to which כָּחַץ, "to shatter, to dash in pieces" would not be suitable).

Ver. 13. **By His breath the heavens become bright:** lit. "are brightness," שִׁפְפֵּרָה, a substantive found only here, which, however, does not denote a permanent quality of the heavens (Rosenm.), but one that is transiently [occasionally] produced by God [by His breath He scatters the clouds, and brightens the face of heaven]; **His hand hath pierced the fleeing serpent.**—חָלַלָהּ, Po. from חָלַל, Is. li.

9, hence *perforavit, trucidavit*; not Pil. from חָלַל or חָלַל, so that it would express the idea of forming, creating as the Targ., Jer., Rosenm., Arnh., Vaih., Welte, Renan [E. V., Con., Noy., Ber., Rod.], explain. For here again the discourse treats not of a creative energy of God, but of one that is exercised as a part of the established order of nature, and in all probability it discusses the same theme as that to which ch. iii. 8 refers, to wit, the production of eclipses of the sun and moon. For the popular superstition prevalent at the time of the composition of our book conceived of this phenomenon as consisting in the attempt of a dragon-like dark monster to swallow up these luminaries, accompanied by an intervention of God, who slays or strangles this monster ["so that it was customary to say, when the sun or moon was eclipsed: 'The Dragon, or the Flying Serpent, has wound around it,' and on the other hand when it was released from the obscurity: 'God has killed the Dragon.'"] Dillm.] It is to this exercise of God's power, bringing deliverance, that the

clause וְנָחַשׁ פָּרִיחַ refers, while חָלַלָהּ (the same expression also in Is. xxvii. 1) denotes the monster referred to, which is represented as seized upon in the act of fleeing (before God), hence as "a fugitive, fleeing serpent." In that parallel passage in Isaiah, the LXX. rightly translate by *ὄφιν φεύγοντα*, while their rendering in the passage before us, *δράκοντα ἀποστάτην*, whether we regard the language or the thought, is equally inadmissible with the *coluber tortuosus* of the Vulg. [followed by E. V. "crooked serpent"], or the *serpentem vectem* of the same version in Is. xxvii. 1 (comp. the *ὄφιν συγκαλίσοντα*, "the barring serpent," of Symmachus).



Ver. 14. A recapitulating closing verse, standing outside of the schema of strophes.—**Lo, these** (אלה pointing backwards, as in ch. xviii. 21) **are the ends of His ways**; or, “of His way,” according to the K’tibh; the same wavering between דרכו and דרכיו to be seen also in Prov. viii. 22. The “ends,” or “borders” (Delitzsch) [Conant, Words., etc.,] of God’s ways are the extreme outlines of what He is doing in governing the world, those intimations of His heavenly activity which are lowest, and nearest, and most immediately accessible to our power of apprehension.—**And what a faintly whispering word (it is) that we hear!**—יְהִי שִׁמְךָ, lit. “and what a whisper of a word.” For this combination of כָּה with a substantive in apposition, comp. Ps. xxx. 10; Is. xl. 18; and for שָׁמַע with שֶׁ of the attentive hearing of anything, see above ch. xxi. 2; also ch. xxxvii. 2; Gen. xxvii. 5; Ps. xcii. 12. Against the partitive rendering of בָּ, advocated by Schlott. and Delitzsch, may be urged the plur. form דְּרָכָיו, preferred by the Masoretes, as well as the probability that to express this meaning the preposition בְּ would rather have been used. [Here again, as in ch. iv. 12, the incorrect rendering of E. V.: “How little a portion is heard of Him,” mars the poetic beauty and graphic contrast of the passage. On שָׁמַע Wordsworth remarks: “We feel as it were a zephyr of God’s Presence walking in the garden of this world in the cool of the day.”]—**But the thunder of His omnipotence** (according to the K’ri גְּבוּרָתוֹ, “his energies”) **who can understand?** i. e. the full, unmodified manifestation of His energies, the unsmothered “thunder-course” of His heavenly spheres (comp. what Raphael says in the Prologue to Faust) would be unbearable by us, frail, sinful children of earth. [“Job could not have uttered in nobler language his deep feeling of the degree in which the divine glory surpasses all human knowledge. There resounds in it in truth an echo of the far-off divine thunder itself, and before this the poet has the friends now become entirely dumb.” Schlottm.]

#### DOCTRINAL, ETHICAL AND HOMILETICAL.

1. That which Bildad brings forward against Job in ch. xxv. is so meagre, and possesses so little novelty, that it may be said, that in his discourse the opposition of the friends dies the death of exhaustion, and that the bitter irony of Job’s rejoinder to it seems fully justified. For the real problem which underlies the whole controversy—the great mystery touching the frequency with which the innocent suffer, which Job had again set forth so eloquently just before—that problem Bildad certainly does not consider. He avoids indeed those bitter personalities and odious accusations against Job with which Eliphaz had made his exit just before in a manner that was altogether unworthy, and takes his leave of the sufferer, whom he himself also had heretofore violently assailed, in a way that is

relatively friendly—in a way in which the final peaceful termination of the conflict (ch. xlii. 7-9) is remotely intimated. That which Bildad actually brings forward is a truth which does not at all touch the real point at issue, which Job himself has on former occasions expressly conceded (see ch. ix. 2; xiv. 4), the same truth which Eliphaz had in his first two discourses prominently emphasized, and in the renewed statement of which, at this time, Bildad closely copies even the expressions of his older associate. He “only reminds Job of the universal sinfulness of the human race once again, without direct accusation, in order that Job may himself derive from it the admonition to humble himself; and this admonition Job really needs, for his speeches are in many ways contrary to that humility which is still the duty of sinful man, even in connection with the best justified consciousness of right thoughts and actions towards the holy God” (Del.).

2. Of the fact that Job is still wanting in proper humility, and in a profound perception of sin, he at once proceeds to give evidence in his rejoinder in ch. xxvi. In this he appears as decisively victorious over his opponents, who have shown themselves totally unequal to the problem to be solved, while he, by his emphatic reference to the incomprehensibility and unsearchableness of God’s ways, had made at least an important advance towards its solution, and had shown his appreciation of the *mystery as such* in its entire significance. But he makes his vanquished opponents duly sensible of this superiority which he had over them, when in replying to Bildad, the last speaker of the number, he wields the weapon of sarcasm in a way that is altogether merciless, and seeks to humiliate him by a eulogy of the divine omnipotence and exaltation which is visibly intended to surpass and eclipse that which had been said by him. It is true indeed that this very description in its incomparable grandeur gives us to understand clearly enough how entirely filled and carried away Job is by its infinitely elevated theme, and how by virtue of his flight to this height of an inspired contemplation of God, every thought respecting the unrelenting, or even vindictive persecution of his opponents disappears, so that the closing reference to the unattainable height and glory of the divine nature and activity (ver. 14) is unaccompanied by any expression whatever of triumphant pride, or bitter enjoyment of their discomfiture (comp. V. Gerlach below, Homiletic Remarks on ch. xxvi. 2 seq.). The pure and undivided enthusiasm with which he surrenders himself to the contemplation of the Divine has manifestly an ennobling, purifying, and elevating influence on his spirit. It shows that he is not far removed at length from the goal of a perfectly correct and true solution of the dark mystery which occupies him. It makes it apparent that essentially one thing is lacking to him that he may press upward through the dark scenes of his conflict to the light of pure truth and peace with God, and that is—a humble submission beneath the dealings of the only wise and true God, dealings which are righteous even towards him, sincere repentance and confession



of the errors and failures of which he had been guilty even during the hot conflict of suffering through which he had passed, that "repenting in dust and ashes" to which God's treatment brought him at last, as one who had been afflicted by his Heavenly Father, not indeed in accordance with the ordinary standard of retribution, but nevertheless not unjustly, not without a remedial and loving purpose.

3. That which is of greatest interest in the two short sections preceding not only to the scientific, but also to the practical and homiletic expositor, are those elements of a poetic cosmology and physical theology, which in Bildad's discourse are presented more briefly and more in the way of suggestion, but which in that of Job are exhibited in a more developed and comprehensive form. It is that material which at an earlier day was treated by Baur in his *Systema Mundi Jobeum* (Hal. 1707), Scheuchzer in his *Jobi Physica Sacra*, etc., and which to this day is a theme of no small interest in its theological aspects as well as in those related to cosmology and the history of civilization. The fact that certain mythological representations, and in particular a few traces of astronomical myths, are scattered over this magnifolent picture of creation, and that the teachings of modern science concerning the mechanism of the heavens cannot be derived from it, cannot injure the peculiarly high value of the description, nor destroy its utility for practical purposes. It is in any case a view of the universe of incontrovertible grandeur, which in all that is described in ch. xxvi. 5-13 beholds only the "fringes" of God's glory as they hang over on earth (comp. Is. vi. 1), only a few meagre lineaments of the entire divine manifestation, only a muffled murmur echoing from afar off as a poor substitute for the thunder of His omnipotence. And in respect to the purity and correctness of its representations in detail, this physical theology of Job ranks sufficiently high, as is shown by that which is said of "hanging the earth upon nothing" (ver. 7), a description of the fact no less surprising than the following descriptions of meteorological and geological processes are poetically bold and elevated.

#### Particular Passages.

Ch. xxv. 4 seq. COCCÆUS: Although in our eyes the stars may seem *καθαρὸν τι στίλβειν* (to shine with some degree of purity), nevertheless even they are outside of God's habitation, being esteemed unworthy to adorn His dwelling-place. . . . How therefore can miserable man, who is mortal and diseased and liable to death, who is a son of Adam, who is no worthier than a worm, or a grub, who is made of earth, who crawls on the earth, who lives by the earth, who is at once foul and defiled, . . . who in a word is as far below the stars, as the worm is below himself—how shall he dare or be able to face God in His court, and on equal terms to argue with Him? Let him, along with the moon and the stars, keep himself in his own station, and he will enjoy God's favors; but let him attempt to exalt himself, and he will be crushed by the weight of the divine majesty.—V. GERLACH: As the hosts of heaven are types of the pure spirits

of heaven, so is their brightness a type of the holiness of the inhabitants of heaven, just as immediately after (in ver. 6) the mortality and wretchedness of man is a type of his sinfulness. In this contra-position there lies a profound truth: Holiness and shining brightness, and sin and death's corruption correspond to each other. In his frailty and mortality man has an incessant reminder of his sin and corruption; in seeing his outward lot he should humble himself inwardly before God.

Ch. xxvi. 2-4. WOHLFARTH: After that Job has ironically shown to his friend the irrelevancy of his reply, he takes a nobler revenge upon him, by delivering a much worthier eulogy on God's exalted greatness, of which notwithstanding and during his suffering he has a most vivid and penetrating conviction.—V. GERLACH: Job's frame of mind bordering on pride, which causes him altogether to misunderstand that which is glorious and exalted in Bildad's last discourse, belongs to the earthly folly which clings to him, which is to be stripped away from him by the sufferings and conflicts of his inner man, and which does at last really fall away from him. The splendid description which follows, and especially its humble conclusion (ver. 14), proves in the meanwhile that the fundamental disposition of Job's heart was different from that which the particular expressions uttered by him in his more despondent moods would seem to indicate.

Ch. xxvi. 7 seq. BRENTIUS: The fact that God stretches out the heavens, and supports the earth, without the aid of pillars, is a great argument in proof of His power (Ps. cii. 26). The poets relate that Atlas supports heaven on his shoulders; but we acknowledge the true Atlas, the Lord our God, who by His word supports both heaven and earth.—WOHLFARTH: The look to heaven which Job here requires us to take, does not indeed reach upwards to the throne of the Eternal (ver. 7 seq.). But although we cannot now behold Him, who dwells in His inaccessible light, we can nevertheless feel His nearness, recognize His existence, experience His influence, see His greatness and majesty, when we pray to Him as the Being who stretches out the heavens above the earth like a tent, at whose beckoning the clouds open and water the thirsty earth, who has given to the water its bounds, etc. As the work bears witness to its master, so does the universe to its Creator, Preserver, and Ruler (Ps. xix. 5); and no despairing one has ever beheld the eternal order which stands before him, and its mysterious, but ever beneficent movements, no sinner desiring salvation has ever tarried in the courts of this great temple of God, without being richly dowered with heavenly blessings.

Ch. xxvi. 14. OECOLAMPADIUS: These tokens of divine power however great will nevertheless rightly be esteemed small, as being hardly a slight whisper in comparison with the mighty thunder. There is nothing therefore so frightful, but faith will be able to endure it, when it thus exercises itself in the works of God's power, especially with the word of promise added.—WOHLFARTH: We can survey only the smallest portion of God's immeasurable realm! What is the knowledge of the greatest sages but the

short-sighted vision of a worm! Our earth is a grain of sand in the All, the "drop of a bucket," as the prophet says; and how little do we know of Him; how great is the sum of that which is hidden from us! (1 Cor. xiii. 9 seq.).

*III. Job alone: His closing address to the vanquished friends. Chap. XXVII—XXVIII.*

*a. Renewed asseveration of his innocence, accompanied by a reference to his joy in God, which had not forsaken him even in the midst of his deepest misery. Chap. xxvii. 1-10.*

- 1 Moreover Job continued his parable, and said :
- 2 As God liveth, who hath taken away my judgment ;  
and the Almighty, who hath vexed my soul ;
- 3 all the while my breath is in me,  
and the spirit of God is in my nostrils ;—
- 4 my lips shall not speak wickedness  
nor my tongue utter deceit.
- 5 God forbid that I should justify you :  
till I die I will not remove mine integrity from me.
- 6 My righteousness I hold fast, I will not let it go :  
my heart shall not reproach me so long as I live.
- 7 Let mine enemy be as the wicked,  
and he that riseth up against me as the unrighteous.
- 8 For what is the hope of the hypocrite, though he hath gained,  
when God taketh away his soul ?
- 9 Will God hear his cry  
when trouble cometh upon him ?
- 10 Will he delight himself in the Almighty ?  
will he always call upon God ?

*b. Statement of his belief that the prosperity of the ungodly cannot endure, but that they must infallibly come to a terrible end. Vers. 11-23.*

- 11 I will teach you by the hand of God ;  
that which is with the Almighty will I not conceal.
- 12 Behold, all ye yourselves have seen it ;  
why then are ye thus altogether vain ?
- 13 This is the portion of a wicked man with God,  
and the heritage of oppressors, which they shall receive of the Almighty.
- 14 If his children be multiplied, it is for the sword ;  
and his offspring shall not be satisfied with bread.
- 15 Those that remain of him shall be buried in death ;  
and his widows shall not weep.
- 16 Though he heap up silver as the dust,  
and prepare raiment as the clay ;
- 17 he may prepare it, but the just shall put it on,  
and the innocent shall divide the silver.
- 18 He buildeth his house as a moth,  
and as a booth that the keeper maketh.
- 19 The rich man shall lie down, but he shall not be gathered ;  
he openeth his eyes, and he is not !
- 20 Terrors take hold on him as waters,  
a tempest stealeth him away in the night.



- 21 The east wind carrieth him away, and he departeth:  
and as a storm hurleth him out of his place.
  - 22 For God shall cast upon him, and not spare:  
He would fain flee out of his hand.
  - 23 Men shall clap their hands at him,  
and hiss him out of his place.
- c. Declaration that true Wisdom, which alone can secure real well-being, and a correct solution of the dark enigmas of man's destiny, is to be found nowhere on earth, but only with God, and by means of a pious submission to God. Chap. xxviii.*
- 1 Surely there is a vein for the silver,  
and a place for gold where they fine it.
  - 2 Iron is taken out of the earth.  
and brass is molten out of the stone.
  - 3 He setteth an end to darkness,  
and searcheth out all perfection:  
the stones of darkness, and the shadow of death.
  - 4 The flood breaketh out from the inhabitants;  
even the waters forgotten of the foot:  
they are dried up, they are gone away from men.
  - 5 As for the earth, out of it cometh bread:  
and under it is turned up as it were fire.
  - 6 The stones of it are the place of sapphires:  
and it hath dust of gold.
  - 7 There is a path which no fowl knoweth,  
and which the vulture's eye hath not seen.
  - 8 The lion's whelps have not trodden it  
nor the fierce lion passed by it.
  - 9 He putteth forth his hand upon the rock;
  - 10 He cutteth out rivers among the rocks;  
and his eye seeth every precious thing.  
he overturneth the mountains by the roots.
  - 11 He bindeth the floods from overflowing;  
and the thing that is hid bringeth he forth to light.
  - 12 But where shall wisdom be found?  
and where is the place of understanding?
  - 13 Man knoweth not the price thereof:  
neither is it found in the land of the living.
  - 14 The depth saith, It is not in me;  
and the sea saith, It is not with me.
  - 15 It cannot be gotten for gold,  
neither shall silver be weighed for the price thereof.
  - 16 It cannot be valued with the gold of Ophir,  
with the precious onyx, or the sapphire.
  - 17 The gold and the crystal cannot equal it:  
and the exchange of it shall not be for jewels of fine gold.
  - 18 No mention shall be made of coral, or of pearls;  
for the price of wisdom is above rubies.
  - 19 The topaz of Ethiopia shall not equal it,  
neither shall it be valued with pure gold.
  - 20 Whence then cometh wisdom?  
and where is the place of understanding?
  - 21 Seeing it is hid from the eyes of all living,  
and kept close from the fowls of the air.
  - 22 Destruction and death say,  
we have heard the fame thereof with our ears.
  - 23 God understandeth the way thereof,  
and He knoweth the place thereof.

- 24 For He looketh to the ends of the earth,  
and seeth under the whole heaven;  
25 to make the weight for the winds;  
and He weigheth the waters by measure.  
26 When He made a decree for the rain,  
and a way for the lightning of the thunder;  
27 Then did He see it, and declare it;  
He prepared it, yea, and searched it out.  
28 And unto man He said:  
Behold, the fear of the Lord, that is wisdom;  
and to depart from evil is understanding.

#### EXEGETICAL AND CRITICAL.

1. Inasmuch as the opposition of the friends is silenced, before the last of the number attempts a third reply, the victor, after a short pause, takes up his discourse, "in order that, by collecting himself after the passion of the strife, he might express with greater calmness and clearness the convictions which have been formed within him as results of the colloquy thus far, and so to give to the colloquy the internal solution which was wanting" (Dillm.). It is not so much a triumphant self-contemplation, or a pathetic monologue, that he delivers, but a genuine *didactic discourse*, addressed to the vanquished friends, which, like the discourses of the previous discussion, is cast in the form, characteristic of the Chokmah, of a series of proverbs. It is hence expressly termed in the introductory verse (ch. xxvii. 1) a continuation of the "Mashal, *i. e.* of the proverbial discourse"

(in regard to שָׁאֵת מִשָּׁל, "to utter, lit. to raise a proverb;" comp. Num. xxiii. 7, where the same expression is applied to a prophetic *vaticinium* of Balaam's). [שָׁאֵת מִשָּׁל is speech of a more elevated tone and more figurative character; here, as frequently, the unaffected outgrowth of an elevated solemn mood. The introduction of the ultimatum as מִשָּׁל reminds one of "the proverb (*el-methel*) seals it in the mouth of the Arab, since in common life it is customary to use a pithy saying as the final proof at the conclusion of a speech." Delitzsch.]—The following are the contents of this proverbial discourse, which is somewhat extended, and which, especially in its last principal division, is exceedingly lofty and poetic: (1) An emphatic asseveration of his own innocence, which he has made repeatedly during the previous colloquy, and which he now puts forth as attested by his continued experience of God's friendship, and his joy in God (ch. xxvii. 2-10); (2) A description—imitating and surpassing the similar descriptions of the friends in chs. xv. xviii.; xx., *etc.*—of the fearful divine judgment, which must of necessity overtake the ungodly, and in view of which he indeed has every reason to adhere earnestly and zealously to God's ways (ch. xxvii. 11-23); (3) An exhibition of the nature of true wisdom, which alone can furnish correct solutions of the dark enigmas of this earthly life, and which is here set forth as a blessing absolutely supra-sensual, to be obtained only through

God, and the closest union with Him (ch. xxviii.).—These three sections are differently divided, the two former consisting of three short strophes (of three to five verses), the third of three long strophes (two of eleven, and one of six verses).

2. *First Section*: The asseveration of his innocence: ch. xxvii. 2-10.

*First Strophe*: vers. 2-4.—As God liveth (lit. "living is God!" a well-known Hebrew, and also Arabic formula of adjuration) [the only place where Job resorts to the oath], who hath taken away from me my right, and the Almighty who hath vexed my soul; lit. "who hath made bitter my soul" (LXX.: *ὁ πικρῶσας*, comp. Col. iii. 19: *πικραίνεσθαι*).

Ver. 3. For still all my breath is in me, and God's breath is in my nostrils, *i. e.* I am still possessed of enough freshness and vigor of spirit to know what I say, to be a responsible witness in behalf of my innocence. The older expositors, and among the moderns Schlottmann [Good, Noyes, Conant, Bernard, Carey, Rodwell, Elzas, Renan, Merx, and so E. V.] take the verse not as a parenthetic reason for the adjuration in ver. 2, but as the antecedent of ver. 4: "so long as my breath is yet in me," *etc.* But in that case the contents of the oath would have a double introduction, first by בִּי, then by אֱלֹהִים.

Moreover the words בִּי נִשְׁמַתִּי, as the parallel passages, 2 Sam. i. 9; Hos. xiv. 3, show, have not in the least the appearance of an adverbial antecedent determination of time.—[The older rendering is certainly to be preferred. (1) It expresses a thought much more suitable for incorporation into an oath. "As God lives—while I live—I will speak only the truth"—is natural. "As God lives—and I take this oath because I am fully competent to stand up to what I am swearing—my lips shall not," *etc.*—is decidedly unnatural. (2) The language at once suggests the simple idea of *living*—"breath" (נִשְׁמַתִּי) yet in me—the breath of Eloah in my nostril." This is scarcely the language one would use in describing a particular inward condition. (3) בִּי is simply transitional, introducing after the oath a thought preparatory to the principal thought introduced by אֱלֹהִים, a construction which Delitzsch admits to be possible, though what there is perplexing in it, it is difficult to see. (4) בִּי is used adverbially as in Ps. xxxix. 6; xlv. 14; Eccles. v. 15; here—"wholly as long as" (see Gesenius and Fürst). It thus strengthens the expression in a way that



is altogether appropriate to the strong feeling which prompts the *oath*.—E.]

Ver. 4 gives the contents of the oath, which the following verses unfold still more specifically and comprehensively. In regard to עוֹלָה, lit. "perverseness," hence "falsehood, untruthfulness," and its synonym רִמְיָה, comp. ch. xiii. 7.

*Second Strophe:* vers. 5-7.—**Far be it from me** (lit. "for a profanation be it to me," comp. Ew. § 329, a) **to grant that you are in the right:**—wherein is seen in the second member—**until I die I will not let my innocence be taken away from me** (lit. "I will not let it depart from me"), i. e. I will not cease from asserting it continually.

Ver. 6. In regard to הִרְפָּה in a, meaning "to let something go, to let it fall," comp. ch. vii. 19.—**My heart reproacheth not one of my days.**—חָרַף, lit. "to pluck, to pick off," *carpere*,

*vellicare*. לֶכֶךְ here is unquestionably synonymous substantially with "conscience." So Luther translated it both here and in Josh. xiv. 7; comp. also 1 Sam. xxiv. 6 [5]; 2 Sam. xxiv. 10, where it may also be translated "conscience" (see in general Vilmar, *Theolog. Moral.* I., p. 66). Most modern commentators rightly take כִּן מִיָּמַי, as partitive—"one of my days;" the temporal rendering of the expression adopted by the ancients, as also by Ewald (=while I live, in *omni vita mea*, Vulg.) [E. V.], necessitates the harsh and scarcely admissible rendering of חָרַף as intransitive, or as reflexive ("does not blame itself," Ewald) [E. V. supplies "me"]. It remains to be said, that this asseveration of innocence (like that in ch. xxiii. 10 seq.) is, in some measure, exaggerated, when compared with the mention which Job makes earlier of "the sins of his youth," ch. xiii. 26.

Ver. 7. **Mine enemy must appear as the wicked, and mine adversary as the unrighteous:** viz. as the penalty of their falsely suspecting and disputing my innocence. Only this optative rendering of the Jussive הִי is suited to the context, not the concessive: "though mine enemy be an evil-doer, I am none" (Hirz.). As to מִתְקַחֵם, comp. ch. xx. 27; Ps. lix. 2. ["The idea conveyed in מִתְקַחֵם is *hostility of feeling*; in מִתְקַחֵם, *hostility of action*, and that *initiative*. It is, to some extent, expressive of unprovoked assault." Carey.]

*Third Strophe:* vers. 8-10.—**For what is the hope of an ungodly man when He cutteth off, when Eloah draweth out his soul?**—This question is to be understood from the two former discourses of Job, in which, when confronting death he placed his hope with animated emphasis on God, as his final deliverer and avenger (chs. xvii. and xix.). In contrast with such a joyful hope reaching out beyond death, the evil-doer has *nothing* more to hope for, when once God has cut off his thread of life, and drawn out his soul out of the mortal body enclosing it (שָׁלַח Imperf. apoc. Kal. from שָׁלַח, *extrahere*, cognate with שָׁלַל and נָשַׁל). The

figurative expression: "cutting off the soul," has always for its basis the same conception of the body as a tent, and of the internal thread of life as the tent-cord, which we came across in ch. iv. 21. Possibly the expression: "drawing out" has the same explanation, although this seems to have rather for its basis the comparison of the body to a *sheath* for the soul (Dan. vii. 15), so that accordingly we have a transition from one figure to another. [E. V. (after the Vulgate, Syr., Targ.), Gesenius in Thes., Fürst, Con., Ber., Merx, Rod., Elz., translate כִּי יִבָּצֵעַ "though he hath gained" scil. riches, or "though he despoil." The meaning "to plunder" or "gain" is certainly more in harmony with the usage of the verb in Kal, and avoids the mixture of metaphor according to the other construction.—E.]

Vers. 9, 10. **Will God hear his cry? . . . Can he delight himself in the Almighty?** *etc.* The meaning of these questions is that to him there shall be neither the hearing of his prayers, nor a joyful, trustful and loving fellowship with God (הִתְעַנֵּן as in ch. xxii. 26). Job accordingly claims for himself both these things (comp. ch. xiii. 16), and thereby leaves out of the account transient obscurations of his spirit, like that in consequence of which he mourns (ch. xix. 7) that his prayer is not heard.

3. *Second Section:* Description of the inevitable overthrow of the wicked: vers. 11-23. The striking correspondence which this description by Job seems at first sight to exhibit with the well-known descriptions of the friends, especially in the second series of the colloquy, and this notwithstanding the fact that Job himself only just before, in chs. xxi. and xxiv., has maintained the happiness of the wicked to the end of their life, have led some to assume a transposition, or confusion of the text (Kennicott, Stuhlmann, Bernstein, [Bernard, Wemyss, Elzas]; comp. *Introd.* § 9, 1); others, to suppose that Job is here simply repeating the opinion of his opponents, without purposing to make it his own (Eichhorn, *Das Buch Hiob übers.*, etc., 1824; Böckel, 2d Ed. 1830). But the contradiction to Job's former utterances is only apparent, for: (1) The opinion that the prosperity of the wicked cannot endure has been repeatedly put forth even by himself, at least in principle (comp. ch. xxi. 16; xxiii. 15; xxiv. 12; comp. also below ch. xxxi. 3 seq.). (2) The erroneous and objectionably one-sided utterances regarding God as a hard-hearted persecutor of innocence, and author of the prosperity of many evil-doers, which he has heretofore frequently put forth, needed to be counteracted by the truths which supplement and rectify these one-sided errors. (3) It was of importance to Job, not so much to instruct the friends in regard to the fact that the impending destruction of the ungodly was certain—for that they had long known this fact is expressly set forth in ver. 12—as rather to place this phenomenon in the right light, in opposition to the perverted application which they had made of it, and to exhibit its profound connection with the order of the universe as established by the only wise God. This end he accomplishes by subsequently introducing a



description of true wisdom and understanding, a treasure deeply hidden, and to be possessed only through the fear of God, and humble submission to Him.—This is the end which Job has in view in the present discourse. It is not necessary (with Brentius and others of the older expositors, also Schlottmann) to find in it a *warning* purpose, *i. e.*, the purpose to set before the friends the end of those who judge unjustly, and who render unfriendly decisions, with a view of terrifying them—a purpose of which there is nowhere any indication, and for which there would seem to be no particular motive, seeing that the discussion has come to an end, and that any attempt to move the vanquished opponents by warnings would be cruelly and most injuriously at variance with the conciliatory mildness which this last discourse of Job's elsewhere breathes.

[a. The attempts to relieve the difficulty connected with the passage before us by changing and transposing the text are arbitrary and unsatisfactory, producing abrupt connections, or rather breaks, and a confusion of thought and impression more serious than that which it is sought to remove.

b. Especially does it betray a total want of appreciation of the author's skill in managing the plot and development of the drama to force in Zophar for a third speech. The logical and rhetorical exhaustion of the friends could not well be more effectively indicated than by the way in which the colloquy on their part tapers and dwindles—first in the short, and so far as ideas are concerned, poverty-stricken speech of Bildad, and finally in the complete dumbness of Zophar, perhaps of all three the most consummate master of words.

c. The theory that Job is here going over the ground of the friends, and repeating their position, is disproved negatively by the absence of anything to indicate such a course, and positively by the straightforward earnestness and deep feeling which pervade the passage, as well as by what he says in the introductory verses 11, 12.

d. Regarded as Job's own earnest affirmations the following considerations should be borne in mind.

(1) As shown above by Zöckler, isolated statements have already proceeded in harmony with the representation given here. At the same time it cannot be denied that this is much the most extended and emphatic expression by Job of the view here set forth, and that it is in form much more nearly allied to the representations of the friends. But:

(2) It is no part of the poet's plan to preserve Job's unalterable consistency. Job's experiences are most various, and his utterances change with them. They strike each various chord of sorrow, joy, doubt, confidence, despair, hope, fear, yearning, victory. Through all it is true there is an underlying unity and identity of character; but the variations exist, and are full of dramatic interest and importance, and yet more of sacred practical suggestiveness.

(3) These inconsistencies still further prepare the way for a termination and solution of the controversy. As Umbreit has shown, "without

the apparent contradiction in Job's speeches, the interchange of words would have been endless;" or as Delitzsch has stated it: "Had Job's stand-point been absolutely immovable, the controversy could not possibly have come to a well-adjusted decision, which the poet must have planned, and which he also really brings about, by causing his hero still to retain an imperturbable consciousness of his innocence, but also allowing his irritation to subside, and his extreme harshness to become moderated."

(4) In the particular passage before us, Job's utterance is to be explained largely in the light of the victory which he has just achieved. In the hour of triumph a great soul is moderate, calm, just. So here Job shows the greatness of his strength by conceding to the friends the truth in their position, and by stating that truth with a power equal to their own. It is a masterly touch of the poet's art that shows itself here in this picture of a great soul in the hour of victory.

(5) There is, however, as suggested above by Zöckler, a still more conscious and controlling purpose in the following description. Job describes the certain destruction of the wicked, not mainly in the way of concession to the friends, but rather *for his own vindication*. The friends had portrayed such descriptions to show how much there are in the evil-doer's fate to remind of Job's calamities. Job takes up the theme to show how *unlike* his fate, with all its tragic lineaments, and the abandoned sinner's. *He* still holds fast to his righteousness, is heard by God, delights in God, is on terms of intimacy with God, is competent to instruct in behalf of God;—the wicked man has a very different portion with God! As ever therefore Job is not merely eloquent, but cogent; and when he accepts their conclusions, it is to overwhelm them yet more completely with their own arguments.—E.]

*First Strophes:* vers. 11-13. Introduction to the following description.

Ver. 11. **I will teach you concerning God's hand:** *i. e.* concerning His doings, His mode of working. In regard to  $\text{בְּ}$  with verbs of teaching or instructing, comp. Ps. xxv. 8, 12; xxxii. 8: Prov. iv. 11 (Ew. § 217, *f*).—**The mind of the Almighty will I not conceal from you:** lit. "what is *with* the Almighty, that which forms the contents of His thoughts and counsels;" comp. ch. x 13; xxiii. 10, *etc.*

Ver. 12. **See now, all ye yourselves** [אִתְּכֶם emphatic] **have seen it,** have become familiar with it by observation ( $\text{רָאִיתֶם}$ , as in ch. xv. 17), so that ye do not need to learn the thing itself, but only to acquire a more correct, unprejudiced understanding of it. The second member points to the latter: "and why are ye then vain with vanity?" *i. e.* so altogether vain, so completely entangled in perverse delusion? (Ew. § 281, *a*).

Ver. 13 announces the theme treated of in the passage following, in words which purposely convey a reminder of the language used by one of the opponents, Zophar, at the close of his discourse (ch. xx. 29).

*Second Strophe:* vers. 14-18. The judgment,



upon the family, possessions, and homestead of the evil-doer.

Ver. 14. If his children multiply (it is) for the sword. לְמִן-חֶרֶב sc. יָרַב. In respect to לְמִן, found only in Job, comp. ch. xxix. 21; xxxviii. 40; xl. 4 (Ew. § 221, δ).

Ver. 15. The remnant of those who are his shall be buried by the pestilence.—שְׂרִירֵי "his escaped ones" (comp. chap. xx. 21, 26), are the descendants still remaining to him, after that the sword and famine have already thinned their ranks. This remainder the *Pestilence* will carry off, that third destroying angel, in addition to the sword and famine, mentioned also in Jer. xiv. 12; xv. 2; xviii. 21; 2 Sam. xxiv. 13; Lev. xxv. 25seq. Here, as also in Jer. xv. 2, this is simply designated "death" (מָוֶת), and by the phrase, "in death (or by death) they are buried," allusion is made to the quick succession of death and burial, which is customary in such epidemics (comp. Amos vi. 9seq.). This bold and truly poetic thought is destroyed if, with Böttcher, we take מָוֶת to mean *in momento mortis*, or if, with

Olshausen [Merx], we arbitrarily insert a ל before יָרַב. [Carey explains: "They shall be sepulchred by Death." This is literal, and a bold figure, by which is signified that they should have no other burial than such as Death should give them on the open field, where they had fallen, either by sword or by famine." This, however, is somewhat too artificial and modern]. And his widows weep not—to wit, in following the coffin, because by reason of the frightful raging of the disease, funeral solemnities are not observed. "His widows" may mean both the principal wives and concubines of the head of the family, and those of his deceased sons and grandsons; these latter even, in a certain sense, belonging to him, the patriarch. Comp. the literal repetition of this member in Ps. lxxviii. 64, where the twofold possibility mentioned here is not recognized, because the אֶלְמִנָּתָיו there refers to the "people," עַם.

Ver. 16. If he heapeth up for himself silver as the dust, etc.—The same figures used to designate material regarded as worthless on account of its great quantity in Zech. ix. 3.

Ver. 17. Apodosis to the preceding verse, expressing the same thought as, e.g., Ps. xxxviii. 29, 34; Eccles. ii. 16.

Ver. 18. He hath built, like a moth, his house, and like a booth, which a watchman puts up (in a vineyard, or an orchard, Isa. i. 8). The point of comparison for both members is the laxity, frailty, destructibility of such structures, which are intended to be broken up soon.

Third Strophe: Vers. 19–23. He lieth down rich, and doeth it not again.—So according to the reading וְלֹא יִשְׁכָּב (וְלֹא יִשְׁכָּב), which already the LXX. (καὶ οὐ προσθίσει), Itala, and Pesh. followed, which is favored by parallel passages, such as chap. xx. 9; xl. 5, and is accordingly preferred by the leading modern commentators, such as Ewald, Hirzel, Delitzsch, Dillmann [Re-

nan, Rodwell, Merx]. The renderings based on the reading וְלֹא יִשְׁכָּב are not so good; as, e.g., "and yet nothing is taken away" (Schnurr., Umbreit, Stick. [Elzas, Wemyss: "but he shall take nothing away"]);—"and he is not buried" (Ralbag, Rosenmüller, Schlottmann) [Noyes, E. V.: "he shall not be gathered," and so Con., Lee, Scott, etc. Carey explains the familiar phrase, "to be gathered (to one's fathers, etc.)." not of being buried in the grave, but of being removed to the place of spirits. The objections to referring the clause to the rich man's burial, as stated by Delitzsch, are, that the preceding strophe has already referred to his not being buried, and that the relation of the two parts of the verse in this interpretation is unsatisfactory].

The same may be said of the reading וְלֹא יִשְׁכָּב, "and takes not with him" (Jerome, and some MSS.). Openeth his eyes—and is gone! (comp. chap. xxiv. 24).—This further description of the sudden end of the wicked relates to the morning, the time of awakening, as the preceding clause refers to the evening hour of going to bed.

Ver. 20. The multitude of terrors (i.e., the sudden terrors of death; comp. chap. xviii. 14; xx. 25) like the waters (like the torrents of a sudden overflow—comp. chap. xx. 28; Jer. xvii. 2; Ps. xviii. 5 [4]) overtakes him (פָּתְאוֹת, Perf. sing. fem. referring to the plur. בְּפִתּוֹת; comp. chap. xiv. 19). On δ comp. chap. xxi. 18.

Ver. 21. Further descriptive expansion of the figure of a tempest: The east wind lifteth him up.—This wind being elsewhere frequently described as particularly violent and descriptive; comp. chap. i. 19; xv. 2; xxxviii. 24; Isa. xxvii. 8; Ezek. xxvii. 26. Concerning יִלָּחַץ, ut pereat, comp. chap. xiv. 20; xix. 10.

Ver. 22. The subj. of יִשְׁלַח can be only God, the secret Author of the whole judgment of wrath here described. Of Him it is said: He hurleth upon him without sparing—to wit, arrows; comp. chap. xvi. 13; and in regard to the objectless יִשְׁלַח—"to shoot," see Num. xxxv. 20.

Before His hand must he flee—lit. "must he fleeing flee."—The Inf. Absol. expresses the strenuousness and yet the futility of his various attempts to flee (Del.: "before His hand he fleeth hither and thither").

Ver. 23. They clap their hands at him—rejoicing at his calamity and mocking him; comp. chap. xxxiv. 37; Lam. ii. 15; Nah. iii. 19.

The plural suffixes in עֲלֵימוֹ and בְּפִימוֹ are used poetically for the sing., as in chap. xx. 23; xxii. 2. "The accumulation of the terminations *ēmo* and *ōmo* gives a tone of thunder and a gloomy impress to this conclusion of the description of judgment, as these terminations frequently occur in the book of Psalms, where moral depravity is mourned and divine judgment threatened (e.g., in Psalms xvii.; xlix.; lviii.; lix.; lxxiii)." DEL. They hiss him out of his place—so that he must leave his dwelling-place (comp. chap. viii. 18) in the midst of scorn and hissing



(comp. Zeph. ii. 15; Jer. xlix. 17). Or "out of his home" (Hirz.), which rendering gives essentially the same meaning.

4. *Third Section: First Strophe.* Chap. xxviii. 1-11. The difficulty, indeed the absolute impossibility, of attaining true wisdom by human skill and endeavor, described by means of an illustration taken from mining, which gives man access to all valuable treasures of a material sort, but which can by no means put him in possession of that spiritual good which comes from God. The question—*whence the author had acquired so accurate a knowledge of mining as he here displays, seeing that the land of the Israelites was comparatively poor in mineral treasures* (comp. KEIL, *Bibl. Archäol.*, p. 35 seq., 38)? may be answered, on the basis of Biblical and extra-Biblical sources of information, as follows: (1) The Jews in Palestine could not have been absolutely strangers to the business of mining, seeing that in Deut. viii. 9 there is expressly promised to them "a land whose stones are iron, and out of whose hills thou mayest dig brass." (2) Both Lebanon in the north, and the Idumean mountains in the south-east of Palestine proper, had copper mines, the particular location of these being at Phunon, or Phaino, Num. xxxiii. 42 seq., in the working of which it is certain that the Jews were occasionally interested; comp. Volney's *Travels*; Ritter, *Erdkunde* XVII. 1063; Gesenius, *Thes.* p. 1095; v. Rougemont, *Bronzezeit*, p. 87. (3) The Israelites possessed iron pits, possibly in South Lebanon, where in modern times such may still be found, together with smelting furnaces (Russeger, *Reise* I. 779, 778 seq.), but certainly in the country east of the Jordan, where, according to the testimony of Josephus, *de B. Jud.* IV. 8, 2, there was an "iron mountain" (ὀρεὶς σιδηρῆς) north of Moabitis, the "Cross Mountain," *El Mir'ad* of to-day, between the gorges of the *Wadi Zerka* and *Wadi Arabun*, west of *Gerash*; a mountain district in which in our own century iron mines have been worked here and there (v. Rougemont, *l. c.*; Wetzstein in Delitzsch, II. 90-91). (4) Jerome testifies to the existence of ancient gold mines in Idumea (*Opp.* ed. Vall. III. 183). (5) The Israelites might also come occasionally in connection with the copper and iron mines of the Sinai-peninsula, in the development of which the Egyptian Pharaohs were conspicuously energetic (comp. Aristeas v. Haverkamp, p. 114; Lepsius, *Briefe*, p. 335 seq.; Ritter, *Erdkunde* XIV. 784 seq.; v. Rougemont, *l. c.*\*) (6) What has been said above by no means excludes the possibility that in this description the poet in many particulars took for his basis traditional reports concerning the mines of distant lands, *e. g.* concerning the gold mines of Upper Egypt and Nubia (Diodorus iii. 11 seq.), concerning the gold and silver mines of the Phœnicians in Spain (1 Macc. viii. 3; Plin. iii. 4; Diod. v. 35 seq.), concerning the emerald quarries of the Egyptians at Berenice, and other deposits of precious stones,

more or less remote. Comp. above *Intro.* § 7, b; and see a fuller discussion of the subject in Delitzsch ii. 86-89; to some extent also the mining experts who have commented on the following verses, such as v. Weltheim (in J. D. Mich., *Orient. Bibl.* 23, 7 seq.), and Rud. Nasse (*Stud. u. Krit.* 1863, p. 105 seq.)

Ver. 1. **For there is for the silver a vein [Germ. *Fundort*, place where it is found], and a place for the gold, which they refine.**—

The connection between this section and the preceding, which is indicated by the causal פִּי "for," is this: The phenomenon described in ch. xxvii. 11-23, that the wicked—with whom, according to vers. 2-10 Job is *not* to be classed—meet with a terrible end without deliverance, is to be explained by the fact that they do not possess true wisdom, which can be acquired only through the fear of God, which cannot, like the treasures of this earth (the only object for which the wicked plan and toil), be dug out, exchanged or bought. The proposition introduced by פִּי accordingly assigns a reason first of all for that which forms the contents of ch. xxvii. 11-23 ("the prosperity of the ungodly cannot endure"), but secondarily and indirectly also that which is announced in ch. xxvii. 2-10 (Job is an upright man, and one who fears God, whose joy in God does not forsake him even in the midst of the deepest misery). ["The miserable end of the ungodly is confirmed by this, that the wisdom of man, which he has despised, consists in the fear of God; and Job thereby attains at the same time the special aim of his teaching, which is announced at ch. xxvii. 11

by אִוְרָה אַתְּכֶם בִּירְאָל; viz. he has at the same time proved that he who retains the fear of God in the midst of his sufferings, though those sufferings are an insoluble mystery, cannot be a רשָׁע. . . . And if we ponder the fact that Job has depicted the ungodly as a covetous rich man who is snatched away by sudden death from his immense possession of silver and other costly treasures, we see that ch. xxviii. confirms the preceding picture of punitive judgment in the following manner: silver and other precious metals come out of the earth, but wisdom, whose value exceeds all these earthly treasures, is to be found nowhere within the province of the creature; God alone possesses it, and from God alone it comes; and so far as man can and is to attain to it, it consists in the fear of the Lord and the forsaking of evil." Delitzsch.] The first verses of the chapter indeed down to the 11th, present nothing whatever as yet of that which serves directly to establish those antecedent propositions, they simply prepare the way for the demonstration proper, by describing the achievements of art and labor in the accumulation by men of their treasures, by means of which nevertheless wisdom can *not* be found. Hence פִּי may appropriately be rendered "for truly" (the "but" in ver. 12 corresponding to the "truly"). This connection between ch. xxviii. and xxvii. is erroneously exhibited, when any subordinate proposition of ch. xxvii. is regarded as that which is to be established (as *e. g.*, according to Hirzel, the question in ver.

\* The name *Mafkat*, "Land of Copper," which the Egyptians gave to the Sinaitic peninsula on account of those mines, is of late explained by Brugsch to mean "Land of Turquois," it being assumed by him that turquois was the principal product of the ancient Egyptian mines in that region. Comp. H. Brugsch, *Wanderung nach den Türkminen der Sinai-Halbinsel*, 1868, 2d Ed., p. 66 seq.



12: "why are ye so altogether vain? why do ye adhere to so perverse a delusion?" or according to Schlottmann the purpose to warn against the sin of making unfriendly charges, which he thinks is to be read between the lines in the description vers. 11-23). These false conceptions of the connection, alike with the total abandonment of all connection, which has led many critics to resort to arbitrary attempts to assign to ch. xxviii. another position (*e. g.* according to Pareau after ch. xxvii.; according to Stuhlmann after ch. xxv.) or to question altogether its genuineness (Knobel, Bernstein—comp. Introd. § 9, 1)—all these one-sided conceptions rest, for the most part, on the assumption that it is the *divine* wisdom, which rules the universe, whose unsearchableness is described in our chapter, and not rather wisdom regarded as a *human* possession, as a moral and intellectual blessing bestowed by God on men, connected with genuine fear of God. Comp. Doctrinal and Ethical Remarks, No. 1. [E. V.'s rendering of פֶּן by "surely" overlooks the connection, and was probably prompted by the difficulty attending it].—מִצָּד, lit. "outlet" (comp. 1 Kings x. 28), the place where anything may be found, synonymous with the following מִקְדָּם.

The word יִקְי is a relative clause: gold, which they refine, or wash out. In regard to קִי, lit. "to filter, to strain," as a technical term for purifying the precious metals from the stone-alloy which is mixed with them, comp. Mal. iii. 3; Ps. xii. 7 [6]; 1 Chron. xxviii. 18. Comp. the passage relative to the gold mines of Upper Egypt, describing this process of crushing fine the gold-quartz, and of washing it out, this process accordingly of "gold-washing," as practised by the ancients, in Diodor. iii. 11 seq., as well as the explanations in Klemm's *Allgem. Kulturgesch.* V. 603 seq., and in M. Uhlemann, *Egypt. Alterthumskunde*, II. 148 seq.

Ver. 2. **Iron is brought up out of the ground.**—עֲפָר here of the *interior* or *deep* ground, not of the surface as in ch. xxxix. 14; xli. 25 [33], and **stone is smelted into copper.**—צִיָּה here not as in ch. xli. 15 Partic. Pual of צָק, but as in ch. xxix. 6 Imperf. of צָק-צִיָּה (the 3d pers. sing. masc. expressing the indefinite subj.). [Gesenius not so well makes the verb transitive: "and stone pours out brass."]

Ver. 3. **He has put an end** עֵשׂ still the indefinite subj., but as the description becomes more individual and concrete, it is better with E. V. to use from this point on the personal pron. "he"] **to the darkness**, viz. by the miner's lamp; and **in every direction** (lit. "to each remotest point, to every extremity, in all directions") [not as E. V. "all perfection," which is too general, missing the idiomatic use of the phrase; nor adverbially: "to the utmost,"

or "most closely:"—לְתַכְלִית might be used thus adverbially, but לְכָל-תַּכְלִית is to be explained according to לְכָל-רוּחַ, Ezek. v. 10, "to all the winds." Delitzsch]—he searcheth

the stones of darkness and of death-shade, *i. e.* the stones under the earth, hidden in deep darkness. הָיָה before חִקֵּר refers back to the indefinite subj. of עֵשׂ, who is continued through ver. 4, and again in vers. 9-11.

Ver. 4. **He breaketh** [openeth, cutteth through] a shaft away from those who sojourn (above). נָחַל, elsewhere river, valley [river-bed] (*Wadi*), is here—as is already made probable by the verb פָּצַח, pointing to a violent breaking through (comp. ch. xvi. 14), and as is made still more apparent by the third member of the verse—a mining passage in the earth, and that moreover a perpendicular shaft rather than a sloping gallery. מִן-עֵם, lit.

"away from one tarrying, a dweller," *i. e.* removed from the human habitations found above, removing from them ever further and deeper into the bowels of the earth. [Schlottmann understands by לֵךְ the miner himself dwelling as a stranger in his loneliness; *i. e.* his shaft sinks ever further from the hut in which he dwells above. The use of לֵךְ is doubtless a little singular, and Schlottmann's explanation may be accepted so far as it may serve to account for it by the suggestion that those who do live in the vicinity of mines are naturally גֵּרִים, sojourners, living there to ply their trade and shifting about as new mines or veins are discovered.—E.]—**Who are forgotten of every**

**step**, lit. "of a foot" (כִּנְיָרֵל), *i. e.* of the foot or step of one travelling above on the surface of the earth [hence—"totally vanished from the remembrance of those who pass by above"], not the foot of the man himself that is spoken of, as though his descent by a rope in the depths of the shaft were here described (V. Leonhardt in *Umbr. and Hirzel*). [On this use of כֵּן after וְשָׁכַח, comp. Deut. xxxi. 21; Ps. xxxi. 13; "forgotten out of the mind, out of the heart"].

Moreover הִנְשָׁכְתִּים are identical, according to the accents, with the indef. subj. of פָּצַח (the interchange between sing. and plur. acc. to Ew. § 319, a); hence the meaning is: those who work deep down in the shafts of the mines. They are again referred to in the finite verbs in c, which continue the participial construction: **they hang far away from men, and swing.**

הִלָּל from דָּלָל (related to וָלָל) *deorrum pendere*, according to the accents, accompanies הִנְשָׁכְתִּים (meaning the same with מִן-עֵם, not נֶעַן, as Hahn and Schlottm. think. The adventurous swinging of those engaged in digging the ore out of the steep sides of the shafts, hanging down by a rope, is in these few, simple words beautifully and clearly portrayed. It is the situation described by Pliny (*H. N.* xxxiii. 4, 21: *is qui cædit, funibus pendet, ut procul intuitus species ne ferarum quidem, sed alitum fiat. Pendentes majori ex parte librant et lineas itineri præducunt, etc.* [The above rendering, adopted by all modern exegetes, gives a meaning so appropriate to the language and connection, and withal so beautiful, vivid and graphic that it seems strange that all the ancient and most of the



modern versions of Scripture, including E. V., should have so completely darkened the meaning. The source of the difficulty lay doubtless

in נחל which being taken in its customary meaning of "river, flood," threw everything into confusion. Add to this a probable want of familiarity with mining operations on the part of the early translators, and the result will not seem so surprising.—E.]

Ver. 5 states what the miners are doing in the depths.—**The earth—out of it cometh**

**forth the bread-corn** (לֶחֶם as in Ps. civ. 14),

but under it it is overturned like fire: i. e. as fire incessantly destroys, and turns what is uppermost lowermost. ["Man's restless search, which rummages everything through, is compared to the unrestrainable ravaging fire." Del.]

Instead of כָּפוּ Jerome reads כָּמוֹ: "is overturned with fire," which some moderns prefer (Hirz., Schlott.), who find a reference here to the blasting of the miners. But this is too remote. ["The principal thought is the process of breaking through; the means are not so much regarded; and fire was not the only means." Dillmann. Some commentators have fancied in this verse a trace of what modern criticism calls "sentimentalism," as though Job were protesting against ruthlessly ravaging as with fire the interior of that generous earth which on its surface yields bread for the support of man. Job is, however, fixing his attention solely on the agent—man, who not satisfied with what grows out of the earth, digs for treasure into its deep-seated recesses.—E.]

Ver. 6. **The place of the sapphire** (מָקוֹם as in ver. 1 a, the place where it may be found) **are its stones**, viz. the earth's, ver. 5; in the midst of its stones is found the sapphire, which is mentioned here as a specimen of precious stones of the highest value.—**And nuggets of gold** (or "gold ore," hardly "gold-dust" as Hirzel thinks) **become his**, viz. the miner's (so Schult., Rosenm., Ewald, Dillmann). Or: "nuggets of gold belong to it," the place (מָקוֹם) where the sapphire is found (Hahn, Schlottm., Delitzsch). The reader may take his choice between these two relations of בּוֹ; the brevity of the expression makes it impossible to decide with certainty.

Ver. 7. **The path (thither) no bird of prey hath known** [and the vulture's eye hath not gazed upon it]. נִתְּיָב is a prefixed nom. absol. like אֶרֶץ in ver. 5. It may indeed also be taken as in opposition to מָקוֹם in ver. 6 (hardly to נֶחֱלִים, as Ewald thinks), in which case the rendering would be: "the path, which no bird of prey hath known," etc. (Del.). But that "the place of the sapphire" should be immediately afterwards spoken of as a "path," looks somewhat doubtful. Concerning שְׁפָתַי comp. on ch. xx. 9.—[The rendering of E. V.: "There is a path which no fowl knoweth," etc., is vague and incorrect in so far as it leads the mind away from the deposits of treasure, which are the principal theme of the passage.—E.]

Ver. 8 carries out yet further the description

begun in ver. 7 of the inaccessibleness of the subterranean passage-ways. **The proud beasts of prey** (lit. "sons of pride;" so also in ch. xli. 26 [34]) **have not trodden it**.—That this finely illustrative phrase ["sons of pride"] refers to the haughty, majestically stepping beasts of prey ["seeking the most secret retreat, and shunning no danger," Del.], appears clearly enough from the parallel use of שָׂחַל in *b* (comp. ch. iv. 10).

Ver. 9. **On the flint** (the hardest of all stones) **he lays his hand** (the subject being man, as the overturner of mountains; see *b*, and respecting the use there of מִשְׁרָשׁ, *radicitus*, "from the root," comp. above ch. xlii. 27; xix.

28. ["שָׂחַל יָד בָּ" something like our "to take in hand," of an undertaking requiring strong determination and courage, which here consists in blasting, etc. Del.] How the hand is laid on flint and similar hard stones is described by Pliny l. c.: *Obscurant silices; hos igne et aceto rumpunt. sæpius vero, quoniam id cuniculos fumo et vapore strangulat, cædunt fractariis CL. libras habentibus*, etc.

Ver. 10. **Through the rocks he cutteth passages**.—אֵרִים, an Egyptian word, which signifies literally water-canals, must here, like

נחל in ver. 4, signify subterranean passages or pits for mining. And further, according to *b*, what is intended are galleries, horizontal excavations, in which the ore is dug out, and precious stones discovered. The word can scarcely be used of wet conduits, or canals to carry off the water accumulating in the pits, of which Job does not begin to speak until the following verse (against v. Weltheim, etc.). [The rendering "rivers" (E. V., Con., Car., Rod., etc.) would be still more misleading, because more vague, than "canals," which is not without plausible arguments in its favor. Add however to Zöckler's arguments in favor of the rendering "passages, galleries," the sequence in the second member: **And his eye sees every precious thing**; which, as Delitzsch says, "is consistently connected with what precedes, since by cutting these *cuniculi* the courses of the ore (veins), and any precious stones that may also be embedded there, are laid bare."—E.]

Ver. 11. **That they may not drip he stops up passage-ways**.—מִדְּבִי, lit. "away from dripping" [weeping], or: "against the dripping," i. e. against the oozing through of the water in the excavations, to which the shafts and galleries, especially when old, were so easily liable. חָבַשׁ, as elsewhere חָבַשׁ, to stop or dam up, to bind up surgically (comp. חָבַשׁ, the surgeon, or wound-healer in Is. iii. 7; i. 6). נֶחֱלִים seems in general to mean the same as נחלים above, and אֵרִים ver. 10, to wit, excavations, shafts, pits, galleries. Nevertheless it may also denote "the seams of water" breaking through the walls of these excavations, thus directly denoting that which must be stopped up (Del.).—**And so** (through all these efforts and skilful contrivances) **he brings to the**



light that which was hidden—a remark in the way of recapitulation, connecting back with the beginning of the description in ver. 1, and at the same time forming the transition to what follows. Respecting **תַּעֲלֶכֶה**, comp. ch. xi. 6; **אוֹר**, *Acc. loci* for **אוֹר**.

5. *Continuation: Second Strophe:* vers. 12–22. Application of the preceding description to wisdom as a higher good, unattainable by the outward seeking and searching of men. [“Most expositors since Schultens, as *e. g.* Hirz., Schlott., etc., assume out of hand that the *Wisdom* treated of here is the divine wisdom, as the principle which maintains the moral and natural order of the universe. But that the divine wisdom is to be found only with God, not with a creature, is something so very self-evident, and the exaltation of the divine wisdom above all human comprehension was a proposition so universally recognized, being also long since maintained and conceded by both the contending parties of our book (chs. xi. and xii.), that it is not apparent why Job should here lay such stress upon it.” Dillm.]

Ver. 12. **But wisdom—where is it found? And where** (lit. “from where?”) **מֵאֵין** as in ch. i. 7, and **כִּן** accompanying **כִּצָּץ** as in Hos. xiv. 9 [8]) **is the place of understanding?** **הַחֲכִמָּה**, with the article, because wisdom is to be set forth as the well-known highest good of man. With the principal term **חֲכִמָּה** is connected **בִּינָה** as an alternate notion, as is often the case in Proverbs, especially chs. i.–ix. The first term denotes wisdom rather on its practical side, as the principle and art of right thinking and doing, or as the religious and moral rectitude taught by God; the second (with which **הַבִּינָה**, Prov. viii. 1, and **רַעַת**, Prov. i. 2, alternate) pre-eminently on the theoretic side as the correct perception and way of thinking which lies at the basis of that right doing. Comp. the *Introd.* to the Solomonic Literature of Wisdom, § 2, Note 3 (Vol. X., p. 7 of this series).

Ver. 13. **No mortal knows its price.**—**עֶרֶךְ** (from **עָרַךְ** vers. 17, 19) means lit. equivalent, price, value for purchase or exchange, the same with **מִחָר** elsewhere. The LXX. probably read **רִרְכָּה**, which reading is preferred by some moderns. *e. g.*, by Dillmann, as agreeing better with ver. 12.

Ver. 14. With “the land of the living” [ver. 13] *i. e.*, the earth inhabited by men (comp. Ps. xxvii. 13; Is. xxxviii. 11, etc.) are connected the two other regions beneath heaven, in which wisdom might possibly be sought: (1) The “Deep” (**הַהֹם**) *i. e.*, the subterranean abyss with its waters, out of which the visible waters on the surface of the earth are supplied (Gen. vii. 11; xlix. 25);—(2) The “Sea” (**יָם** = *ἡ θάλασσα*) as the chief reservoir of these visible waters.

Ver. 15. **Pure gold is not given for it.**—**כֶּסֶד** is the same with **כֶּסֶד**, **יָהֵב**, 1 Kings vi. 20; x. 21, not “shut up” [= carefully preserved], but according to the Targ. “purified” gold (*aurum colatum, purgatum*), hence gold acquired by heating, or smelting; comp. Diodor. l. c.

Ver. 16. In regard to the gold of Ophir (here **כֶּסֶד אֹפִיר**, fine gold of Ophir) comp. ch. xxii. 24; respecting the onyx stone (**שֹׁהַם**, lit. “pale, lean”) comp. the commentators on Gen. ii. 12.

Vers. 17–19. Further description of the incomparable and unattainable value of wisdom, standing in a similar connection with vers. 15, 16, as Prov. iii. 15 with Prov. iii. 14.—**Gold and glass are not equal to it.**—**עֵרֶךְ** intrans. with Accus.—*aequare aliquid*, as in ver 19; Ps. lxxxix. 7. In respect to the high valuation of glass by the ancients (**זִכְכִּית**, or as some MSS., Ed’s., and D. Kimchi read—**זִכְכִּית**) comp. Winer, *Realw.*, Vol. I., 432 [and Eng. Bib. Dictionaries, Art. “Glass”]. In respect to **תַּכְוִיָּה** in *b*, “exchange, equivalent,” comp. ch. xv. 31; xx. 18.

Ver. 18. **Corals and crystal are not to be named**, not to be mentioned, *i. e.*, in comparison with it, with wisdom (in regard to the construction of the passive **יִזְכָּר** with the accus., comp. Gesen., § 143 [§ 140] 1, *a*). **בְּבִישׁ**, (lit. “ice,” like the Arab. *gibs*) denotes the quartz-crystal, which was regarded by the ancients as a precious stone, and supposed to be a product of the cold; Pliny, *H. N.* XXXVII. 2, 9.—The **רִאמוֹת**, the mention of which precedes, seem to be “corals,” an explanation favored by what is conjectured to be the radical signification of this word, “horns of bulls, or of wild oxen” (from **רָאָם**—comp. Pliny XIII. 51), as well as by its being placed along with the less costly crystal; comp. also Ezek. xxvii. 16, where indeed corals from the Red Sea and the Indian Ocean are mentioned as Tyrian articles of commerce. On the contrary **יָמִין** in *b* must be, according to Prov. iii. 15; viii. 11; xx. 15; xxxi. 10, an exchangeable commodity of extraordinary value, which decides in favor of the signification “pearls” assigned (although not unanimously) to this word by tradition, however true it may be that in Lam. iv. 7 corals seem rather to be intended (or perhaps red pearls artificially prepared, like the Turkish rose-pearls of to-day). Comp. Carey [who agrees in rendering **רִאמוֹת** by “corals,” and doubtfully suggests “mother-of-pearl” for **בְּבִישׁ**]. Delitzsch renders the former of the two words by “pearls,” the second by “corals” [so J. D. Michaelis, Rödiger, Gesenius, Fürst; the two latter regarding **רִאמוֹת** and **פְּנִינִים** as equivalent. See also in Smith’s *Bib. Dic.*,—Art’s., “Rubies,” “Pearls,” “Coral”]. The word **הַשֶּׁשֶׁךְ**, “acquisition, possession,” (from **שָׁשַׁךְ**, “to draw to oneself”) only here in the O T.; related are **הַשֶּׁשֶׁךְ**, Gen. xv. 2, and **הַשֶּׁשֶׁךְ**, Zeph. ii. 9.

Ver. 19. **The topaz from Ethiopia (Cush) is not equal to it.**—The rendering topaz (*ροπαζιον*) for **פְּטָרָה** is established by the testimony of most of the ancient versions in this passage, as well as in Ex. xxviii. 17; Ezek. xxviii. 13. It is also favored by the statement of Pliny (xxxvii. 8) that the topaz comes principally from the islands of the Red Sea, as also by the probable identity of the name **פְּטָרָה** with the San-



scrit *pita*, yellow (comp. Gesen.) [and see the Lexicons, Delitzsch, Carey, etc., on the probable transposition of letters in the Hebrew and Greek forms]. In regard to *b*, comp. the very similar passage in ver. 16 *a*).

Ver. 20 again takes up the principal question propounded in ver. 12. The **וְהַחֲכָמָה** is consecutive, and may be rendered by "then" (Ew., § 348, *a*).

Ver. 21. It is hidden (**וְנִעְלָמָה**), lit., "and moreover, and further it is hidden") from the eyes of all living, *i. e.*, especially of all living beings on the earth; **כָּל-חַי** as in ch. xii. 10; xxx. 33. Of these "living" *b* then particularly specifies the sharp-sighted, wretched inhabitants of the upper regions of the air; comp. above ver. 7.

Ver. 22 follows up the mention of that which is highest with that of the lowest: **Hell and the abyss** [lit. "destruction and death"] say, **וְהַתְּהוֹמָה** in connection with **וְהַיָּם** (see on ch. xxvi. 6) means the *realm* of death, the abyss; comp. ch. xxxviii. 17; Ps. ix. 14 [13]; Rev. i. 18. For the rest comp. above, ver. 14; for to say that they [destruction and death] have learned of wisdom only by hearsay is substantially the same with saying, as is said there of the sea and the deep, that they do not possess it. ["The

**חַי כָּל חַי** ver. 21, evidently points back to the **עֵינֵי יִקָּר רֹאֵהוּ** ver. 10. In ver. 11 it is said that man brings the most secret thing to light. In ver. 22 that Divine wisdom is hidden even from the underworld."] Schlott.].

6. *Conclusion: Third Strophe:* Vers. 22-28 The final answer to the question, where and how wisdom is to be found: to wit, only with God, and, through the fear of God. ["The last of these three divisions (of the chap.) into which the highest truths are compressed is for emphasis the shortest, in its calmness and abrupt ending the most solemn, because the thought finds no expression that is altogether adequate, floating in a height that is immeasurable, but opening a boundless field for further reflection." Ewald.]

Ver. 23. **God knows the way to it, and He knows its place.**—**וְהוּא יָדָע וְהוּא יֵדָע**, in emphatic contrast with the creatures mentioned in ver. 13 seq., and ver. 21 seq. The suffix in **יֵדָעוּהוּ** is objective (comp. Gen. iii. 24) "the way to it."

Vers. 24, 25 constitute one proposition which illustrates and explains the Divine possession of wisdom by a reference to God's agency in creating and governing the world (so correctly Ewald, Arnh., Dillm.) [E. V., Conant, Rodman]. Against connecting ver. 25 with what follows, more immediately with ver. 26, and then regarding vers. 25, 26 together as constituting the protasis of ver. 27 lies the objection that **לַעֲשׂוֹת** cannot properly be translated either "when He made," or "in that He made," as well as the fact that the gerundive Infinitive with **ל** cannot be put before its principal verb, together with the absence of a suffix after **לַעֲשׂוֹת** referring to

the subject God [should be **לַעֲשׂוֹתוֹ** if the verse were antecedent]. Furthermore the Divine "looking to the ends of the earth," etc., ver. 24, would need a telic qualification, referring the divine omniscience [God's looking every where and seeing every thing] to the creation and preservation of the order of nature, in order that it might not be understood as declaring the omniscience of God *in abstracto*. That **He** may appoint to the wind its weight, and weigh the water by measure.—The careful "measurement" of wind and water, *i. e.*, their relative apportionment, government, and management (comp. Isa. lx. 12), is a peculiarly characteristic example of God's wise administrative economy in creation: "Who sends the wind upon its course," etc. Instead of the Infinitive the finite verb appears in *b*, and that in the Perf. form, **יִשָּׁלַח**, because the expression of purpose passes over into the expression of sequence, precisely as in chap. v. 21 (see on the *v.*).

Ver. 26 seq. As the wisdom of God furnishes the means and basis of His government of the world, so in the exercise of His creative power was it the absolute norm, and is in consequence thereof the highest law for man's moral action, positively and negatively considered. When **He** appointed for the rain a law (when and how often it should fall, where it should cease; comp. Gen. ii. 5) and for the thunder-flash a path (*i. e.*, through the clouds; comp chap. xxxviii. 25), then saw **He** it and declared it—*i. e.*, in thus exercising at the beginning His creative power, *He beheld it, contemplated it* (we are to read **וְהוּא רָאָהוּ** with Mappiq in **הוּא**), as His eternal pattern, according to which **He** made, ordered, and ruled His creatures, and declared it (**וְהוּא יִשְׁפָּרְהוּ**, lit. "and enumerated it"), *i. e.*, unfolded its contents before men and His other rational creatures throughout the whole creation, which in truth is nothing else than such a "development and historical realization" of the contents of eternal wisdom. The attempt of Schlott., Ew., Dillm. to explain **סָפַר** as meaning "to number through, to review all over" (after ch. xxxviii. 37; Ps. cxxxix. 18) is less natural.—**He established it, and also searched it out**, *i. e.*, He laid its foundations in the creation (comp. Prov. viii. 22, 23, where both verbs, **קָנָה** and **נָסַח**, convey the same idea of founding, establishing wisdom as **הֵכִין** here), brought it to its complete actualization in creation, and then reviewed all its individual parts to see whether they all bore the test of His examination. Comp. what is said in Gen. i. 31: "And God saw everything that **He** had made, and behold, it was very good"—Or again: "*He set it up before Himself*," for more attentive contemplation (**וְהוּא הִבִּיטוֹ** according as in chap. xxix. 7), and searched it out thoroughly, exploring its thoughts (so Wolff and Dillmann) [the latter of whom says: "He set it up for contemplation, as an artist or an architect puts up before himself the **הֵכֵנִית**"]. It is not necessary, with some MSS. and Eds. to read **וְהוּא הִבִּיטוֹ**, instead of **וְהוּא הִבִּיטוֹ**, as Döderl. and Ew. do.

Ver. 28. And said to man: Behold, the fear of the Lord is wisdom, etc.—He would



accordingly not reserve to Himself the wisdom which had served Him as a pattern of creation, but would communicate it to the human race which He had made and put into His world, which He could do only by setting it before them in the form of an original command to fear God and to depart from evil (כִּי יִרְאֶה, comp. ch. i. 2; Prov. iii. 7; xvi. 6. Instead of יִרְאֶה, very many MSS. and old editions read יִרְאֶה, which reading seems to have in its favor: (1) That יִרְאֶה, occurring only twice elsewhere in our book, might easily be set aside as being too singular; (2) that יִרְאֶה in Jehovah's own mouth does not occur elsewhere in the Old Testament, not even in Amos vi. 8; (3) that the parallels of the primitive saying before us in the Proverbs and in the Psalms constantly exhibit יִרְאֶה (comp. Prov. i. 7; iii. 7; ix. 10; xvi. 6; Ps. cxi. 10).—On the other side it is true the Masoretic tradition expressly reckons this passage among the one hundred and thirty-four passages of the Old Testament, where אֱלֹהִים is not only to be read, but is actually written instead of יִרְאֶה (Buxtorf, *Tiberias*, p. 245). As regards the thought, it makes no difference whether we read "fear of the Lord" ("the Lord of all," Del.), or "fear of Jehovah (Jahveh)." [It may, however, be said, that there is an especial appropriateness in the use of אֱלֹהִים here, in view of the fact that God is spoken of in connection with the creation, as the product of wisdom, and not only so, but God in His Lordship, His supremacy, His claim to be feared, i. e. revered and obeyed, whence אֱלֹהִים is used rather than אֱלֹהִים. God is אֱלֹהִים by virtue of the divine חֻכְמָה which He has "established" in nature. It is man's חֻכְמָה to recognize the divine, and to fear אֱלֹהִים.—E.]

#### DOCTRINAL, ETHICAL AND HOMILETICAL.

1. According to the connection of the Third Section of this discourse with the two preceding, as explained in the remarks on ch. xxviii. 1, it can admit of no doubt that the wisdom described in it is conceived of as essentially a *human* acquisition, as a blessing bestowed on man by God, consisting in the fear of God and in righteousness of life. This connection lies indeed in this—that in order to prove that which is said in ch. xxvii. 12 seq. of the perishable prosperity of worldly-minded sinners, the uselessness of all accumulation of earthly treasures is shown, it being entirely out of their power to secure the possession of true wisdom, and of that enduring prosperity which is connected with it. In addition to this connection with ch. xxvii., the human character of this wisdom, rather than its hypostatic character, or that which belongs to it as a divine attribute, is shown secondly by the way in which the same is represented in vers. 15-19 as a possession, being compared with other possessions, treasures and costly jewels, and the question submitted how its possession (כִּשְׁרָה, ver. 18) is to be attained. To which may be added, thirdly, the consideration that it could scarcely be the speaker's purpose

to demonstrate the unsearchableness and unfathomableness, from a sensuous and earthly point of view, of an attribute, or a hypostasis of God, because this fact is self-evident, and because the whole tendency of his discourse was not theoretic and speculative, but practical, aiming at the establishment of right principles to influence human struggle and action.—The view accordingly held by quite a number of modern exegetes since the time of Schultens (especially Hirzel, Schlottmann, Hahn, also W. Wolff's article—*Die Anfänge der Logoslehre im A. T.* in the *Zeitschrift für Luth. Theol. u. Kirche*, 1870. p. 217 seq.), that the object of the description in ch. xxviii. is the wisdom of God as exercised in the universe, as the divine principle sustaining the moral and natural order of the universe, is erroneous, to say nothing of the fact that in that case one might find here, with A. Merx (*Das Gedicht von Hiob, etc.*, p. 42) a "concealed polemic" against the doctrine of Wisdom as set forth in the Solomonic Proverbs.

2. We cannot say indeed of this theory, to wit, that ch. xxviii. discourses of the *Sapientia sciographica*, God's wisdom in creation and the government of the world—that it is altogether incorrect. In the concluding verses Job evidently lifts himself from his contemplation of wisdom as a human possession to the description of its archetype, the absolute divine wisdom, by means of which God has established alike the physical and the moral order of the universe. The passage in vers. 23-28 comes into the closest contact with the two well-known descriptions of the Book of Proverbs which are occupied with this eternal world-regulating wisdom—Prov. iii. 19-26, and Prov. viii. 22 seq. It resembles them particularly in the fact that a preliminary meditation on the human reflection and emanation of this primordial wisdom, on the practical Chokmah of the God-fearing, righteous man, prepares the way for it, precisely as in those two passages. The "knowledge of the place" of the Creative Wisdom, which ver. 23 ascribes to God, reminds the reader of Prov. viii. 30, in like manner as that which is said of its mediating agency in determining the laws of wind, water, rain and thunder (vers. 24-26) reminds him of Prov. iii. 19 seq.; viii. 27 seq. And what is said of "seeing and declaring," "establishing," or "setting up and searching out" the heavenly architectress in ver. 27, precisely as in Prov. viii. 22 seq., presents Wisdom as the infinitely many-sided pattern of the *κρίσις κόσμου*, as the ideal world, or the divine imagination of all things that were to be created, as the complex unity of all the creative ideas or archetypes present to God from eternity. This divine creative primordial wisdom, as described here, and in the two parallel passages in the Solomonic writings (and not less in those passages of the Apocrypha which in some respects are still more full, viz. Sirach, ch. xxiv., and Wisdom, ch. vii. -ix.), is without question closely related to the idea of the Logos given in the New Testament. It is very true that the idea of Wisdom, especially in the passage before us, the oldest of all pertaining to the subject, has not yet shaped itself into a form of existence so concretely personal, and a filial relation to God so intimate



and so indicative of similarity of nature, as characterize the Johannean Logos. It appears rather simply as an "impersonal model" for God in His creative activity, while the New Testament Logos is the "personal architect" working in accordance with that model, "the demiurg by which God has called the world into existence according to that ideal which was in the divine mind" (Del.). But notwithstanding this its undeveloped character, the Chokmah of our passage is the unmistakable *substratum* and the immediate precursor of the revealed perception of a personal Word, and of an only-begotten Son of God. And as the older exegesis and theology was already in general correct in referring our passage to the Divine in Christ (the *σοφία τοῦ θεοῦ*, Matt. xi. 19; Luke xi. 49) the attempts of more recent writers to deny any genetic connection of ideas between it and the New Testament doctrine of the Logos, and in general to regard human wisdom as the only object described, even in vers. 23-28 (*e. g.* Bruch, *Weisheitslehre*, etc., p. 202; V. Hofmann, *Schriftbew.* I: 95 seq.; Luthardt, *Apologetische Vorträge über die Heilswahrheiten des Christenth.*, 2d Ed. p. 227), have rightly evoked much opposition. Comp. Philippi, *Kirchl. Glaubenslehre* II. 192 seq.; Kahnss, *Luth. Dogm.* I, 316 seq.; III, 209 seq.; Bucher, *Des Johannes Lehre vom Logos*, 1856; also B. Couve, *Les Origines de la Doctrine du Verbe*, Toulouse, 1869, p. 36 seq. The latter indeed denies in respect to the present passage (in which, like Hofmann, he is inclined to find merely a poetic personification of human wisdom) that it is related in the way of preparation to the New Testament doctrine of the Logos, but admits this in respect to the parallel passages in Proverbs, and the later passages. Against Merx's view, which in part is similar, see above No. 1, near the end.

3. Taken in connection with the preparatory train of thought in ch. xxvii. this description of wisdom, or more strictly, of the way to true wisdom, forms one of the most important, artistically elaborated portions of the whole poem. It is a suitable conclusion to the first principal division of the poem, or the entanglement which results from the controversial passage between Job and his friends, taking the form of a *Confession of Faith*, in which Job, after victoriously repelling all the assaults of his enemies, states his position on all the chief points, about which the controversy had revolved, in a manner full at once of a calm dignity and the consciousness of victory. The one favorite proposition of his opponents,—that his suffering could not be undeserved—he solemnly and unqualifiedly repels by again asseverating his complete innocence (ch. xxvii. 2-10). In asserting here that his conscience does not hold up before him *one* of his former days as worthy of blame or punishment (ver. 6) he transgresses in a one-sided manner the bounds of that which could be maintained with strict truth concerning himself (comp. ch. xxvi. 13), and so causes that foul spot to appear clearly enough on his moral conduct and consciousness, for which he must needs implore forgiveness. On the other hand, the confession which follows of his belief in that other favorite proposition of his opponents—

that the wicked are punished in this life (ch. xxvii. 11-23)—seems to go too far in an opposite direction; for after what he has said repeatedly heretofore in favor of the teachings of experience touching the temporal prosperity of the ungodly, he could not properly concede the point which he now maintains, and that so completely without qualification. The first half of his discourse accordingly seems liable to the charge of being egregiously one-sided and of departing from strict actual truth in two respects—in declaring that Job's suffering was wholly, and in every respect unmerited, and in admitting that even in this life there is a divine judgment awaiting the wicked, from which they cannot escape. The second principal division of the discourse prepares the way at least for supplementing and correcting both of these one-sided representations through its elevated eulogy on true wisdom, founded on constant undivided surrender to God, however much there may be still that needs purifying and improving. He dwells with special emphasis on the fact that the eager striving and longing of the wicked reaches not only after earthly treasures and jewels, such as are to be procured out of the depths of the earth only with much toil and effort. He thus intimates that their whole prosperity, being founded on such earthly treasures (comp. ch. xxvii. 16), is in itself perishable, unreal, a mere phantom, and emphasizes all the more strongly in contrast with it the incomparable worth of a prosperity consisting in the fear of God and in strict rectitude, in surrendering oneself wholly to that which is divine, in the pursuit of heavenly treasures, in a word in true wisdom, the image and emanation of the eternal divine wisdom of the Creator, a prosperity of so high an order that he would possess it as the foundation, and at the same time as the fruit of his innocence, and that it would not forsake him even now, in the midst of his fearful sufferings and conflicts. There is much in this train of thought that is not brought out with such clearness as might be desirable. Some of it must even be read between the lines as being tacitly taken for granted, particularly that which refers to Job as having formerly possessed and as still possessing this heavenly practical wisdom, and also to its relation to his temporary misery. But although the discourse may lack that close consecutiveness and thorough completeness of plan which modern philosophic poets or thinkers might have impressed upon it, it nevertheless forms a truly suitable conclusion to the preceding controversies, and at the same time a striking transition to the gradual solution of the whole conflict which now follows. As regards its significance in the structure of the poem it may be termed "*Job's Eulogy on Wisdom*," in which he announces his supreme axiom of life, and characteristically gives to his vindication against the friends its harmonious peroration, and its seal. It appears in the structure of the book as "the clasp which unites the half of the *δέσις* with the half of the *λύσις*," and on which the poet has characteristically inscribed the well-known axiom of the Old Testament Chokmah—"The fear of God is the beginning of wisdom" (Delitzsch).



4. For the *homiletic* treatment of this section it is more important to call attention to the close family relationship existing between this eulogy of Job's on wisdom and such New Testament passages as Paul's eulogy on Love (1 Cor. xiii.), our Lord's admonition in the Sermon on the Mount to seek treasures in heaven (Matt. vi. 19 seq.), the similar exhortations of Paul and James (1 Tim. vi.; James v.), than to take pains to exhibit the plan of the section, lacking as it is in complete thoroughness, and to show its subtle, oftentimes completely hidden connections with the previous course of the colloquy. A large number of hearers would scarcely be prepared to follow with profit such elaborate disquisitions concerning the niceties of plan in the discourse, and by reason of the not inconsiderable expenditure of time requisite for such an object, they would be quite, or almost quite untouched by so much beauty and impressive power as the details of the discourse present. A division of the whole into smaller sections, at least into the three, which constitute the natural partition of the discourse, seems here also to be required for homiletic purposes, in order that every part of it may be suitably appreciated and unfolded.

#### *Particular Passages.*

Chap. xxvii. 2 sq. V. GERLACH: If by God's grace a holy man then (under the Old Dispensation) kept his life pure, and observed God's commandments, albeit in weakness, to which the speeches of Job himself bear witness (this very confession especially), it was of the highest importance that this his life should not be judged falsely, that he should be recognized as God's visible representative, as a revealer of His law, as a support of God's servants such as were weaker, not free from blame. Such a prince among God's saints on earth as Job lived pre-eminently for God's people, and he could not, without throwing all into confusion, deny his position, could not through false humility surrender his righteousness, which for very many was the righteousness of God himself; he must on occasion declare boldly that his enemies were also enemies of God. Hence his showing himself on the spot in this confession as a victor after the struggle was not only a comfort to the sorely tried man, but also of importance for the complete establishment of that which he affirmed.

Ch. xxvii. 10. BRENTIUS: When he says that the hypocrite does not always call upon God, he has reference to the duty of praying without ceasing (1 Thess. v. 17). For where there is faith, prayer is never suspended, although one should be asleep, or should be doing something else. Unbelief indeed never prays, except with the mouth only; but such praying cannot reach through the clouds.

Ch. xxvii. 13 seq. OSIANDER: God does not forget the wickedness of the ungodly, but punishes it in His own time most severely, and generally even in this life (Ex. xxxii. 34). . . . The destruction of the ungodly is therefore to be waited for in patience. Although these think that when misfortune befalls them, it comes by

chance, it does nevertheless come from God because of their sin (Am. iii. 6).

Ch. xxviii. 1 seq. ZEVSS: If men are so ingenious, and so indefatigably industrious in discovering and obtaining earthly treasures, how much more should they toil to secure heavenly treasures, which alone can give true rest to our souls, make us rich and happy (Matt. xvi. 26)! —BRENTIUS: All else in the nature of things, however deeply hidden, can be searched out and valued by human labor and industry; the wisdom of God alone can neither be sought out, nor judged by human endeavor. Although the veins of silver and gold lie hidden in the most secret recesses of the mountains, they are nevertheless discovered by great labor, and riches, which incite to so many evils, are dug out. In like manner iron, however it may be hidden in the most secret depths of the earth, can nevertheless be discovered; but no one anywhere has found the wisdom of God by human endeavor.

Ch. xxviii. 12 seq. OECOLAMPADIUS: Corporeal substances, of whatsoever kind, can be found somewhere. Wisdom is of another order of being: you can ascertain neither its place nor its price. In vain will you journey to the Brahmins, to Athens, to Jerusalem; although you cross the sea, or descend into the abyss, you but change your skies, not your soul. Neither schools, nor courts, nor temples, nor monasteries, nor stars, will make one wiser.

Ch. xxviii. 23-28. OECOLAMPADIUS (on ver. 27): Not that we should think of God so childishly, as though in His works He had need of deliberation or of an external pattern, but in His nature He has such productiveness that He both wills and produces at one and the same time (Ps. xxxiii. 9). —COCCEIUS: Distinguish between the wisdom which is the pattern and the end, and that which is the shadow [image], and the means. The former is with God, is God, and is known only to God; the latter is from God in us, a ray of that Wisdom. In like manner, we are said to be *καὶ εἰκὼν θεοῦ* (2 Pet. i. 4), i. e. through having God's image, being one with Him, and enjoying Him. —JAC. BOEHME (according to Hamberger, *Lehre J. Böhme's*, p. 55): Wisdom is a divine imagination, in which the ideas of the angels and souls and all things were seen from eternity, not as already actual creatures, but as a man beholds himself in a mirror. —W. WOLFF (*Die Anfänge der Logoslehre, etc. Zeitschrift f. Luth. Theol.*, 1870, p. 220): What is wisdom? It is not measuring space with the help of mathematics, it is not contemplating cells through the microscope, it is not even resolving things into their original substance, and determining their relations one to another, but it is having an insight into their nature, having full knowledge of their original condition. Yea, more; absolute wisdom is *essentially creative*. We can search out indeed God's thoughts (in His creation), but we cannot gather up any truth into a vital point, out of which anything can proceed or originate; we cannot (to use the language of J. Böhme) "compress it into a centre." . . . God alone has that creative wisdom. He must know it, for He has it first and foremost *in Himself*. It is not discovered and searched out by Him, but it is in His

being (Prov. viii. 25 seq.) It was, and is, in the same eternal form in which God is: uncreated, divinely internal.—V. GERLACH (on ver. 28): “He who would learn the secrets of the mighty must keep watch diligently at their

gates,” says with truth an eastern proverb. Without the living moral fellowship of the heart with God it is vain to desire to know wisdom, which comes only from Him, and belongs only to Him.

## SECOND CHIEF DIVISION OF THE POEM.

### DISENTANGLEMENT OF THE MYSTERY THROUGH THE DISCOURSES OF JOB, ELIHU AND JEHOVAH.

#### CHAPTERS XXIX—XLII. 6.

#### *First Stage of the Disentanglement.*

#### CHAPS. XXIX—XXXI.

**Job's Soliloquy, setting forth the truth that his suffering was not due to his moral conduct, that it must have therefore a deeper cause. [The negative side of the solution of the problem.]**

#### 1. Yearning retrospect at the fair prosperity of his former life.

##### CHAPTER XXIX.

##### *a. Describing the outward appearance of this former prosperity.*

##### VERS. 1–10.

- 1 Moreover, Job continued his parable, and said :
- 2 O that I were as in months past,  
as in the days when God preserved me ;
- 3 when His candle shined upon my head,  
and when by His light I walked through darkness ;
- 4 as I was in the days of my youth.  
when the secret of God was upon my tabernacle ;
- 5 when the Almighty was yet with me,  
when my children were about me ;
- 6 when I washed my steps with butter,  
and the rock poured me out rivers of oil ;
- 7 when I went out to the gate through the city,  
when I prepared my seat in the street !
- 8 The young men saw me, and hid themselves ;  
and the aged arose, and stood up.
- 9 The princes refrained talking,  
and laid their hand on their mouth.
- 10 The nobles held their peace,  
and their tongue cleaved to the roof of their mouth.

##### *b. Pointing out the inward cause of this prosperity—his benevolence and integrity.*

##### VERS. 11–17.

- 11 When the ear heard me, then it blessed me ;  
and when the eye saw me, it gave witness to me :
- 12 because I delivered the poor that cried ;  
and the fatherless, and him that had none to help him.



- 13 The blessing of him that was ready to perish came upon me:  
and I caused the widow's heart to sing for joy.
- 14 I put on righteousness, and it clothed me:  
my judgment was as a robe and a diadem.
- 15 I was eyes to the blind,  
and feet was I to the lame.
- 16 I was a father to the poor;  
and the cause which I knew not I searched out.
- 17 And I brake the jaws of the wicked,  
and plucked the spoil out of his teeth.

*c. Describing that feature of his former prosperity which he now most painfully misses, viz., the universal honor shown to him, and his far-reaching influence: vers. 18-25.*

- 18 Then I said, I shall die in my nest,  
and I shall multiply my days as the sand.
- 19 My root was spread out by the waters,  
and the dew lay all night upon my branch.
- 20 My glory was fresh in me,  
and my bow was renewed in my hand.
- 21 Unto me men gave ear, and waited,  
and kept silence at my counsel.
- 22 After my words they spake not again;  
and my speech dropped upon them.
- 23 And they waited for me as for the rain;  
and they opened their mouth wide as for the latter rain.
- 24 If I laughed on them, they believed it not;  
and the light of my countenance they cast not down.
- 25 I chose out their way, and sat chief,  
and dwelt as a king in the army,  
as one that comforteth the mourners.

2. Sorrowful description of his present sad estate.

CHAPTER XXX.

*a. The ignominy and contempt he receives from men: vers. 1-15.*

- 1 But now they that are younger than I have me in derision,  
whose fathers I would have disdained  
to have set with the dogs of my flock.
- 2 Yea, whereto might the strength of their hands profit me,  
in whom old age was perished?
- 3 For want and famine they were solitary;  
fleeing into the wilderness  
in former time desolate and waste.
- 4 Who cut up mallows by the bushes,  
and juniper roots for their meat.
- 5 They were driven forth from among men,  
(they cried after them as after a thief);
- 6 To dwell in the cliffs of the valleys,  
in caves of the earth, and in the rocks.
- 7 Among the bushes they brayed;  
under the nettles they were gathered together.
- 8 They were children of fools, yea, children of base men;  
they were viler than the earth.
- 9 And now am I their song,  
yea, I am their byword.
- 10 They abhor me, they flee far from me,  
and spare not to spit in my face.



- 11 Because He hath loosed my cord, and afflicted me,  
they have also let loose the bridle before me.
- 12 Upon my right hand rise the youth ;  
they push away my feet,  
and they raise up against me the ways of their destruction.
- 13 They mar my path,  
they set forward my calamity,  
they have no helper.
- 14 They came upon me as a wide breaking in of waters ;  
in the desolation they rolled themselves upon me.
- 15 Terrors are turned upon me :  
they pursue my soul as the wind :  
and my welfare passeth away as a cloud.

*b. The unspeakable misery which everywhere oppresses him: vers. 16-23.*

- 16 And now my soul is poured out upon me ;  
the days of affliction have taken hold upon me.
- 17 My bones are pierced in me in the night season ;  
and my sinews take no rest.
- 18 By the great force of my disease is my garment changed :  
it bindeth me about as the collar of my coat.
- 19 He hath cast me into the mire,  
and I am become like dust and ashes.
- 20 I cry unto Thee, and Thou dost not hear me :  
I stand up, and Thou regardest me not.
- 21 Thou art become cruel to me ;  
with Thy strong hand Thou opposest Thyself against me.
- 22 Thou liftest me up to the wind ;  
Thou causest me to ride upon it,  
and dissolvest my substance.
- 23 For I know that Thou wilt bring me to death,  
and to the house appointed for all living.

*c. The disappointment of all his hopes: vers. 24-31.*

- 24 Howbeit he will not stretch out his hand to the grave,  
though they cry in his destruction.
- 25 Did not I weep for him that was in trouble ?  
was not my soul grieved for the poor ?
- 26 When I looked for good, then evil came unto me ;  
and when I waited for light, there came darkness.
- 27 My bowels boiled, and rested not :  
the days of affliction prevented me.
- 28 I went mourning without the sun :  
I stood up, and I cried in the congregation.
- 29 I am a brother to dragons,  
and a companion to owls.
- 30 My skin is black upon me,  
and my bones are burned with heat.
- 31 My harp also is turned to mourning,  
and my organ into the voice of them that weep.

3. Solemn asseveration of his innocence in respect to all open and secret sins.

#### CHAPTER XXXI.

*a. He has abandoned himself to no wicked lust: vers. 1-8.*

- 1 I made a covenant with mine eyes ;  
why then should I think upon a maid ?
- 2 For what portion of God is there from above ?  
and what inheritance of the Almighty from on high ?

- 3 Is not destruction to the wicked ?  
and a strange punishment to the workers of iniquity ?
- 4 Doth not He see my ways,  
and count all my steps ?
- 5 If I have walked with vanity,  
or if my foot hath hasted to deceit ;
- 6 let me be weighed in an even balance,  
that God may know mine integrity.
- 7 If my step hath turned out of the way,  
and mine heart walked after mine eyes,  
and if any blot hath cleaved to mine hands ;
- 8 then let me sow, and let another eat ;  
yea, let my offspring be rooted out.

*b. He has acted uprightly in all his domestic life: vers. 9-13.*

- 9 If mine heart have been deceived by a woman,  
or if I have laid wait at my neighbor's door ;
- 10 then let my wife grind unto another,  
and let others bow down upon her.
- 11 For this is a heinous crime ;  
yea, it is an iniquity to be punished by the judges.
- 12 For it is a fire that consumeth to destruction,  
and would root out all mine increase.
- 13 If I did despise the cause of my man-servant, or of my maid-servant,  
when they contended with me ;
- 14 what then shall I do when God riseth up ?  
and when He visiteth, what shall I answer Him ?
- 15 Did not He that made me in the womb make him ?  
and did not One fashion us in the womb ?

*c. He has constantly practised neighborly kindness and justice in civil life: vers. 16-23.*

- 16 If I have withheld the poor from their desire,  
or have caused the eyes of the widow to fail ;
- 17 or have eaten my morsel myself alone,  
and the fatherless hath not eaten thereof :
- 18 (for from my youth he was brought up with me, as with a father,  
and I have guided her from my mother's womb ;)
- 19 if I have seen any perish for want of clothing,  
or any poor without covering ;
- 20 if his loins have not blessed me,  
and if he were not warmed with the fleece of my sheep ;
- 21 if I have lifted up my hand against the fatherless,  
when I saw my help in the gate ;
- 22 then let mine arm fall from my shoulder blade,  
and mine arm be broken from the bone !
- 23 For destruction from God was a terror to me,  
and by reason of His highness I could not endure.

*d. He has not violated his more secret obligations to God and his neighbor: vers. 24-32.*

- 24 If I have made gold my hope,  
or have said to the fine gold, Thou art my confidence ;
- 25 if I rejoiced because my wealth was great,  
and because mine hand had gotten much ;
- 26 if I beheld the sun when it shined,  
or the moon walking in brightness ;
- 27 and my heart hath been secretly enticed,  
or my mouth hath kissed my hand :



- 28 this also were an iniquity to be punished by the judge ;  
for I should have denied the God that is above.  
29 If I rejoiced at the destruction of him that hated me,  
or lifted up myself when evil found him :  
30 (—neither have I suffered my mouth to sin  
by wishing a curse to his soul :)  
31 if the men of my tabernacle said not,  
O that we had of his flesh ! we cannot be satisfied.  
32 The stranger did not lodge in the street :  
but I opened my doors to the traveller.

*e. He has been guilty furthermore of no hypocrisy, or mere semblance of holiness, of no secret violence, or avaricious oppression of his neighbor : vers. 33-40.*

- 33 If I covered my transgressions as Adam,  
by hiding mine iniquity in my bosom :  
34 did I fear a great multitude,  
or did the contempt of families terrify me,  
that I kept silence, and went not out of the door ?  
35 O that one would hear me !  
behold, my desire is that the Almighty would answer me,  
and that mine adversary had written a book.  
36 Surely I would take it upon my shoulder,  
and bind it as a crown to me.  
37 I would declare unto Him the number of my steps ;  
as a prince would I go near unto Him.  
38 If my land cry against me,  
or that the furrows likewise thereof complain ;  
39 If I have eaten the fruits thereof without money,  
or have caused the owners thereof to lose their life ;  
40 Let thistles grow instead of wheat,  
and cockle instead of barley.

The words of Job are ended.

#### EXEGETICAL AND CRITICAL.

1. Although introduced by the same formula as the discourse immediately preceding (comp. ch. xxix. 1 with xxvii. 1), this last long series of Job's utterances exhibits decidedly a *μετάβασις εἰς ἄλλο γένος*, a form and method essentially new in comparison with the former controversial and argumentative discourses of the colloquy. They are not, once addressed to the friends, who since ch. xxv. have been entirely silenced, and have not been provoked to further reply even by the elaborate instructions, which he imparts to them in ch. xxvii. xxviii. Instead of this they frequently appeal to God, and present, especially in the last section, a long series of solemn asseverations or adjurations uttered before God. They thus appear, in contrast with the interlocutory character of the discourses hitherto, as a genuine *soliloquy* by Job, which both by its contents and by its conspicuous length, forms a suitable transition to the following discourses, or groups of discourses by Elihu and Jehovah, which are in like manner of considerable length. The three principal sections are a yearning retrospect to the happy *past* (ch. xxix.), a description of the sorrowful *present* (ch. xxx.), and solemn asseverations of innocence in presence of the divine judge, or

God of the *Future* (ch. xxxi.). These divisions are very obvious, and justify the divisions into chapters founded on them as corresponding strictly to that intended by the poet himself. Neither can there be much doubt in regard to the more special sub-division of these chief divisions. The first and the second contain respectively three long sub-divisions or strophes, of 8-9 verses each (once only, ch. xxx. 1 seq. of 15 verses, which long strophe indeed may also be divided into two shorter ones of 8 and 7 verses. In the third part there appear quite distinctly five groups of thought of 7-8 (once of 9) verses each.

2. *First Division: The prosperity of the past:* ch. xxix. ["It is very thoughtfully planned by the poet that Job, by this description of his former prosperity, unintentionally refutes the accusations of his friends, inasmuch as it furnishes a picture of his former life very different from that which they had ventured to assume. We have here the picture of a rich and highly distinguished chief of a tribe [or patriarch], who was happy only in spreading abroad happiness and blessing." Schlottmann].

*First Strophe:* vers. 2-10: The outward appearance of this former prosperity.

Ver. 2. **Oh that it were to me [Oh that I were] as in months of yore!** lit. "who gives (makes) me like the months of the past," who



puts me back in the happy condition of that time (so Rosenm., Welte, Vaih., etc.). Or, with the dative rendering of the suffix in **וְהָיָה** (as in Is. xxvii. 4; Jer. ix. 1), "who gives to me like the months of the past," i. e. who makes me to live over such! (so usually). On the construction in *b* (the constr. state **כִּי־** before the relative clause), comp. Gesenius, § 116, [§ 114], 3. [Green, § 255, 2].

Ver. 3. **When it (viz.) His lamp shone above my head.** **בְּהִלּוֹ**, Inf. Kal of **הִלֵּל** with the vowel *a* weakened to *i* (Ewald, § 255, *a*) [Green, § 139, 2], not Inf. Hiph. as Böttcher would render it, when after the Targ. he translates: "when He caused His lamp to shine." This Hiphil rendering could only be justified if (with Ewald in his comm.) we should read **בְּהִלּוֹ** (**בְּהִלּוֹ**). ["Probably alluding to the custom of suspending lamps in rooms or tents over the head. The language of this ver. is of course figurative, and implies prosperity and the divine favor." Carey]. On the anticipation of the subject **וְהָיָה** by the suffix, comp. Ew., § 309, *c*. Delitzsch quite too artificially refers the suffix in **בְּהִלּוֹ** to God, and takes **וְהָיָה** as a self-corrective, explanatory permutative: "when He, His lamp shone, etc."

Ver. 4. **As I was in the days of my harvest.**—**כַּאֲשֶׁר**, "as, according as," resumes the simple **כִּי** in **כִּי־רָחֵץ**, ver. 2. "The days of the harvest" are, as ver. 5 *b* shows, a figurative expression for ripe manhood ["the days of my prime" Carey], the *ætas virilis suis fructibus foeta et exuberans* (Schultens): comp. Ovid *Metam.* XV. 200. [The rendering of E. V. "in the days of my youth" (after Symmach. and the Vulg.) is less correct, as is shown by the reference above to ver. 5 *b*, the time referred to being that when he had his children about him, as well as by the word **חֹרֶף** itself, which means the time when the ripe fruit is gathered]. **When Eloah's friendship was over my tent;** i. e. dispensed protection and blessing above my habitation. **סֹדֵר** here meaning "familiarity, confidential intercourse," (as in ch. xix. 19; Ps. xxv. 14; lv. 15 [14]; Prov. iii. 22), not the celestial council of God, as in ch. xv. 8 (against Hirzel). [**בְּרִיּוֹת** either by ellipsis for **סֹדֵר** or **סֹדֵר** having the force of an active [verbal] noun, "His being familiar." Dillm.—Carey's explanation, though pushing the literal rendering a little too far, is striking: "lit. in the seat or cushion of God being at my tent; i. e., when God was on such terms of familiar intercourse with me that he had, as it were, his accustomed seat at my tent"].

Ver. 5. On children as a most highly valued blessing, placed here next to God Himself, comp. Ps. cxxvii. 3 seq.; cxxviii. 3. Concerning **נְעָרִים** in this sense (not in that of "servants,") see above ch. i. 19; xxiv. 5.

Ver. 6. **When my steps were bathed in cream** (comp. ch. xx. 17, where however we have the full form **חֶמְאָה**), **and the rock beside me poured out streams of oil;** that which elsewhere was barren poured out costly

blessings, and that close by his side, so that he was not compelled to go far; comp. Deut. xxxii. 13.

Vers. 7-10. The honor and dignity which he then enjoyed. **When I went forth to the gate up to the city.** **שָׁעַר** is equivalent to **שַׁעְרָה**, towards the gate (comp. ch. xxviii. 11; Gen. xxvii. 3), not: "out at the gate" (as below, ch. xxxi. 34 **בַּחֲרָה**), for Job's residence was in the country, not in the city with **שְׁעָרִים**. For this same reason he speaks here of his going up **עַל־קֶרֶת**, "up to the city;" for the city adjoining to him, was on an eminence, as was usually the case with ancient cities. [Comp. Abraham's relations to Hebron, as indicated in Gen. xxiii.]. In respect to the use of the space directly inside the gates of these cities as a place for assemblies of the people, comp. above, ch. v. 4; also xxxi. 4; Prov. i. 21; viii. 3, and often. **When I prepared my seat in the market.** **רְחֹב**, the open space at the gate, as in Neh. viii. 1, 3, 16, etc. On the construction (the change from the Infin. to the finite verb), comp. ver. 3; ch. xxviii. 25.

Ver. 8. **Then the young men saw me, and hid themselves;** i. e. as soon as they came in sight of me, from reverential awe. **And the gray-headed rose up, remained standing—**until I myself had sat. ["A most elegant description, and exhibits most correctly the great reverence and respect which was paid, even by the old and decrepit, to the holy man in passing along the streets, or when he sat in public. They not only rose, which in men so old and infirm was a great mark of distinction, but they stood, they continued to do it, though the attempt was so difficult." Lowth]. On the construction, comp. Ewald, § 285, *b*.

Ver. 9. **Princes restrained themselves from speaking** (**בְּלִיטִים**), as in ch. iv. 2; xii. 15), and laid the hand on their mouth, imposed on themselves reverential silence; comp. ch. xxi. 5. ["What is meant is not that those who were in the act of speaking stopped at Job's entrance, but that when he wished to speak, even princes, i. e. rulers of great bodies of men, or those occupying the highest offices, refrained from speech." Dillmann].

Ver. 10. **The voice of nobles hid itself,** lit. "hid themselves," for the verb **נִתְחַבֵּא** is put in agreement with the plur. dependent on **קוֹל** as the principal term, as in the similar cases in ch. xv. 20; xxi. 21; xxii. 12. [Comp. Green, § 277].—**וְגִדְדִּים** lit. "those who are visible" (from **גָּדַד**) i. e. conspicuous, noble [*nobiles*]. On *δ* comp. passages like Ps. cxxvii. 6; Ezekiel iii. 26.

*Continuation. Second Strophe:* vers. 11-17. Job's active benevolence and strict integrity as the inward cause of his former prosperity.

Ver. 11. **For if an ear heard—it called me happy**—lit. "for an ear heard, and then called me happy;" and similarly in the second member. The object of the hearing, as afterwards of the seeing, is neither Job's speeches in the assembly of the people ["if this ver. were a continuation of the description of the proceed-



ings in the assembly, it would not be introduced by 'פ' Dillm.], nor his prosperity (Hahn, Delitzsch), but as ver. 12 seq. shows, his whole public and private activity. [For the reason mentioned by Dillmann 'פ' is better translated "for" than "when" (E. V.)]. In regard to אִשֶּׁר "to pronounce happy," comp. Prov. xxxi. 28; Cant. vi. 9. In regard to הִעָרָה, to bear favorable testimony to any one, comp. μαρτυρεῖν *riv* Luke iv. 22; Acts xv. 8.

Ver. 12. **For I delivered the poor, that cried, and the orphan, who had no helper**

(לֹא-עֵזֶר לוֹ) a circumstantial clause, comp. Ew., § 331. [The clause "is either a third new object (so E. V.)], or a close definition of what precedes: the orphan and (in this state of orphanhood) helpless one. The latter is more probable both here and in the Salomonic primary passage Ps. lxxii. 12; in the other case לוֹ וְאִשֶּׁר אֵין-עֵזֶר לוֹ might be expected." Delitz.]. The Imperfects describing that which is wont to be, as also in vers. 13, 16. As to the sentiment, comp. Ps. lxxii. 12.

Ver. 13. **The blessing of the lost** (lit. "of one lost, perishing;" אֲבֵר as in ch. xxxi. 19; Prov. xxxi. 6) **came upon me**; *i. e.*, as *b* shows, the grateful wish that he might be blessed from such miserable ones as had been rescued by him, hardly the actual blessing which God bestowed on him in answer to the prayer of such (comp. Hermas, *Past. Simil.* 2).

Ver. 14. **I had clothed myself with righteousness, and it with me**; *i. e.*, in proportion as I exerted myself to exercise righteousness (צִדִּיק) toward my neighbor, the same [righteousness] took form, filled me inwardly in truth ["it put me on as a garment, *i. e.*, it made me so its own, that my whole appearance was the representation of itself, as in Judg. vi. 34, and twice in the Chron., of the Spirit of Jehovah it is said that He puts on any one, *induit*, when He makes any one the organ of His own manifestation," Delitzsch. "Righteousness was as a robe to me, and I was as a robe to it. I put it on, and it put me on; it identified itself with me." Words.] Not: "and it clothed me," as Rosenmüller, Arnh., Umbr. [E. V., Schlottm., Carey, Renan, Rod., Elz., *etc.*], arbitrarily render the

second לבש, thereby producing only a flat tautology. [Ewald also: "it adorned me."—The other rendering is adopted, or approved by Gesen., Fürst, Delitzsch, Dillmann, Wordsworth, Noyes in his Notes]. The figure of *being clothed* with a moral quality or way of living to represent one as equipped, or adorned therewith, (comp. Isa. xi. 5; li. 9; lix. 17; Ps. cxxxii. 9), is continued in the second member, where Job's strict righteousness and spotless integrity (this is what מִשְׁפָּט means; comp. Mic. iii. 8) are represented as "a mantle and a tiara (turban)," comp. Is. lxi. 10.

Ver. 15. Comp. Num. x. 31. To be anybody's eye, ear, foot (here "feet"), *etc.*, is of course to supply these organs by the loving ministrations of help, and to make it possible as it were to dispense with them.

Ver. 16. On a comp. Is. ix. 5; xxii. 21.—אֶת-אֲרֻיִם and אֲרֻיִם seem to form a paronomasia here.

—**And the cause of the unknown** [the strangers, the friendless] **I searched out**, *i. e.*, in order to help them as their advocate, provided

they were in the right.—לֹא יָדָעְתִּי, attributive clause, as in ch. xviii. 21; Is. xli. 3; lv. 5, and often. [E. V., "the cause which I knew not" is admissible, and gives essentially the same sense; but the other rendering is to be preferred, as furnishing a better parallel to the "blind, lame, poor," preceding.—The man whom nobody knew, or cared for, Job would willingly take for his client.—E.].

Ver. 17. **I broke the teeth of the wicked**

(the cohortative, וְאַשְׁבֵּר, as in ch. i. 15; xix. 20), **and out of his teeth I plucked the prey**.—For the description of hardhearted oppressors and tyrants (or unrighteous judges, of whom we are to think particularly here), under the figure of ravaging wild beasts, from which the prey is rescued, comp. Ps. iii. 8 [7]; lviii. 7 [6], *etc.*

4. *Conclusion: Third Strophe: Vers. 18–25.* The honor and the influence which Job once enjoyed, and the loss of which he mourns with especial sorrow.

Ver. 18. **And so then I thought** [said]: **With my nest** ["together with my nest," as implying a wish that he and his nest might perish together, would be "unnatural, and diametrically opposed to the character of an Arab, who in the presence of death cherishes the twofold wish that he may continue to live in his children, and that he may die in the midst of his family," Delitzsch] (or also: "in my nest") **shall I die**; *i. e.*, without having left or lost my home, together with my family, and property (comp. Ps. lxxxiv. 4 [3]), hence in an advanced, happy old age.—**And like the phenix have many days**: lit., "make many, multiply my days." The language also would admit of our rendering

חול "sand," understanding the expression to refer to the multiplication of days like grains of sand; comp. "as the sand of the sea" in 1 Ki. v. 9 [iv. 29 applying to Solomon's wisdom] and often; also Ovid, *Metam.* XIV. 136 seq.: *quot haberet corpora pulvis, tot mihi natales contingere vana rogavi*. But against this interpretation, which is adopted by the Targ., Pesh., Saad., Luther, Umbreit, Gesenius, Stickel, Vaih., Hahn, [E. V., Con., Noy., Ber., Carey, Words., Renan, Rod-

well, Merx], and in favor of understanding חול of the phenix, that long-lived bird of the well-known oriental legend (so most moderns since Rosenmüller) may be urged: (1) The oldest exegetical tradition in the Talmud, in the Midrashim, among the Masoretes and Rabbis (especially Kimchi); (2) the versions—manifestly proceeding out of a misconception of this phenix tradition—of the LXX: *ὡς περ στέλεχος φοίνικος*; of the Itala: *sicut arbor palmae*, and of the Vulg.: *sicut palma*; (3) and finally even the etymology of the word חול (or חול, as the Rabbis of Nahardea read, according to Kimchi) which it would seem must be derived (with Bochart) from חול



*torquere, volvere*, and be explained "circulation, periodic return," and even in its Egyptian form *Koli* (Copt. : *alloe*) is to be traced back to this Shemitic radical signification (among the ancient Egyptians indeed the chief name of the phenix was *bēni*, hierogl. *bano, benna*, which at the same time signifies "palm"). The phrase—"to live as long as the phenix" is found also among other people of antiquity besides the Egyptians, *e. g.* among the Greeks (*φαινικὸς ἔτη βίονν*, Lucian, *Hermot.*, p. 53); and the whole legend concerning the phenix living for five hundred years, then burning itself together with its nest, and again living glorified, is in general as ancient as it is widely spread, especially in the East. Therefore it can neither seem strange, nor in any way objectionable, if a poetical book of the Holy Scripture should make reference to this myth (comp. the allusions to astronomical and other myths in ch. iii. 9; xxvi. 28). Touching the proposition that the Egyptian nationality of the poet, or the Egyptian origin of his ideas does not follow from this passage, see above, *Intr. d.*, § 7, *b* (where may also be found the most important literary sources of information respecting the legend of the phenix).

Vers. 13, 20 continue the expression, begun in ver. 18, of that which Job thought and hoped for. [According to E. V., ver. 19 resumes the description of Job's former condition: "My root was spread out, etc." But these two verses are so different from the passage preceding, (vers. 11-27), in which Job speaks of his deeds of beneficence, and from the passage following (vers. 21-25) in which he describes his influence in the public assembly, and so much in harmony with ver. 18, in which he speaks of his prospects, as they seemed to his hopes, that the connection adopted by Zöckler, and most recent expositors, is decidedly to be preferred.—E.]

Ver. 19 **My root will be open towards the water:** *i. e.*, my life will flourish, like a tree plentifully watered (comp. chap. xiv. 7 seq.; xviii. 16), and the dew will lie all night in my branches (comp. the same passages; also Gen. xxvii. 39; Prov. xix. 12; Ps. cxxxiii. 3, etc.).

Ver. 20 **Mine honor will remain (ever) fresh with me** (פָּרַח = *δδξα*, consideration, dignity, honor with God and men—not "soul" as Hahn explains ["to which שָׁרֵף is not appropriate as predicate," Del.], and **my bow is renewed in my hand**—the bow as a symbol of robust manliness, and strength for action, comp. 1 Sam. ii. 4; Ps. xli. 10 [9]; lxxvi. 4 [3]; Jerem. xlix. 35; li. 56, etc.—הִחַלֵּף, to make progress, to sprout forth (ch. xiv. 7); here to renew oneself, to grow young again. It is not necessary to supply, *e. g.*, כָּן, as Hirzel and Schlottmann do, on the basis of Isa. xl. 31.

Ver. 21 seq., exhibit in connection with the joyful hopes of Job, just described, which flowed forth directly out of the fulness of his prosperity, and in particular of the honor which he enjoyed, a full description of this honor, the narrative style of the discourse by נִאֲמָר, ver. 18, being resumed. Vers. 21-23 have for their subject

others than Job himself, the members of his tribe, not specially those who took part in the assemblies described in vers. 7-10; for which reason it is unnecessary to assume a transposition of the passage after ver. 10.

Ver. 21. **They hearkened to me, and waited** (הָלַךְ), pausal form, with Dagh. euphonic for הָלַךְ, comp. Gesen. § 20, 2 c), and **listened silently to my counsel** (lit. "and were silent for or at my counsel").

Ver. 22. **After my words they spoke not again**—lit. "they did not repeat" (שָׁבַר, *non iterabant*). On *b* comp. Deut. xxxii. 2; Cant. iv. 11; Prov. v. 3.

Ver. 23. Further expansion of the figure last used of the refreshing [rain-like] dropping of his discourse. **They opened their mouth wide as for the latter rain.**—The מִלְקֵשׁ, or latter rain in March or April, is, on account of the approaching harvest, which it helps to ripen, longed for with particular urgency in Palestine and the adjacent countries; comp. Deut. xi. 14; Jer. iii. 3; v. 24; Joel ii. 23; Hos. vi. 3, etc. On פָּה פָּעַר—פָּעַר, to gape, pant, comp. Psalm cxix. 131.

Ver. 24. **I laughed upon them when they despaired**—lit. "when they did not have confidence" (אֲבִי־אֵין, absol. as in Isa. vii. 9; comp. Psalm cxvi. 10; and אֲבִי־אֵין is a circumstantial clause without !—this lacking !, however, being supplied in many MSS. and Eds.). The meaning can be only: "even when they were despondent, I knew how to cheer them up by my friendly smiles." This is the only meaning with which the second member agrees which cannot harmonize with the usual explanation: "I smiled at them, they believed it not" (LXX., Vulg., Saad., Luther [E. V., Noy., Rod., Ren., Merx], and most moderns). ["The reverence in which I was held was so great, that if I laid aside my gravity, and was familiar with them, they could scarcely believe that they were so highly honored; my very smiles were received with awe" Noyes]. **And the light of my countenance** (*i. e.*, my cheerful visage, comp. Prov. xvi. 15) **they could not darken;** lit. "they could not cause to fall, cast down," comp. Gen. iv. 5, 6; Jer. iii. 12.—["However despondent their position appeared, the cheerfulness of my countenance they could not cause to pass away." DEL.]

Ver. 25. **I would gladly take the way to them** (comp. chap. xxviii. 23); *i. e.*, I took pleasure in sitting in the midst of them, and in taking part in affairs. This is the only meaning that is favored by what follows;—the rendering of Hahn and Delitzsch: "I chose out for them the way they should go" ["I made the way plain which they should take in order to get out of their hopeless and miserable state." DEL. This is the meaning also suggested by E. V.] is opposed by the consideration that בָּחַר "to choose," never means "to prescribe, determine, enjoin." In the passage which follows, "sitting as chief" (רָאשׁ) is immediately defined more in the concrete by the clause, כְּמֶלֶךְ בְּנֵדָר, "like a



king in the midst of the army;" but then the altogether too military aspect of this figure (comp. chap. xv. 24; xix. 12) is again softened by making the business of the king surrounded by his armies to be not leading them to battle, but "comforting the mourners." Whether in this expression there is intended a thrust at the friends on account of their unskilful way of comforting (as Ewald and Dillmann think), may very much be doubted.

*Second Division: The wretchedness of the present.* Chap. xxx. *First Strophe* (or *Double Strophe*). vers. 1-15. The ignominy and contempt which he receives from men, put in glaring contrast with the high honor just described. The contrast is heightened all the more by the fact that the men now introduced as insulting and mocking him are of the very lowest and most contemptible sort; being the same class of men whose restless, vagabond life has already been described in ch. xxiv. 4-8, only more briefly than here.

Ver. 1. And now they laugh at me who are younger than I in days—the good-for-nothing rabble of children belonging to that abandoned class. What a humiliation for him before whom the aged stood up! ["The first line of the verse which is marked off by *Mercha-Mahpach* is intentionally so disproportionately long to form a deep and long-breathed beginning to the lamentation which is now begun." Del.] They whose fathers I would have disdained to set with the dogs of my flock (עַם שִׁית, "to make like, to put on a level with,"

not to set over, עַל שִׁית, *præficere*, as Schultens, Rosenm., Schlottm. explain). From this strong expression of contempt it does not follow that Job was now indulging in haughty or tyrannical inhuman thoughts [the considerate sympathy expressed by Job in ch. xxiv. 4-8 regarding this same class of men should be borne in mind in judging of Job's spirit here also; yet it cannot be denied that the pride of the grand dignified old Emir does flash through the words.—E.], but only that that rabble was immeasurably destitute, and moreover morally abandoned, thievish, false, improvident, and generally useless.

Ver. 2. Even the strength of their hands—what should it be to me?—*i. e.* "and even (LXX. *καὶ γὰρ*) as regards themselves, those youngsters, of what use could the strength of their hands be to me?" Why this was of no use to him is explained in *b*: for them full ripeness is lost, *i. e.*, enervated, miserable creatures that they are, they are not due once reach ripe manly vigor (גִּלְיָה as in ch. v. 26). [Hence not "old age," as in E. V., which is both less correct and less expressive.] Why they do not, the verses immediately following show.

Ver. 3. Through want and hunger (they are) starved; lit. they are "a hard stiff rock" (גִּלְיָה, as in ch. xv. 34); they, who gnaw the dry steppe; *i. e.*, gnaw away (עָקַר as in ver. 17) what grows there; comp. ch. xxiv. 5; which have long been a wild and a wilderness.—According to the parallel passages ch. xxxviii. 27; and Zeph. i. xv. שְׂאוֹת וְנִשְׁאוֹת.

unquestionably signifies "waste and devastation," or "wild and wilderness" (comp. תָּרוּ וְכָהוּ, Gen. i. 2; בֹּקֶה וּמְכֹכָה, Nah. ii. 11; and similar examples of assonance). The אָכַש preceding however is difficult. Elsewhere it is an adverb of time: "the past night, last evening [and so, yesterday]," but here evidently a substantive, and in the constr. state. It is explained to mean either: "the yesterday of wasteness and desolation," *i. e.*, "that which has long been wasteness," etc. (Hirzel, Ewald) [Schlott., Renan, to whom may be added Good, Lee, Carey, Elzas, who connect אָכַש with the participle, translating—"who yesterday were gnawers," etc.], or: "the night, the darkness of the wilderness" (Targ., Rabbis, Gesen., Del.) [Noyes, Words., Barnes, Bernard, Rodwell, the last two taking אָכַש, שָׁ, and כָּש as three independent nouns,—"gloom, waste, desolation"]. Of these constructions the former is to be preferred, since darkness appears nowhere else (not even in Jer. ii. 6, 31) as a characteristic predicate of the wilderness," and since especially the "gnawing of the darkness of the wilderness" produces a thought singularly harsh. Dillmann's explanation: "already yesterday a pure wilderness" (where therefore there is nothing to be found to-day), is linguistically harsh; and Olshausen's emendation—אָרָץ שָׁ וְכָהוּ—arbitrary. [E. V., following the LXX. Targ., and most of the old expositors, translates הִתְעַרְקִים "fleeing," a rendering which besides being far less vivid and forcible, is less suitable, the desert being evidently their proper habitation. עָרַק in the sense of "gnawing" reminds of טָרַף, ch. xxiv. 5. It will be seen also that E. V. follows the adverbial construction of אָכַש, but "the wilderness in former time desolate and waste" suggests no very definite or consistent meaning. If adverbial, the force of אָכַש must be to enhance the misery and hopelessness of their condition. They lived in what was not only now, but what had long been a desert—a fact which made the prospect of getting their support from it all the more cheerless.—E.].

Ver. 4. They who pluck the salt-wort by the bushes—in the place therefore where such small plants could first live, despite the scorching heat of the desert sun; in the shadow, that is, of larger bushes, especially of that perennial, branchy bush which is found in the Syrian desert under the name *sîu*, of which Wetstein treats in Delitzsch.—קִלְיוֹת is the *orach*, or salt-wort (also sea-purslain, *atriplex halimus* L., comp. LXX.: *ἀλμα*), a plant which in its younger and more tender leaves furnishes some nourishment, although of a miserable sort; comp. Athenæus, *Deipnos*. IV., 161, where it is said of poor Pythagoreans: *ἀλμα τρώγοντες καὶ κακὰ τοιαῦτα συλλέγοντες*.—And broom-roots are their bread.—That the root of the broom (*genista monosperma*) is edible, is indeed asserted only here; still we need not doubt it, nor read *e. g.*, לֶחֶם, "in order to warm themselves," (Gesenius), as though here as in Ps. cxx. 4, only the use of the broom as fuel was spoken of.



Comp. Michaelis. *Neue orient. Bibl.* V, 45, and Wetzstein in Del. [II., 143.—And see Smith's *Bib. Dic.*, "Juniper," "Mallows"].

Ver. 5. **Out of the midst (of men) they are hunted, & medio pelluntur.** יָצָא, lit. that which is within, i. e., here the circle of human social life, human society.—**They cry after them as (after) a thief.** יָצָא, as though they were a thief; comp. בָּקַר, ch. xxix. 23.

Ver. 6. **In the most horrid gorges they must dwell**—lit. "in the horror of the gorges (in *horridissima vallium regione*; comp. ch. xli. 22; Ewald, § 313, c) it is for them to dwell;" comp. Gesen., § 132 (§ 129). Rem. 1.—**In holes of the earth and of the rocks.** Hence they were genuine troglodytes; see below after ver. 8. Concerning עָפָר, "earth, ground," see on ch. xxviii. 2.

Ver. 7. **Among the bushes they cry out.** קָנָה above in ch. vi. 5 of the cry of the wild ass, here of the wild tones of the savage inhabitants of the steppes seeking food,—not their *sermo barbarus*; Pineda, Schlottmann [who refers to Herodotus' comparison of the language of the Ethiopian troglodytes to the screech of the night-owl. According to Delitzsch the word refers to their cries of lamentation and discontent over their desperate condition. There can be but little doubt that the word is intended to remind us of the comparison of these people to wild asses in ch. xxiv. 5, and so far the rendering of E. V. "bray," is not amiss]. **Under nettles (brambles) they herd together;** lit. "they must mix together, gather themselves." Most of the modern expositors render the Pual as a strict Passive, with the meaning, "they are poured [or stretched] out," which would be equivalent to—"they lie down" [or are prostrate]; comp. Amos vi. 4, 7. But both the use of סָפַח in such passages as 1 Sam. xxvi. 19; Is. xiv. 1, and the testimony of the most ancient Versions (Vulg., Targ., and indeed the LXX. also: *διηπώνον*) favor rather the meaning of herding, or associating together. ["But neither the *fut.* nor the Pual (instead of which one would expect the Niph., or Hithpa.) is favorable to the latter interpretation: wherefore we decide in favor of the former, and find sufficient support for a Heb.-Arabic סָפַח in the signification *effundere* from a comparison of ch. xiv. 19 and the present passage." Del.].

Ver. 8. **Sons of fools, yea, sons of base men,**—both expressions in opposition to the subject of the preceding verse. נָכַל is used as a coll-ective, and means the ungodly, as in Ps. xiv. 1.—בְּלִי-שֵׁם, equivalent to *ignobiles, infames*, a construction similar to that in ch. xxvi. 2 [lit. "sons of no-name"]; comp. § 286, g.—**They are whipped out of the land;** lit. indeed an attributive clause—"who are whipped," etc.; hence *exiles*, those who are driven forth out of their own home. [The rendering of E. V., "they were viler than the earth" was doubtless suggested by the use of the adjective נָכַל in the sense of "afflicted, dejected"]. In view of the palpable identity of those pictured in these verses with those described in ch. xxiv. 4-8, it

is natural to assume the existence of a particular class of men in the country inhabited by Job as having furnished the historical occasion and theme of both descriptions. Since now in both passages a troglodyte way of living (dwelling in clefts of the rock and in obscure places, comp. above ch. xxiv. 4, 8) and the condition of having been driven out of their former habitations (comp. ch. xxiv. 4) are mentioned as prominent characteristics of these wretched ones, it becomes particularly probable that the people intended are the *Choreans*, or *Chorites* (Luther: *Horites*) [E. V.: "Horims"] who dwelt in holes, the aborigines of the mountain region of Seir, who were in part subjugated by the Edomites, in part exterminated, in part expelled (comp. Gen. xxxvi. 5; Deut. ii. 12, 22). Even if Job's home is to be looked for at some distance from Edomitis, e. g. in Hauran (comp. on ch. i. 1) a considerable number of such Chorites (חֹרִיטִים, i. e. dwellers in holes, or caves) might have been living in his neighborhood; for driven out by the Edomites, they would have fled more particularly into the neighboring regions of Seir-Edom, and here indeed again they would have betaken themselves to the mountains with their caves, gorges, where they would have lived the same wretched life as their ancestors, who had been left behind in Edom. It is less likely that a cave-dwelling people in Hauran, different from these remnants of the Horites, are intended, e. g. the Itureans, who were notorious for their poverty, and way-laying mode of life (Del. and Wetzst.).

Ver. 9. In the second half of the Long Strophe, which also begins with יַעֲרֶה Job turns his attention away from the wretches whom he has been elaborately describing back to himself. **And now I am become their song of derision, I am become to them for a by-word.**—נִגְנָה, elsewhere a stringed instrument, means here a song of derision, *σάλλος* (comp.

Lam. iii. 14; Ps. lxxix. 13 [12], קִלְה, malicious, defamatory speech referring to the subject of the same (LXX.: *σβόλη*).

Ver. 10. **Abhorring me, they remove far from me (to wit, from very abhorrence), yea, they have not spared my face with spitting;** i. e. when at any time they come near me, it is never without testifying their deepest contempt by spitting in my face (Matt. xxvi. 67; xxvii. 30). An unsuitable softening of the meaning is attempted by those expositors, who find expressed here merely "a spitting in his presence" (Hirzel, Umbreit, Sculoutmann); this meaning would require לִפְנֵי rather than כִּפְנֵי. Comp. also above ch. xvii. 6, where Job calls himself a הִפְתָּ לִפְנֵי for the people.

Ver. 11 seq. show why Job had been in such a way given over to be mocked at by the most wretched, because namely *God and the divine powers which cause calamity had delivered him over to the same*. For these are the principal subject in vers. 11-14, not those miserable outcasts of human society just spoken of (as Rosenm., Umbreit, Hirzel, Stickel, Schlottm., Del. [Noy., Car., Rod. and appy. E. V.] explain). The correct view is given by LXX. and Vulg., and



among the moderns by Ewald, Arnh., Hahn, Dillm., etc. **For He hath loosed my cord.** So according to the K'ri יָרַרְי, on the basis of which we may also explain: "For He hath loosed, slackened *my string*," which would be an antithetic reference to ch. xxix. 20 b, even as by the translation "cord" there would be a retrospective reference to ch. iv. 21; xxvii. 8. If following the K'thibb we read יָרַרְי, the explanation would be: "He has loosed His cord, or rein, with which he held the powers of adversity chained," with which however the following clause: "and bowed me" would not agree remarkably well [not a conclusive objection, for עָנָה might very appropriately and forcibly describe the way in which his nameless persecutor, God doubtless, would overpower, trample him down, by letting loose His bow of calamities upon Job. Comp. Ps. lxxviii. 8 [7]. Conant not very differently: "because he has let loose his rein and humbled me;" i. e. with unchecked violence has humbled me. Ewald, less naturally: "He hath opened (i. e. taken off the covering of) His string (=his bow). Elizabeth Smith better: "He hath let go His bow-string, and afflicted me." פָּתַח in the sense of letting loose a bow, or bow-string however, is not used elsewhere, and עָנָה would hardly be a suitable description of the effect of shooting with the bow.—E.]. **And the rein have they let loose before me;** i. e., have let go before me (persecuting me). The subject of this, as of the following verses, is indisputably God's hosts let loose against Job, the same which in the similar former description in ch. xix. 12 were designated his נִדְרָיִם (comp. also ch. xvi. 9, 12-14). The fearful, violent, and even irresistible character of their attacks on Job, especially as described in vers. 13, 14, is not suited to the miserable class described in vers. 1-8. They are either angels of calamity, or at least diseases and other evils, or, generally speaking, the personified agencies of the Divine wrath, that Job has here in mind.

**Ver. 12. On the right there rises up a brood,** or troop. פָּרַחַח, or according to another reading פָּרַחַה, lit. "a sprouting, a luxuriant flourishing plant." [E. V., after the Targ. Rabbis, "the youth," which is both etymologically and exegetically to be rejected.—E.] This calamitous brood (of diseases, etc.) rises on the right, in the sense that they appear against Job as his accusers (comp. ch. xvi. 8); for the accusers before a tribunal took their place at the right of the accused; comp. Zech. iii. 1; Ps. cix. 6.—**They push away my feet,** i. e., they drive me ever further and further into straits, they would leave me no place to stand on. (Ewald's emendation נָלַס—"they let loose their feet, set them quickly in motion"—is unnecessary)—**And cast up against me their destructive ways,** in that they heap up their siege-walls against me, the object of their blockade and hostile assaults. סָלַל, as in ch. xix. 12, a passage which agrees almost verbally with the one before us, and so confirms our interpretation of the latter as referring to the Divine persecutions as an army beleaguering him. [Not only

is this view favored by such a use of the *same* language as has been used elsewhere (ch. xix.) of the Divine persecutions, but also by the language itself. It is scarcely conceivable that Job should dignify the spiteful gibes and jeers of that rabble of young outcasts by comparing them to the solemn accusations of a judicial prosecution, or the regular siege of an army.—E.]

**Ver. 13. They tear down my path;** i. e., by heaping up their ways of destruction they destroy my own heretofore undisturbed way of life.—**They help to my destruction** (comp. Zech. i. 15)—**they to whom there is no helper:** i. e., who need no other help for their work of destruction, who can accomplish it alone. So correctly Stiekel, Hahn, while most modern expositors find in it the idea of helplessness, or that of being despised or forsaken by all the world, to be expressed. Ewald however [so Con.] explains: "there is no helper *against them*" (appealing to Ps. lxxviii. 21); and Dillmann doubts whether there can be a satisfactory explanation of the text, which he holds to be corrupt.

**Ver. 14. As through a wide breach** (פָּרַץ, an elliptical comparison, like בָּנֶגֶב ver. 5) **they draw nigh** [come on]; **under the crash they roll onwards,** i. e., of course to storm completely the fortress; comp. ch. xvi. 14. The "crash," שֹׁאֵה, is that of the falling ruins of the walls [breached by the assault] not that, e. g., of a roaring torrent, as Hitzig explains (*Zeitschr. der D.—M. G.*, IX. 741), who at the same time attempts to give to פָּרַץ the unheard of signification, "forest stream." [Targ. also; "like the force of the far-extending waves of the sea," after which probably E. V., "as a wide breaking-in of waters." But the fig. is evidently that of an intruding army.—E.]

**Ver. 15. Terrors are turned against me;** i. e., sudden death-terrors; comp. ch. xviii. 11, 14; xxvii. 20; **they pursue like the storm,** (like an all-devastating hurricane) **my dignity** (נִדְרָתִי) [not "soul," E. V., probably after the analogy of נָבֹד frequently in Psalm.] that, viz., which was described in ch. xxix. 20 seq. The

3d sing. fem. תִּדְרֶה referring to the plur. בְּלֹהוֹת as in ch. xiv. 19; xxvii. 20, and often.—**And** (in consequence of all that) **like a cloud my prosperity is gone;** i. e., it has vanished as quickly and completely—leaving no trace—as a cloud vanishes on the face of heaven. Comp. ch. vii. 9; Isa. xlv. 22. [Paronomasia between עָנָה and עָנָה—"my prosperity like a vapor has vanished" ].

6. *Continuation. Second Strophe:* The unspeakable misery of the sufferer: vers. 16-23.—**And now** (the third עֵתָה, comp. vers. 1 and 8) **my soul is poured out within me,** dissolving in anguish and complaint, flowing forth in tears ["since the outward man is, as it were, dissolved in the gently flowing tears (Isa. xv. 3) his soul flows away as it were in itself, for the outward incident is but the manifestations and results of an inward action." Del.] **On עָלַי** "with me, in me," comp. ch. x. 1; Ps. xlii. 5 [E. V., too literally—"upon me"].—**Days of suffering hold me fast,** i. e., in their power,



they will not depart from me with their evil effects ["עָנִי with its verb, and the rest of its derivatives is the proper word for suffering, and especially the passion of the Servant of Jehovah." Del.]

Ver. 17. **The night pierces my bones.**—["The night has been personified already, ch. iii. 2; and in general, as Herder once said, Job is the brother of Ossian for personifications: Night, (the restless night, ch. vii. 3 seq., in which every malady, or at least the painful feeling of it increases) pierces his bones from him." Del.] Or a translation which is equally possible, "by night my bones are pierced" [E. V., etc.], inas-

much as נָקַר can be Niph. as well as Piel. נָקַר, lit. "away from me," i. e., "so that they are detached from me."—**And my gnawers sleep not;** i. e., either "my gnawing pains," or "my worms, the maggots in my ulcers;" comp. רָפָה ch. vii. 5 ["and which in the extra biblical tradition of Job's disease are such a standing feature, that the pilgrims to Job's monastery even now-a-days take away with them thence these supposed petrified worms of Job." Del.] In any

case עָקַר is to be explained after עָקַר ver. 3. The signification "veins" (Blumenth.), or "nerves, sinews" (LXX., *veipa*, Parchon, Kimchi) [E. V.] is without support.

Ver. 18. **By omnipotence my garment is distorted;** i. e., by God's fearful power I am so emaciated that my garment hangs about me loose and flapping, no longer looking like an article of clothing (comp. ch. xix. 20). This is the only interpretation (Ewald, Delitzsch, Dillm., Kamp-hausen, [E. V., Con., Words., Ren.] etc.), that agrees with the contents of the second member, not that of the LXX., who read יָפֵשׁ instead of תַּחֲפֹשׁ, and understood God to be the subject; πολλή ἰσχύϊ ἐπελάβετο μου τῆς στολῆς; nor that of Hirzel: "by omnipotence my garment is exchanged," i. e., for a sack; nor that of Schult. and Schlott: "it (i. e., the suffering, the pain) is changed into [become] my garment," etc. [with the idea of disguise, disfigurement].—**It girds me round like the collar of my [closely-fitting] coat;** i. e., my garment, which nowhere fits me at all, clings to my body as closely and tightly as a shirt-collar fastens around the neck. ["אַוּרְנִי, *cingit me*, is not merely the falling together of the outer garment, which was formerly filled out by the members of the body, but its appearance when the sick man wraps himself in it; then it girds him, fits close to him like his shirt-collar." Del.] The LXX. already translate כִּתְּנֵי כִּתְּנֵי correctly: ὥστε τὸ περιστόμιον τοῦ χιτῶνος μου (Vulg. *quasi caputium tunice*) [E. V.].—To render כִּפֵּי "as," or "in proportion to" yields no rational sense (comp. also Ex. xxviii. 34).

Ver. 19. **He (God) hath cast me into the mire** (a sign of the deepest humiliation, comp. ch. xvi. 15) **so that I am become like dust and ashes** (in consequence of the earth like, dirty appearance of my skin, comp. ch. vii. 5, a theme to which he recurs again at the close of the chapter, ver. 30)

Vers. 20–23. A plaintive appeal to God, en-

treating help, but entreating it without a hope of being heard by God.—**I stand there (praying) and Thou lookest fixedly at me,** viz., without hearing me. This is the only interpretation of the second member which agrees well with the first, not that of Ewald: "if I remain standing, then Thou turnest Thy attention to me," in order to oppose. [Ewald preferring the reading וַתִּתְבַּח]. It is absolutely impossible with the Vulg., Saad., Gesen., Umbreit, Welte, [E. V., Ber.] to carry over the אֵל of the first member to וַתִּתְבַּח—"I stand up, and Thou regardest me not." ["The effect of אֵל cannot be repeated in the second member, after a change of subject, and in a clause which is dependent on the action of that subject." Con.]"

Ver. 21. **Thou changest Thyself to a cruel being towards me.**—נִשְׁתַּנָּה *sævus*, comp. ch. xli. 2 [10], also the softened נִשְׁתַּנָּה in the derivative passage, Is. lxiii. 10.—**On שָׁמַע in δ, [with the strength of Thy hand Thou makest war upon me],** comp. ch. xvi. 9.

Ver. 22. **Raising me upon a stormy wind** (as on a chariot, comp. 2 Kings ii. 11) [not exactly "to the wind" (E. V., Con., Words., etc.), as though Job were made the sport of the wind, *ludibrium ventis*, but flung upon it, and whirled by it down from the heights of his prosperity.—E.] **Thou caustest me to be borne away** (comp. ch. xxvii. 21) **and makest me to dissolve in the crash of the storm.**—The last word is to be read after the K'thibh, with Ewald, Olsh., Del., etc., תִּשְׁחַד, and to be regarded as an alternate form of תִּשְׁחַד, or תִּשְׁחַד (comp. xxxvi. 29), and hence as being essentially synonymous with שָׁחַד, Prov. i. 27, "tempest," and as to its construction an accus. of motion, like כִּנָּת in the following verse. [Ges., Umbr., Noyes, Carey, read תִּשְׁחַד, "Thou terrifiest me," a verb unknown in Heb., and even in Chaldee used only in Ithpeal. See Delitzsch.] The K'ri תִּשְׁחַד (of which the LXX. have made תִּשְׁחַד) would give a meaning less in harmony with a: "Thou caustest well-being to dissolve for me" [E. V.: "Thou dissolvest my substance" But the other rendering is a far more suitable close to the whole description, which is fearfully magnificent, besides being entitled to the ordinary preference for the K'thibh].

Ver. 23. **I know that Thou wilt bring me to death** (or "bring me back"—הֲשִׁיב in the sense of שָׁב, ch. i. 21) ["death being represented as essentially one with the dust of death, or even with non-existence," Delitzsch, who, however, denies that שָׁב always and inexorably includes an "again"], **into the house of assembly for all living.**—The latter expression, which is to be understood in the sense of ch. iii. 17 seq., is in apposition to כִּנָּת, and this is used here as a synonym of שָׁחַד, as in ch. xxviii. 22.

Conclusion: *Third Strophe:* vers. 24–31: The disappointment of all his hopes.

Ver. 24. **But still doth not one stretch out the hand in falling?**—אֵין here an adver-



sative particle, as in ch. xvi. 7; לֹא, however, interrogative for הֲלֹא, comp. ch. ii. 10 b. The view that בָּעַי is compounded of בָּ and עַי, "ruin, fall, destruction" (comp. Mic. i. 6, also the more frequent plur., עַיִם, ruins), is favored by the parallel expression בִּפְרוֹ in the second member. שָׁלַח finally, in the sense of stretching out the hands in *supplication, prayer*, is at least indirectly supported by Ex. xvii. 11 seq., and similar passages (such as Ex. ix. 29; 1 Kings viii. 38; Is. i. 15; lxx. 2, etc.).—Or in his overthrow (will one not lift up) a cry on that account?—The interrogative הֲלֹא=לֹא extends its influence still over the second member. The suffix in בִּפְרוֹ refers back to the indefinite subject in שָׁלַח, and belongs therefore to the same one overtaken by the fall, and threatened with destruction (בִּיד as in ch. xii. 5). Respecting לִהְיוֹ "on that account, therefore," see Ewald, § 217, d; and on שִׁיעָה=שָׁעַי, "a cry," comp. ch. xxxvi. 19 a.—It is possible that instead of the harsh expression שָׁעַי לִהְיוֹ we should read something like לֹא יִשָּׁעַי (according to Dillmann's conjecture). On the whole the explanation here propounded of this verse, which was variously misunderstood by the ancient versions and expositors, gives the only meaning suited to the context, for which reason the leading modern commentators (Ewald, Hirzel, Delitzsch, Dillmann, and on the whole Hahn, etc.) adhere to it. [Delitzsch thus explains the connection: "He knows that he is being hurried forth to meet death; he knows it, and has also already made himself so familiar with this thought, that the sooner he sees an end put to this his sorrowful life, the better—nevertheless does one not stretch out one's hand when one is falling? . . . or in his downfall raise a cry for help?" As Dillmann remarks, this meaning is striking in itself (besides being simple and natural), and is in admirable harmony with the context. The E. V., after some of the Rabbis, takes עַי in the sense of "grave," although the meaning of its rendering is obscure. It would seem to be that God will not stretch out His hand, in the way of deliverance, to the grave, although when He begins to destroy, men cry out for mercy. Wordsworth translates: "But only will He (God) not stretch out His hand (to help, see Prov. xxxi. 20; Hab. iii. 10) upon me, who am like a desolation or a ruin? And will not crying therefore (reach Him) in His destruction of me?"—Others (Ges., Con., Noyes, Carey, take בָּעַי (from בָּעַי) to mean "prayer:" "Yea, there is no prayer, when He stretches out the hand; nor when He destroys can they cry for help," which is not so well suited to the connection, and is against the parallelism which makes it probable that בָּ before עַי is a preposition as before פִּיד.—E.]

Ver. 25. Or did I not weep for him that was in trouble? lit. for "the hard of day," for "him that is afflicted by a day" (a day of

calamity). On ל comp. ch. xix. 12, 15 seq. The *ap. leg.* עָנַם, "to be troubled, grieved," is not different in sense from אָנַם, Is. xix. 10.

Ver. 26. For I hoped for good, and there came evil, etc.—For the thought comp. Is. lix.

9; Jer. xiv. 19. Respecting וַיִּחַלֶּה (Imperf. cons. Pi-el), comp. Ewald, § 232, h; the strengthening הֵי in the final vowel as in ch. i. 15.

Ver. 27. In regard to the "boiling" (in רָחַח as in ch. xli. 23 [31]) of the bowels, comp. Lam. i. 20; ii. 11; Is. xvi. 11; Jer. xxxi. 20, etc. ["My bowels boiled." E. V., does not quite express the Pual רָחַחוּ, "are made to boil," the result of an external cause.] On קָרַם, "to encounter any one, to fall upon him" [E. V. "prevent" obsolete], comp. Ps. xviii. 6 [5].

Ver. 28. I go along blackened, without the heat of the sun, i. e. not by the heat of the sun, not as one that is burnt by the heat of the sun. Since חָקַה (comp. Cant. vi. 10; Is. xxx. 26) denotes the sun as regards its heat,

פָּלַא (instead of which the Pesh. and Vulg. read חָקַה) is not to be explained "without the sun light—in insoluble darkness" (so Hahn, Delitzsch, Kamp.) [and probably E. V.: "I went mourning without the sun"]; which is all the less probable in that קָרַר can scarcely denote anything else than the dirty appearance of a mourner, covered with dust and ashes (comp. ch. vii. 5), such a blackening of the skin accordingly as would present an obvious contrast with that produced by the heat of the sun. On

הִלֵּךְ comp. ch. xxiv. 10.—I stand up in the assembly, complaining aloud, giving free expression to my pain on account of my sufferings. קָרַה here indeed not of the popular assembly in the gates—for the time was long since passed, when he, the leper, might take his place there (comp. ch. xxix. 7 seq.)—but the assembly of mourners, who surrounded him in, or near his house, and who, we are to understand, were by no means limited to the three friends. The opinion of Hirzel and Dillmann,

that בָּקָה means *publice*, is without support; בָּקָה, Prov. xxvi. 26 argues against this signification, rather than for it, for there in fact the language does refer to an assembly of the people, not to any other gathering.

Ver. 29. I am become a brother to jackals [Vulg. E. V.: "dragons"], a companion of ostriches [E. V. here as elsewhere incorrectly "owls"], i. e. in respect to the loud, mournful howling of these animals of the desert (see Mic. i. 8). The reference is not so well taken to their solitariness, although this also may be taken into the account; for the life of a leper, shut off from all intercourse with the public, and put out of the city, must at all times be comparatively deserted, notwithstanding all the groups of sympathizing visitors, who might occasionally gather about him. [See note in Delitzsch ii. 171; also Smith's Bib. Dict. "Dragon," "Ostrich."]



Ver. 30. **My skin, being black, peels off from me:** lit. "is become black from me."

קַעֲלִי as in ver. 17; the blackness of the skin (produced by the heat of the disease) as in ver. 19 [where, however, it is referred rather to the dirt adhering to it]; comp. ch. vii. 5.—Respecting חָרַר from חָרַר, "to glow, to be hot," comp. Ezek. xxiv. 11; Is. xxiv. 6.

Ver. 31 forms a comprehensive close to the whole preceding description: **And so my harp (comp. ch. xxi. 12) was turned to mourning, and my pipe (comp. the same passage) to tones of lamentation;** lit. "to the voice of the weeping." Job's former cheerfulness and joyousness (comp. ch. xxix. 24) appears here under the striking emblem of the tones of musical instruments sounding forth clearly and joyously, but now become mute. Similar descriptions in Ps. xxx. 12 [11]; Lam. v. 15; Amos viii. 10, etc. ["Thus the second part of the monologue closes. . . . It is Job's last sorrowful lament before the catastrophe. What a delicate touch of the poet is it that he makes this lament, ver. 31, die away so melodiously. One hears the prolonged vibration of its elegiac strains. The festive and joyous music is hushed; the only tones are tones of sadness and lament, *mesto flebile*." Delitzsch].

*Third Division: Job's asseveration of his innocence in presence of the God of the future:* ch. xxxi.

*First Strophe:* Vers. 1-8. The avoidance of all sinful lust, which he had constantly practiced.—**A covenant have I made with mine eyes, and how should I fix my gaze on a maiden?** i. e., with adulterous intent (comp. πρὸς τὸ ἐπιθυμῆσαι αὐτήν, Matth. v. 28; comp. Sir. ix. 5). The whole verse affirms that Job had not once violated the marriage covenant in which he lived (and which, ch. ii. 9—comp. ch. xix. 17—shows to have been monogamous) by adulterous inclinations, to say nothing of unchaste actions. In respect to the significance of this utterance of a godly man in the patriarchal age, in connection with the history of morals and civilization, comp. below "Doctrinal and Ethical Remarks."

The words אֶת־לִּי פָרַת בְּרִית לְעֵינַי instead of אֶת־ or -עַם) are literally rendered: "to prescribe, to dictate a covenant to the eyes. Job appears accordingly as the superior, prescribing to his organ of vision its conduct, dictating to it all the conditions of the agreement. It is unnecessary, and even erroneous, to translate the verbs as pluperfects ("I had made a covenant— . . . how should I have looked upon," etc.—so e. g., Umbreit, Hahn, Vaih.), for Job would by no means describe these principles of chastity, which he observed, as something belonging merely to the earlier past.

Vers. 2-4 continue the reflections, beginning with ver. 1 b, which had restrained him from unchaste lusts, and this in the form of three questions, of which the first (ver. 2) is answered by the second and third (vers. 3 and 4).—**And (—thus did I think—) what would be the dispensation of Eloah from above?** חֶלֶק is the portion assigned by God, the dispensation of His just retribution; comp. ch. xx. 29; xxvii.

13, where also may be found the parallel יְחִלָּה, "inheritance." On כִּפְּעִל, "from above," comp. ch. xvi. 19; xxv. 2; and in particular such New Testament passages as Rom. i. 18 (ἀπ' οὐρανοῦ), James i. 17 (ἀνωθεν), etc.

Ver. 3 seq. The answer to that question itself given in the form of a question. On אָר comp. above on ch. xxx. 12; on עָיִל, ch. xviii. 21; on יָכַר "calamity," Obad. 12.

Ver. 4. **Doth not He (הוּא, referring back to אֱלֹהִים, ver. 2) [and emphatic: He—doth He not see, etc.] see my ways, and doth He not count all my steps?**—Comp. Ps. cxxxix. 2 seq. It was accordingly the thought of God as the omniscient heavenly Judge, which influenced Job to avoid most rigidly even such sinful desires and thoughts as were merely internal!

Vers. 5-8. The first in the series of the many adjurations, beginning with אֵם, in which Job continues the assertion of his innocence to the close of the discourse.—**If I have walked [had intercourse] with falsehood (שָׁוְא here as a synonym of the following כְּרֶמֶת, not simply "vanity" [E. V.] but "falsehood, a false nature, lying") and my foot hath hastened to deceit.**—חָשָׁה from a verb חָשָׂה, not found elsewhere; and signifying not "to be silent," but "to hasten" (like חוּשׁ) is an alternate form of the more common חוּשׁ (comp. יִיגֵט, 1 Sam. xv. 19, from a root עָשָׂה, synonymous with עָשָׂה).

Ver. 6. Parenthetic demand upon God, that He should be willing to prove the truth of Job's utterances (not the consequent of the hypothetic antecedent in the preceding verse, as Delitzsch [E. V.], would make it).—**Let Him (God) weigh me in a just balance;** or "in the balance of justice," the same emblem of the decisive Divine judgment to which the inscription in the case of Belshazzar refers (Dan. v. 25), and which appears in the proverbial language of the Arabs as "the balance of works;" in like manner among the Greeks as an attribute of *Themis*, or *Dike*, etc.

Ver. 7. Continuation of the asseveratory antecedent in ver. 5, introduced by an Imperf. of the Past—expressing the continuousness of the actions described—interchanging with the Perf. (as again below in vers. 13, 16-20, etc.).—**If my steps turned aside from the way, i. e., from the right way, prescribed by God (comp. ch. xxiii. 11), which is forsaken when, as the thought, is expressed in b, one "walks after his own eyes," i. e., allows himself to be swayed by the lusts of the eye (comp. Jer. xviii. 12; 1 John ii. 16).—And a spot cleaved to my hands, to wit, a spot of immoral actions, especially such as are avaricious. Comp. Ps. vii. 4 [3] seq.; Deut. xiii. 17, etc.—כֹּאֲמִים instead of the usual form כֹּאֵם (comp. ch. xi. 15), found also Dan. i. 4.**

Ver. 8. Consequent: **then shall I sow and another eat;** i. e., the fruits of my labor shall be enjoyed by another, instead of myself (because I have stained it by the fraudulent appropriation of the property of others); the same



thought as above in ch. xxvii. 16 seq.; comp. Lev. xxvi. 16; Deut. xxviii. 33; Amos v. 11, etc. —And may my products be rooted out! מְצָאֵנִי used here not of children, offspring [E. V.] (as in ch. v. 25; xxi. 8; xxvii. 14), but according to *a* of the growth of the soil as planted by the owner, which so far as it shall not fall into the hands of others shall be destroyed (comp. Is. xxxiv. 1; xlii. 5).

9. *Continuation. Second Strophe: Vers. 9–15.* The righteousness which he had exercised in all the affairs of his domestic life.—If my heart has been befooled on account of [or enticed towards] a woman; i.e., a married woman,—for the sins of which Job here acquits his conscience are those of the more *flagrant* sort, like David's transgression with Bathsheba, not simple acts of unchastity, such as were described above in ver. 1.—As to *b*, comp. ch. xxiv. 15, and particularly Prov. vii. 7 seq.

Ver. 10. Consequent: **Then let my wife grind for another; i. e.,** not simply grind with the hand-mill for him as his slave (Ex. xi. 5; Isa. xlvii. 2; Matth. xxiv. 41), but according to the testimony of the Ancient Versions (LXX., Vulg., Targ.) and the Jewish expositors—it refers to sexual intercourse in concubinage—this obscene sense being still more distinctly expressed in *b*.—אֶחָרָיִם, Aram. plur. as in ch. iv. 2; xxiv. 22.

Vers. 11, 12. Energetic expression of detestation for the sin of adultery just mentioned.—For such a thing (הַזֶּה) [this] would be an infamous act, and that (הַזֶּה) a sin [crime to be brought] before the judges.—So according to the K'thibh, which with אֶחָרָיִם points back to that which is mentioned in ver. 9, but with הַזֶּה points back to זָכָה, “transgression, deed of infamy” [“the usual Thora-word for the shameless, subtle encroachments of sensual desires.” Del.], while the K'ri unnecessarily reads הַזֶּה in both instances—עוֹן פְּלִילִים would be, so written (with עוֹן in the absol. state) = *crimen, et crimen quidem judicium* (comp. Gesen., § 116 [§ 114] Rem.). Still the conjecture is natural that we are to read either, as in ver. 28 עוֹן פְּלִילִי *cr. judiciale*, or, עוֹן פְּלִילִים, *cr. judicium*. The meaning of the expression is furthermore similar to ἐνοχος τῇ κρίσει, Matth. v. 21 seq.

Ver. 12. For it would be a fire which would devour even to the abyss, i. e., which would not rest before it had brought me, consumed by a wicked adulterous passion, to merited punishment in the abyss of hell; comp. Prov. vi. 27 seq.; vii. 26 seq.; Sir. ix. 8; James iii. 6, and in respect to אֶחָרָיִם see above ch. xxvi. 6; xxviii. 22,—and which would root out all my increase, i. e., burn out the roots beneath it. The *ב* before פְּלִילִים may be expressed by the translation: “and which should undertake the act of outrooting upon my whole produce,” (Delitzsch) [*Beth objecti*, corresponding to the Greek genitive expressing not an entire full coincidence, but an action about and upon the object. See Ewald, § 217].

Ver. 13 seq. A new adjuration touching the

humane friendliness of Job's conduct toward his *house-slaves*. If I despised the right of my servant, of my maid—if those who were often treated as absolutely without any rights, certainly not on the basis of the Mosaic law (comp. Ex. xxi. 1 seq., 20 seq.). Job, the patriarchal saint, appears accordingly in this respect also as a fore-runner of the theocratic spirit; comp. Abraham's relations to Eliezer, Gen. xv. 2; xxiv. 2 seq.

Ver. 14. What should I do when God arose? etc. Umbreit, Stickel, Vaih., Welte, Delitzsch [E. V. Con., Carey, Noy., Words., Merx], correctly construe this verse as the apodosis of the preceding, here exceptionally introduced by *ו*, not as a parenthetic clause, which would then have no consequent after it (Ewald, Hirzel, Dillmann), [Schlottmann, Renau, Rod., Elz.]. In respect to the “rising up” of God, to wit, for judgment, comp. ch. xix. 25; on פָּקַד to “inquire into,” comp. Ps. xvii. 3; on הָשִׁיב, “to reply,” ch. xiii. 22.

Ver. 15. In the womb did not my Maker make him (also), and did not One (אֶחָד, one and the same God) fashion us in the belly? יִכְנֶנִּי, syncopated Pilel-form, with suffix of the 1st pers. plur., for יִכְנֶנִּינוּ (Ewald, § 251, *a*; comp. § 250, *a*). For the thought comp. on the one side, ch. x. 8-12; on the other side the use made of the identity of creation and community of origin on the part of masters and servants as a motive for the humane treatment of the latter by the former in Eph. vi. 9 (also Mal. ii. 10). [The position of כִּנְיָן gives some emphasis to the thought that the *womb* is the common source of our earthly life, or as Delitzsch expresses it, that God has fashioned us in the womb “in an equally animal way,” a thought “which smites down all pride.”—E.]

*Continuation. Third Strophe: vers. 16–23:* His righteous and merciful conduct toward his neighbors, or in the sphere of *civil* life (comp. above ch. xxix. 12-17). After the first hypothetical antecedent, in ver. 16, follows immediately the parenthesis, in ver. 18, then three new antecedent passages, beginning with אִם (or אִם-לֹא), until finally, in ver. 22, the common consequent of these four antecedents is stated. If I refused to the poor their desire [or, if I held back the poor from their desire] (כִּנְיָן construed otherwise than in ch. xxii. 7; comp. Eccles. ii. 10; Num. xxiv. 11); and caused the widow's eyes to fail—from looking out with yearning for help; comp. ch. xi. 20; xvii. 5; and in particular on בָּלָה comp. Lev. xxvi. 16; 1 Sam. ii. 33.

Ver. 18. Parenthesis, repudiating the thought that he could have treated widows or orphans so cruelly as he had just described—introduced by *ב* in the signification—“nay, rather” comp. Ps. cxxx. 4; Mich. vi. 4, and often). Nay indeed from my youth he grew up to me as to a father, viz., the orphan; the position of the subjects in respect to those of ver. 16 and ver. 17 is chiasmic [inverted]. The suffix in נִלְוֵי has the force of a dative (Ewald, § 215, *b*), and נָאֻךְ



is an elliptical comparison for כְּמוֹ-לֵאָנִי. The conjecture of Olshausen, who would read נִלְנִי "he honored [magnified] me," is unnecessary. **And from the womb I was her guide.**—Occasioned by the parallel expression כִּנְיָנִי in *a*, the meaning of which it is intended to intensify, the phrase כִּנְיָנִי אִמִּי, "from my mother's womb," i. e. from my birth, presents itself as a strong hyperbole, designed to show that Job's humane and friendly treatment of widows and orphans began with his earliest youth; he had drank it in so to speak with his mother's milk. ["So far back as he can remember, he was wont to behave like a father to the orphan, and like a child to the widow." Del.]

Ver. 19. **If I saw the forsaken one [or: one perishing] without clothing, etc.** אֶבְיָר as in ch. xxix. 13; כְּפָלִי, as in ch. xxiv. 7. The second member וְאֵין גָּרַם forms a second object to אֶרְאֶה, lit. "and (saw) the not-being of the poor with covering."

Ver. 20. In respect to the blessing pronounced by the grateful poor (the blessing described as proceeding from his warmed hips and loins, which in a truly poetic manner are named instead of himself) comp. ch. xxix. 13.

Ver. 21. **If I shook my hand over the orphan** (with intent of doing violence, comp. Is. xi. 15; xix. 16) ["as a preparation for a crushing stroke"], **because I saw my help in the gate** (i. e. before the tribunal, comp. ch. xxix. 7)—a reference to the bribery which he had practiced upon the judges, or to any other abuse of his great influence for the perversion of justice.

Ver. 22. Consequent, corresponding immediately to ver. 21, but having a wider reference to all the antecedents from ver. 16 on, even though the sins described in the former ones of the number were not specially committed by the hand, or arm. **Then let my shoulder fall from its shoulder-blade.**—כַּתֵּף signifies shoulder, or upper arm, even as אֶזְרַע in *b* designates the arm. שֵׁכֶם is the nape, which supports the upper arm, or shoulder (together with the shoulder-blades); קִנְיָה "a pipe," but used to denote the shoulder-joint to which the arm is attached; less probably the hollow bope of the arm itself (against Delitzsch). Concerning the *raphatum* in the suffixes שֵׁכֶמָה and קִנְיָה, comp. Ewald. § 21, f; 247, d.

Ver. 23. Assigning the reason for what precedes, sustaining the same relation to ver. 22, as ver. 11 seq. to ver. 10. **For the destruction of God** (comp. ver. 3) **is a terror for me** (אֵל meaning "in mine eyes," comp. Eccles. ix. 13), **and before His majesty** (כִּן compar.; אֶזְרָא as in ch. xiii. 11) **I am powerless**—I can do nothing, I possess no power of resistance. Job emphasizes thus strongly his fear and entire impotence before God, in order to show that it would be morally impossible for him to be guilty of such practices, as those last described. The hypothetic rendering of the verse: "for terror

might [or ought to] come upon me, the destruction of God" (Del., Kamph.) is impossible.

11. *Continuation. Fourth Strophe:* vers. 24-32. Job's conscientiousness in the discharge of his more secret obligations to God and his neighbor. Within this strophe, vers. 24-28 constitute first of all one adjuration by itself, consisting of three antecedents with אֵין, to which ver. 28 is related as a common consequent. (According to the assumption of Ewald, Dillmann, Hahn, etc., that ver. 28 is only a parenthesis, and that a consequent does not follow within the present strophe, the discourse would be too clumsy.) Job here expresses his detestation of two new species of sins: avarice (vers. 24-25), and the idolatry of the Sabian astrology, which are here closely united together as the worship of the glittering metal, and that of the glittering stars; comp. Col. iii. 6.

Ver. 24. **If I set up gold for my confidence, etc.** On "gold" and "fine gold" comp.

ch. xxviii. 16; on כֶּכֶל and כִּכְטָט, ch. viii. 14. Respecting the masc. בְּבִיר used as a neuter in ver. 25 *b*, of that which is great, considerable in number or amount, comp. Ew. § 172, *b*.

Ver. 26. **If I saw the sunlight** (אֹר, "the light" simply, or "the light of this world," John xi. 9; used also of the sun in ch. xxxvii. 21; Hab. iii. 4; comp. the Greek *phos*, *Odys.* III. 355, and often), **how it shines** (כִּי as in ch. xxii. 12), **and the moon walking in splendor.** יָקָר a prefixed accus. of nearer

specification to הֵלֵךְ hence used as an adverb, *splendide* (Ewald, § 279, *a*). "יָקָר is the moon as a wanderer (from אָרָה—רָח) i. e., night-wanderer, *noctivaga*. . . . The two words הֵלֵךְ יָקָר describe with exceeding beauty the solemn majestic wandering of the moon." Del.]

Ver. 28. **And my heart was secretly beguiled, so that I threw to them** (to these stars, having reference to the heathen divinities represented by them, hence the הַשִּׁמְשִׁים, Deut. iv. 19) **a kiss by the hand** (lit. "so that I touched—with a kiss—my hand to my mouth;" respecting this sign of *adoratio*, or *proskýnysis*, comp. 1 Kings xix. 18; Hos. xiii. 2; also P'lin. H. N. XXVIII. 2, 5: *Inter adorandum dexteram ad oculum referimus et totum corpus circumagimus*; and Lucian *περί θεράχθωσ*, who represents the worshippers of the rising sun in Western Asia and Greece as performing their devotion by kissing the hand (*τῇ χειρὶ κθεαίτες*). In the case of Job it was the worship of the stars as practiced by the Aramæans and Arabians (the Hinjarites in particular among the latter worshipping the sun and moon [*Urotal* and *Alilar*] as their chief divinities) which might from time to time present itself to him in the form of a temptation to apostatize from one invisible God; comp. L. Krehl, *Die Religion der vorislamitischen Araber*, 1863; L. Diestel, *Der monotheismus des ältesten Heidenthums, Jahrbücher für deutsche Theologie*, 1860, p. 709 seq. Against Ewald's assumption that there is here an allusion to the Parsee worship of the sun, and that for that reason our



book could not have been written before the 7th Cent. B. C., it may be said, that the kissing of the hand does not appear in the Zoroastrian ritual of prayer, and also that the sun and moon are represented in the Avesta as genii created by Ahuramazda, and consequently not as being themselves gods to be worshipped. Equally arbitrary with this derivation of the passage from the Zend religion by Ewald, is Dillmann's assertion, that it was only from the time of King Ahaz, and still more under Manasseh, that the adoration of the "host of heaven" began properly to exercise a seductive influence on the people of Israel, and that it was only from that point on that it could be regarded as a sign of particular religious purity "that one had never, not even in secret, yielded to this temptation." As though our poet did not know perfectly well what traits he ought to introduce into the picture of his hero, who is consistently represented as belonging to the patriarchal age! Comp. against this unnecessary assumption of an anachronism, of which the poet had been guilty, in the history of civilization or religion, the Introduction, § 6, II., f.

Ver. 28. Consequent (see above): **This also were a crime to be punished**; lit. "a judicial crime, one belonging to the judge;" comp. on ver. 11; and respecting the thought, Ex. xvii. 2 seq.—**Because I should have denied the God above** (ver. 2); lit. "I should have denied [acted falsely] in respect to the God above;

לֹא־כִחַשׁ means here the same with כִּחַשׁ elsewhere (ch. viii. 18; Is. lix. 13).

Vers. 29, 30. A new asseveration with an oath repudiating the suspicion that he had exhibited toward his enemies any hate or malice. For this hypothetic antecedent, as well as for all those which follow, beginning with אֲנִי down to ver. 38, the special consequent is wanting; not until ver. 38 seq. does this series of *antapodota* [antecedents or protases] reach its end. The consequent in ver. 40, however, is, in respect of its contents, suited only to the antecedent passage immediately preceding, in vers. 38, 39, and not also to the verses preceding those.—Vers. 30, 32 and 35-37 are accordingly mere parentheses.—**If I rejoiced over [or in] the destruction** (פִּיר as in ch. xxx. 24) **of him that hated me**.—That the love of our enemies was already required as a duty under the Old Dispensation is shown by Ex. xxiii. 4; Lev. xix. 18 (the latter passage not without a characteristic limitation), but still more particularly by the Chokmah-literature, e. g. Prov. xx. 22; xxiv. 17 seq.; xxv. 21 seq.

Ver. 31. **Yet I did not** (אֲלֵי) with an adverbative meaning for the copula) **allow my palate** (which is introduced here as the instrument of speech, as in ch. vi. 30 [where, however, it is rather the instrument of tasting, and so is used for the faculty of moral discrimination]) **to sin, by a curse to ask for his life**; i. e. by cursing to wish for his death.

Ver. 31 seq. He has also continually shown himself *generous and hospitable* towards his neighbor.—**If the people of my tent** (i. e. my household associates, my domestics) **were not**

**obliged to say: where would there be one who has not been satisfied with his flesh?** lit. "who gives one not satisfied with his flesh?" נִשְׂפַע מִיִּי as in ch. xiv. 4; נִשְׂפַע. Partic. Niph. in the accus. depending on יִתְּן (comp. also ver. 35, and above ch. xxix. 2).—נִשְׂפַע here means the same with נִשְׂפַח, 1 Sam. xxv. 11, the flesh of his slaughtered cattle. The figurative expression: "to eat any body's flesh" in the sense of backbiting, calumniating (ch. xix. 22) is not to be found here.

Ver. 32. **The stranger did not pass the night without; I opened my doors to the traveller**.—לְאֶרֶץ might of itself signify—"towards the street" (Stickel, Delitzsch). But since this qualification would be superfluous, אֶרֶץ is rather to be taken as אֶשׁ אֶרֶץ or אֶרֶץ.

As to the thought, comp. the accounts of the hospitality of Abraham at Mamre, of Lot at Sodom, of the old man at Gibeah (Gen. xviii. 19; comp. Heb. xiii. 2; Judg. xix. 15 seq.); also the many popular anecdotes among the Arabs of divine punishments inflicted on the inhospitable ("to open a guest-chamber" is in Arabic the same as to establish one's own household), and the eulogies of the hospitality of the departed in the Egyptian Book of the Dead. Comp. Wetstein in Delitzsch [ii. 193], Brugsch, *Die ägypt. Gräberwelt*, 1868, p. 32 seq.; L. Stern, *Das ägypt. Todtengericht*, in "Ausland," 1870, p. 1081 seq.

12. *Conclusion: Fifth Strophe*: vers. 33-40.—Job is not consciously guilty even of the hypocritical concealment of his sins, nor of secret misdeeds—a final series of asseverations, which is not only related to the preceding enumeration (as though the same were incomplete, and might be supposed to have been silent in regard to some of Job's transgressions), but which simply links itself to all the preceding assertions of his innocence, and concludes the same.

Ver. 33. **If I covered after the manner of men my wickedness**; כִּדְמִי, after the way of the world, as people generally do; comp. Ps. lxxxii. 7 and Hos. vi. 7; for even in the latter passage this explanation is more natural than that which implies a reference to Gen. iii. 8: "as Adam (Targum, Schult., Rosenm., Hitzig, Umbr., v. Hofm., Del.) [E. V., Good, Lee, Con., Schlott., Words., Carey, etc.; and comp. Pusey on Hos. vi. 7. Conant observes of the rendering *ut homo* that "there is little force in this. On the contrary there is pertinency and point in the reference to a striking and well-known example of this offense, as a notable illustration of its guilt." Such a reference to primeval history in a book that belongs to the literature of the Chokmah is, as Delitzsch remarks, not at all surprising. And certainly the extra-Israelitish cast of the book is no objection to the recognition of so widely prevalent a tradition as that of the Fall in the monotheistic East.]—**Hiding** (לִמְכֹּן, Ew. § 280, d) **in my bosom my iniquity**.—חֵבֵי is a poetic equivalent of חֵטִי, found only here (but much more common in Aram.).

Ver. 34, closely connected with the preceding



verse, declares the motive which might have influenced Job to hide his sins, viz. the fear of men.—**Because I feared the great multitude.**—כִּי הָרַב here as fem., comp. Ew. § 174, b; רָב here (otherwise than in ch. xiii. 25) intransitive “to be afraid,” with accus. of the thing feared. On *b* and *c* comp. ch. xxiv. 16. The “tribes” [בְּנֵי־יִשְׂרָאֵל] whose contempt he fears (33 as in ch. xii. 5, 21) are the nobler families, his own peers in rank, to be excluded from social intercourse with whom because of infamous crimes would cause him apprehension. With his “holding his peace,” and “not going forth at his door” (in *c*)—signs betraying an evil conscience, Brentius strikingly compares the example of Demosthenes, who (according to Plutarch, *Demosth.* 25) on one occasion made a sore throat a pretext for not speaking, whereas in truth he had been bribed, and who was put to the blush by an exclamation from one of the people: “He is not suffering from a sore throat, but from a sore purse (οὐχ ὑπὸ συνάγῃ ἀλλ’ ὑπὸ ἀργυράγῃ εἰληφθαι). [E. V. renders the verse interrogatively: “did I fear?” etc.; i. e. “if I covered my transgression, etc., was it because I feared the multitude?” The objection to this rendering, however, is that it is less in harmony with the adjutatory tone of the context. Not a few commentators render this verse as the imprecation corresponding to ver. 22: “Then let me dread the great assembly,” etc. So Schultens, Con., Noyes, Wemyss, Carey, Good, Lee, Barnes, Elzas.—(Patrick makes 34 *c* the apodosis: “Then let me hold my peace, and go not forth,” etc.). It seems more natural however to regard the “dread of the great assembly,” and the contempt of the great families of the land, as causes of the cowardly hypocrisy of ver. 33, rather than as its consequences.—Moreover, what the discourse loses as regards completeness of structure, it gains in impressiveness and energy by the frequent parentheses and breaks, which characterize this final strophe according to the view taken in the comm., and adopted by Ewald, Dillmann, Delitzsch, Schlottm., Rodwell, Wordsworth, Renan.—E.]

Vers. 35-37. The longest of the parentheses which interrupt the asseverations of our chapter, a shorter parenthesis being again incorporated even with this (ver. 35 *b*).—**O that I had one who would hear me!** to wit, in this assertion of my innocence. In this exclamation, as also in the following Job has God in view, for whose judicial interposition in his behalf he accordingly longs here again (as previously, ch. xiii. and xvi. seq.).—**Behold my signature** (lit. “my sign”)—**let the Almighty answer me.**—The meaning of this exclamation which finds its way into this tumult of feeling can only be this: “There is the document of my defense, with my signature! Here I present my written vindication—let the Almighty examine it (comp. ver. 6), and deliver His sentence!” הִנֵּנִי means lit. “my mark, my signature” [not “my desire,” (E. V., after Targ. and Vulg.), as though it were connected with תִּמְנָה]; comp. the commentators on Ezek. ix. 4.—The cross-form of this sign (ן = †), which has there a typical significance, would have no significance in this pas-

sage. Rather is it the case that *Tav* here, in accordance with a conventional, proverbial way of speaking (as *tiwa* among the Arabs signifies any branded sign, whether or not it be precisely in the form of a cross), has acquired by synecdoche the meaning—“a written document with signature attached, a writing subscribed, and for that reason legally valid;” and that Job means by this writing *all that he has hitherto said in his own justification*, the sum total of his foregoing asseverations of innocence, that it is therefore an *apologetic document*, a judicial vindication, to which he refers by this little word הִנֵּנִי—this appears from the contrast with the accusation or indictment of his opponent, which is immediately mentioned in *c*. The supposition that Job was ignorant of writing, and for that reason was compelled to put a simple † for his signature can be inferred from the passage only by an inappropriate perversion of the proverbial and figurative meaning of the language. Moreover ch. xix. 23 seq. can be made to lend only an apparent support to this supposition.—**And (that I had) the writing which mine adversary has written!**—Grammatically this third member—וְכָתוּב—is connected with the first as a second accus. to הִנֵּנִי; but according to its logical import, it is conditioned by the second member; or, which is the same thing, *b* is simply a grammatical parenthesis, but at the same time it serves to advance the thought. The “writing of the adversary” can only be the written charge, in which Job’s adversary, i. e., God (not the three friends, as Delitzsch explains, against the context) has laid down and fixed upon against him. This charge of God’s he wishes to see over against his written defense, for which he is at once ready, or rather which he has already actually prepared. Most earnestly does he yearn to know what God, whom he must otherwise hold for a persecutor of innocence, really has against him. It is only from this interpretation of the words (adopted by Ew., Hirz., Heiligst., Vaih., Dillm.) [Schlott., Noy., Car., Con., Rodw., Bar., Lee, all agreeing as to sense, but with slight variations as to construction] that any available sense is obtained,—not from taking the third member as dependent on הִנֵּנִי in the second, in which case כָּתוּב must denote either the “witness of God to Job’s innocence written in his consciousness” (Hahn, and similarly Arnh., Stickel), or the charge preferred against Job by Eliphaz, Bildad, and Zophar (Del.) neither of which explanations is suitable, for the following verses show that Job is here speaking of something which he does not yet have, but only wishes for.—In respect to the use of writing, which is here again presupposed in judicial proceedings, comp. on ch. xiii. 26.

Vers. 36, 37 declare what Job would do with that charge of his divine adversary, for which he here longs; he would wear it as a trophy, or as a distinguishing badge of honor “on his shoulders” (comp. Isa. ix. 5, xxii. 22), and bind it around as an ornament for his head, lit., “as crowns,” i. e., as a crown consisting of diadems rising each out of the other (עֲתִירֹת—comp. Rev. xix. 12);—comp. on the one side ch. xxix. 14; Isa. lxi. 10; on the other side Col. ii. 14 (the



handwriting which was blotted out by Christ through His being lifted up on the cross).—And further: **The number of my steps would I declare to Him; i. e., before Him, the Divine Adversary (who however is at the same time conceived of as Judge, as in ch. xvi. 21) would I conceal none of my actions, but rather would I courageously confess all to Him** (הִגֵּד as in Ps. xxxviii. 19; respecting the construction with a double accus., comp. above ch. xxvi. 4).—**Like a prince would I draw near to Him; i. e., draw nigh to Him with a firm stately step** (נִפְּזָה intens. of Kal, comp. Ezek. xxxvi. 8), as becomes a prince, not an accused person conscious of guilt; hence with a princely free and proud consciousness, not with that of a poor sinner.

Vers. 38-40 follow up the general assertion, that his conscience was not burdened with secret sins, with a more particular example of his freedom from covert blood-guiltiness. He knows himself to be innocent in particular of the wickedness of removing boundaries by violence, and of the heaven-crying guilt of secret murder, such as he might possibly have committed (after Ahab's example, 1 Kings xxi. 1 seq.; comp. above ch. xxiv. 2; Isa. v. 8) in order to acquire a piece of land belonging to a weaker neighbor. That Job should close this series of asseverations of innocence with the mention of so heinous a crime will appear strange only so long as we do not realize just how his opponents thus far had judged in respect to the nature and occasion of his suffering in consequence of their narrow-minded, external theory of retribution. Their judgment indisputably was—and Eliphaz had once, at least, expressed it very openly and decidedly (see ch. xxii. 6-9):—Because Job has to endure such extraordinary suffering, it must be that he is burdened with some *grievous* sin, some old secret bloody deed of murder, rapine, etc. It is into this way of thinking of theirs that Job enters when he concludes his answer with the mention of just such a case, one which might seem sufficiently probable according to a human estimate of the circumstances, and so intentionally reserves to the end the solemn repudiation of that suspicion, which might very easily cleave to him, and which, if well-founded, must have affected him most destructively. The whole discourse—which indeed in its last division (ch. xxxi.) is essentially a self-vindication of the harshly and grievously accused sufferer—thus acquires an emphatic ending, which by the significant assonances that occur in the closing imprecation, ver. 40, reaches a very high degree of impressiveness, and produces a thrilling effect on those who heard and read it. This rhetorical artistic design in the close of the discourse is ignored, whether (with Hirzel and Heiligst.) we assume that it was the poet's purpose, that Job's discourse, which with ver. 38 seq., had taken a new start in further continuation of the series of asseverations touching his innocence, should seem to be interrupted by the sudden appearance of Jehovah (ch. xxxviii.), which takes place with striking effect (comp. Introd., § 10, No. 1, and ad. 1); or assume a transposition of vers. 38-40 out of their original connection, as

was done by the Capuchin Bolducius (1687), who would remove the three verses back so as to follow ver. 8; by Kennicott and Eichhorn, who would place them after ver. 25; by Stuhlmann, who assigned their position before ver. 35, and latterly by Delitzsch, who leaves undetermined the place, where they originally belonged.

Ver. 38. **If my field cries out concerning me** (for vengeance, on account of the wicked treatment of its owner; comp. ch. xvi. 18; Hab. ii. 11), **and all together its furrows weep** (a striking poetic representation of the figure of crying out against one).

Ver. 39. **If I have eaten its strength (i. e. its fruit, its products, comp. Gen. iv. 12) without payment, and have blown out the soul of its owner, i. e. by any kind of violence, by direct or indirect murder, have "caused him to expire;" comp. ch. xi. 20; and the proverbial saying: "to snuff out the candle of one's life."**

Ver. 40. Consequent, and emphatic close: **Briars must (then) spring up (for me) instead of wheat, and stinking weeds instead of barley** (the strong word נֹאֲשָׁה only here, "odious weeds, darnel"). As to meaning, ver. 8 is similar; but the present formula of imprecation is incomparably harsher and stronger than that former one, as is shown by the doubled assonance, first the alliteration חֲסֵה וְחָח, and then the rhyme שְׁעֵרָה נֹאֲשָׁה—The short clause: "the words of Job are ended," which the Masoretes have inappropriately drawn into the network of the poetic accentuation, could scarcely have proceeded from the poet himself (as Carey and Hahn think, of whom the former is inclined even to regard them as Job's own final *dizi*), but stand on the same plane of critical value, and even of antiquity with the inscription at the end of the second book of Psalms (Ps. lxxii. 64), or with the closing words of Jer. li. 64. The LXX. have changed the words to *καὶ ἐναβόατο ἰωβ ρήματα*, in order to bring them into connection with the historical introductory verses in prose which follow (ch. xxxii.). But according to their Hebrew construction they do not seem to incline at all to such a connection. Jerome already recognized their character as an annotation of later origin; they found their way into his translation only by subsequent interpolation.—All Heb. MSS. indeed, as well as the ancient oriental versions (Targ., Pesh., etc.), exhibit the addition, which must be accordingly of very high antiquity.

#### DOCTRINAL AND ETHICAL.

1. Measured by the Old Testament standard, the height of the moral consciousness which Job occupies in this splendid final monologue deserves our wonder, and is even incomparable. He says much, and says it boldly, in behalf of the purity of his heart and life. He affirms this with such ardor and fulness of expression, that at times he seems to forget himself, and to contradict his former confessions touching his participation in the universal depravity of the race, as found in ch. xiii. 26; xiv. 4 (see e. g. ch. xxix. 14; xxxi. 5-7, 35 seq.). He even relapses at one time into that tone of presumptuous accusation of God as



the merciless persecutor of innocence, and seems to find the only divine motive for his grievous lot to be a supposed pleasure by God in the infliction of torture, a one-sided exercise of His activity as a God of power, without any co-operation from His righteousness and love (ch. xxx., especially ver. 11 seq., 18, 20 seq.). But if in this there is to be recognized a remainder of the unsubdued presumption of the natural man in him, and a lack of proper depth, sharpness and clearness in his consciousness of sin, such as is possible only under the New Dispensation, he occupies a high place notwithstanding in the roll of Old Testament saints. He appears still, and that even in the protestation of innocence which he makes in his own behalf in this his last discourse, as a genuine prince in the midst of the heroes of faith and spiritual worthies of the time before Christ, as one who, when he suffered, had the right to be regarded as an innocent sufferer, and to meet with indignation every suspicion which implied that he was making expiation for secret sins, as the wicked must do.

2. This moral exaltation of Job is seen already in the way in which in ch. xxix. he describes his former prosperity. Among all the good things of the past which he longs to have back, he gives the pre-eminence to the fellowship and blessing of God, the fountain of all other good (ver. 2 seq.). In describing the distinguished estimation in which he was then held among men, it is not the external honor as such which he makes most prominent, but the beneficent influence, which, by virtue of that distinction he was able to exert, the works of love, of righteousness and of mercy, in which he was then able to seek and to find his happiness, as the father and guide of many (ch. xxix. 12-17). In the midst of his bitterest complaints on account of the greatness of his losses and the depth of his misery, there come groanings that he can no more do as he was wont to do—weep with the distressed, and mourn with the needy, in order to bring them comfort, counsel and help (ch. xxx. 25). And what a noble horror of the sins of falsehood, of lying and deception, of adulterous unchastity, of cruelty towards servants and all those needing help in any way, sounds forth through the asseverations of his innocence in the 31st chapter! With what penetrative truth and beauty does he grasp the two forms of idolatry, the worship of gold on the part of the avareicious, and the worship of the stars by the superstitious heathen, as two ways—only in appearance far removed from each other, but in truth most closely united together—of denying the one true and living God (vers. 24-28)! How decidedly he maintains the necessity of showing love even to one's enemies, to say nothing of one's fellow-men in general, known or unknown, neighbors or foreigners (ver. 29 seq.)! With what indignation does he repel the suspicion of secret, hypocritically concealed sins and deeds of violence, again solemnly appealing in the same connection to God to be a witness to the purity of his conscience and to be a judge of the innocence of his heart (ver. 33 seq.)! The man who could thus bear witness to his innocence could be a virtuous man of no ordinary sort. He was far from being one of the common class

of righteous men known in ancient times. Such an one, far from being subject to the curse of wicked slander and calumny, could not be reckoned among ordinary sinners, or as a crafty hypocrite.

3. That, however, which exalts Job higher than all this is that which is said by him in the beginning of ch. xxxi. (ver. 1 seq.; comp. ver. 7) *in respect to his avoidance on principle even of all sins of thought, and impure lusts of the heart.* "A covenant have I made for my eyes, and how should I fix my gaze on a maiden?" He who shows such earnestness as this in obeying the law of chastity, in avoiding all sinful lust, in extirpating even the slightest germs of sin in the play of thought, and in the look of the eyes—he strives after a holiness which is in fact better and more complete than the law of the Old Dispensation, with its prohibitions of coveting that which belongs to another (Ex. xx. 17; Deut. v. 21), could teach. He shows himself to be on the way which leads directly to that pure as well as complete righteousness and godlikeness, which has for its final aim purity of heart as the foundation and condition of one day beholding God, and which, in its activity towards men, takes the form of that perfect love which seeks nothing but good and blessing even for enemies, and devotes itself wholly and unreservedly to the kingdom of God—on the way, in short, to that holiness and purity of heart which Christ teaches and prescribes in the Sermon on the Mount. The fact that Job gives utterance to such high and clear conceptions of rectitude, virtue and holiness, is of especial interest for the reason that not one of the fundamental principles recognized by him is referred expressly to the Sinaitic law; but, on the contrary, the extra-Israelitish pre-Mosaic patriarchal character of his religious and ethical consciousness and activity is preserved throughout, and with conscious consistency by the poet in the description before us (comp. above on ch. xxxi. 24-27). In the strict accuracy with which this representation mirrors the characteristic features of the inner, as well as of the outer life of the patriarchal age, and in the fidelity with which the East cherishes and preserves the traditions of the primeval world in general, these utterances of a man who survived in the recollections of posterity as a moral pattern of the *ætas patriarcharum*, acquire indirectly even an *apologetic importance* which is not insignificant, in so far as it proves the impossibility of conceiving historically of the moral civilization of the patriarchs otherwise than as resting on the foundation of positive revelation. Comp. Delitzsch [II. 172 seq.]: "Job is not an Israelite, he is without the pale of the positive, Sinaitic revelation; his religion is the old patriarchal religion, which even in the present day is called *din Ibrahim* (the religion of Abraham, or *din el-bedu* 'the religion of the steppe') as the religion of those Arabs who are not Moslem, or at least influenced by the penetrating Islamism, and is called by *Mejânîshî el hanîfîye*, as the patriarchally orthodox religion. As little as this religion, even in the present day, is acquainted with the specific Mohammedan commandments, so little knew Job of the specifically Israelitish. On the contrary,



his confession, which he lays down in this third monologue, coincides remarkably with the ten commandments of piety (*el-felâh*) peculiar to the *din Ibrahim*, although it differs in this respect, that it does not give the prominence to submission to the dispensations of God, that *teslîm* which, as the whole of this didactic poem teaches by its issue is the study of the perfectly pious; also bravery in defense of holy property and rights is wanting, which among the wandering tribes is accounted as an essential part of the *hebbel er-rîh* (inspiration of the Divine Being) i. e. active piety, and to which it is similarly related, as to the binding notion of 'honor' which was coined by the western chivalry of the middle ages. Job begins with the duty of chastity. Consistently with the prologue, which the drama itself nowhere belies, he is living in monogamy, as at the present day the orthodox Arabs, averse to Islamism, are not addicted to Moslem polygamy. With the confession of having maintained this marriage (although, to infer from the prologue, it was not an over-happy, deeply sympathetic one) sacred, and restrained himself not only from every adulterous act, but also from adulterous desires, his confessions begin. Here, in the middle of the Old Testament, without the pale of the Old Testament *vôuoc*, we meet just that moral strictness and depth, with which the Preacher on the Mount (Matt. v. 27 seq.) opposes the spirit to the letter of the seventh commandment." As Biblical parallels to the strict observance of the law of monogamic chastity in the patriarchal age, as the passage before us affirms it of Job, may be mentioned Isaac and Joseph, as also Moses and Aaron.

4. The fact that Job towards the end of his monologue (not quite at the end of it—see above on ch. xxxi. 38 seq.) repeats his previously uttered wish for a judicial interposition of God in his behalf is significant in so far as in this demand the triumph of his consciousness of innocence, by virtue of which he knows that he is secured against all dangers of defeat, expresses itself most strongly and clearly; and in this same connection the practical goal of his apologetic testimony hitherto is evident in his pressing on to the conclusion of the entire action. This conclusion of the action does not indeed follow immediately, inasmuch as a human teacher of wisdom next makes his appearance as the harbinger of Jehovah's appearance,—preparing the way for it. This however takes place exactly in the way, and with the result which Job himself has wished and hoped for—the trial to which God finally condescends at Job's repeated request, being such as yields for its result not a clean victory for Job, but rather a thorough humiliation of the pride and presumption, hitherto unknown to himself. But even this incongruity between Job's desire and the way in which God grants it, corresponds perfectly to the poet's plan, and is a most brilliant evidence of the purity and loftiness of his religious and moral way of thinking, in which a conscience so wonderfully delicate and enlightened as that which Job had disclosed in these his closing discourses nevertheless appears as in need of repentance, and unable to secure from God a verdict of unconditional justification. In like manner as

Christ declared to that young man who boasted that he had kept all the commandments of the law from his youth up, that one thing was lacking, even to give up all his earthly possessions, and to secure an imperishable treasure in heaven (Mark xviii. 21, and the parallel passages), our poet first introduces Elihu, as a representative of the highest that human wisdom can teach and accomplish apart from a divine revelation, and then the revealing voice of God Himself, crying out to his hero a humiliating—"One thing thou lackest!" This one thing which Job yet lacked in order to be acknowledged by God as His well-beloved servant, and to be received again into His favor, is to humble himself beneath God's mighty hand, willingly to accept all His dispensations as wise, gracious, and just, to be thoroughly delivered from that sinful self-exaltation, in which he had dared to find fault with God, and to be enraged against His alleged severity. This was the last thing belonging to him which he must give up, the last remnant of earthly impure dross, from which the gold of his heart must be set free, in order that he might become partaker of the divine grace of justification. In order really and completely to comprehend the divine wisdom, which in ch. xxviii. he had so strikingly described as a precious treasure in heaven transcending all earthly jewels, in order actually to travel the hidden way to her, with that accurate knowledge of it which he had there portrayed, this one thing was still lacking to him:—the humble acknowledgment that even in his case God had acted altogether justly, altogether lovingly, altogether as a Father. To the possession of this one precious pearl he was led forward by Elihu and Jehovah through the two remaining stages in the solution of the problem.

#### HOMILETICAL AND PRACTICAL.

In unfolding the rich contents of the three preceding chapters according to their connection with the entire structure of the poem, and in assigning to these contents their true position in the inner progress of the action, it will be well to bestow special attention on the parallel just now indicated (Doctrinal and Ethical Remarks, No. 4) between *Job* and the rich young man. Job, earnestly and honestly striving after the kingdom of God, after an eternal fellowship of the life with God, with this in view receiving and enumerating all the moral treasures of his spirit and of his life, who notwithstanding his wealth in such treasures is discovered to be not yet just before God;—or, more briefly: Job, the Old Testament seeker after happiness, contemplating himself in the mirror of the law (Job, the prototype of that rich man, to whose perfection one thing was yet lacking);—such might be the statement of the theme of a comprehensive meditation on the material before us, according to its relations to that which precedes, and to that which follows. The length of the discourse indeed would necessitate a division into several parts, of which any one could not very well exceed the limits of one of the three chapters. The practical expositor will find the richest yield of fruitful hortatory motives in the two bright pic-



tures which constitute the opening and the close of the long soliloquy (ch. xxix. and xxxi.), whereas the gloomy night-piece which they enclose (ch. xxx.) seems in this respect relatively poor, and when compared with the similar descriptive lamentations in Job's previous discourses, exhibits scarcely anything that is essentially new.

*Particular Passages.*

Ch. xxix. 2 seq. COCCIEUS: Job indeed in this place seems not so much to desire his former happiness, as to contrast the pleasure of a good conscience and of a friendship with God formed in youth, with his present fearful sufferings. . . He wishes for his former condition, adorned as it was with tokens of divine favor, not for the sake of those tokens, to wit, plenteousness and sweetness of life, but for the sake of that of which they were the seal. . . He distinguishes between his own chief good, and the things connected with it. . . . He brings forward his riches as a testimony of the past, not as a necessity of the present. For he knew that even a beggar can delight in God.—V. GERLACH: That which constitutes the kernel of the description here again is the constant nearness of God, the consciousness of His approbation, the certainty of His guidance; this is accompanied by the happy recollection that he had employed the honor which God had granted to him, the riches which He had bestowed on him, only to bless others: in short his position was that of a princely, royal representative of God on earth.

Ch. xxix. 18 seq. CRAMER: On earth there is nothing that endures; if it goes well with any one, let him suspect that it may go ill with him (Sir. ii. 26).—V. GERLACH: In Job's allusion to the ancient legend of the phoenix, there lies a certain irony: I had hoped in respect to the permanence of my happiness that which was most incredible, most impossible, etc.

Ch. xxx. 1 seq. BRENTIUS: From all these things (enumerated in the preceding chapter), Job's authority is eulogized, that we may learn with what honor God sometimes distinguishes the pious. But in this chapter we are taught with what a cross He afflicts them that they may be tried; for it behooves the godly to be proved on the right hand and on the left, as Paul says 2 Cor. vi. 7 (comp. Phil. iv. 12). But this is written for our instruction, that we may learn that nothing in the whole world, however excellent, endures, but that all things go to ruin; for both the heavens and the earth will perish, how much more carnal glory, authority and happiness (Is. xl.).—IDEM (on ver. 12): Temptation is two-fold, on the right hand, and on the left. We are tempted on the right when fleshly joys, health, riches, majesty, glory abound—a temptation which, as it is most agreeable to the flesh, so also is it most dangerous. . . . We are tempted on the left by crosses, afflictions and evils of whatever sort, more safely, however, and with less danger, for we are more readily taught by the cross than destroyed by it.—ZEYSS: To be the objects of extreme contempt and ridicule from the world is to pious believers

a great tribulation, and inflicts deep wounds on their hearts, but even in this they must become like Christ their head (Heb. xii. 3)!—IDEM (on ver. 15): When God afflicts His children in the body, or by some other grievous outward calamity, this is seldom unaccompanied by inward trials, anguish, fear and terror: it is with them, as with the Apostle—without fightings, within fears (2 Cor. vii. 5).

Ch. xxxi. 1 seq. OECOLAMPADIUS: He sets before our eyes one who is absolutely righteous in every particular; for a man will not escape the wrath of God, if he is merciful to the wretched, while at the same time he pollutes himself with various lusts and crimes. He accordingly indulges in holy boasting that he had been blameless in the law, that he had kept his members from abominable sins, and devoted himself to the service of righteousness, keeping his eyes from lusting after a woman, his tongue from guile and falsehood, his hands and feet from cruelty, violence, revenge and rapacity. For he who puts such a watch upon his senses, he will easily be perfected in all things.—STARKE: Forasmuch as it is through the eyes, for the most part, that whatsoever excites the lust finds its way into the heart, Job naturally begins with his watchfulness over this sense; from which it may be seen that he understood the divine law far better than the Pharisees in the time of Christ (Matt. v. 27 seq.).

Ver. 16 seq. STARKE: He who does good to the poor will not remain unblest! (Ps. xli. 2 [1] seq.). Clothing the naked is a deed of mercy (Is. lviii. 7 seq.) which Christ will hereafter praise on the last day (Matt. xxv. 36).

Ver. 24 seq. OECOLAMPADIUS: See what a chain of virtues he links together, and what innocence he preserves through all things! It is not those only who acquire riches by plunder and lawlessness who incur God's wrath, but those even who trust in riches honestly acquired, and who prefer them to God, so that they become their idol and their mammon. . . . The pious and grateful man would say: I have received from God; but they whose God is gold, have no God.—STARKE: It was a proof of great constancy on the part of Job to serve the true God faithfully in the midst of idolaters, and to be most solicitous to show the more subtle idolatry of avarice as well as the more gross idolatry of sun and stars.

Ver. 35 seq. OSIANDER: Even godly people have flesh and blood, and often say things of which they must afterwards repent, and which they themselves cannot praise.—WOLFFARTH: "I will, I can render an account before the Lord"—thus speaks Job in the consciousness that he has never committed a gross sin—nay, has even shunned most carefully the minor and more secret offenses. Was he, however, quite so sure of this? Was he in truth so absolutely blameless before God, to whom we must confess: "Lord, when I have done all things, I am still an unprofitable servant! Who can mark the number of his transgressions?" etc. There belongs in truth more to this than a man generally believes when he calls God as a witness.

*The Second Stage of the Disentanglement.*

## CHAPTER XXXII.—XXXVII.

**Elihu's Discourses, devoted to proving that there can be really no undeserved suffering, that on the contrary the sufferings decreed for those who are apparently righteous are dispensations of divine love, designed to purify and to sanctify them through chastisement: The first half of the positive solution of the problem.**

**INTRODUCTION: ELIHU'S APPEARANCE, AND THE EXORDIUM OF HIS DISCOURSE, GIVING THE REASONS FOR HIS SPEAKING.**

## CHAP. XXXII. 1—XXXIII. 7.

## 1. Elihu's appearance (related in prose).

## CHAPTER XXXII. 1-6 a.

1 So these three men ceased to answer Job, because he was righteous in his own  
2 eyes. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the  
kindred of Ram; against Job was his wrath kindled, because he justified himself  
3 rather than God. Also against his three friends was his wrath kindled, because  
4 they had found no answer, and yet had condemned Job. Now Elihu had waited  
5 till Job had spoken, because they were elder than he. When Elihu saw that there  
6 was no answer in the mouth of these three men, then his wrath was kindled. And  
Elihu the son of Barachel the Buzite answered and said :

2. An explanation addressed to the previous speakers, showing why he had taken part in their controversy: vers. 6-10.

6b I am young, and ye are very old ;  
wherefore I was afraid,  
and durst not show you mine opinion.  
7 I said, Days should speak,  
and multitude of years should teach wisdom.  
8 But there is a spirit in man ;  
and the inspiration of the Almighty giveth them understanding.  
9 Great men are not always wise ;  
neither do the aged understand judgment.  
10 Therefore I said, Harken to me ;  
I also will show mine opinion.

3. Setting forth that he was justified in taking part, because the friends had showed, and still showed themselves unable to refute Job: vers. 11-22.

11 Behold, I waited for your words ;  
I gave ear to your reasons,  
whilst ye searched out what to say.  
12 Yea, I attended unto you,  
and behold, there was none of you that convinced Job,  
or that answered his words.  
13 Lest ye should say : " We have found out wisdom :  
God thrusteth him down, not man."  
14 Now he hath not directed his words against me ;  
neither will I answer him with your speeches.



- 15 They were amazed, they answered no more :  
they left off speaking.
- 16 When I had waited (for they spake not,  
but stood still, and answered no more) ;
- 17 I said, I will answer also my part,  
I also will show mine opinion.
- 18 For I am full of matter,  
the spirit within me constraineth me.
- 19 Behold, my belly is as wine which hath no vent,  
it is ready to burst like new bottles.
- 20 I will speak, that I may be refreshed :  
I will open my lips and answer.
- 21 Let me not, I pray you, accept any man's person,  
neither let me give flattering titles unto man.
- 22 For I know not to give flattering titles :  
in so doing my Maker would soon take me away.

4. A special appeal to Job to listen calmly to him [Elihu], as a mild judge of his guilt and weakness: chap. xxxiii. 1-7.

- 1 Wherefore, Job, I pray thee, hear my speeches,  
and hearken to all my words.
- 2 Behold, now I have opened my mouth,  
my tongue hath spoken in my mouth.
- 3 My words shall be of the uprightness of my heart ;  
and my lips shall utter knowledge clearly.
- 4 The Spirit of God hath made me,  
and the breath of the Almighty hath given me life.
- 5 If thou canst answer me,  
set thy words in order before me. stand up.
- 6 Behold, I am according to thy wish in God's stead :  
I also am formed out of the clay.
- 7 Behold, my terror shall not make thee afraid,  
neither shall my hand be heavy upon thee.

#### FIRST DISCOURSE: OF MAN'S GUILT BEFORE GOD.

CHAP. XXXIII. 8-33.

*a. Preparatory: Reproof of Job's confidence in his entire innocence: vers. 8-11.*

- 8 Surely thou hast spoken in mine hearing,  
and I have heard the voice of thy words, saying :
- 9 I am clean without transgression,  
I am innocent, neither is there iniquity in me.
- 10 Behold, He findeth occasions against me,  
He counteth me for His enemy :
- 11 He putteth my feet in the stocks,  
He marketh all my paths.

*b. Didactic discussion of the true relation of sinful men to God, who seeks to warn and to save them by manifold dispensations and communications from above: vers. 12-30.*

- 12 Behold, in this thou art not just :  
I will answer thee, that God is greater than man.
- 13 Why dost thou strive against Him ?  
for He giveth not account of any of His matters.
- 14 For God speaketh once, yea twice,  
yet man perceiveth it not.

- 15 In a dream, in a vision of the night,  
when deep sleep falleth upon men,  
in slumberings upon the bed ;  
16 then He openeth the ears of men,  
and sealeth their instruction,  
17 that He may withdraw man from his purpose,  
and hide pride from man.  
18 He keepeth back his soul from the pit,  
and his life from perishing by the sword.
- 19 He is chastened also with pain upon his bed,  
and the multitude of his bones with strong pain :  
20 so that his life abhorreth bread,  
and his soul dainty meat.  
21 His flesh is consumed away, that it cannot be seen ;  
and his bones that were not seen stick out.  
22 Yea, his soul draweth near unto the grave,  
and his life to the destroyers.
- 23 If there be a messenger with him,  
an interpreter, one among a thousand,  
to show unto man his uprightness ;  
24 then He is gracious unto him, and saith,  
Deliver him from going down to the pit :  
I have found a ransom.  
25 His flesh shall be fresher than a child's ;  
he shall return to the days of his youth :  
26 he shall pray unto God, and He will be favorable unto him ;  
and he shall see His face with joy ;  
for He will render unto man His righteousness.  
27 He looketh upon men, and if any say,  
I have sinned, and perverted that which was right,  
and it profited me not ;  
28 He will deliver his soul from going into the pit,  
and his life shall see the light.
- 29 Lo, all these things worketh God  
oftentimes with man,  
30 to bring back his soul from the pit,  
to be enlightened with the light of the living.

*c. Conclusion : Calling upon Job to give an attentive hearing to the discourses by which he would further instruct him : vers. 31-33.*

- 31 Mark well, O Job, hearken unto me ;  
hold thy peace, and I will speak.  
32 If thou hast anything to say, answer me :  
speak, for I desire to justify thee.  
33 If not, hearken unto me :  
hold thy peace, and I shall teach thee wisdom.

#### EXEGETICAL AND CRITICAL.

1. On the general subject of the genuineness of Elihu's discourses, comp. *Introd.*, § 10, as well as below, *Doctrinal and Ethical Remarks*.—The circumstantiality of the twofold introduction to these discourses—first that of the author in prose, then the self-introduction of Elihu (ch.

xxxii. 6 b—xxxiii. 7) which latter again consists of three subdivisions—is to be explained by the fact that in Elihu there was to be introduced the representative of a new stand-point, which had not yet received its statement, differing as it did from that of all the former speakers. For neither Job's one-sided denial of his guilt nor the blunt and rough way in which he had been attacked, satisfies this new speaker. He appears to speak



for and against Job, whose "better self" he in some measure represents (comp. Victor André, p. 139); hence the three stages of his self-introduction: (1) the *captatio benevolentiae* with which he begins; or the apology for his youth addressed to all the former speakers (ch. xxii. 6 b-10); (2) the reprimand administered to the three friends, as having shown themselves incompetent to refute Job (vers. 11-22);—and (3) the appeal to Job to give a hearing to his instructions (ch. xxxiii. 1-7) an appeal full of earnest admonition and loving encouragement. The last of these divisions provides a direct transition to the first of Elihu's discourses proper (ch. xxxiii. 8-33), in which he sets forth the foundation of Job's suffering—the universal sinfulness and guilt of men before God, this discourse again occupying three divisions, of which the middle, being the longest (vers. 12-30), contains the proper didactic exposition of the subject, while the first, by citing the propositions of Job which are to be refuted, prepares the way for the discussion; and the third furnishes, together with a practical conclusion, the transition to the didactic discourse which follows. The most of these divisions are at the same time coincident each with a single strophe, except that the long middle sections (ch. xxii. 11-22 and ch. xxxiii. 12-30) are subdivided into several strophes, the former into two, the latter into four, together with a short epiphonema of two verses (vers. 29-30).

2. *Introduction in prose* (although with poetic accents—comp. above. § 3, p. 264) [the poetic mode of accentuation retained, because a change in the middle of the book, and especially in a piece of such small compass appeared awkward: Del.] ch. xxii. 1-6 a.—**Then the three men ceased to answer Job.** This notification occurs first here, not after ch. xxvi. or ch. xxviii., because it was only through the last monologues of Job that the defeat of the three opponents became complete.—**Because he was righteous in his own eyes; i. e.,** because he would not admit that his suffering was in any degree whatever the consequence of his guilt; a statement which refers back in particular to the contents of ch. xxxi.

Ver. 2. **Then was kindled the wrath of Elihu, the son of Barachel, etc.** אֱלִיּוּהוּ, which is written below without the final ה (ch. xxii. 4; xxxv. 1) signifies—"my God is he," and appears also as an Israelitish name (1 Sam. i. 1; 1 Chron. xii. 20). The Elihu of our passage is a Naborite, of the tribe of Buz (בִּז), who in Gen. xxii. 21 is mentioned as the brother of Uz, and the second son of Nahor, and whose tribe, according to Jer. xxv. 23, like Dedan and Tema, belonged to the inhabitants of the Arabian desert. The "family of Ram" is mentioned only here. The identification of the name אֱלִיּוּהוּ with אֶלְיָם is inadmissible, for אֶלְיָם is simply the name of a family, not of a people. The Aramaic origin of the Buzites, according to the above description, admits indeed of no doubt, and the same may be said respecting the poet's purpose in that connection to impart an Aramaic coloring to Elihu's discourses. Lightfoot and Rosenmüller curiously imagine that under the character

of Elihu the poet has concealed *himself*, and that this explains the particularity with which, in opposition to what is characteristic of the book elsewhere, he describes the origin of the new speaker. This detailed account of Elihu's genealogy is undoubtedly a little singular, but it may be satisfactorily explained by the poet's desire to represent him as a kinsman of the same race with Job, or it may be his desire to distinguish between him and some other well-known person of the name. In respect to the question whether Elihu's position is that of "one not simply near to the Abrahamic revelation, but of one standing within the pale of it" (as Vilmor thinks, l. c.), nothing definite can be established from the genealogical statement before us.—Respecting the name אֱלִיּוּהוּ (instead of which some Mss. write אֱלִיָּהוּ, with a latent Daghes), it signifies—"may God bless!" and is thus distinguished as an imperative formation from the indicative of the specifically Israelitish name אֱלִיָּהוּ ("Jehovah blesseth").—**Because he declared himself righteous before God.** צָדִיק instead of the Hiph. which is elsewhere more common in this signification, occurs again ch. xxxiii. 32, and often in Jerem. and Ezek.—אֱלֹהִים, not "more than God, at the expense of God" (Ew., Delitz.) [E. V., Con., Noy., Carey, Words, etc.], but "before," כִּן accordingly as in ch. iv. 17. The comparison of the passage in ch. xl. 8 is scarcely sufficient to confirm the former rendering.

Ver. 3 states how far the conduct of the three friends had caused Elihu's discontent:—**because they found no answer, and still condemned Job.** So—taking יִרְשָׁנִי in adversatively—may the words be rendered with the greatest probability (so Hirzel, Ewald) [E. V., Noy., Con., Carey, Rodwell, Elz., Schlottm., Renan]. For the fact that the friends had condemned Job notwithstanding their inability to answer him aggravates the guilt of the three in Elihu's eyes; and that he really attributed to them double guilt, as compared with Job, is evident from the passage which follows, and which involves more rigid censure of the friends (ver. 11 seq.; 15 seq.) than of Job (comp. also ver. 5). With this interpretation agrees essentially that of Delitzsch and Kamphausen: "because they, from their inability to answer him, condemned him." ["The fut. consec. describes the condemnation as the result of their inability to hit upon the right answer; it was a miserable expedient to which they had recourse." Del.]. The language admits still further of the explanation of Hahn and Dillmann (with the influence of the negation extended to the second member): "because they did not find an answer, and (consequently) did not condemn him [i. e., secure his condemnation, by "stripping him of his self-righteousness"]. The opinion of the Masoretes, that in this passage we have one of the 18 *Tiq-quney Sopherim* (comp. on ch. vii. 20), according to which we should read אֶת־הָאֱלֹהִים instead of אֶת־אֱלֹהִים, is refuted by ch. xl. 8, where it is not the friends, but Job, who is said to have shown himself to be one who had condemned God.



Ver. 4. **But Elihu had waited for Job with words.**—נָחַן pluperf., comp. Ewald, § 135, *a*; i. e., he had waited until Job's speeches were ended, until he had spoken his last word in the controversy, the reason being:—**because they were older than he in days** (יָמָיו), as in ch. xxx. 1, and below ver. 6), i. e., because he was the youngest of all.—younger than all the former speakers.

3. *First section of Elihu's introduction: captatio benevolentiae*, addressed to all the former speakers: vers. 6 b-10.—**Young am I in days, and ye are hoary** (יָשָׁן) as in ch. xii. 12; xv. 10; xxix. 8); **therefore I was afraid and feared.**

חָל in Heb. elsewhere "to crawl," here in the sense of "fearing," customary in Aramaic, but not met with elsewhere in the O. T. [Carey: "I did slink"]. Also יָצַח is an expression peculiar to the Aramaizing constructions of Elihu's language (comp. again vers. 10, 17; ch. xxxvi. 3; xxxvii. 16), while on the contrary חָזַח "to declare, to communicate," occurs elsewhere in our book. ["It becomes manifest even here that the Elihu section has in part a peculiar use of the language." Del.].

Ver. 7. Respecting the plur. יָדַעַי with לֹב, comp. ch. xxi. 21.

Ver. 8. **Still the spirit it is in mortal man... which gives them understanding.**—אֱנִי, *verum*, only here by Elihu, instead of

אֱלֹהִים, which is elsewhere customary in this sense. The subjects וְגַם וְיָדָה and וְנָשָׂאת have for their common predicate הָיָה with חֲכָמִים at the close of the second member as a relative clause of closer specification. The "spirit in man" is the principle of his life and thought wrought into him by the Spirit of God; here, as also in ch. xxvii. 3; xxxiii. 4; xxxiv. 14, identical with the "breath of the Almighty," the Divine creative breath (Gen. ii. 7); comp. also Eccl. xii. 7. [Noyes happily quotes the following from Milton, in the preface to his *Reason of Church Government, urged against Prelaty*: "And if any man think I undertake a task too difficult for my years, I trust, through the supreme enlightening assistance, far otherwise; for my years, be they few or many, what imports it? So they bring reason, let that be looked on"].—אֲנִישׁ is used collectively, as is evident from the plur. suffix in *δ* referring to it.

Ver. 9. **Not the aged are wise**; lit. "not the great" (גְּדוֹלָה) [*grandevī*], i. e., great in years, comp. the πολυχρόνιοι of the LXX, also Gen. xxv. 23; and צָעִיר, small = young, above (ver. 6 *δ*).

Ver. 10. **Therefore I say: Harken to me!**—The Imperfect singular, שָׁמְעָה, is used distributively, applying to each individual of those who are summoned to hear, (not referring specially to Job, to whom Elihu does not address himself until below in ch. xxxiii. 1 seq.). The ancient versions, except the Targ., as well as some MSS. read שָׁמְעֵנָה—an emendation to relieve the difficulty [arising

from El.'s addressing the friends in the plur. in the next verse]. I also will declare my knowledge (comp. ver. 6, *δ*). [Rather, more modestly—"I will declare my knowledge, even I." Words.]. Respecting the appearance of vain self-praise, of which Elihu is guilty in consequence of these and the preceding expressions, comp. below Doctrinal and Ethical Remarks, No. 2.

4. *Second section of Elihu's introduction*: Showing his claims to speak, in contrast with the friends, as the feeble and incompetent opponents of Job: vers. 11-22.—*a*. Address to the friends touching their lack of skill in refuting Job. **Behold, I waited for your words**; or for words from you." וְדִבְרֵיכֶם are not the words actually uttered by them (Stick., Hahn, Schlott.), but those for which Elihu had waited in vain, expecting that they would produce them, more particularly explained in *b* as being their words of *intelligence*, speeches full of wisdom (תְּבוּנוֹת).

The construction of אָזַן, contracted form for אָזְנוֹן with עַר shows clearly enough that the object of the hearkening or listening was wholly in expectation. **Until ye might find out re-**

**plies.** מָלִין, a second parallel term to דְּבָרִים, can denote here only words from the friends, suited to refute Job, such words as they had shown themselves unable to "search out," or "to think out." (חָקַר).

Ver. 12. **And unto you I gave heed.**—

אָזְנוֹכֶם means here אֲזַיְכֶם; or it may mean giving heed *until* they should produce a real confutation of Job. [Carey translates עַר the three times it occurs in vers. 10-11 "to the utmost of"—perhaps a little too artificially. It does however express more emphatically than the simple לְ the act of close attention.—E.].

Ver. 13. **That ye may not say**; or "since ye do not say, *etc.*"—Respecting the dissuasive particle פֶּן "that not," comp. Ew., § 337, *δ*.

**We found wisdom** (i. e., with Job): **God can smite him, not man.**—That is, we have come upon such superior wisdom in Job that only God can drive him out of the field (נָרַף) *discutere, dispellere*, used elsewhere of the chasing of chaff, straw, smoke—comp. Ps. i. 4; lxviii. 3 [2]) ["chosen here with great propriety, because after every answer from the three Job showed himself again in the arena." Dillm.]. Only this explanation, adopted by most moderns, gives a meaning that is intelligent, and suited to the context, not that of the ancient commentators (also more recently of Rosenmüller, Arnheim, Welte, *etc.*): "Only do not say we have brought up against him true wisdom, to wit: that God Himself contends against, and routs him out of the field (by the severe sufferings which He has decreed for him)" [and so substantially Lee, Bernard. According to another explanation the second member is spoken by Elihu, not the friends, the general meaning being: Ye have been silenced, lest ye should become proud and boast of your wisdom, and that his defeat may come visibly from God and not from men. So Good, Wordsworth, Carey, Wemyss, Rodwell, Barnes, most of whom make the first



member dependent on the second; *c. g.* Rodwell: "Lest ye should say—'We have found out wisdom,'—El, not man, shall vanquish him."—Schlottmann explains: "*Say not: We have found wisdom, i. e.* we for our part have not erred, we have hit the exact truth, *but God must smite him, not man, i. e.* Job is so obstinate that the most exhaustive proofs of our doctrine fail to affect him, wherefore God only can convict him of his error."]

Ver. 14. **For he hath not arrayed words against me**; *i. e.* he has produced no argument which actually convinces me of his innocence. לְפָנַי *sensu forensi* as in ch. xiii. 18;

xxiii. 4. The whole verse introduced by וְלֹא with a fin. verb following, forms a clause subordinate to that which precedes, like ch. xlii. 3 (comp. Ewald, § 341, a).

b. A declaration respecting the unavoidable necessity of his taking part in the colloquy, the friends although still referred to being spoken of in the third person.

Ver. 15. **They are confounded, they answer no more, or "without answering again"** (comp. Ewald, § 349, a), **words are fled away from them.** *i. e.* have deserted them; וְהָעֵתִיק here accordingly intransitive; "to depart, to wander away," like Gen. xii. 8; xxvi. 22, not transitive, as in chap. ix. 5 (against Hirzel).

Ver. 16. **And should I (still) await, because they speak not?**—This interrogative rendering of the Perf. consec. וְהוֹחֵלֵיתִי is the only one that yields a suitable meaning, not the affirmative, which used to be the prevalent one, "and I waited, because," etc., by which the verse would express a quite unendurable tautology with vers. 11, 12.

Ver. 17. **So then I also will answer my part,** *i. e.* what comes to my part (comp. ch. xv. 2; Prov. xviii. 23); I will in like manner throw the weight of my opinion into the scales. ["Elihu speaks more in the scholastic tone of controversy than the three." Delitzsch. The אֲנִי-אֲנִי twice repeated is far from implying conceit or arrogance on the part of the speaker. It is possible indeed to explain it, with Barnes, "even I," notwithstanding my youth and inexperience, in the tone of modest self-depreciation. More probably however it indicates rather the *independent, individual* position of the speaker, differing as it did from the rest, as we should say—"on my part." In any case, as Schultens remarks: *jucunda et decora formula; scire meum—quantum mihi quidem scire, et percipere datum. Frustra sunt, qui hæc ad arrogantiam detorquent.*"] E.] The Fut. Hiph., אֶעֱנֶה, expresses as *c. g.* Eccles. v. 19 (see on the passage); Hos. ii. 23, etc., the strengthened sense of Kal: "to make answer, to put in a reply." Ewald renders quite too artificially: "so then I also plough my field" (אֶעֱנֶה Hiph. from the other root עָנָה, "to be sunk"), which would be proverbial for—"I also begin my speech."

Ver. 18 seq. describe the powerful inward impulse to speak, which Elihu discovers in him-

self, and which makes it impossible for him to be silent. The spirit (ver. 8) **constraineth me in my inward part**; lit. "the spirit of my inward part, of my belly" (בְּטִנִּי), comp. ch. xv. 2, 35. Respecting the *scriptio defectiva* בְּטִנִּי, in a, comp. on ch. i. 21.

Ver. 19. **Behold, my interior is like wine which is not opened,** *i. e.* to which there is no vent, so that it threatens to burst its vessel. It is of course new, fresh wine that is intended, as in the parallel New Testament passages, which refer to this place, Matt. ix. 17; Luke v. 39, which show moreover that the "new bottles" in b can be none other than such as are "filled with new wine," so that the attribute "new" denotes not the firmness of the material of the bottles, but rather the age and the quality of their contents. Furthermore, וְכִי is neither a relative clause to אִתּוֹ (Hirzel) [Ges., Con.], nor an adverbial subordinate clause—"when it will burst,"—but the direct predicate of בְּטִנִּי, which indeed is feminine, but here with the passive, is treated as the grammatical object; comp. ch. xxii. 9. The LXX. read וְהָרְשִׁים and rendered the preceding אִתּוֹ in the sense of "bellows:" *ὡς περ φυσήτης χαλκῆος*. The figure thus arising is not unsuitable; still, according to the preceding explanation, there is no sufficient ground for departing from the Masoretic reading. On ver. 21 comp. ch. xiii. 8. [The distinction between אֶל and לֹא is not to be overlooked; the former expressing the subjective wish, or purpose; the latter the objective fact. E.]

Ver. 22 gives the reason for that which is declared in ver. 21, b: **For I know not how to flatter.** אֶתְכַנֵּן is logically subordinate to the preceding לֹא יַעֲרֶתִי, and is used accordingly for the Inf. בְּנֹת, or for לְכַנֵּת; comp. Ewald, § 286, c.—**Otherwise my Maker would speedily snatch me away**; lit. "litt me up;" וְשָׁאֵן [which "seems designedly to harmonize with עָשָׂן" Delitzsch, and perhaps involves a play on אֶשְׁכֵּן, ver. 21; Dillmann], an expression derived from a stormy wind; comp. ch. xxvii. 21; 2 Kings ii. 16. The imperf. here with a modal force [=would, or might]; comp. Ewald, § 136, f.

5. *Third section of Elihu's Introduction:* Calling on Job to listen calmly to the discourses of instruction and admonition which follow: ch. xxxiii. 1-7.

Ver. 1. **Nevertheless hear now, O Job, my discourses.** וְאִתְּךָ interruptive, and introducing to something new, like *verumtamen*; com. ch. i. 11; xi. 5; xii. 7; xiv. 18 and often. The particular address to Job by name, which it is true occurs only in the mouth of Elihu (besides here again in ver. 31 and ch. xxxvii. 14), has nothing in it that is especially surprising, seeing that in every case it serves as a special summons to Job, in distinction from the three friends.



Ver. 2. The circumstantiality with which Elihu announces here the beginning of his discourse is by no means without significance. It is designed to call attention to the importance of that which he has to say to him, and it may be compared in this respect with introductory formulas of the New Testament, such as Matt. v. 2; Acts x. 34; and especially 2 Cor. vi. 11. [*"My tongue hath begun to speak,"* lit. my tongue hath spoken in my palate (the latter word a synecdoche). The Pret. *דבר* denotes here the present, but as an act reaching over into the present out of the past. This, we have judged, called for the free translation which we have given."] Schlottm.]

Ver. 3. **My words are the uprightness of my heart;** they are the honest open expression of the thought of my heart, precisely that therefore which Job had so painfully missed in the three friends (see ch. vi. 25).—**And the knowledge of my lips—they declare it purely.**—The "knowledge of my lips" is either prefixed as *casus absolutus*, "and as touching the knowledge of my lips—they speak it purely;" or as the object: "and what my lips know, that," etc.—*דבר* can be a predicate accusative ["and knowledge that is pure my lips declare"], referring to *דבר*, which is elsewhere also used in the masculine (e. g. Prov. ii. 10; xiv. 6); but it can just as well be taken adverbially (comp. Ewald, § 279, a).

Ver. 4. **The Spirit of God hath made me,** etc.—The object of this appeal to the derivation of Elihu's spirit from God's Spirit must be essentially the same with that of the similar utterance in ch. xxxii. 8. It is not a special, nor an altogether wonderful, prophetic inspiration that Elihu here asserts for himself; he simply claims that it is a universal human wisdom residing in his spirit by virtue of his innate dignity as a man, on the basis of which he here applies himself to instruct Job. It is, so to speak, the humanistic, the genuine original and unperverted human character of his knowledge and experimental wisdom, to which Elihu appeals, when, as a young man, he presents himself to the more aged Job as his instructor. It is to this genuinely human character of his wisdom that he calls attention, both in this passage, where he emphasizes the divine origin of his spiritual life (vers. 4, 5), and in the following, where he sets forth his participation in the material part of man's nature, in his earthly human corporeity (ver. 6 seq.). The older Church exegesis readily availed itself of this verse as an argument for the divine trinity, on the ground that it mentions (1) *Deus omnipotens*; (2) *Spiritus Dei* (= *Sapientia s. Filius*); and (3) *Spiraculum Dei* (= *Sp. Sanctus*). So e. g. Cocceius on the passage; approximately also Starke.

Ver. 5. **If thou canst, then answer me** *השיב* as in ch. xxxii. 14), draw up against me *על־י (על־י)* *על־י*, see ch. xxxii. 14; *לפני*, lit. "before me," here "against me"), take thy stand, viz. for the controversy, take thy post; the same expression used 1 Sam. xvii. 16 of Goliath's putting himself in a military attitude, and challenging the Israelites to combat.—["The very ring of the words in Heb. has in

them the tone of haughty defiance." Schlottmann.]

Ver. 6. **Behold, I am God's, as thou art;** i. e., I stand no nearer to him; I am, like thee, His creature. [The *ל* here may be either the *ל* of possession, dependence, according to the explanation just given (comp. *ל*, ch. xii. 16); or the *ל* of relation: "I am like thee in relation to God." In our relation to Him we are both equal. The rendering of E. V., Bernard, Barnes: "Behold, I am according to thy wish in God's stead," is much less suitable to the connection, and less in harmony with Elihu's claims.—E ]—**Out of clay was I also formed:** lit. "out of clay was I also cut off, nipped off" (Del.). The verb *קצר* (lit. to nip, to pinch), which forcibly and onomatopoeically describes the action of the potter in forming his vessels, is found in Pual only here. Comp. ch. x. 9, and the parallel passages there cited.

Ver. 7. **Behold, my terror will not affright thee:** i. e. in view of this my genuinely human and earthly character, thou needest not fear an unequal contest with me, as would be the case against God, whom thou didst pray, that "His majesty might not terrify thee." The passage contains an unmistakable allusion to ch. ix. 34 and xiii. 21,—to the latter passage also by means of the *hapax legom.* *אָנָּה*, "pressure, weight," which appears here in place of the like-sounding *בָּרָא*, which is there used. The LXX. (*ἡ χεὶρ μου*) [E. V. "my hand"] read *בְּכַף* also in the present passage, but disregard in so doing the Hebrew usage, which is wont everywhere else to connect the verb *בָּרָא* with *דָּ*, not *בָּ*.

6. *The first speech of Elihu.*—a. Reference to Job's objectionable language, in which he maintains his entire innocence in opposition to God, his hostile persecutor: vers. 8-11.—**Surely, thou hast said in mine hearing,** etc.—The restrictive rendering of *אֲנִי*—"only" [not otherwise than] (Ewald, Hahn, Dillmann, etc.) is less suitable here than the affirmative: "verily, surely" (Rosenm., Hirzel, Umbreit, Delitzsch—in general most of the moderns) [and so E. V.: "To say anything *אֲנִי* of another is in Hebrew equivalent to saying it not secretly, and so as to be liable to misconstruction, but aloud and distinctly." Del.].

Vers. 9-11. A collection of several objectionable utterances by Job, which are cited in part literally, in part according to the sense, and with the refutation of which all that follows to the close of these discourses is occupied, so that these three verses contain to some extent the common theme of all the four discourses of Elihu (comp. below on ch. xxxv. 1).—**Pure am I,**

without (*בְּלֹא* as in ch. xxxi. 39) wickedness. Comp. ch. ix. 21; x. 7; xvi. 17; xxiii. 10; xxvii. 5 seq. The word *חָלָה* (lit. *tersus, lotus*, rubbed down smooth, grown fine) used here in *ב* as a synonym of *אֵל*, was not used by Job, and occurs only here. The same may be said of *תְּנִיאוֹת*, "oppositions, hostilities, alienations"



(comp. Num. xiv. 34) in ver. 10 *a*, with which are to be compared utterances of Job like those in ch. x. 13 seq.; xix. 11; xxx. 21. In regard to ver. 10 *b* comp. ch. xiii. 24; and with ver. 11 comp. ch. xiii. 27, which passage Elihu quotes with *literal accuracy*, doubtless because he had taken particular offense at this accusation of God as Job's jailer and most crafty watcher.

7. *Continuation.*—*b*. Didactic exhibition of the true relation of sinful men to God, who seeks to turn them to Himself by manifold dispensations and communications, to wit: *a*. *By the voice of conscience in dreams*; vers. 12-18. — **Behold, in this thou art not right, I answer thee** (not: "I will answer thee," Hirzel [E. V.], etc.).

לֹא צָרָקָה, accus. of nearer definition to צָרָקָה refers to the citations from Job's speeches in vers. 9-11. Respecting צָרָקָה in the signification "to be right," comp. ch. xi. 2. The second member gives the reason for this assertion that Job, with his suspicions of God's greatness and love, was in the wrong: **for Eloah is greater than mortal man**, will not therefore after the manner of man, play the part of a hateful or vindictive persecutor of feeble creatures. [Del. explains: "God is too exalted to enter into a defence of Himself against such vain-glorious interwoven with accusations against Him. And for this reason Elihu will enter the lists for God." But a deeper and more satisfactory meaning is obtained by the explanation in the Commentary. God is too great to be actuated by the petty malignities which Job had imputed to Him. Job was wrong; God is just, because He is great." E. V. and several commentators connect אֲנִי with what follows, either rendering כִּי "that," or "for" with Delitzsch's explanation. But the Masoretic accentuation connects it with what precedes, and this harmonizes better with the poetic rhythm of the verse, and with the weight of thought in *b*.—E.]

Ver. 13. **Why hast thou contended** (תִּבְחַת instead of תִּבְחַת, Gesenius, § 73 [§ 72], 1) **against Him?**—Such striving or murmuring against God on the part of Job had found expression, *e. g.*, in ch. vii. 20; x. 18; xiii. 24 seq.—The second member declares the ground or contents of this contention against God to be: **that [for] He gives account of none of His doings**; lit. "that He answers not (עֲנָה) as in ch. xxxii. 12; xl. 2; ix. 3) all His words (or matters, דְּבָרָיו). So correctly Gesenius, Umbreit, Vaih., Delitzsch [E. V., Con., Words., Rod., Elz., Bar., Renan], etc., while the explanations of other moderns vary widely, *e. g.* "to all his (man's) words giveth He no answer" (Hirzel, Heiligst., Hahn) [Carey on the contrary: "since to none of His words doth man answer," *i. e.* man is deaf when God speaks]; or "that all his words to Him (suffix in דְּבָרָיו referring to the object) He easily answers" (Stöckel, and similarly Welte); or "with not a single word does He answer" (Schlottmann, Kamph.); or "that He makes no answer to all thy words" (Dillmann, changing דְּבָרָיו to דְּבָרֶיךָ, etc.

Ver. 14. **For** (on the other hand) **God speaketh once and twice**; *i. e.* many times, often,

repeatedly; comp. ch. xl. 5; also ch. v. 19. Those commentators who explain: "in many ways" (Arnh., Hirz., Stöckel, Del., etc.) make too much of the simple form of enumeration used; it is only the πολυμερής of the divine revelation, and not of also its πολυτρόπος, which is here spoken of. Respecting the *א* before אָחַז and שָׁתִּים, comp. besides ch. xl. 5, also Ps. lxii. 12 [11]. The subj. of the follg. לֹא יִשְׁכַּח, which the Masoretic accentuation also separates from what goes before, cannot be "God" again, but only man, used indefinitely; hence "one perceiveth it not" (שָׁחַ with a neut. suffix, in the general meaning of observing, perceiving, precisely as in ch. xxxv. 13). This short clause stands accordingly in a limitative, or an adversative relation to the preceding thought: "only man observes it not," or "yet man," etc. [E. V.]. It is possible also to render it as a circumstantial clause: "without any one observing it" (Schlottmann). ["God's speech is unnoticed, not recognized by the senses, understood only by the susceptible feelings," Schlottmann.] The explanation of this verse by Schulzens, Ewald and Vaihinger is peculiar (comp. the Vulg. and Pesh.): "for God speaks once—He does not glance at it a second time" [*i. e.* to reconsider or change what He has once said]. Against this is (1) the Masoretic accentuation; (2) the connection with ver. 15 seq., which would there stand quite torn apart; (3) the fact that שָׁחַ cannot signify *revidere* (it would in that case have to be changed into שָׁחַ).

Ver. 15 seq. now mention—if not several kinds (Hirzel, Schlottmann, Del.)—at least several examples of impressive communications from God to men, or, according to the language used in ver. 14, of "speeches" by God. The first instance mentioned is that of revelation by dreams, vers. 15-18, which Elihu describes in language which is a close, and in part a literal copy of that of Eliphaz (ch. iv. 12-16). The statement prefixed of time and circumstance (ver. 15) is almost literally the same as ch. iv. 13 (see on the passage).

Ver. 16. **Then opens He the ear of men**; *i. e.* He opens their understanding for His confidential communications; the same phrase in ch. xxxvi. 10, 15; 1 Sam. ix. 15, and often—**And presses a seal upon their instruction**

(סִגֵּל, an alternate form of סִגְלָה, found only here); *i. e.* He impresses upon them all the more deeply the earnest admonitions and warnings which He administers to them by all the various experiences of life (not particularly by painful diseases as Ewald, Hahn, and Dillmann explain, on the strength of ver. 19 seq.); He assures them by such dreams and visions that they are to recognize such serious dispensations of life as coming from Him, as rules of His divine agency in educating men; comp. ch. xxxvi. 10. Note how according to this Elihu regards every man as being continually subject to the operations of a divine discipline. As to חָתָם with כִּי (different from חָתָם with בִּיעָר, ch. ix. 7), comp. ch. xxxvii. 7. Several of the ancient versions (LXX., Aqu., Pesh.) and Luther



translate as though they had read **יָחַתָּם**, "He terrifies them."

Vers. 17, 18. The aim of this nocturnal opening of the ear, and sealing of the divine instruction.—In order to withdraw man from transgression.—So according to the improved reading **כִּמְעֵשָׂה** (Hirz., Del., Dillm., etc.), which is sufficiently attested by the *ἀποσπέρειν ἀνθρώπων ἀπὸ ἀδικίας αὐτοῦ* [of the LXX.]. According to the common reading **כִּמְעֵשָׂה**, man must be

regarded as subj. of **לְחַקֵּר**: "that he may put away evil-doing." In respect to **כִּמְעֵשָׂה**, *facinus*, comp. *e. g.* 1 Sam. xx. 19.—And to hide pride from man; so that he does not see it, and so remains preserved from it (Hirzel, etc.), or: "so that he becomes unaccustomed to it" (Del.). Concerning the syncopated form **נָהָה**, see on ch. xxii. 29. It is unnecessary to amend the verb **יִכְסֶה**, **יִכְלֶה**, "to cause to disappear" (Dillmann), or to **יִנְשֶׂה**, "to set aside, to remove" (Böttcher).

Ver. 18. To keep back his soul from the grave, *i. e.* to preserve him from death; comp. Ps. xvi. 10; xxx. 4 [8], 10 [9].—And his life (**חַיָּה**) always with Elihu, equivalent to **חַיִּים** elsewhere; comp. vers. 20, 22, 28) from perishing by the dart.—So (with Dillmann) [E. V. "by the sword," but **שֶׁלַח** rather means "missile"] are we to understand the phrase **עָבַר בְּשֶׁלַח**, which occurs only here and ch. xxxvi. 12 (comp. **עָבַר** in ch. xxxiv. 20). The common explanation: "to precipitate one's self into [or upon] the dart" (*iruere in telum*) is not so natural, and is not confirmed by the expression **עָבַר בְּשֶׁלַח** in ver. 28, which, although of similar sound, is essentially different in signification (against Hirzel, Delitzsch, etc.). ["Here everything in thought and expression is peculiar." Del.]

8. Continuation. The second instance of the divine visitation; *β.* By grievous painful disease: vers. 19-22. Ewald, Hahn, Dillmann, groundlessly endeavor to treat this new instance as only a special expansion of that which precedes, because that already in ver. 16 reference is made to severe suffering on the part of him to whom God addresses His dream-revelation—an inadmissible forcing of the meaning of **מָקַר** in that passage, and at the same time disproved by the **י** at the beginning of the present verse, which is a connective, introducing a new thought, not an explicative particle, referring back to **מָקַר**, from which it is much too far removed.—He is chastised also with pains on his bed, while the strife in his bones goes on continually.—So according to the K'thibh **רִיב**—"strife, contest" [admirably describing disease as a disturbance of the equilibrium of the powers: Del.], and in accordance with the correct rendering of **אֵתָן** (= **אֵתָן**), comp. ch. xxxii. 18) as predicate, not as the attribute of **רִיב** ("and by the continual conflict," etc.), for the latter rendering (Hirzel,

Vaih., Del.) is forbidden by the absence of the article before **אֵתָן**. Following the K'ri, **רִיב**, which is supported by the ancient versions, and several MSS., we should have to explain (with Ewald, Dillmann, etc.): "while the multitude of his limbs is still vigorous throughout" (comp. ch. xii. 19; xx. 11). [E. V.: "and the multitude of his bones with strong (or unceasing) pain." So Aben-Ezra, Junius, Tremellius, Arn. (Vulg.: *et omnia ossa ejus marcescere facit*), but the construction of **אֵתָן** is unnatural.]

Ver. 20. And his life makes bread a loathing.—**וְחַיָּה** causative Piel of the verb **וָחַתָּה**, not found elsewhere in the Hebrew, which, according to the Arabic, signifies "to stink;" hence to cause to stink, to excite loathing (not as intensive of **חַיָּה**, "to be disgusted," as Rosenm., Umbr., Vaih., Hahn, etc., explain it). **וְחַיָּה** again is here not=craving, hunger, any more than the parallel **נַפֶּשׁ** in *b*, but as always with Elihu: "life, vital energy." Schlottmann truly remarks: "It expresses very vividly the thought that the proper vital power, the proper *ψυχή*, when it is consumed by disease, gives one a loathing for that which it otherwise likes as being a necessary condition of its own existence."

Ver. 21. So that his flesh consumes away (**יָכַל** abbreviated for **וַיָּכַל**, comp. Ew. § 233, a) that it cannot be seen, lit. "away from seeing," or "away from sightliness." Comp. in respect to **לֹא** (pausal form for **לֹא־**) 1 Sam. xvi. 12; Is. lii. 14; liii. 2.—And his wasted limbs are scarcely to be seen any more (or "are become invisible"). So following the K'thibh **וְשָׁפִי**, which according to the Hebrew root, **שָׁפַה**, "to be bare," expresses the notion of bareness, meagreness (scarcely as Gesen., Hirz., Del., etc. think, that of rottenness, putrefaction, after the Aram.), and in connection with the genitive **עַצְמוֹתָיו** produces the collective notion: "the wasting of his members=his wasted members," with which the plur. predicate, **לֹא רָאָה**, agree perfectly well (comp. the similar constructions with **רָב** or **מְסֻפָּר** above, ch. xxxii. 7; xv. 20; xxi. 21, and often). The K'ri **וְשָׁפִי**, "and are made bare," owes its origin to the attention being fixed on this incorrectly understood plural **רָאָה**. ["After **יָכַל** and before **וְהִתְקַבֵּץ** the Perf. with **י** is out of place." Dillm.] In respect to the pointing **רָאָה**, with Dagh. in *8*, comp. Delitzsch on the passage, and Ewald, § 21, *e.* [Green, § 121, 1, who, however, inclines to regard it as Mappik. In either case its function is to indicate the guttural quality of *8*, here to be carefully observed, to give strength to the description.—E.]

Ver. 22. On a comp. ver. 18.—And his life to the angels of death, lit. "the slayers, or destroyers" (**מְמַתִּים**), by which are intended not only mortal pains (Rosenm., Schlottmann) [Barnes, Carey], but, according to Ps. lxxviii. 49; 2 Sam. xxiv. 16; 1 Chron. xxi. 15, angelic powers sent from God, and commissioned to



destroy men. [The former explanation "does not commend itself, because the Elihu section has a strong angelological coloring in common with the book of Job." Del.]

9. *Continuation.* The third instance of the divine visitation: *γ. By sending a mediating angel as a deliverer out of distress, and so by a wonderful removal of the painful disease and danger of death just described: vers. 23-28.—*

If then there is for him *עליו*, "for," better than "with him"] an angel, a mediator

(*מליץ* here otherwise than in ch. xvi. 20, where it was used in *malem partem*), one of thousands, to declare to man his duty (lit. "his uprightness, his right way," comp. Prov. xiv. 2).—Oecolampad., Schult., Schnurr., Bouil., Eichh., Rosenm., Welte, v. Hofmann [Noyes,

Barnes, Carey] understand by the *מלאך* a human interpreter of the will of God, a prophet, or teacher of true wisdom, such as Job had before himself in Elihu. But the ancient reference to an angel (comp. ch. iv. 18) to which the majority of moderns also adhere, is supported by the following considerations. (1) The mention, just before, of the angel of death, to which manifestly there is now about to be introduced

a contrast. (2) The contrast with *לאדם* in c, as well as the office of delivering from death,

with which, according to ver. 28, the *מלאך* is invested. (3) His being called "one of a thousand," which would scarcely characterize him as a man of an extraordinary sort, such as can scarcely be met with as one among a thousand, but rather as belonging to the innumerable hosts of heaven—a description, accordingly, which is to be understood not according to Eccles. vii. 28, but according to Dan. vii. 10; Ps. lxxviii. 18 [17]. The latter designation, moreover, makes it impossible to regard this mediating or interpreting angel (comp. Gen. xli. 23; Is. xliii. 27; 2 Chron. xxxii. 31) as an angel of peculiarly high rank, as *e. g.* the Mal'ak-Jehovah of the Pentateuch, or as the "Angel of the Presence," or the Metathron of the later Jewish literature, as Schlottmann and Del. [Lee, Wordsw., Canon Cook in Smith's *Bib. Dic.*] think; for the force

of the clause *אחד כנגד אלף* is simply to put this one messenger of God on an equality with many others, whom God might in like manner entrust with such a commission, not to exalt him above them. The Messianic meaning, which many expositors attribute to the verse (even among those who understand the *בן אדם* of a human messenger of God, *e. g.* Schultens, Velthusen, J. D. Michaelis, also J. Pye Smith, *Script. Testimony to the Messiah*, I. 307, the last indeed only tentatively, and without definitely deciding the question), is accordingly in any case very indirect and general. Moreover a special Christological vaticinium of the kind which the majority of the older exegetes maintained (comp. especially J. D. Michaelis: *De angelo interprete*, Hal. 1707), would scarcely seem appropriate in the mouth of an extra-Israelitish sage of the patriarchal era, any more than that celebrated verse of the *Edipus Coloneus* of Sophocles:

"One soul, in my opinion, for ten thousand will suffice  
To make atonement, if with kindly feelings it draws nigh,"

could be understood as Messianic otherwise than very remotely (comp. Luthardt, *Apolog. Vorträge* ii. 224).

[“In the extra-Israelitish world a far more developed doctrine of angels and demons is everywhere found than in Israel, which is to be understood not only subjectively, but also objectively; and within the patriarchal history after

Gen. xvi. that *מלאך יהוה* (אלהים) appears, who is instrumental in effecting the progress of the history of redemption, and has so much the appearance of the God of revelation, that He even calls Himself God, and is called God. He it is whom Jacob means, when (Gen. x viii. 15 seq.), blessing Joseph, he distinguishes God the Invisible, God the Shepherd, *i. e.* Leader and

Ruler, and “the Angel who delivered (*הנצל*) me from all evil;” it is the Angel who, according to Ps. xxiv. 8, encampeth round about them that fear God, and delivereth them; “the Angel of the Presence,” whom Isaiah in the *Theophylla*, ch. lxiii. 7 seq., places beside Jehovah and His Holy Spirit as a third *hypostasis*. Taking up this perception, Elihu demands for the deliverance of man from the death which he has incurred by his sins, a superhuman angelic mediator. The “Angel of Jehovah” of primeval history is the oldest prefigurement in the history of redemption of the future incarnation, without which the Old Testament history would be a confused *quodlibet* of premises and radii, without a conclusion and a centre; and the angelic form is accordingly the oldest form which the hope of a deliverer assumes, and to which it recurs, in conformity to the law of the circular connection between the beginning and the end, in Mal. iii. 1.” Delitzsch.—See further Remarks on ver. 24.]

Ver. 24 is not the apodosis to the preceding verse (Hirzel, Hahn, Delitzsch, Kamphausen) [E. V., Con., Noyes, Renan, Rodwell], for God's commission to the angel: “Deliver him,” *etc.*—belongs as yet to the preliminary conditions of the deliverance, which is first described in ver. 25. The conditional particle of the preceding verse accordingly extends its influence over the present verse: and (if) He hath mercy on him, and saith, *etc.*—This divine commission presupposes that the sorely afflicted one has truly repented, and laid to heart the salutary teachings of the angel. It is unnecessary with Schlottmann to take the angel as the subject of this brief clause, for the reason that the exercise of mercy cannot be the function of an angel.

—Deliver him from going down into the pit (comp. ver. 18 a), I have found a ransom, *viz.* for him. [“One is here reminded of Heb. ix. 12, *αἰώνιον ῥάσκον εἰς ἀνάμνησιν*.” Del.] By this is meant the intercession of the mediating angel, who had preached repentance, not in vain, to the sick one, and had therefore appeared before God, interceding in his behalf. Instead of *פָּרַעְתִּי* (from a root *פָּרַע*, *liberare*, which is not elsewhere found, and which is hardly intelligible), it would seem natural to read either *פָּרַחְתִּי* or *פָּרַחְתִּי* (from *פָּרַח*—*פרה*);



some MSS. show פָּרַעַר, *solve eum*, which, however, would be suitable only in case the angel addressed were the angel of death. [פָּרַעַר according to its primary notion is not a covering=making good, more readily a covering=cancelling (from פָּרַעַר, Talmud, to wipe out, away), but, as the usual combination with עָל shows, a covering of sin and guilt before wrath, punishment, or execution on account of guilt, and in this sense λύτρον, a means of getting free, ransom-money. The connection is satisfied if the repentance of the chastened one (thus *e. g.* also von Hofm.) is understood by this ransom, or better, his affliction, inasmuch as it has brought him to repentance. But wherefore should the mediatorship of the angel be excluded from the notion of the פָּרַעַר? Just this mediatorship is meant, inasmuch as it puts to right him who by his sins had worked death, *i. e.* places him in a condition in which no further hindrance stands in the way of the divine pardon. If we connect the mediating angel, like the angel of Jehovah of the primeval history with God Himself, as then the logos of this mediating angel to man can be God's own logos communicated by him, and he therefore as מַלְאֲכֵי, God's speaker (if we consider Elihu's discourse in the light of the New Testament), can be the divine Logos himself, we shall here readily recognize a passage of the mystery which is unveiled in the New Testament: "God was in Christ, and reconciled the world unto Himself." A presage of this mystery, flashing through the darkness, we have already read in ch. xvii. 3 (comp. ch. xvi. 21; and, on the other hand, in order to see how this anticipation is kindled by the thought of the opposite, ch. ix. 33). The presage which meets us here is like another in Ps. cvii.—a Psalm which has many points of coincidence with the book of Job—where in ver. 20 we find: "He sent His word, and healed them." At any rate Elihu expresses it as a postulate, that the deliverance of man can be effected only by a superhuman being, as it is in reality accomplished by the man who is at the same time, and from all eternity the Lord of the angels of light." Delitzsch.

In addition to the suggestions which may be found in the two extracts from Delitzsch, given above in favor of explaining the מַלְאֲכֵי כֹלֵין of this passage in the higher sense of the O. T. כֹּלֵי הַיְּהוָה, the following considerations may be urged:

1. To understand the words of an ordinary angel furnishes no adequate explanation of the description here given of him. Especially is it difficult to understand on this theory why he should be spoken of as "one out of a thousand." Is it (*a*) simply as a rhetorical amplification of the word "angel"—"one of the innumerable hosts of heaven?" (Renan). But this would be here a meaningless rhetorical flourish. What has his being one of a countless angelic company to do with the function here assigned to him? Is it (*b*) as a more precise definition of the *Malakah*, to indicate that he is an angelic, or

celestial messenger? (Dillmann). But that would have been expressed in more definite language. Is it (*c*) restrictive—"but one among a thousand?" (Rodwell). Apart from the obscurity of the language to express such a thought, it is difficult to see the force of such a restriction. Not to indicate any unwillingness on the part of the angels in general, for that would be nothing to the purpose. It could only serve to magnify God's willingness to be gracious—let *but one* mediator appear, and God will have mercy. But to this there are several decisive objections. (1) It is against the proper view of the connection, according to which ver. 24 is not the consequent, but a part of the conditional antecedent. (2) It seems to be founded on the opinion that *mal'itz* means an "intercessor" (so Rodwell—"interceding angel"), whereas he is God's representative, not man's. (3) It lies outside the scope of the passage. The sufferer has in the verses immediately preceding been brought to the verge of the grave. But all at once a glorious possibility presents itself—a Messenger from God, to show the sufferer the way of right, mercifully commissioned to deliver him, and lo! he is rescued, his youth renewed, and he beholds the face of God in joy! To interject the thought that such a messenger would be *only* one of a thousand like himself, would be confusing and weakening. The same objection would apply still more forcibly if we should take it to mean (*d*) *any* one of a thousand.

But 2: understood of a מַלְאֲכֵי of high rank, the words are significant. They indicate dignity, superiority.\* He is *One* out of, or above (כֵּן combining its local and comparative force) a thousand, or thousands, or the thousand. Good explains: "one of the supreme chyliad, the pre-eminent thousand that shine at the top of the empyreal hierarchy, possessed of transcendent and exclusive powers, and confined to functions of the highest importance." Granting that this explanation of מַלְאֲכֵי is problematical, it may still be said that whether we take it indefinitely for "a thousand" or collectively for "thousands," *i. e.* all the angels, the phrase—"one out of a thousand"—most naturally suggests rareness, pre-eminence. And this view of it accords with the rest of the description.

(1) The term מַלְאֲכֵי, in such a connection, would naturally convey the idea of dignity. He is an ambassador, *internuncius* (see 2 Chron. xxxii. 31), an angelic envoy endowed with an extraordinary commission—certainly not here, as the context shows, the mere mouthpiece of another (as in Gen. xlii. 23).

(2) His function—"to show to man the right way" (his rightness, his true life)—suggests at once the Prophet foretold by Moses (Deut. xviii. 15 seq.), one who should interpret—declare—more clearly than mere man could the will of God by which man is to be saved.

(3) His remedial commission, it will be seen, is extraordinary: (*a*) In its origin, in the special, solemn, formal manner in which he is invested with it. (*b*) In its nature—involving as

\* This is the meaning of the clause assumed by the commentators who suppose a human messenger to be referred to; *e. g.* Rosenmüller: *facit ad dignitatem ejus commendandam*.



it does deliverance from the pit, and the completion of man's ransom—כָּפַר—a word used again by Elihu (ch. xxxvi. 18) in the most solemn connection with reference to deliverance from the most terrible of destinies (comp. also Ps. xlix. 8, and the use of the cognates כָּפַר, כִּפְּרִים, and כִּפְּרָה, as significant of the expiation of sin): (c) In its results—especially as embracing reconciliation with God (ver. 26).

3. Add that the idea of *Divine Grace*, as developed so remarkably in vers. 26-27, comes into more fitting connection with such an interpretation of the passage as involves an evangelic anticipation of the revelation of grace in Christ, the great *μεσστής*.

4. The passage is not indeed to be constrained into a complete exposition of Christ's mediatorial office. Here, as elsewhere in our book, the truth is fragmentary, obscure, a prophetic hint, little more than the yearning after a possibility. This consideration however would all the more seem to put it in the category of such passages as ch. xiv. 14 seq.; xvii. 3; xix. 25 seq. It is a hypothesis, hanging on an *If*—אִם—שֶׁ—but it is an *If*, the answer to which is the *Amen* of the Gospel.

If, as shown above, the language itself *points* in the highest direction here indicated, we are still further justified in taking that direction by the position which must be accorded to Elihu's discourses in the book. Assuming here their genuineness, they must be regarded as a part of the solution of the problem. So regarded, it would seem strange if they did not once show us those heights of aspiration and faith, of which Job's words have already given us such wonderful glimpses. On the other hand, it should *not* seem to us strange that the young sage, the precursor of Jehovah, in the disentanglement of the book's mystery, whose especial mission in the book it is to throw the light of inspired thought on the mystery, should reflect upon it some rays from the mediatorial cross. E.]

Ver. 25. *Apodosis* to ver. 23 seq.: (then) **his flesh swells with the vigor of youth.** In respect to the Perf. quadril. רָבַצַּח "to be over-juicy, to swell," comp. Ewald, § 131, g [Green, § 180, a]. נָעַר [peculiar to the Elihu section] here and in ch. xxxvi. 14. instead of the customary עִירִים. The כִּן before this word is used not comparatively, but causally, as the parallel thought in *b* shows.

Ver. 26. **If he prayeth to Eloah, He accepteth him graciously** (comp. ch. xxii. 27), **and causeth him to behold His face with rejoicing**, or: "so that he sees His face with rejoicing;" both renderings are equally possible, according as we render אִירָא as imper. Kal, or Hiph. The rendering of Umbreit and Ewald, however, is inappropriate: "and He cause his face to look upon joy," because רָאָה already signifies of itself, "to see joy" (see ver. 28 *b*).—**And He gives back again to man his righteousness, which he had lost; not "requites to man his uprightness,"** as Delitzsch (after Luther) translates, for ver. 27 *b* does not agree with this. Moreover to express this idea of the recompense of upright actions, we should

rather expect to find כִּצְדִיקוֹתוֹ. The idea of a righteousness in the rescued sinner, restored to him by God as a free gift, is peculiar to Elihu. It at least retires quite into the background in the descriptions, otherwise quite similar, of the three friends, such as ch. v. 19 seq.; viii. 21; xi. 15 seq.; xxii. 23 seq., and thus characterizes Elihu's religious and ethical views as more free from legal narrowness and externality.

Ver. 27. **He singeth to man, and saith.**

יִשֶּׁר, abbreviated Imperf. from שָׁרָה=שִׁיר (comp. ch. xxxvi. 24). עַל-אֲנָשִׁים, lit. "to men, addressed to them;" comp. Prov. xxv. 20. As to the thought, however, comp. Ps. xxii. 23 [22] seq.; li. 14, and often. The song of thanksgiving chanted by the redeemed and justified one [a "psalm in nuce," Del.] now begins, and extends to the end of the following verse.—**Still it was not recompensed to me; lit. "it was not made equal to me,"** *non equatum est mihi* (שָׁוָה, neuter or impersonal) [E. V.: "and it profited me not" (Syr., Targ.) is a legitimate rendering of the Heb., but is far less appropriate to the connection. It misses entirely the recognition of *grace*, in that he had not received the just recompense of his sins. The rendering of the first part of the verse is also more forced, and less satisfactory, when יִשֶּׁר is rendered: "He looketh," and אָמַר: "and if any say:" against which may still further be urged the *Vav. consec.* here, and the Perf. פָּרָה, and the K'thibh נִפְשִׁי in 28 *a*.—E.]

Ver. 28. **He hath redeemed my soul** (read with the K'thibh נִפְשִׁי, for the eucharistic discourse of the redeemed one is still continued here), **from going down into the pit** (comp. ver. 18), **and my life shall enjoy seeing the light; i. e. the light of this world** (John xi. 9), which, as the upper world, stands here in contrast with the gloomy "grave," and so also in ver. 30; comp. ch. iii. 16, 20. Delitzsch, against the context, and with an interpolation of thought: "in the light of the divine (countenance, in the gracious presence of God.)"

10. *Conclusion*: first of all (vers. 29, 30) of the second chief division—teaching the gracious and righteous dispensations of God in educating His human children; and then (vers. 31-33) of the whole discourse—the last sentence being a summons to Job to hear attentively the discourses of instruction which follow.—**Behold, all this God does**—referring back to all of which he has spoken from ver. 14 on, with a recurrence in particular of the idea of repeatedness found also in that passage, for this is what is expressed there by נִאֲחָת and בְּשִׁתִּים, here

by פַּעַמִּים שְׁלֹשׁ *bis terque*—an expression which on account of the lack of the *!* between the two adverbs of time, the ancient versions misunderstood, and so read as though it were פַּעַמִּים שְׁלֹשׁ ["three times;" E. V. more indefinitely "often-times"].

Ver. 30. On *a* comp. ver. 18; on *b*, ver. 28, and Ps. lvi. 14 [13]. [*שָׁחָת* here for the fifth time in this speech, without being anywhere



interchanged with שָׂאֵל or another synonym, which is remarkable." Del.] לֵאמֹר, synecopated form of the Inf. Niphal, instead of לְהֵאֵר [Gr., § 159, 2], "that he may be lighted, or enlightened with the light of life" (in contrast with the darkness of death, with which he had already been overshadowed).

Ver. 31. **Attend. O Job, and hearken to me.**—This can scarcely be regarded as a summons to ponder quietly on what he had heard (Del.), but rather to listen to what he had further to communicate, as *b* incontrovertibly proves.

Ver. 32. **If (however) thou hast words, then reply to me** (comp. ver. 5); **speak, for I desire thy justification**, i. e. not "that thou shouldst justify thyself" (Hirzel), but that thou mayest stand vindicated, I wish to see thee declared righteous (comp. ch. xxxii. 2, with ch. xxxiii. 26 c). Here also again the normal evangelical notion of justification, in contrast with all false self-justification, is expressed, by Elihu.

Ver. 33. **If not** (אִם אֵין, to wit לֹא, comp. Gen. xxx. 1), **then do thou hear me**. אָמֵן emphatic: "thou on thy part."—**Be silent** (as in ver. 31 *b*), **and I will teach thee wisdom**. חֲכָמָה here instead of the עֵל several times used in the introduction (comp. ch. xxxii. 6 *b*, 10, 17; xxxiii. 3). לְהִלָּךְ, "to teach," as in ch. xv. 5

#### DOCTRINAL AND ETHICAL.

1. Partly on the ground of Elihu's circumstantial self-introduction in ch. xxxii. 6—xxxiii. 7, partly on the ground of the first discourse of admonition and instruction which immediately follows, very unfavorable judgments have from ancient times down to our own been delivered in respect to the person and the religious and ethical stand-point of this speaker. Following the example of Jerome,\* Gregory the Great, at the close of his exposition of the first discourse, describes Elihu as an *arrogans*, who *dum vera ac mystica loquitur, subito per tumorem cordis quædam inania ac superba permiscet*. The Venerable Bede even identifies him with the false prophet (*ariolus*) Balaam,† following perhaps the guidance of the Rabbis, for in the Talmud and Midrash the same worthless conceit recurs (as in like manner it seems to be an anonymous Jewish writer, who recently [in *Bernstein's Analecten*, Vol. III., under the title, *Der Satan als Irgeist und Engel des Lichts*] has made the attempt to represent Elihu as Satan in disguise). Olympiodorus judges him more favorably, but is still of opinion that he has not done full justice to Job, the truly pious and holy man, and is for that same reason at last neither praised nor blamed by God (*Catena in Job*, ed. Loud. p. 484).

\* Or rather of the Pseudo-Jerome, i. e. of that presbyter, Philipppus, whose *Expositio interlinearis* on our book, found among the works of Jerome, was afterwards revised by the Venerable Bede (comp. *Opp. Hieronymi*, ed. Vallars, Tom. III., Append. p. 895 seq.).

† Sunt alii extra ecclesiam, qui Christo ejusque ecclesie similiter adversantur, quorum imaginem prætulit Balaam ille ariolus, qui et Elihu sicut patrum traditio habet, qui contra ipsum sanctum Job multa improbe et injuriose locutus est, in tantum ut etiam displiceret inconcinnia ejus et indisciplina loquacitas (Bede *Opp.* ed. Basil. III., c. 602).

Most of the Jesuit commentators in modern times regard Elihu as an empty, puffed-up boaster, whom God rightly ignores, and whose hatred against Job is to be explained from his near relationship to him, his Nahorite descent; so e. g. Escobai (*Comment. in Biblia*, Tom. IV., p. 94, 125); while other Roman Catholic exegetes, e. g. the Capuchin Volucius (*Comment.* Tom. II., p. 445 seq.) adjudge him to be in the right, so far as all that is essential is concerned.—Among Protestant commentators Luther, so far as may be gathered from various scattered intimations, partly from his translation of chs. xxxii.—xxxvii., partly from his Introduction to the book of Job, and other expressions on the subject, seems to have put Elihu's discourses, as respects their theological value and contents, on the same plane with those of the three friends. Viet. Strigel renders a decidedly unfavorable verdict upon them, Elihu being to him an *exemplum ambitiosi oratoris, qui plenus sit ostentatione et audacia insinuata in mente*. Herder calls Elihu's speech, in comparison with the majestic thunder-speech of the Creator, "the weak, rambling talk of a boy," and says: "Elihu, a young prophet, intemperate, bold, alone wise, draws fine pictures, without end or aim; hence no one answers him, and he stands there as a mere shadow" (*Vom Geist der Ebr. Poesie*, p. 101, 142). Umbreit's language is similar, only yet stronger. Elihu's appearance he describes as "the uncalled for stumbling in of a conceited young philosopher into the conflict that is already properly ended," and "the silent contempt with which he is allowed to speak is the merited reward of a babbler" (*Komment.*, 2d Ed., p. XXV seq.). In like manner Wohlfarth, who says that Elihu is "a vain-glorious conceited boaster, as it were a spiritual Goliath!" M. Sachs (*Stud. u. Kritiken*, 1834, IV. p. 416 seq.), and A. Hahn, who (*Komment.* p. 18) calls him "a most conceited and arrogant young man, who with all his undeniable scientific knowledge is boastful and officious" [Noyes, who calls him "forward"], and this in accordance with the purpose of the poet, who represents him as such a character intentionally. The judgment of those who oppose the genuineness of the Elihu-episode is naturally to some extent unfavorable. See a number of such expressions collected together out of de Wette's Introduction, in Umbreit (*l. c.*); also Eichhorn in Schlottmann, p. 54; v. Hofmann in Delitzsch (II., 240); and very recently Dillmann's closing opinion in respect to Elihu's self-introduction (p. 297): "The impression which this long introductory discourse makes on the reader is not favorable; Elihu's self-praise, and his verbose vaunting of that which he is about to do, is somewhat unseemly," etc. So also what he says of the first discourse (p. 304)—that Elihu's representation of the suffering of Job as a means of discipline and improvement employed by God exhibits throughout nothing new, that it is "precisely the same method of explanation as that which the three friends had adopted in the beginning of the controversy, which Eliphaz especially, in ch. v. 17 seq., had sharply and clearly expressed," and which Job would have been perfectly justified in rejecting as unacceptable.



To these unfavorable judgments respecting the character of their speaker there may indeed be opposed, a number equally large of such as are favorable, which, finding their principal support as well in ch. xxxii. and xxxiii. see in Elihu a direct forerunner, not only on the negative, but also on the positive side, of the final decision of the controversy by Jehovah. So already Augustine, according to whom Elihu *ut primas partes modestiæ habuit ita et sapientiæ*; Chrysostom, who represents him in two respects—in respect of his speech, and of his silence—as an eloquent witness to true wisdom;\* subsequently Thomas Aquinas (*Opp.* Tom. I., p. 137, 184, ed. Venet.), Brentius, Oecolampadius, Calvin, Pareau (see the passage quoted out of his commentary above in the Introduction § 10, Rem.) Cocceius, Sebastian Schmidt, Starke, [Schultens, Lightfoot, Bp. Patrick, Matt. Henry], etc.; and quite recently in particular Schlottmann, Rübiger (*De l. Jobi sent. primaria*), Hengstenberg, Völk, and the greater part of those who advocate the genuineness of these discourses [to whom may be added some even of the opponents of their genuineness, such as Davidson, *Introd.* II., pp. 210-213; Delitzsch II., 239 seq.]. We must declare ourselves decidedly in favor of the latter estimate of the value and import of this section, although it seems to us a one-sided, or at least an incautious statement to say that it is (according to Hengstenberg's *Vorrede über das Buch Hiob*, p. 27) "the throbbing heart" of the whole poem, or that (according to v. Gerlach, *A. T.* II., 86) these discourses "give us the true intent of the whole, the views of the author himself, or that Elihu, unlike the three friends, is introduced as standing within the pale of the Abrahamitic revelation (so Vilmar, see above on ch. xxxii. 2). It is certainly the poet's intention that Elihu should be regarded as a factor needing to be corrected or to be supplemented by the entire colloquy, otherwise he would not actually furnish such very important supplementary additions as are found in Jehovah's discourses, and the final action in the epilogue. But he does unquestionably represent him as a speaker who approaches very closely the complete Divine truth, nearer than any one of the preceding speakers. This is seen at the outset in the way he introduces himself in these two chapters, and lays down the foundation of the didactic discussion which follows.

2. Respecting the point, that in Elihu's self-introduction, as well as in the poet's introduction which precedes it (ch. xxxii. 2-6), there is nothing that is unbecoming, nothing that justifies the charge of vanity, or an overweening self-conceit, or idle loquacity against Elihu, see above Introduction § 10, ad 6 and 7 seq. Here attention is specially called to the fact that the frequency and confidence with which he puts forth his *knowledge* (ch. xxxii. 6 b, 10, 17; xxxiii. 3) was indispensable, inasmuch as it was precisely on this intellectual possession of the speaker that his right to make his appearance along with those men so much older than himself rested, inasmuch indeed as, if he had not been endowed

with an extraordinary fullness of knowledge and wisdom, he could not have escaped the reproach of impudent self-intrusion, or shameless arrogance. The reader is still further reminded there that the humility and modesty of Elihu appear not only in the fact that as the youngest he had hitherto been silent, but also in the fact that at the close of his self-introduction he solemnly declares (ch. xxxiii. 4-7) that it is his purpose to address himself to Job *as man to man*, as the medium accordingly of a wisdom which is purely human, and which by no means denies its earthly origin—not as though he were about presumptuously to communicate a divine revelation which should confound or terrify him, in short not as a preacher of repentance, or a prophet, thundering upon him from above (see the Exegetical Remarks on the above passages.)

3. This same purely human, and for that reason mild and humane impress stamps itself on the beginning of his didactic expositions in the first discourse. Elihu here exhibits himself as far less of a legalist than the three censurers of Job who have preceded him. He certainly does maintain against Job that his assertion that he is altogether pure and innocent, and his other assertion, that God is cruelly persecuting him, are without justification and presumptuous (ver. 12 seq.). But instead of at once proceeding to threaten him with God's direst punishments for his conduct, or setting before his eyes that terrible picture of the irretrievable destruction of obstinate evil-doers, which was the favorite theme of the descriptions of his predecessors, he assumes an incomparably gentler, more comforting, more affectionate tone. He puts in the foreground—herein proving himself to be a genuine teacher of wisdom, an apostle of the real Divine wisdom revealed in the New Testament—the idea of the מוסר (ch. xxxiii. 16), i. e. of chastisement, of God's discipline, strict and yet mild as that of a father, attributes to Job's grievous suffering essentially the significance which is conferred upon it by such a disciplinary standard (such purifying suffering in the way of temptation, in contrast with suffering merely in the way of trial\*), and in a friendly way points out to Job how near God is to him in the midst of his misery, and how little reason he has to doubt His help and deliverance. He then describes this deliverance itself, on the one side as depending on the intervention of a superhuman mediating angel, commissioned to declare to him the merciful and gracious will of God (ver. 23 seq.), on the other side as immediately followed

\* In respect to the distinction between suffering for temptation, and suffering for trial, comp. Vilmar, *Past.-Theol.* I., XI. 62 seq., (also *Theology, Moral.* I. 174 seq.). A temptation is, according to this striking discrimination, which is no less instructive than Scriptural, "a punitive act of God (inflicted through Satan), by which man is to be made conscious that in his inmost soul the adversary can yet find points of contact, by which to allure and urge him onward. By the temptation the secret sin is first disclosed, then perceived, and finally overcome (comp. Ps. xc. 8)." The object of a trial on the other hand is simply to prove those whom God has already recognized as holy and good to be such. The suffering of trial, as the same is described especially in Ps. xlii. and lvi. (to some extent also in the book of Job,—a fact not sufficiently recognized by Vilmar), "does not exclude the entire nearness of God, and the consciousness of this nearness, whereas in temptation the gracious nearness of God is not only not realized, but on the contrary God appears as a God afar off, as an angry God," etc.

\* Ἐκατέρωθεν οὖν αὐτοῦ τὴν σύνεσιν στοιχάζομεν ἀπὸ τῆς σιγῆς ἀπὸ τε τῆς διαλέξεως. *De Patient. Job.*, Homil. IV.



by the gracious restoration of his former righteousness, a "justification" (ver. 26 c; ver. 32) which is to be viewed as forgiveness, or a solemn readmission to the position of a child of God. In both these utterances respecting the deliverance hypothetically promised to Job, *Elihu approximates most remarkably the fundamental features of the New Testament revelation of salvation*. For his idea of justification differs from the evangelical Pauline idea only in the absence of a direct reference to the crucified and risen Redeemer as the ground of the *dikaitous* (*causa meritoria justificationis*). His supposition that God would send one of His thousands of angels, as a mediating power, to a sorely tried and chastised mortal, to rescue and convert him, and to instruct him concerning the way of salvation, and so to facilitate his redemption and restoration to the energy and joy of a new life, comes in contact indeed only remotely with the Messianic idea. For certain as it is that the mediatorial angel of *salvation* is put essentially on an equality with the angel of *disease and death* mentioned just before, not exalted above him (comp. ver. 22 b, with Matt. viii. 9, and parallel passages), so certain is it that the passage is related only indirectly to the idea and fact of the Gospel revelation of the divine-human mediator, Jesus Christ. It does nevertheless unquestionably stand in a certain typical and prophetic relation to the New Testament ideas of the Messiah. This is made certain by the fact that the commission with which the mediatorial messenger from God is entrusted is not of a physical, external and medicinal character, but before all *redemptive* in the religious and ethical sense, and also by the fact that the messenger whom Elihu supposes to be entrusted with the execution of this divine commission is not an earthly and human, but a heavenly, superhuman being (comp. the Exeget. Rem. on ver. 23). In more than one respect accordingly does this speaker, even in this his first didactic exposition, show his superiority to the three friends. He reveals a higher calling, and shows incomparably greater skill than they in producing an enlightening, ennobling and elevating influence on the mind of Job, longing as he does for heavenly comfort; and he proves himself to be in truth the most advanced, the most richly furnished, intellectually the largest possessor of the human Chokmah among the four who successively encounter Job as human comforters and teachers of wisdom. Comp. Starke's remarks: "Elihu sees much deeper into the mystery of affliction than the three former friends. He is much more discreet and reasonable in his intercourse with Job than the others; he does not make him out a hypocrite, or one who is evidently ungodly, but he shows how by affliction God would purge him of all reliance on his own righteousness, and simply point him to the righteousness of the Messiah. What he says so beautifully ver. 23 in respect to the intercession of the mediator, and the whole context clearly show this to be his purpose."

4. In a *homiletic* respect, it is of course the second half of the section here embraced by us, or ch. xxxiii. 8-33, that furnishes by far the richest and most fruitful material. Here Elihu,

the Aramaic sage of the patriarchal age, presents himself as the proclaimer of truths which show many points of contact with those of the New Testament system of redemption, and which justify us in regarding him as an unconscious *prophet of Christ*, if not of His person, at least of His work. Much that is stimulating may nevertheless be derived even from the first introductory half, especially when we take, as our highest point of observation, the circumstance that Elihu there desires to apologize for *his youth*, and for that reason sets forth so much in detail the necessity for his speaking. The basis for such reflections might be found in some such parallel as *Elihu—Jeremiah—Timothy* (comp. Jer. i. 6; 1 Tim. iv. 12).

## HOMILETICAL AND PRACTICAL.

### Particular Passages.

Ch. xxxii. 2 seq. ZEYSS: It is not wrong to show wrath against evil, especially where God's honor is concerned. But we must take particular care that such a holy fire of righteous anger be not mixed with the strange fire of earthly affections. Eph. iv. 26.

Ch. xxxii. 6 seq. COCCZEUS: The man who is about to plant seed in his field, first weeds out noxious herbs, and ploughs thoroughly the surface of the soil. He who expects to instil his own arguments into the mind of another, must first mollify it, and free it of suspicion, in order that afterwards it may receive more eagerly that which is to be communicated. The obstacles in the way of Elihu seemed to be the suspicion of arrogance on his part, and his age, and also the authority of the friends, and their opinion concerning themselves. He attacks the first obstacle in these verses, *etc.*—Jo. LANGE: In true wisdom, that which is of importance is—not age, but—the illumination of the Holy Spirit. If young people have a clear perception of divine things, those who are older need not be ashamed to hear them, and to learn from them.—V. GERLACH: The illumination of the Holy Ghost is not confined to old age. This very saying (ver. 9) shows that we must not take offence at the apparent boastfulness of Elihu's words, seeing that he gives the glory not to himself, but to God. The vivid, copious, oriental style gives to the discourse a different look in the eyes of the less ardent inhabitants of the West, from what it had in its own fatherland.

Ch. xxxii. 18 seq. STARKE: The man whose heart is full, his mouth runs over. Let a man therefore store up goodly treasure in his heart, and he will speak that which is good and useful.—Dost thou find in thyself a strong impulse to say or do something, first search well to see whether it proceeds from a good or an evil spirit (Rom. viii. 14).—V. GERLACH: At the close he repeats the assurance that although he presumes to speak, and to rebuke the aged, he nevertheless feels himself under a divine compulsion, and can therefore have in view only the glory of God, not that of any man whatsoever.

Ch. xxxiii. 4-7. BRENTIUS: This is a most potent reason why one should not despise another, nor treat him scornfully. For we have all



been made by the same God, through the same Word, in the same Spirit; we have earth, water, air, heaven, as our common heritage. But if you look at Christians, they have a still closer bond uniting them together; for in Eph. iv. it is said: There is one body, one spirit, one Lord, one faith, one baptism, *etc.*; and in Rom. xiv.: Destroy not thy brother, for whom Christ died. If therefore this idea were treasured up deep in our faith, it would without difficulty restrain us from wronging, despising or slandering our brethren, if we verily believed that our brother is of such dignity that Christ, the only-begotten Son of God, for his sake descended from heaven, and poured out His blood.

Ch. xxxiii. 15 seq. OECOLAMPADIUS: It behooved that this way (that of an *αποκάλυψις* by dreams) should have been the first and most familiar to us, so that written communications would have been superfluous, the Holy Spirit writing on our hearts. But after that we had turned aside from God to the vanity of this world, it is one of the rarest things known. Philosophers, ignoring both the dignity of man and the harm wrought by sin, have decided that man can acquire knowledge only through the teaching of the senses; for which reason they also deride the gift of *αποκάλυψις*. Elihu seems to have spoken not of ordinary dreams, but of such as visited Abimelech and Laban.—ZEYSS: After that God had at sundry times and in divers manners spoken to the fathers, by revelations, visions, and dreams, *etc.*, as well as by the prophets, He hath at last spoken to us by His Son. He therefore who values his own happiness, and would escape destruction, let him believe and obey the Word of God.—v. GERLACH: A sufferer, who lives in fellowship with God, receives from Him in dreams of the night (and in many such ways), instructive intimations respecting the divine purposes in his calamities; he thus learns to understand aright what God would say to him in such ways. Elihu intimates here (especially in ver. 16) that Job might have received divine communications, without observing them.

Ch. xxxiii. 23 seq. COCCREUS: This passage makes evident to us the faith of the Ancient Church touching the Mediator. . . . These things indeed are spoken by Elihu, in accordance with the condition of those times, *ἀνιγματοδέστερον*; but they are nevertheless in such exact accordance with the predictions of the prophets, and the declarations of the Apostles, that unless it be supposed that the Holy Spirit wished to lead the men of old somewhere else than towards the mystery of the Gospel, and to teach something else than the same forms of speech would convey in later times, there is not the slightest doubt that this is the true meaning of these words of Elihu, which had proceeded from the Spirit of God, and which were understood by himself in accordance with his own standard. Neither indeed was there anything which Elihu could more readily or suitably impress upon Job. For although Job had clearly enough professed faith

in a Mediator, especially in ch. xix. (?), he had nevertheless not so evidently touched upon the doctrine concerning Christ's merits and satisfaction, nor had he in his discussions either considered this usefulness of affliction, which Elihu sets forth, or magnified it in proportion to its worth.—STARKE: see above [Doctrinal, *etc.*] No. 3.—WOHLFARTH: Although an unprejudiced exposition cannot find in these words the doctrine of an atonement through Jesus Christ, we have nevertheless so obvious a reminder of Christ here, that we cannot help observing it. If in ancient times men placed their hope in the intercession of heavenly spirits with God, how much more glorious the consolation which we have, who can say with exultation: We thank Thee, O God, that Thou hast so loved the world, *etc.*, (John iii. 16; 2 Cor. v. 19-21; 1 Pet. i. 24).—v. GERLACH: We are not to infer from the language here used that there is a particular angel, whose office it is to bring the prayers of men before God; rather does the expression—"one of a thousand"—denote one of the many messengers of God, who are appointed to watch over the life of His people, and to conduct them to eternal bliss (Heb. i. 14). It does however contain the thought of representation, intercession before God, and in so far this passage points to the only Mediator between God and men (1 Tim. ii. 5), and likewise to the Holy Ghost, who intercedes for God's children with groanings that cannot be uttered (Rom. viii. 26), and is thus an anticipation of the New Testament. The thought to which Elihu here gives expression is essentially related to that which Job has already expressed in ch. xvii. 3; xix. 25, although it is by no means the same thought. . . . But here the thought is supplied which is there wanting,—that the office of the redeeming angel is not so much to attest the innocence, or the already perfected righteousness of men before God, but rather as man's advocate to intercede in his behalf because of his repentance. This it was in the perception of which Job was as yet lacking.

Ch. xxxii. 26 seq. From the regeneration and quickening of the Gospel the most abundant fruits grow. First prayer, than which a greater gift can scarcely come from God to man. . . . The second fruit is the joy of the Holy Ghost, which is God's sweet face gladdening our consciences. . . . The third fruit is confession—not that which is of the ear, auricular, but the true confession of the heart, the acknowledgment of sins, *etc.*—STARKE: So beautifully has Elihu seen into the ways and purposes of God, even in the midst of trials, and where it seems as though He would destroy and cast off a soul, that he puts forth the assurance that it all has no other end in view than the true, eternal deliverance of the sufferer. And this was exactly the plaster for Job's wounds, in order that his pain and his disquietude under the strokes of God's hands might be assuaged and allayed, while he should be led to perceive God's faithfulness, and to thank Him for it.



## SECOND DISCOURSE.

**Proof that man is not right in doubting God's righteousness:**

CHAPTER XXXIV.

*a. Opening: Censure of the doubt of God's righteousness expressed by Job:*

VERS. 1-9.

- 1 Furthermore Elihu answered and said :
- 2 Hear my words, O ye wise men ;  
and give ear unto me, ye that have knowledge.
- 3 For the ear trieth words,  
as the mouth tasteth meat.
- 4 Let us choose to us judgment :  
let us know among ourselves what is good.
- 5 For Job hath said : " I am righteous ;  
and God hath taken away my judgment.
- 6 Should I lie against my right ?  
my wound is incurable without transgression."
- 7 What man is like Job,  
who drinketh up scorning like water ?
- 8 Which goeth in company with the workers of iniquity,  
and walketh with wicked men ?
- 9 For he hath said : " It profiteth a man nothing  
that he should delight himself with God."

*b. Proof that the Divine righteousness is necessary, and that it really exists.*

*a. From God's disinterested love of His creatures:*

VERS. 10-15.

- 10 Therefore hearken unto me, ye men of understanding !  
Far be it from God that He should do wickedness ;  
and from the Almighty, that He should commit iniquity !
- 11 For the work of a man shall He render unto him,  
and cause every man to find according to his ways.
- 12 Yea, surely God will not do wickedly,  
Neither will the Almighty pervert judgment.
- 13 Who hath given Him a charge over the earth ?  
or who hath disposed the whole world ?
- 14 If He set His heart upon man,  
if He gather unto Himself his spirit and his breath ;
- 15 All flesh shall perish together,  
and man shall turn again unto dust.

*β. From the idea of God as Ruler of the world:*

VERS. 16-30.

- 16 If now thou hast understanding, hear this :  
hearken to the voice of my words.
- 17 Shall even he that hateth right govern ?  
and wilt thou condemn Him that is Most Just ?

- 18 Is it fit to say to a king, "Thou art wicked?"  
and to princes, "Ye are ungodly?"
- 19 How much less to Him that accepteth not the persons of princes,  
nor regardeth the rich more than the poor?  
for they all are the work of His hands.
- 20 In a moment shall they die,  
and the people shall be troubled at midnight, and pass away:  
and the mighty shall be taken away without hand.
- 21 For His eyes are upon the ways of man,  
and He seeth all his goings.
- 22 There is no darkness, nor shadow of death,  
where the workers of iniquity may hide themselves.
- 23 For He will not lay upon man more than right;  
that he should enter into judgment with God.
- 24 He shall break in pieces mighty men without number,  
and set others in their stead.
- 25 Therefore He knoweth their works,  
and He overturneth them in the night, so that they are destroyed.
- 26 He striketh them as wicked men  
in the open sight of others;
- 27 Because they turned back from Him,  
and would not consider any of His ways:
- 28 So that they cause the cry of the poor to come unto Him,  
and He heareth the cry of the afflicted.
- 29 When He giveth quietness, who then can make trouble?  
and when He hideth His face, who then can behold Him?  
whether it be done against a nation, or against a man only:
- 30 That the hypocrite reign not,  
lest the people be ensnared.

*c. Exhibition of Job's inconsistency and folly in reproaching God with injustice, and at the same time appealing to His decision:*

VERS. 31-37.

- 31 Surely it is meet to be said unto God—  
"I have borne chastisement, and will not offend any more:
- 32 That which I see not teach Thou me:  
If I have done iniquity, I will do no more."
- 33 Should it be according to thy mind? He will recompense it, whether thou refuse,  
or whether thou choose; and not I:  
therefore speak what thou knowest.
- 34 Let men of understanding tell me,  
and let a wise man hearken unto me.
- 35 Job hath spoken without knowledge,  
and his words were without wisdom.
- 36 My desire is that Job may be tried unto the end,  
because of his answers for wicked men.
- 37 For he addeth rebellion unto his sin,  
he clappeth his hands among us,  
and multiplieth his words against God.



## THIRD DISCOURSE.

Refutation of the false position that piety is not productive of happiness to men :

## CHAPTER XXXV.

*a. The folly of the erroneous notion that piety and godliness are alike of little advantage to men :*

VERS. 1-8.

- 1 Elihu spake, moreover, and said :
- 2 Thinkest thou this to be right,  
that thou saidst " My righteousness is more than God's ?"
- 3 For thou saidst, " What advantage will it be unto thee ?"
- and, " What profit shall I have if I be cleansed from my sin ?"
- 4 I will answer thee,  
and thy companions with thee.
- 5 Look unto the heavens, and see ;  
and behold the clouds which are higher than thou.
- 6 If thou sinnest, what doest thou against Him ?  
or if thy transgressions be multiplied, what doest thou unto Him ?
- 7 If thou be righteous, what givest thou Him ?  
or what receiveth He of thine hand ?
- 8 Thy wickedness may hurt a man as thou art,  
and thy righteousness may profit the son of man.

*b. The true reason why the deliverance of the sufferer is often delayed, viz. :*

*a. The lack of true godly fear :*

VERS. 9-14.

- 9 By reason of the multitude of oppressions they make the oppressed to cry :  
they cry out by reason of the arm of the mighty.
- 10 But none saith, " Where is God, my Maker,  
who giveth songs in the night ;
- 11 Who teacheth us more than the beasts of the earth,  
and maketh us wiser than the fowls of heaven ?"
- 12 There they cry, but none giveth answer,  
because of the pride of evil men.
- 13 Surely God will not hear vanity,  
neither will the Almighty regard it.
- 14 Although thou sayest, thou shalt not see Him,  
yet judgment is before Him ; therefore trust thou in Him.

*β. Dogmatic and presumptuous speeches against God :*

VERS. 15, 16.

- 15 But now, because it is not so, He hath visited in His anger ;  
yet He knoweth it not in great extremity :
- 16 Therefore doth Job open his mouth in vain ;  
he multiplieth words without knowledge.



## EXEGETICAL AND CRITICAL.

1. Of the two charges which Elihu had brought forward against Job at the beginning of his first discourse (ch. xxxiii. 9-11—the one, that he regarded himself as perfectly pure and innocent,—the other, that he accused God of treating him with cruel severity—the former was subjected to particular examination in the first discourse. The three remaining discourses of Elihu are devoted to the examination of the second charge in which Job represents God as a cruel, unjust, and unfriendly persecutor of his innocence, and consequently doubts the justice of God's actions as Ruler of the Universe. Of the two discourses which are here combined together, the *second* (ch. xxxiv.) controverts *Job's denial of the justice of God's conduct*, proving that it is just on the positive side—*a*: from God's absolutely unselfish disinterested love towards His creatures, and *b*: from the conception of God as Ruler of the universe (vers. 10-30), while at the same time on the negative side it assails the folly and self-contradiction of Job in doubting the justice of the God to whom he himself appeals as Supreme Judge (vers. 31-37). The *third* discourse (ch. xxxv.) controverts more particularly *Job's doubt as to the utility of piety*, his tendency, as repeatedly manifested by him, to call it a matter of indifference whether a man's actions were good or bad, seeing that no righteous retribution from God is to be looked for. In opposition to this dangerous error, which ch. xxxiv. 9 had already put forward in all its pernicious force, this discourse maintains *a*: that such an opinion is irrational, and absolutely irreconcilable with God's wonderful greatness (vers. 1-8), and then defines *b*: the true reason why God's righteous and saving activity is so often long delayed, the reason being *a*: that he who is tried by such doubts is often wanting in true godly fear (vers. 9-14); or *b*: that he is guilty of speaking arrogantly and dogmatically against God, as had been the case in particular with Job (vers. 15-16).—These subdivisions coincide for the most part with the single strophes, except that some of the longer divisions contain two and three strophes each.—Against the attempt of Köster and Schlottmann to throw suspicion on the genuineness of chap. xxxv. 1, see below on the passage.

2. *The second discourse*: ch. xxxiv. *a*. *Opening*: vers. 1-9. **And Elihu began and said**, being incited by Job's silence [hence {2}] as elsewhere—"and answered"], who had nothing to reply to that which El. had hitherto brought forward. So again in ch. xxxv. 1 (but somewhat differently on the contrary in the introduction of the fourth discourse, ch. xxxvi. 1).

Ver. 2. **Hear, ye wise men, my words.** The "wise and knowing ones" here appealed to (comp. ver. 10, "men of understanding") are neither all in the world capable of forming a judgment (Hirzel), nor the circle of listeners who had gathered around the disputants, *i. e.* to say, all those present with the exception of Job and the three, all "impartial experts, whose presence is assumed" (Schlott., Del., Dillm.). There is no reason apparent why Job and the

three should be regarded as excluded from the number of the wise men addressed; except that they are included only in so far as they are prepared to lift themselves above their own partisan stand-point to those higher points of view established by Elihu. In other words that which is really wise and intelligent in them is set over against that which is erroneous and in need of correction.

Ver. 3. **For the ear trieth words.** Here Elihu's own ear is intended as well as that of the wise men addressed; for it is a trial of the truth in common to which he would summon them by this appeal to the natural capacity of judgment, which man possesses. In regard to *b*, comp. ch.

xii. 11. Instead of the form **אָכַל יִשְׁעוֹ לוֹ** found there, we have here **יִשְׁעוֹ לֹאכַל**: "proves, tastes in order to eat," *i. e.* when it would eat [or gerundive, *vescendo*.]

Ver. 4. **The right would we choose for ourselves**; *i. e.* in the controversy between God and Job we would test, find out, and choose for ourselves that which is right; comp. 1 Thess. v. 21. It is to this testing and choosing in common that the "knowing among ourselves what is good" in *b* refers.

Vers. 5-9. The special theme of the investigation which now follows, accompanied by the expression of Elihu's moral indignation over the fact that Job had been able to put forth such expressions. **For Job has said: I am innocent; yet God has taken away from me my right.** The clause—"I am innocent"—is simply auxiliary or preparatory to what follows. The main emphasis rests on the second proposition, which is taken verbally from ch. xxvii. 2; in like manner as **צַדִּיקָתִי** is taken from ch. xiii. 18 (comp. ch. xxiii. 10; xxvii. 7).

Ver. 6. **In spite of my right I shall lie**; *i. e.* notwithstanding (**עַל** as in ch. x. 17; xvi. 17) that the right is on my side, I shall still be [accounted] a liar, if I maintain it. Job had not so expressed himself literally; nevertheless comp. the utterances, related in meaning, in ch. ix. 20; xvi. 8. [E. V. "Should I lie against my right?"] *i. e.* confess my guilt when I am innocent?—a suitable meaning, but less forcible than the above; and here it is natural to suppose that Elihu would refer to the strongest expressions which Job had used. Instead of the Masoretic **אֲכַזֵּב** Carey suggests **אֲכַזֵּב**: "Concerning my right He [God] is a false one." The conjecture however is unnecessary.—E.]. **My arrow is incurable**, *i. e.* the arrow of God's wrath sticking in me, or rather the wound occasioned by the same (comp. ch. vi. 4); this being the case "without transgression," without (**לֹא** as in ch. viii. 11) my having deserved it; comp. ch. xxxiii. 9.

Ver. 7 seq. Sharp rebuke of Job's conduct in thus suspecting the divine justice: **Where is there a man like Job, who drinketh scornful speeches like water?**—Elihu evidently borrows this harsh figurative expression from one of the earlier discourses of Eliphaz (ch. xv. 16), with a considerate limitation however of the charge there brought forward to Job's scorn-



ful and blasphemous *speeches* against God (לע), which really deserved to be rebuked thus harshly, whereas the charge of Eliphaz, that he drank "iniquity" (עולר) as water, besides being urged indirectly and covertly, and so much the more irritatingly, was in its indefinite and general form much less accurate and must for that very reason have inflicted a much more cutting wound. The expression being thus palpably borrowed from that former attack on Job, the charge which from antiquity has been founded on this passage of immoderate violence and bluntness on the part of Elihu, is certainly unmerited (against the Pseudo-Jerome, Gregory the Great, Beda, etc., also Delitzsch).

Ver. 8. **And goes in company** (lit. "to the company") **with evil-doers, and is wont to**

**go about with men of wickedness.** וּלְכַת, continuation of the finite verb וארח; comp. Ewald, § 351, c. What is meant is, of course, only that by blasphemous *speeches*, such as might be quoted in the way of example, he lowers himself to the companionship of wicked men (comp. Ps. i. 1 seq.), that accordingly by his frivolous and wanton sins of the tongue he puts himself on a level with the evil world. Elihu does intend an actual participation by Job in the society of evil-doers, as the following verse clearly shows.

Ver. 9. **For he saith: A man hath no profit** (comp. ch. xxii. 2), **if he lives in friendship with God** (lit. "from his having pleasure with God," i. e., in fellowship with God; comp. Ps. i. 18). Job had never expressed himself in this way literally, but he had often uttered this sentiment; e. g., ch. ix. 22 seq.; xxi. 7 seq.; xxiv. 1 seq. But how blameworthy such frivolous utterances were, he himself repeatedly acknowledged (ch. xvii. 9; xxi. 15; xxviii. 28), without however ceasing from them.

Continuation: Proof that God really is righteous in His dispensations: (a) from His love to His creatures: vers. 10-15.

Ver. 10. **Therefore men of understanding, hearken to me.** Lit. "men of heart" (LXX. συνένοι καρδιας; comp. Delitzsch, *Biblical Psychology*, p. 293; Beck, *Umriss der bibl. Seelenlehre*, 3d Ed., p. 99. **Far from God be wickedness, etc.** חֲלִילָה here with כֵּן of the thing abjured, as in Gen. xviii. 25. In the third member וְיִשְׁרִי is used by abbreviation for וְיִשְׁרִי; comp. ch. xv. 3.

Ver. 11. **Rather** (כִּי, comp. ch. xxxiii. 14) **man's work He recompenseth to him, and according to a man's conduct** (lit. "way") **He causeth it to be with him, lit. "He causeth it to find him, to overtake him"** (הִכְצִיא, only here and ch. xxxvii. 18).

Ver. 12. **Yea verily** (אֵף אֲכַנֵּם, as in ch. xix. 4) **God doth not act wickedly, doth not act** as a רשע (לא ירשע). In respect to *b* comp. ch. viii. 3.

Ver. 13. **Who hath delivered over to Him the earth?**—אֲרִצָּה=אֲרִץ only here, and ch. xxxvii. 12 [with He paragogic therefore, not directive; see Green, § 61, 6, a]. **פָּקֵר** with

עַל, of the person and accus. of the thing, denotes: To trust any one with anything, to commit anything to any one, to deliver over to one's charge (πιστεύειν τινά τι); comp. Num. iv. 27; 2 Chron. xxxvi. 23. Without sufficient support from the language Hahn explains: "Who besides (or except Him cares for the earth?" and similarly Ewald: "who investigates the earth against him" [i. e., against man, in order to punish him when necessary]? **And who hath established** (founded, שָׁם as in ch. xxxviii. 5; Isa. xlv. 7) **the whole globe?**—The answer to both these questions is self-evident: "None other than Himself." This reference however to God's independent glory, and to the relation of absolute causality between Him and all that has been created, is made in order to exclude as strongly as possible the thought of any selfish, or unloving conduct whatever on the part of God.

Ver. 14. **If He should set His heart only upon Himself, gather unto Himself** (again) **His spirit and His breath.**—The case here supposed is an impossible one, as ver. 15 shows.

The twice-used אֵלֹהִי refers both times to God as subject, not merely the second time (as Jerome, Targ., Pesh., Grotius, Rosenm., Delitzsch [E. V. Scott, Con., Lee, Noyes] explain). In respect to the withdrawal of His spirit and breath, comp. Ps. civ. 29 seq.; Eccles. xii. 7, in which passages indeed the withdrawal of the divine vital spirit spoken of is not, as here *sudden* and *total*, but that successive and gradual process, which takes place continually in the death of individual creatures. The fact therefore that God does not, as He well might, put an end at once to the independent life of His creatures, but gives to each one of them a respite to enjoy life, this is here brought forward as proof of the disinterested fatherly love, and at the same time of the righteousness of His conduct. ["Elihu says this, to assert God's sovereignty, and the bearing of this on the main argument is, if God be sovereign, and amenable to no superior, then he can have no motive for doing what is otherwise than right. The argument is not unlike that of Abraham, "Shall not the Judge of all the earth do right?" and that of St. Paul, "Is God unrighteous who taketh vengeance? God forbid, for then how shall God judge the world?" Carey].

4. *Continuation.* The divine justice proved: (β) from the conception of God as Ruler of the universe: vers. 16-30.

Ver. 16. **And if there is understanding** (with thee), **then hear this.**—So according to the punctuation of בִּינָה as *Mitra*, preferred by the Targ., Pesh., Jer., and in general most of the ancients, as well as the moderns [so E. V.]. If the word be rendered as Imperative, the preceding אֲנִי should be taken as an optative particle—"and oh that thou wouldst observe, oh understand now." (Del.). This rendering however is equally destitute of support from the language as the εἰ δὲ μὴ νονθεῖν of the LXX., and various similar renderings. The punctuation of the Masoretes [as *Milel*] is to be explained by their desire to remove the apparent discourtesy and insult implied in the expression—"and if there is understanding with thee." But this by



no means implies a real doubt of Job's intelligence. In regard to *b* comp. ch. xxxiii. 8. **Will even an enemy of the right be able to govern?**—*אֵל* here meaning "even," as in ch. xl. 8 seq., not the object of *וּחִבֵּשׁ*: *num iram osor judicii refrenabit* (Schult., Umbr., Welte, etc.), against which the position of the words is decisive. Rather is *חִבֵּשׁ* here objectless, meaning to bind, to hold the reins of authority, to govern, (as elsewhere *עָלָה*, 1 Sam. ix. 17). ["Right and government are indeed mutually conditioned, without right everything would fall into anarchy and confusion." Delitzsch]. **Or wilt thou condemn** (*i. e.*, declare unjust; *הִרְשִׁיעַ* here in its usual sense, differing in this from ver. 12) **the All-just**; lit. "the mighty just One;" comp. Ewald, § 270. *d*.

Ver. 18 seq. He who exercises justice in union with omnipotence is now more particularly described in this aspect of His activity. **Him, who says to a king: Thou worthless one!** So according to the reading *הָאֶמֶל*, which is attested, not indeed by the Masoretes, but by the LXX. and Vulg., and in favor of which most of the moderns declare (Hirz., Ew., Hahn., Stick., Vaih., Dillm., [Renan, Elz.], etc.). The Mas., Targ., Luth., Del. [E. V., Con., Car., Noy., Rod., Ber., Bar., Lee, Schlott.], etc., read *הָאֶמֶל*. Inf. constr. with *וְ* interrogative: "is it (fit) to say to a king—Thou worthless one," etc.? But it would be very difficult to connect the clause *אֶשֶׁר* in ver. 18 with such a question, which would express a *conclusio a min. ad majus* (even to a human king one would not dare to speak thus, etc.).

Ver. 19. **Him, who accepteth not the person of rulers** (comp. ch. xxxii. 21), and **knoweth not** (*i. e.*, considers, regards not; concerning *נָבִי* see ch. xxi. 29) **the rich before the poor**, *i. e.*, in preference to the poor (comp. ch. viii. 12). God exercises this strict impartiality, because, as the parenthetical clause in *c* explains, His creatures are all of equal worth to Him.

Ver. 20. **In a moment they perish, even at midnight**, *i. e.*, suddenly and unexpectedly, at night, (comp. Ps. cxix. 62; and for the thought ch. xxvii. 19; also below ver. 25). **Their people are shaken and pass away.**—The subject of the verse is those who are expressly mentioned first in the third member as "the strong" or "mighty ones," the same who are specially distinguished in the two preceding verses as kings, princes, rulers and rich men, and who then in ver. 23 seq. become again the principal object of consideration. The clause in *b*, *וְנִעְשָׂו עָם*, is neither (with Ewald) to be explained "they stagger in crowds," nor (with Hirzel and others) "nations are shaken." The word *עַם* admits of neither rendering; in connection with the princes it can signify only their people, their subjects. **And the mighty are removed** (lit. "the mighty one is, etc.")—not by the hand of man, *i. e.*, without needing to be touched by hand, referring to a higher invisible power as cause; comp. ch. xx. 27; Zech. iv.

6; also the expression of Daniel, *בְּאֶחָד יוֹמֵי*, Dan. viii. 25; comp. ii. 34.

Vers. 21-24 give the reason why such a mighty administration of justice on the part of God is possible, or rather why it actually exists, by calling attention to His *omniscience*. In respect to ver. 21 comp. ch. xxxi. 4; on ver. 22 see ch. xxiv. 13 seq.; Ps. cxxxix. 11 seq.; and parallel passages.

Ver. 23. **For He doth not long regard man**; *i. e.*, He needs not to wait a long time for him, until he submits himself to His judicial examination, because He has him, like all His creatures, continually present before Him. ["A single thought of God, without the uttering of a word, is enough to summon the whole world to judgment. Job had earnestly craved for leave to enter into judgment with God (see ch. xiii. 8; xvi. 21; xxiii. 3; xxxi. 35). Elihu replies that God of His own accord, finds out men in a moment, without any effort, and summons them to judgment. Job ought therefore to change his tone, and say, 'Enter not into judgment with thy servant, O Lord, for in Thy sight shall no man living be justified' (Ps. cxliii. 2). Wordsworth]. *עַל* here not "again and again, a long time (Hirzel, Del. [Ber., Bar., Noy., Rod.] etc.) [nor "more than right," E. V., Rashi, Wolfsohn, Elzas], but simply, "more, yet, again," as *e. g.*, Is. v. 4, and often.

Ver. 24. Respecting *לֹא הִקָּר*, instead of *בְּלֹא* *חֵן*, comp. chap. xii. 24; xxxviii. 26. [Pesh. Vulg. E. V. Rod. render "without number;" but the meaning "without inquiry," without undertaking a long process of investigation, is better suited to the context. E.]. In respect to *אֲחֵר* in *b*, see ch. viii. 19; Is. lxxv. 15.

Vers. 25-30 recur to the previous description of God's fearful judgments upon the mighty of earth (ver. 18 seq.). **Therefore He knoweth their works.**—*לֵבָן*, lit. "therefore, on that account," means here "accordingly, and so, hence," as a formula denoting a logical inference from that which precedes; comp. ch. xlii. 3. Rosenmüller, Umbreit erroneously: "Because that He knoweth their works;" for which meaning we should have rather *לֵבָן אֲשֶׁר*. [Alike incorrect is the rendering "for"—Noyes, Barnes, Rodwell]. *כִּנְיָן*, only here in Elihu, an Aramaizing word, used interchangeably with *כְּעֵשֶׂה*. **And overthrows them in the night** (*i. e.*, suddenly; comp. ver. 20) **so that they are crushed**; comp. ch. v. 4. From this verb *וַיִּרְפָּא* the object of the preceding verb *חָפַן* is to be supplied (Prov. xii. 7). The object cannot be *לַיִל*, (which is evidently an adverbial specification of time), as Umbreit renders it: "He changes the night," *i. e.*, into day.

Ver. 26. **Instead of the wicked He scorns them**, *i. e.*, the mighty; lit. "He claps, slaps them," *סָפַן* as in ver. 37, used metaphorically in the sense of scorning, mocking; comp. the full phrase *סָפַן סָפַן* ch. xxvii. 23. [Vulg., E. V., Rosenm., Del., Con., Car., Noy., &c. render the verb "to strike, smite," but less in accordance with the usage].—*הַחֵדָּשׁ* does not



mean exactly "in the place of execution of the wicked" (Hirzel), but more "in the stead, after the manner of the wicked" comp. Vulg.: *quasi impios*) [and E. V. "as wicked men"]. In the place where all see it; lit. "in the place of those seeing," i. e., publicly, in *propatulo*. [Grotius: *ἐθεάριον αὐτοῦς*; Cocceius: (1) *cum pudore et ignominia*; (2) *in exemplum*].

Vers. 27-28. **They, who for that reason turn away from Him, etc.** **וְלֹא-יָשׁוּב** points forward to that which follows (comp. ch. xx. 2), and is explained in **וְלֹא-יָשׁוּב**, and so forth (ver. 28). In order vividly to characterize the insolent, and persistently wicked conduct of evil-doers, it is represented as their purpose to continue torturing the oppressed until their cry pierces through the clouds, and as it were compels God to hear it. [If **אֲשֶׁר-אֵלֶיךָ** be rendered "because" (LXX. E. V. Rosenm., Umbr., Hahn, Con., etc.). **וְלֹא-יָשׁוּב** will be Inf. epexeget. In that case **אֲשֶׁר-יָשׁוּב**. This however seems a less probable construction than that given above].

Ver. 29 seq. **And if He giveth rest who will condemn (Him) הַשֹּׁקֵץ**, Hiph. of **שָׁקַט** in the sense of Is. xiv. 7; Judg. v. 31, hence "to give rest," viz. by resisting and overcoming the violence of mighty tyrants, which drives the poor to cry out for help (comp. Ps. xciv. 13). **וְהוּא**, referring to God is prefixed for emphasis, as is the case also with **וְיָ** at the head of the following interrogative sentence, which signifies that it would be impossible to object to that which has been ordained by God, or to condemn it (as e. g., Job had undertaken to do ch. ix. 22 seq.). [This is the meaning of **וְהוּא** favored by all the ancient versions, by usage, and by the parallelism, which suggests God as the object of the verb here, as in *b*. The meaning "to make trouble" (E. V.) is not inappropriate however: and either rendering leads to the same result, to wit, a rest for the oppressed against which oppressors will be impotent]. The structure of the second parallel member is essentially the same: **if He hides His face** (in wrath above those wicked ones)—**who will behold Him**, again find Him graciously disposed? To the clause **וְיִסְתֵּר פָּנָיו**, from which it is separated only on account of the rhythm, belongs the close specification in the third member, together with the doubled negative statement of the end aimed at in ver. 30: **alike above a people and above man** (**וְחָר**) serving to strengthen the correlation and correspondence expressed by **וְיִסְתֵּר פָּנָיו**, in order that ungodly men might not rule (**וְיִסְתֵּר פָּנָיו**—that not; comp. 2 Kings xxiii. 33, K'ri), not (**וְיִסְתֵּר פָּנָיו**) by ellipsis, instead of the repetition of **וְיִסְתֵּר פָּנָיו** **snakes of the people**; i. e., ungodly misleaders, who would plunge the people into ruin; comp. Ex. x. 7; Hos. v. 1.

5. **Conclusion**: Exhibition of the inconsistency and folly of Job's accusations of the divine righteousness: vers. 31-37.

Vers. 31-32. **For does one say indeed to God—"I expiate without doing evil; what**

**I see not, that show Thou me; if I have done iniquity I will do it no more."**—So (in essential agreement with Schult., Ew., Vaih., Heil. Dillm.) are these two obscure verses to be rendered, which have been variously misunderstood by the ancient versions of expositors. For (1) **וְהָאֵלֹהִים**, ver. 31 *a*, can only be 3 Perf. sing. with **וְ** interrogative (comp. ch. xxi. 4; Ezek. xxviii. 9), not Imperat. Niph. (**וְהָאֵלֹהִים**, *dicendum est*), as Rosenm., Schlottm. [E. V. Noy., Con., Rod.], etc., take it. The subject of this interrogative *num dicit* however cannot be the **וְהָאֵלֹהִים** of the preceding verses, but is indefinite, any one (comp. ch. xxi. 22; xxx. 24). ["It is observed by Scott that the petition and confession, which Elihu recommends to Job, would be highly improper, for one who knows himself to be guilty of heinous crimes, but highly fit for a person, who though good in the main, has reason to suspect somewhat amiss in his temper and conduct, for which God is displeased with him. It appears plainly that Elihu did not suppose Job to be a wicked man, suffering for his oppressions, bribery, inhumanity, and impiety, with which his three friends had charged him." Noyes]. (2) The difficult expression **וְנִשְׁתַּחֲוֶה** is most simply understood of the bearing of sins in respect of their punishment, an object which is easily supplied out of the asyndetically added circumstantial clause **לֹא-אֲחַפֵּז**; hence—"I bear (or expiate), without doing evil." (**וְנִשְׁתַּחֲוֶה** as e. g., Nehem. i. 7; comp. Dan. vi. 23). This rendering of the second member of ver. 31 is, on account of its simplicity, and the established character of the linguistic construction in all its parts, greatly to be preferred to any other, as e. g., to that of Rashi, Merc., Schlottmann [E. V. Noyes, Con., Rod., Bar.], etc. "I expiate, I will do evil no more;" of Hirzel—"I bear the yoke of punishment, and will not cast it off;" of Hahn and Deliusch—"I have been proud, I will do evil no more;" of Kamphausen (who following the LXX. reads **וְנִשְׁתַּחֲוֶה**)—"I have practiced oppression, I will take a pledge no more"—LXX.: "I have received (scil. blessings), I will not take a pledge", etc. (3) The elliptical objective clause **בְּלִעְרֵי אַחֲוֶה** at the beginning of ver. 32 is according to Ew., § 333 *b* to be explained: "that which lies beyond what I see, teach Thou me;" i. e., that which lies beyond the circle of my vision, that which I do not see, teach Thou me respecting it. By this is meant the errors unknown to the speaker, which in Ps. xix. 13 are called **וְנִסְתָּרוֹת**—only that here the person introduced as speaking is not a truly pious and penitent self-observer, like the poet of that Psalm, but one who confesses reluctantly, who regards himself as being, properly speaking, wholly innocent, and who (according to ver. 32) announces himself as ready to repent *only in case* (**וְנִסְתָּרוֹת**) iniquity should be proved upon him. And on the whole Job had indeed heretofore always expressed himself essentially in this impenitent, rather than in a truly contrite way; comp. ch. vii. 20; xix. 4, etc.



Ver. 33. **Should He recompense it to thee according to thy will** (על as in עפך ch. xxiii 10; xxvii. 11, and often), **that thou hast despised, scil.** His usual way of recompensing. The question may also be expressed thus: "Should He allow thy discontented fault-finding, and blaming of His method of retribution to go unpunished, and take up instead with a method corresponding to thy way of thinking?" which is equivalent to saying: Should He change the laws of His righteous administration (his *justitia retribuens*) to please thee?—so that thou wouldst have to determine the mode of retribution, and not I (God). Instead of אֲנִי we should properly expect אֱלֹהִים, but Elihu here, after the manner of the prophets, introduces God Himself as speaking, and thus makes himself the organ of God (so correctly Rashi, Rosenm., Ewald, etc.). ["The abrupt and bold personation of the Deity in the first person ("and not I") is not unnatural in one who is speaking on behalf of God, and representing his just prerogatives and claims." Con.]. **And what knowest thou then? speak;** i. e., in respect to the only true method of retribution. What more correct knowledge than all others canst thou claim for thyself respecting this obscure province of the divine way of retribution?

On ver. 34 comp. vers. 2 and 10.

Vers. 35-37 contain the speech of the men of understanding, to whose judgment Elihu appeals as agreeing with his own.

Ver. 35. **Job speaks without knowledge, and his words are without wisdom.**—

הַשִּׁכְּלִי, substant. Inf. absol. Hiph., instead of the usual form הַשִּׁכְּלִי; so also in Jer. iii. 15.

Ver. 36. **O would that Job were proved continually.**—אֲבִי cannot signify "my Father," as though it were an address to God (Vulg., Saad., Luther [Bernard], etc.), for in Elihu's mouth, judging by numerous parallels, we should rather look for "my Maker," or "my God;" and the address "my Father" does not once elsewhere throughout the Old Testament proceed from a single person to God, and just here would have but little propriety. [Words. suggests that it may have been addressed by Elihu, as a young man, to Job; which in view of the mention of Job immediately after in the third person, would be singularly harsh]. Hence the word should either (with Targ., Kimchi, Umbr., Schlottm. [E. V., etc.]) be derived from a subst. אֲבָה, "wish," to be assumed, and to be rendered either "my desire is," or "I desire;" or—which is in any case to be preferred—with Död., Ew., Del., Dillm., be rendered as an interjectional optative particle, synonymous with לוֹ, and resting on a root בִּיאָה or בָּיָא.—Etymologically related are the well known בִּי in the formula אֲנִי בִּי (quæso domine), on the other side the optative interjection, still very common with the Syrian Arabs of Damascus, *abi* (which is formally inflected *abi, tebi, jebi; nebi, teba, jeba*); comp. the elaborate and learned discussion of Wetzstein in Delitzsch, p. 431 seq.—In respect to עַד נֶצַח, "continually," or "to the extreme

end," comp. the similar לְנֶצַח in ch. xxiii. 7. What Elihu here desires for Job is not that the chastisements inflicted on him should increase in severity, that his sufferings should continually grow more intense (such cruelty would in connection with his mild and friendly treatment of Job elsewhere be simply inconceivable). It is rather that the divine operation of proving his heart and working on his conscience now going on (comp. Ps. cxxxix. 23; also כִּן in ch. vii. 18) should be carried on until he had been brought at last to confess his guilt, and to humble himself beneath the hand of God (comp. Brentius, and von Gerlach below, Homiletical Remarks). The reason why Elihu desires that he may thus continue under the influence of the divine process of proving and punishing him,—or more accurately, why he introduces the men of understanding as uttering this wish in what they say, is given in ver. 36 b taken together with ver. 37: **on account of his answers after the manner of wicked men** (תְּשׁוּבוֹת "replies," viz. to the speeches of the friends rebuking him; comp. ch. xxi. 34; 2 here signifying "in the manner, after the fashion of").

Ver. 37. **Because he addeth to his sin transgression** (i. e. by his presumptuous speeches against God) [hence פָּשַׁע here may be rendered "blasphemy"], **in the midst of us he mocks** ("claps" [his hands in scorn]; see on ver. 26), **and multiplieth his speeches against God.**—וַיִּרְבֵּן, imperf. apoc. Hiph. (as in ch. x. 17) is used instead of the unabbreviated Imperf., like וַיִּתְּשֵׁן ch. xiii. 27, instead of וַיִּתְּשֵׁן, or like וַיִּשָּׂא ch. xxxiii. 27, etc.—וָאֵל, "towards God, against God," refers back both to this וַיִּרְבֵּן and to וַיִּתְּשֵׁן; for the mocking is also described as being against God.

6. *The third discourse:* ch. xxxv. *First Half:* The folly of the erroneous notion that piety and ungodliness are alike of little profit: vers. 1-8. In respect to ver. 1, comp. ch. xxxiv. 1. The conjecture of Köster and Schlottmann, that the verse is a later interpolation, because ch. xxxv. gives evidence of being a simple appendage to ch. xxxiv., has no foundation. For with just as good right might ch. xxxiv. also be regarded as a simple appendage to ch. xxxiii., because the theme of this second discourse has also received expression at the beginning of the discourse preceding (ch. xxx. 9 sq.). All four discourses are closely bound together, and ch. xxxiii. 9-11 contains the common point of procedure for all alike (see on the passage).

Vers. 2-3 formulate, in an interrogative form, the special theme of the discourse, as a repetition of that which has already been said (ch. xxxiv. 9).—**Hast thou considered this** (וָאֵת pointing forwards to ver. 3) **to be right** (ch. xxxiii. 10), **and spoken of it as "my righteousness before God"** (וְעִנִּיתָ coram, as in ch. iv. 7; xxxii. 2), **that thou sayest, what advantage is it to thee** (כִּן as in ch. xxxiv. 9), **"what doth it profit me more than my sin?"**—As frequently with Elihu, the direct interrogation interchanges here with



the indirect (comp. *e. g.* xxxiv. 33). The force of the whole question, moreover, is that of a strong negation: a righteous man speaks *not* thus. [The construction here given of these two verses seems awkward and artificial. Extremely so in particular is it to render **אִמְרַתְּ**

**צִדְקִי כֹאֵל** "(hast thou) defined it as 'my righteousness before God' that thou hast said," *etc.* And besides how can it be said that he had made his saying that there is no profit in holiness a part of his righteousness before God? Here, moreover, it cannot well be denied that the comparative sense of **כֵּן**, "my righteousness is more than God's," makes the proposition introduced by **אִמְרַתְּ** more complete and forcible. Had he designed to say: "I am righteous before God," he would have used the verb **צִדְקָתִי** (which Olshausen indeed proposes to read), rather than **צִדְקִי**. The meaning of the claim which Job had made, according to Elihu, is not that his character was more righteous than that of God, but that his cause, as against God, was more just than that of his Almighty antagonist. In ver. 3 Elihu gives the proof, or rather the specification in support of his charge. Job had denied that there was any profit in holiness:—in other words he had charged God with indifference to moral character in his treatment of men. The rendering of E. V. is to be preferred except in the last clause, where **כֵּן** is again comparative, and which should be rendered, not—"what profit shall I have if I be cleansed from my sin?" but—"what profit shall I have more than by my sin?"—E.]

Ver. 4. **I will answer thee words** (comp. ch. xxxiii. 32), and **thy companions with thee**, *i. e.* Eliphaz, Bildad and Zophar, who have shown themselves incompetent to contend with thee effectively, and who deserve to be reprimanded together with thee (**עִמָּךְ**). We are scarcely to render **עִמָּךְ** (with Dillmann, *etc.*), "who are with thee." Still more impossible is it to understand by **רֵעִים** not the three friends, but all others associated with Job in sentiment and character, the **אֲנָשֵׁי עֵין** of ch. xxxiv. 8, 36 (Umbr., Heil., Vaih., Del.), for **רֵעִים** constantly denotes throughout the book the three friends of Job (ch. ii. 11; xix. 21; xxxii. 3; xlii. 7).

Vers. 5-8. Refutation of the ensnaring proposition that it is useless to be pious by calling attention to God's blessed self-sufficiency in His heavenly exaltation, the contemplation of which shows that of necessity man only can derive profit from his righteousness (a thought which had been already expressed by Job himself, ch. vii. 20; and by Eliphaz, ch. xxii. 2 seq.).

Ver. 5. **Look up to heaven, and see**, *etc.*—In the same way that Zophar (ch. xi. 7 seq.) points Job to the height of the heavenly vault, and its loftiest luminous fleece-like clouds (which is what **שָׁחֲקִים** means here, not precisely a synonym of "heaven," or of the "ether," as Vaihinger, Delitzsch, *etc.*, say), in order to illustrate God's absolute exaltation above the world.

On ver. 6 seq. comp. ch. vii. 20; xxii. 2 seq.

Ver. 8. **To man like thee thy wicked-**

**ness availeth** (*i. e.* it produces its effects on him), and for a son of man **thy righteousness**.—By the "son of man" Job himself, or one of his kind, is again intended. The expression serves to set forth their need of help, and frailty in contrast with the exaltation and blessedness of God.

7. *Continuation and close.*—*Second Half:* The true reason why sufferers remain for a long time unheard, to wit: *a.* Their lack of genuine reverence for God; *b.* The presumptuousness of their speeches against God.

*a.* Vers. 9-14. On account of the multitude of oppressions they cry out, they wail because of the violence (lit. "because of the arm," **זְרוֹעַ** as in ch. xxii. 8) of the mighty (**רַבִּים** here in another sense than in ch. xxxii. 9). The Hiph. **יַעֲקִין** in the sense of Kal, or as intensive of Kal (comp. ch. xix. 7; xxxi. 18) [not Hiphil proper, "they make the oppressed to cry," (E. V.) which is unsuitable in connection with **עֲשִׂים**, "oppressions," as in Am. iii. 9; Eccles. iv. 1.

Ver. 10 seq. introduce the refutation of this objection [contained in ver. 9, to wit, that oppression goes unpunished, hence that the wicked fare no worse than the righteous], by calling attention to the guilt of the suffering. But they do not say (as they could say)—Where is Eloah my creator? This is the question asked by those who seek God (comp. Jer. ii. 6, 8). **עֲשִׂי** intensive plur., as in Is. xxii. 11; liv. 5; Ps. cxlix. 2. **Who giveth songs in the night**; *i. e.*, by granting sudden and wonderful deliverance (comp. ch. xxxiv. 25).

Ver. 11. **Who teaches us more than the beasts of the earth**—not "by them, as our mute instructors" (Hahn, Delitzsch), but with a comparative rendering of **כֵּן**, "in preference to the beasts, esteeming us worthy of higher honor and blessing than they." The form **כִּלְפָנֵינוּ** is either an error of transcription, or syncopated from **כִּתְלֵפָנֵינוּ**; comp. **אֶלֶף** in ch. xv. 5. On *b* comp. ch. xii. 7, where in like manner the mention of the birds of heaven is parallel to that of the beasts of the field. [A pregnant passage. The instinctive cry of distress for relief is not the prayer which God requires. The former goes up from the brute creature (comp. Ps. civ. 21; Joel i. 20; Ps. cxlix. 9); man's prayer should be worthy of a rational being, should proceed from the recognition of God the creator, and from gratitude for His interposition in our behalf in the night of calamity. If (as he proceeds to show) man's prayers are not heard, it is because they are too much the cry of animal instinct, not the outpouring of the heart, conscious of its wants, of God, and of His goodness.—E.]

Ver. 12. **There cry they—but He answers not** (or: "without indeed God's answering them")—on account of the pride of the evil.—Respecting the construction of the verb **צִעַק** with **כִּפְּנֵי**, "before," or "on account of," comp. Is. xix. 20. [It seems most natural to put **כִּפְּנֵי** here in close connection with **נִתֵּן**, "He will not answer" (so as to save them) from the



force of wicked men. To make the pride of the oppressors the reason why God refuses to hear the oppressed, although the affirmation in itself might be made, would be out of harmony here. The reason as Elihu more explicitly declares in ver. 13 is *in the oppressed themselves*.—E.]

Ver. 13. The reason why God does not hear those oppressed when they cry: **Only vanity** (i. e., nothingness, empty, fruitless complaining [with אֵין restrictive—"that which is only emptiness, that crying which has no heart in it"])  
**God heareth not**—but on the other hand (for this is the unspoken antithesis) He doth hear the righteous, pious prayer. **And the Almighty regardeth it not**—viz., that crying and complaining. The neut. suffix in שְׁמוֹנָה does not refer to the masc. שָׁמוֹ, but to the crying spoken of in the preceding verse. Respecting שָׁמוֹ "to behold, observe," comp. ch. xxxiii. 14.

Ver. 14. **Much less then** (would He hear thee) **when thou sayest: thou beholdest Him not**; i. e., He intentionally withdraws himself from thee; comp. ch. xxxiii. 8 seq. In respect to כִּי **quanto minus** (here more precisely *quanto minus si*, comp. ch. iv. 19; ix. 14; Ezek. xv. 5. Neither the language nor the context justifies the rendering of Schlottmann and Delitzsch [also E. V.], who take כִּי אֵין to mean "although," *etiamsi*, which moreover receives no support from Nehem. ix. 18. **The cause lies before Him, and thou waitest** (in vain) **on Him**;—this being the continuation of the indirect address begun in a.—ךָ (instead of which elsewhere we have רִיב, "the cause in controversy, the case on trial," as also הוֹלֵל "to wait" (instead of which elsewhere הִיָּל), are both expressions peculiar to Elihu. Hirzel, Schlottmann, Delitzsch [E. V. Scott, Noyes, Barnes, Words., Ren., Rod.], etc., render this second member as an admonition to Job—"the controversy lies certainly before God, but thou shouldst calmly await His decision." But this is rendered impossible by the tone of stern censure in ver. 15 seq. Still more out of the question (on account of לִפְנֵי) is the rendering of Ewald who takes הַשִּׁינָה and הַחֹלֵל as addressed to God.

β.—vers. 15-16. The complaint of Job, above cited, in respect to God's assumed withdrawal and concealment of Himself, gives Elihu occasion to refer to Job's *presumptuous and dogmatic speeches* as another reason for his being unheard. **And now, because His anger has not yet punished** (lit. "because there is not [or nothing], which His anger has punished [visited]; i. e., because His anger has not yet interposed to punish—comp. Ew., § 321, b), **should He not nevertheless be well acquainted with presumption?**—In respect to כִּיָּאֵר with יָרַע comp. Ps. cxxxix. 14, and respecting אֵין in the sense of "about" (to know about anything), comp. above, ch. xii. 9.—פֶּשַׁע, instead of which the LXX. and Vulg. read פֶּשַׁע, seems to signify, according to the Arabic, "arrogance, presumption," possibly also "foolishness" (the same

with הַפֶּלֶא used elsewhere); scarcely however "multitude, mass," as the Rabbis explain [nor "extremity," as E. V. renders it]. The word is intended to designate Job's presumptuous, intemperate speeches against God. The passage is in substance correctly rendered by Ewald, Delitzsch and Dillmann,—only that the last named conjectures *b* to be a free citation from Job's former discourses (say from ch. xxiv. 12), and thus needlessly obscures the explanation of the verse (to the extent that he conjectures either a corruption of the word שָׁב, or the loss of two half verses from between *a* and *b*). The commentators follow different constructions of the passage, which in some particulars vary greatly among themselves, but which are largely agreed in taking ver. 15 as protasis, and ver. 16 as apodosis: on the basis of which construction Hahn *e. g.* translates: "Especially now, because He (God) does not have regard for his (Job's) anger, and does not trouble himself about wicked arrogance, Job opens, etc." (and so Kamph.; while Rosenm., Stick., Hirz., Schlottm., [Carey, with others who take שָׁב in the sense of "transgression," as, *e. g.*, Conant, Noyes, Barnes, Rodwell, Renan] take אֵין in ver. 15 *a* as subj. and understand by it God's anger. But ver. 16 cannot be the apodosis of ver. 15, partly because of the way the subject אֵין is prefixed, and partly because the thought is rather the delivery of a final judgment in respect to the whole manner of Job's appearance: **But Job opens his mouth in vain** (i. e., uselessly, to no purpose; *הִבֵּל* as in ch. ix. 29; xxi. 34), **and unintelligently multiplieth words**.—The "opening of the mouth" is not mentioned here as a gesture of scorn (as *e. g.*, in Lam. ii. 16; iii. 46), but, as explained by the second member, as a symbol or means of unintelligent babbling and loquacity. *הַכְפִּיר* here and ch. xxxvii. 31 = *הִרְפָּה*, (ch. xxxiv. 37).

#### DOCTRINAL AND ETHICAL.

The many points of contact between the two discourses here considered and those of the three friends, especially in the words of blame and reproof addressed to Job have furnished those expositors in ancient and modern times, whose judgment respecting Elihu has been in general unfavorable, with abundant material for their disparaging judgments, and their attacks. That Elihu is a servile imitator, a mere reproducer and compiler of what has been said by previous speakers; that in repeating he weakens in many ways the statements of his predecessors; that he cites Job's expressions, when he would controvert them, inaccurately, or in such a way as altogether to distort them; that he endeavors to surpass the three friends in the intemperate severity of his attacks on Job, etc., these and the like are the unfavorable judgments of the critics from the pseudo-Jerome, Gregory, and Bede, down to Dillmann, and indeed even more considerate and favorably disposed critics fall in, at least in part, with this tone of remark. Thus Delitzsch asserts, at least in respect to ch. xxxvii., that the absence, in this



third discourse of Elihu, of the "bold original figures" of the previous discourses, indicates on the part of this discourse as compared with the remainder of the poem "a deficiency of skill, as now and then between Koheleth and Solomon;" that not one of its thoughts is, strictly speaking, new, that, on the contrary, in one chief thought we have simply the repetition of what was said in a previous discourse of Eliphaz, to wit, that the piety of the pious profits himself; in the other—to wit, that the pious, in his necessity, does not put forth useless cries, but lifts himself in prayer to God—a repetition of what Job had said in his last discourse, ch. xxvii. 9 seq. But nevertheless Delitzsch is obliged to admit that "Elihu deprives these thoughts of their hitherto erroneous application." He is constrained to acknowledge that the quickened consciousness of sin and guilt, which Elihu in this discourse occasions for Job, is perfectly in place, and must touch Job's heart, especially in so far as it teaches him to seek the cause of his long-continued sufferings, and of the failure of his prayers hitherto to be heard *in himself*, in the inadequacy of his own purity and piety, in his lack of true submissiveness to God's righteous decree—and not in any severity on the part of God. And still more favorable is his judgment respecting the value of the argument in his second discourse, directed principally against Job's presumptuous doubt of the divine justice; respecting which he acknowledges that "Elihu does not here coincide with what has been already said (especially ch. xii. 15 seq.), without applying it to another purpose; and that his theodicy differs essentially from that proclaimed by the friends. It is not derived from mere appearance, but lays hold of the very principles. It does not attempt the explanation of the many apparent contradictions to retributive justice which outward events manifest, as agreeing with it; it does not solve the question by mere empiricism, but from the idea of the Godhead and its relation to the world, and by such inner necessity guarantees to the mysteries still remaining to human short-sightedness their future solution" (II., p. 266, comp. p. 276). When we see one of the weightiest opponents of the genuineness of the whole Elihu-section stripping of all its force and value that charge against these two chapters which is most frequently brought forward, and most persistently urged, the complaint that it is deficient in originality, and that its character is simply that of a compilation and reproduction, we shall not find it difficult to reply to the remaining objections made to the inward value and authenticity of the two discourses. As regards (a) the absence of ornament, the lack of original figures and similes which Del. urges as an objection, at least so far as ch. xxxv. is concerned, it may be very much questioned whether the poet himself did not intend this as a characteristic of the utterances of Elihu here, whether, that is, this unadorned simplicity does not on the one side render effective support to that which Elihu has to say against Job's intemperate speeches, greatly increasing its impressiveness, its power to speak to the heart, and to quicken the conscience, while, on the other side, it is intended to form a con-

trast to the final discourse which follows (ch. xxxvi.-xxxvii.), in which the wealth of picturesque illustration, bold imagery, and artistic rhetorical turns, which are characteristic of the book elsewhere, reappears in higher measures, and in a way which quite eclipses the splendor of the art of figurative representation as exercised by the preceding speakers. In other words, it may be questioned, whether it is not the poet's purpose to introduce Elihu, *the preacher of repentance*, as speaking as plainly, simply, and with as little art as possible, but on the contrary to introduce Elihu, *the inspired eulogist and glorifier of God*, as surpassing the former speakers in the power, loftiness and adornment of his discourse, nay, even as rivaling in this respect the representation of Jehovah himself. (b) As regards the assertion that Elihu quotes those utterances of Job, which he opposes, incorrectly, and so as to distort them, this is by no means the case, as a close comparison of the quotations in question not only with similar utterances of Job's or with such as are verbally identical, but also with the *meaning* of his language, teaches, and as the exegesis of the particular passages has already shown.

And finally (c): that Elihu here exhibits himself as still more inconsiderate and intemperate, in his censure of Job than the three friends, rests on the misinterpretation of particular passages which, when rightly judged according to their connection, reveal Elihu as being mildly disposed toward the person of his opponent. So in particular that passage, harsh in some respects, which he has borrowed from the second discourse of Eliphaz, and subjected to a peculiar modification, where he speaks of "drinking scorn like water" (ch. xxxiv. 8 seq., see on the passage). So again the wish, uttered at the close of the second discourse (or rather put in the mouth of certain men, who are there introduced as speaking), that Job "might be continually proved to the end," in respect to which the necessary remarks have already been made in explaining the passage. So again the strong language at the close of ch. xxxv. the severity of which is due simply to the circumstance that Elihu here gives expression to his indignation against that which was really most objectionable and criminal in Job, his presumptuous and intemperate speeches against God, as a cruel, unsympathizing Being. There is scarcely one of the objections which in these respects have been made to the discourses of Elihu, particularly the two discourses before us, which may not, with apparently equal justice, be urged against the concluding discourses of God, in which we also find a repetition of much of the thought in the previous chief divisions (the same being cited in part literally, in part freely), and in which Job's fundamental moral fault, the arrogance and insolent presumption of his heart against God, is just as energetically arraigned, without for that reason occasioning any reasonable doubts touching the genuineness and originality of that section.

#### HOMILETICAL AND PRACTICAL.

The practical and homiletic material, which these two intermediate discourses furnish, is



small, compared with that which may be found in many other sections. Nevertheless the treatment of the two fundamental thoughts—that God deals righteously, notwithstanding all appearances to the contrary—and that true piety is always and infallibly blessed—gives rise to many thoughts of peculiar theological and moral value, showing that these two chapters are mines of genuine revealed wisdom, and that they furnish much wholesome stimulus.

*Particular Passages.*

Ch. xxxiv. 1 (xxxv. 1): VICT. ANDRÆ: From this point on Job learns before all else to *be silent*. Without saying a word, he simply takes believingly to heart whatever is now made clear to him. In this way he really becomes another man than he has been heretofore, so that at last, because his frame of mind is become truly acceptable to God, he is ready to be completely delivered from his suffering, and to be doubly blessed by God.

Ch. xxxiv. 2 seq. BRENTIUS (on ver. 3): No man, however spiritual, has the right to judge the Word of God, but only the word of man, *i. e.*, to determine whether what men teach, declare, and decree, is the word of God. *E. g.*, Christ shed His blood for our sins—it is permitted to no men to sit in judgment on this saying, but it is the duty of all men to yield themselves captive to this saying, and to believe it. In the meanwhile however many persons put forth many and various opinions in respect to this saying, *etc.*—ZERSS: We are to use our ears and mouth not only for the necessities of the body, but also for those of the soul, first of all however that we may hear and speak God's word. . . We are to prove and to judge whether that which is spoken be right or wrong, in accordance with God's Word, or not in accordance with it.

Ch. xxxiv. 12 seq. v. GERLACH: In what belongs to another it is possible for one to do injustice; but if God should do injustice to any one, He would injure Himself, destroy His own property, for all is His. A profound, a lofty thought! No one can conscientiously belie himself, do justice to himself. All that we call injustice becomes possible only because man has his equal as a free being beside himself, and has to do with the property of others on earth. This (injustice) is impossible with God, just for the reason that all belongs to Him.—ANDRÆ: In opposition to Job's assertion, that it is of no profit to a man with God to live a pious life, Elihu maintains calmly and firmly the irrefragable truth—that both the holiness of God, which excludes every thought of tyranny, and His justice, which always renders to each one his own, yea even and

His love, by which He maintains the whole world in existence, belong inseparably to the divine nature itself, so that Job's speeches condemn themselves.

Ch. xxxiv. 20 seq. STARKE (according to the *Weim. Bib.*, and Cramer): God has power enough to bring the proud and the mighty to the punishment which is meet for them. The raging of all His foes is vain: God can destroy them quickly. He knows our need, however, and gives close attention to it.—ANDRÆ: God does not need to institute long inquiries respecting the sins of men; He has immediate knowledge of all that they do, and executes His mighty judgments, without needing the help of men. . . . *He punishes or spares*, as He may think best in His unsearchable Power and Wisdom.

Ch. xxxiv. 36 seq. BRENTIUS: Elihu does not imprecate any evil on Job, but asks that he may be led to the acknowledgment of his own blasphemy, a result which can be brought about only by the cross and afflictions. Hence when he prays that he may be afflicted (crucified) unto the end, he at the same time prays that he may repent, for affliction (the cross) is the school of repentance.—v. GERLACH: God is asked to prove and to search out Job "even to the end," *i. e.*, most deeply and thoroughly. Not that Elihu supposes him to be guilty of such sins as the friends had conjectured in his case; but he nevertheless misses in him the profound perception of secret sins, and wishes for him accordingly what the Psalmist wishes for himself (Ps. cxxxix. 23).

Ch. xxxv. 9 seq. BRENTIUS: May we not infer that God is present with us and that He favors us, in that "*prona eum spectent animalia cetera terram, Os homini sublime dedit, cœlumque videre, Jussit et erecto ad cœdera tollere vultus.*" For when He made the beasts and birds ἀλογα, He created us men so that we might be wise, endowed with reason, and lords of creation. Who then, pondering these things deeply in his mind, would not in affliction call upon the Lord, or hope for His aid?—WOHLFARTH: We must above all things show ourselves thankful for the spiritual endowments with which God has distinguished man (above all the beasts), by cultivating them with the utmost diligence, and by using them for God's glory, and for the salvation of the world.—ANDRÆ: God can cause a joyous song of jubilee to spring forth out of the deepest night of suffering, provided we only understand His gracious purposes. All of these tend to the same end, to lift us men to something better and higher than the brute, which knows not God. But presumptuous cries and empty prayers will never find a hearing with God.



## FOURTH DISCOURSE.

**A vivid exhibition of the activity of God, which is seen to be benevolent, as well as mighty and just, both in the destinies of men, and in the natural world outside of man.**

## CHAPS. XXXVI—XXXVII.

Introduction: announcing that further important contributions are about to be made to the vindication of God.

## CHAPTER XXXVI. 1-4.

- 1 Elihu also proceeded and said :
- 2 Suffer me a little, and I will show thee  
that I have yet to speak on God's behalf.
- 3 I will fetch my knowledge from afar,  
and will ascribe righteousness to my Maker.
- 4 For truly my words shall not be false ;  
he that is perfect in knowledge is with thee.

*a. Vindication of the divine justice, manifesting itself in the destinies of men as a power benevolently chastening and purifying them: vers. 5-21.*

*a. In general: vers. 5-15.*

- 5 Behold God is mighty, and despiseth not any ;  
He is mighty in strength and wisdom.
- 6 He preserveth not the life of the wicked ;  
but giveth right to the poor.
- 7 He withdraweth not his eyes from the righteous ;  
but with kings are they on the throne ;  
yea, He doth establish them forever, and they are exalted.
- 8 And if they be bound in fetters,  
and be holden in cords of affliction ;
- 9 then He sheweth them their work,  
and their transgressions that they have exceeded.
- 10 He openeth also their ear to discipline,  
and commandeth that they return from iniquity.
- 11 If they obey and serve Him,  
they shall spend their days in prosperity,  
and their years in pleasures.
- 12 But if they obey not, they shall perish by the sword,  
and they shall die without knowledge.
- 13 But the hypocrites in heart heap up wrath ;  
they cry not when He bindeth them.
- 14 They die in youth,  
and their life is among the unclean.
- 15 He delivereth the poor in his affliction  
and openeth their ears in oppression.

*β. In Job's change of fortune in particular : vers. 16-21.*

- 16 Even so he would have removed thee out of the strait  
into a broad place, where there is no straitness ;  
and that which should be set on thy table should be full of fatness.

- 17 But thou hast fulfilled the judgment of the wicked ;  
judgment and justice take hold on thee.
- 18 Because there is wrath, beware lest He take thee away with His stroke ;  
then a great ransom cannot deliver thee.
- 19 Will He esteem thy riches ? no, not gold,  
nor all the forces of strength.
- 20 Desire not the night,  
when people are cut off in their place.
- 21 Take heed, regard not iniquity :  
for this hast thou chosen rather than affliction.

*b. Vindication of the divine justice, revealing itself in nature as supreme power and wisdom :*

CHAPS. XXXVI. 22—XXXVII. 24.

*a. The wonders of nature, as revelations of divine wisdom and power :*

VERSE 22—CHAPTER XXXVII. 13.

- 22 Behold, God exalteth by His power ;  
who teacheth like Him ?
  - 23 who hath enjoined Him His way ?  
or who can say, Thou hast wrought iniquity ?
  - 24 Remember that thou magnify His work,  
which men behold.
  - 25 Every man may see it ;  
man may behold it afar off.
- (1) Rain, clouds, and thunder ; verse 26—ch. xxxvii. 5.
- 26 Behold, God is great, and we know Him not,  
neither can the number of His years be searched out.
  - 27 For He maketh small the drops of water ;  
they pour down rain according to the vapour thereof ;
  - 28 which the clouds do drop,  
and distil upon man abundantly.
  - 29 Also can any understand the spreading of the clouds,  
or the noise of His tabernacle ?
- 30 Behold, He spreadeth His light upon it,  
and covereth the bottom of the sea.
  - 31 For by them judgeth He the people ;  
He giveth meat in abundance.
  - 32 With clouds He covereth the light ;  
and commandeth it not to shine by the clouds that cometh betwixt.
  - 33 The noise thereof sheweth concerning it,  
the cattle also concerning the vapour.

## CHAPTER XXXVII.

- 1 At this also my heart trembleth,  
and is moved out of his place.
- 2 Hear attentively the noise of His voice,  
and the sound that goeth out of His mouth,
- 3 He directeth it under the whole heaven,  
and His lightning unto the ends of the earth.
- 4 After it a voice roareth :  
He thundereth with the voice of His excellency ;  
and He will not stay them when His voice is heard.
- 5 God thundereth marvellously with His voice ;  
great things doeth He, which we cannot comprehend.



(2) The forces of winter, such as snow, rain, the north-wind, frost, *etc.*: vers. 6-13.

- 6 For He saith to the snow: Be thou on the earth;  
likewise to the small rain,  
and to the great rain of His strength.
- 7 He sealeth up the hand of every man;  
that all men may know His work.
- 8 Then the beasts go into dens,  
and remain in their places.
- 9 Out of the south cometh the whirlwind;  
and cold out of the north.
- 10 By the breath of God frost is given;  
and the breadth of the waters is straitened.
- 11 Also by watering He wearieth the thick cloud;  
He scattereth His bright cloud;
- 12 and it is turned round about by His counsels;  
that they may do whatsoever He commandeth them  
upon the face of the world in the earth.
- 13 He causeth it to come, whether for correction,  
or for His land, or for mercy.

*β. Final admonitory inferences from what precedes for Job: vers. 14-24.*

- 14 Hearken unto this, O Job; stand still,  
and consider the wondrous works of God.
- 15 Dost thou know when God disposed them,  
and caused the light of His cloud to shine?
- 16 Dost thou know the balancings of the clouds,  
the wondrous works of Him which is perfect in knowledge?
- 17 How thy garments are warm,  
when He quieteth the earth by the south wind?
- 18 Hast thou with Him spread out the sky,  
which is strong, and as a molten looking-glass?
- 19 Teach us what we shall say unto Him;  
for we cannot order our speech by reason of darkness.
- 20 Shall it be told Him that I speak?  
if a man speak, surely he shall be swallowed up.
- 21 And now men see not the bright light  
which is in the clouds:  
but the wind passeth, and cleanseth them.
- 22 Fair weather cometh out of the north:  
with God is terrible majesty.
- 23 Touching the Almighty, we cannot find Him out.  
He is excellent in power and in judgment,  
And in plenty of justice; He will not afflict.
- 24 Men do therefore fear Him:  
He respecteth not any that are wise of heart.

#### EXEGETICAL AND CRITICAL.

1. Instead of the predominantly *anthropological* and *ethical doctrine* of the three preceding discourses, Elihu puts forth, in this his closing discourse, reflections which are *pre-eminently theological*. God, the infinitely mighty and wise Being, who is at the same time just, and possessed of fatherly love, stands in the foreground of his descriptions, alike in the first and shorter division (ch. xxxvi. 5-21), which describes His righteous interposition in determining the lots

of mankind, and gives further expression to the favorite thought of the speaker touching the hand of God chastising men with severity indeed, and yet ever with a merciful purpose, and in the second division, which is twice as long (ch. xxxvi. 22 to ch. xxxvii. 24), which treats of the majestic manifestation of God's activity in the wonders of His creation, first in the way of description (ch. xxxvi. 22 to ch. xxxvii. 13) then in the way of application, closing with admonitory inferences from the themes of his description for the benefit of Job. It is in this last half especially that this fourth discourse of Elihu ex-



hibits itself as the immediate preparation for the concluding act of the whole poem, providing the transition to the interposition of God. This magnificent physico-theological section is vividly introduced by the threefold לֵךְ at the head of each of the three strophes—ch. xxxvi. 22 seq.; 26 seq.; 30 seq.; and this threefold successive לֵךְ compels us to find the beginning of this section in ver. 22, and not (with Ewald, Vaihinger, Dillm., etc.) in ver. 26 (see below on ver. 22). Add to this the predominance throughout the description of the references to the majestic phenomena of lightning, thunder, storm and rain, and the conjecture formerly adopted by Cocceius, J. H. Michaelis, Reimarus, Starke, Lange, and latterly by Rosenmüller, Umbreit, v. Gerlach, V. Andraë, Schlottmann, Böttcher [Scott, Noyes, Barnes, Bernard, Carey] becomes probable, that the poet conceived that thunder-storm out of which he represents God as speaking to Job, ch. xxxviii. 1 sq. as already beginning during this last discourse of Elihu, and furnishing him in many particulars with the occasion and material for his descriptions. This is a hypothesis, which, as we shall see, serves to give essential help in understanding not a few of the details of the splendid description—granting that the absence of definite historical data in the text of our book, or in the most ancient exegetical tradition makes it impossible that it should be regarded as more than a probability.

2. *The Introduction:* Ch. xxxvi. 1-4: An announcement that further, and yet more important instruction is about to be communicated respecting the nature and operations of God (comp. 1 Cor. xii. 31).—**And Elihu continued and spoke.**—This new introductory formula, compared with ch. xxxiv. 1 and ch. xxxv. 1, is intended to intimate that a long silence on the part of Job did not this time precede. לֵךְ not לֵךְ, as hitherto, because in ch. xxxiv. Job was not summoned to speak. Dillmann. “Elihu had spoken three times, *i. e.*, as many times as any of the other friends, but Job does not reply, and he proceeds. The silence of Job, who had replied to every speech of the three friends, is a proof that Job was conscious that Elihu had reason on his side, and is an answer to those who disparage Elihu.” Wordsworth].

Ver. 2. **Wait for me a little, and I will teach thee;** *i. e.*, hear my instructions only a little while longer (not: “let me first collect my thoughts a little,” Hirzel). יָעִיר = יָעִיר, used also in Is. xxviii. 10, 13. פִּתְרִי, Aramaic, equivalent to the Hebr. הוֹחִיל, *expectare*.—**For there are yet words (to be said) for Eloah:** *i. e.*, for I know of something still further, and yet better to say in justification of Eloah (לֵאלֹהִי, *Dat. commodi*) than what has been said hitherto.

Ver. 3. **I will fetch my knowledge (comp. ch. xxxvii. 16) from afar.** לִקְרוֹחֹק, as in ch. xxxix. 29, and Isa. xxxvii. 26, “from afar,” *altius repetendo* (Merc.) [“out of the wide realm of history and nature,” Del.]. Elihu has already in mind the wonders of the Divine government in nature and in history, in view of which

he will praise God's righteousness (lit. “give [= ascribe] right to his Maker”) לְפָנָיו [so used only here]. Hence these expressions, which involve no empty self-praise, but have their basis in the inspiring greatness of the object to be described.

Ver. 4. **For one faultless in knowledge, [lit. *knowledge*] stands before thee;** *i. e.*, one who has studied and learned to know God's greatness in His works, one who is penetrated with the sense of the Divine exaltation, and who for that reason is raised above the danger of going astray, or speaking falsehood. תָּמִים דַּעַת here cannot signify “an honest thinker” (Hirzel, and many of the older commentators) for in ch. xxxvii. 16 it תָּמִים דַּעַת is used of the perfect knowledge of God. [“As Elihu there attributes absolute perfection of knowledge in every direction to God, so here, in reference to the theodicy which he opposes to Job, he claims faultlessness and clearness of perception.” Del.] The Vulg. renders correctly as to the meaning: *et perfecta scientia probatur tibi*.

3. *First Division:* Proof of God's righteous dealings in allotting the destinies of men: *a.* In general: vers. 5-15 (three short strophes: vers. 5-7; 8-12; 13-15).

Ver. 5. **Behold God is mighty, yet He disdaineth nothing.**—וְלֹא יָמָאֵס, objectless, as in ch. xlii. 6; comp. ch. viii. 20. The meaning is, although He is exalted in power (בְּכֹחַ as in ch. xxxiv. 17), He nevertheless does not disdain to interest Himself even in the smallest of His creatures, and to maintain its right inviolate (comp. vers. 6, 7).—**Mighty is He in strength of understanding** (lit. “of heart,” לֵב as in ch. xxxiv. 34), *i. e.*, in the possession of an all-embracing intellectual energy, by virtue of which He sees through right and wrong everywhere, and orders everything in the highest wisdom; comp. ch. xii. 13.

Ver. 6. **He preserveth not the ungodly in life.**—Comp. ch. xxxiv. 19 seq. as also Job's presumptuous assertion of the contrary in ch. xxiv. 22 seq., against which Elihu here declares himself. [**But He will grant the right of the afflicted**].

Ver. 7 continues the affirmation of ver. 6 *b.*—**And (even) with kings on the throne** (comp. Ps. ix. 5 [4] **He makes them** (*i. e.*, the righteous, or “the afflicted” of ver. 6 *b.*, for both conceptions here flow together into one) **to sit down forever, so that they are exalted.**—Comp. the parallel passages as to thought—ch. v. 11; 1 Sam. ii. 8; Ps. cxiii. 7, etc. Inasmuch as the particular point respecting which we should look for something to be said here is how widely God's care for His people extends, how high He can exalt them, the rendering of the Vulg. and of Luther—“who makes kings to sit on the throne”—is unsuitable, as also that of Ewald, which suffers besides from too great artificiality: “Kings for the throne, *i. e.*, who merit the throne, He makes to sit down, etc.”

Vers. 8-12 constitute a single period, which develops the thought, that if God subjects to suffering His righteous ones (who continue to be



the logical subject here, not "the ungodly," as Hahn thinks), He does this with a view to their chastisement and purification.—**But if they are bound with chains** (סָבָלוּ, to be understood figuratively; comp. ver. 13), **holden in cords of distress**; comp. ch. xiii. 27; Isa. xxviii. 22; Ps. cvii. 10 seq.

Vers. 9, 10 are with Tremellius, Cocceius, Schultens, Ewald, Dillmann, etc., to be construed as still belonging to the protasis; the apodosis begins with כִּלְיָ, in ver. 11 *b*, the first verb in the whole long series which stands without *consecut.*, and is by that very fact marked as introducing the apodosis. [Most commentators, (and so E. V.), introduce the apodosis with the beginning of ver. 9. But in addition to the argument from the use of the *Vav. consec.*, it would seem to be more in harmony with Elihu's conception, which *unites* the discipline with the suffering, to take the entire process described in vers. 8-10 as *one* hypothesis, finding its consequent in ver. 11 *b*.—E.]—**And He declareth to them their doing.**—פָּעָל, *maleficium*, evil-doing, like מַעֲשֵׂה, ch. xxxiii. 17.—**And their transgressions, that** (כִּי, *quod* objective) **they act proudly** (תִּתְנַבְּרוּ, lit. to show themselves strong, *i. e.* in opposing God): "exceeded," E. V. is ambiguous, the intransitive use of it being rare.—E.] In respect to "the opening of the ear for instruction" (ver. 10 *a*), comp. ch. xxxiii.

16, where the rarer form מִכָּר is used instead of the usual form מִכָּר found here. [Lit. "to the instruction," that which forms the design of the chastisement.]—**And commandeth them to turn** (lit. "saith to them, that they turn") **from vanity.**—יָאֵן, emptiness, nothingness, referring to the manifold sins of infirmity into which man easily falls, even when the essential spirit of his heart is holy, the taints proceeding from daily contact with the vain world (comp. John xiii. 10 seq.; 1 John i. 9 seq.; ii. 16), by reason of which the purifying discipline of God becomes necessary.

Vers. 11, 12: double apodosis to the antecedent propositions contained in vers. 8-10, expressed by means of two subordinate antecedent conditional clauses, introduced by אִם, together with the consequents corresponding to each. This construction, which partially reminds us of ch. viii. 5 seq., was necessary, because, where disciplinary suffering is divinely appointed, the result in every case involves a two-fold possibility—either that the one who is chastised should humble himself, and be made better, or that he should continue presumptuously to resist.—In respect to עֲבַר, "to humble himself, to submit, to betake himself to obedience," comp. 1 Kings xii. 7; Mal. iii. 18; Ps. ii. 11.—In respect to אֲמָנָה, *amāna*, pleasantness, comfort, see Ps. xvi. 6. Respecting עֲבַר בְּשָׁלוֹחַ, "to perish by the dart" (or "in the dart"), see ch. xxxiii. 18.—בְּכִלְיָ, "in ignorance," or "through ignorance," see ch. xxv. 16; also iv. 21.

Vers. 13-15 continue yet further in a peculiar way the thought of the last two verses, the pre-

cedence being given here to the lot of the wicked, which in the previous verses was spoken of in the second place; so that an inverted order of thought ensues—vers. 13, 14 corresponding to the contents of ver. 12, ver. 15 to that of ver. 11.—**And the impure in heart cherish**

**wrath.**—שִׂכּוֹן אַף, *scil. בְּלִבָּם* (comp. ch. xxii. 22; Ps. xiii. 3 [2]; Prov. xxvi. 24), or possibly—"they set up wrath," in a warlike manner, against God as their enemy. The meaning, however, can scarcely be: "they lay up with God a store of wrath," as though אַף here signified not men's own discontent, but the divine wrath, and the *θησαυρίζουσιν ὀργήν* of Rom. ii. 5 were a parallel expression (Aben-Ezra, Rosenm. [E. V. app'y, Con., Words., Carey], etc. [Considered by itself, the expression אַף שִׂכּוֹן would seem to be most simply rendered by "lay up wrath." But the second member of the verse, which speaks of the conduct of the wicked when God afflicts them, favors rather the explanation of the commentary.—Instead of showing submission to God, they treasure up rebellious wrath within. This rendering of שִׂכּוֹן is justified by the reff. given above; and of אַף by ch. xviii. 4 (comp. also חִכָּה, ver. 18); and the analogy of שָׂעַשׂ קִנְיָה in ch. v. 4.—E.]—**They pray not** (lit. "cry not," שִׁנְעוּ, according to ch. xxx. 20; xxxviii. 41) **when He hath chained them** (comp. ver. 8), **so that they must perish** etc. *תָּמוּת* jussive, expressing the necessary consequence of the presumption of the dissolute. Respecting בְּנֵעַר, "in youth, in the fresh vigor of youth," comp. ch. xxxiii. 26.—**And their life is among the polluted**, *i. e.* like that of the polluted (comp. ch. xxxiv. 36). The Vulg. correctly: *inter effeminatos*. For the word קִרְשִׁים refers to the Syrian Canaanitish temple-prostitutes of the male sex, and the verse describes the effect of their incontinence in enervating, debilitating their manhood, and causing them to decay in the flower of their age (comp. Deut. xxiii. 18; 1 Kings xiv. 24; xv. 12; xxii. 47 [46]). The reference is not to the violation of women or maidens, in a military invasion (as described in Gen. xxxiv.; Judg. xix., etc.). The point of comparison lies not in the violence, but in the prematurity (and shameful-ness) of the death.

Ver. 15 **But He delivereth the sufferer by his affliction**; *i. e.* He rescues at last out of his misery the man who quietly and willingly endures, just by virtue of his constant endurance; He makes his suffering serve as a means of deliverance and a ransom to him (comp. ver. 18 *b*). There seems to be a play upon words intended between תִּלְחַץ and בְּלִחָץ in *b*, which may be approximately rendered [in German] by translating with Delitzsch: Doch den Duldenden entrückt Er durch sein Dulden, und öffnet durch Bedrückung ihr Ohr.

4. Proof of the divine righteousness, *β.* specially from Job's experiences: vers. 16-21.—**And even thee he lures out of the jaws of distress.**—So correctly most of the moderns



since Schultens. הַסִּית with כֵּן signifies, as in 2 Chron. xviii. 31, "to lure away from anything, out of anything" (not "to draw out," as the Pesh., Targ., Rabbis explain, nor "to rescue," as the Vulg. renders it). [Wordsworth: "He is instigating and impelling thee by means of thy affliction into a state of greater glory and happiness."] וְאֵף הַסִּיתִי is used, inasmuch as אֵף must occupy its usual place at the beginning of the sentence, for וְהִסִּית אֵף אֲתָן serving to connect emphatically the particular case of Job with the general proposition expressed in the preceding verse. Schlottm., and expresses not a future, but a present sense [the *pret.* being used either because Elihu has in mind God's purpose in decreeing the present suffering of Job (Del.), or because that friendly process of alluring is conceived of as having begun in the past, and being continued in the present (Schl.). The expression כִּפִּי-צָר figuratively describes the distress as a monster, with open jaws, threatening or attempting to swallow him.—E.] — **Into a wide place under which there is no narrowness; i. e. into a wide place** (רַחֵב) femin. accus. of the place aimed at), the foundation of which exhibits no narrowness, hence signifying "without narrowness in its foundation; or, which is better, a wide space, in place of which" (תַּחַת) as in ch. xxxiv. 26) is no narrowness, a wide place broken by no straits." As to the figure comp. Ps. iv. 2 [1]; xviii. 20 [19], etc. [The same figure is implied in all three terms, צָר, רַחֵב, and מוֹצָק, the last from צוֹק, to be strait.]—**And the setting of** [=that which is set on] **thy table** (He makes, or becomes) **fulness of fatness; the same fig. to describe a state of flourishing prosperity as in Ps. xxiii. 5 (comp. Prov. ix. 2; Ps. xxii. 27 [26]; cvii. 9, etc.) נָחַת from נָחַ, to settle down,** referring to that which is set down on a table, or served for it, the food set on it. *Fat* food is used as a sign of feasts which are particularly expensive and abundant in Is. xxv. 6; lv. 2; Gen. xxvii. 28, 39. Ewald, Vaih. and Dillm. take רַחֵב in the second member, as also נָחַת in the third (the latter in the sense of "peace") as subj. of the whole proposition, and thus obtain the meaning: "Verily, the wide place without straits, the peace of thy table full of fat, has misled thee more than sharp distress" (Dillmann: "away from the mouth of distress" [i. e. away from obeying the teachings of adversity]). But this thought, involving as it does a serious charge against Job, is poorly connected with what goes before, and is rendered impossible by the clause כִּפִּי-צָר, which in connection with הַסִּית cannot well signify anything else than "out of the mouth (jaws) of adversity."

Ver. 17. **But if thou art filled with the judgment of the wicked, then (truly) will judgment and punishment take firm hold, viz., on thee, will not depart from thee (not—"will take hold upon each other, follow each other by turns [as Carey, *e. g.*, explains, "the act of judgment and the delivery of the sentence are very closely connected;" or according to others (*e. g.*, Barnes) such opinions (those of the**

wicked) would be rapidly followed by judgment]—which reciprocal meaning of תִּכְנֶה would have been expressed rather by the Niph. תִּכְנֶה. The first member is in any case, as respects the thought, a hypothetical antecedent; in order to be a strict grammatical antecedent the *Pret.* תִּכְנֶה must of course have stood at the beginning. כֵּן stands in *a* in the sense of guilt (Rosenmüller, Stickel, Hahn), or of a "murmuring judgment, presumptuous decision" respecting God (Umbreit, Hirzel, Schlottmann, Delitzsch, etc.); only in *b* does it denote the divine sentence of punishment. In no case does it express in both instances precisely the same meaning, as Ewald, Arnh., Dillmann, etc., suppose. ["He, whom thou dost presume to judge with words, will judge thee in deed," Schlottm. The rendering of E. V., Good, Lee, Carey, Renan, etc.—"Thou hast fulfilled the judgment of the wicked," implying that Job had realized in his own experience the full measure of crime or of punishment belonging to the wicked, is certainly too harsh for the connection. The tone of the passage is strongly admonitory no doubt, but such a sentiment as that just referred to would carry Elihu too far into the camp of the opposition, represented by the friends.—E.].

Ver. 18 suitably introduces a warning to follow the threat just uttered. Here again Elihu has in mind the chief fault of Job, his presumptuous complaining against God, and his doubt of God's justice.—**For the heat (of thy afflictions) should not mislead thee by its greatness; i. e., should not cause thee to err in respect to God's goodness and justice, or to judge God after the manner of the wicked (comp. ver. 17 *a*). [There seems to be a contrast intended between הַסִּית in ver. 16, and יִסִּית here. God would by His discipline lure, or urge him out of a narrow into a broad place: the חֶמֶה of this ver. would urge him against God.—E.] Hahn correctly thinks the heat (חֶמֶה) spoken of to be the heat of his sufferings. The passage, as appears clearly enough from *b*, is a parallel to 1 Pet. iv. 12 (Jas. i. 2 seq.). It is less natural to understand חֶמֶה of the heat of his passion (Delitzsch) or of his anger [against God] (Stickel, Welhe, Schlottm. [Conant, Wordsworth], etc.), or of the Divine anger (Rosenm., Umbreit, Dillmann) [E. V., Good, Ber., Barnes, Noyes, Rodwell, etc.],—although these renderings cannot be called unsuitable. On the contrary the attempt of Ewald, Hirzel, Vaih., Heiligst., to identify חֶמֶה with חֶמֶה, "cream" (ch. xxix. 6), and that in the sense of riches ("may thy riches not betray thee"), is alike insipid and destructive of the sense. It may remain doubtful whether חֶמֶה (Pausal form for חֶמֶה), signifies "into scorn, to mock and deride" (Stickel, Umbreit, Hahn, Schlottmann, Delitzsch, etc.) or "through superfluity, through abundance" (Ewald, Heil., Dillmann) [Fürst]. The latter rendering, which regards חֶמֶה as a dialectic alternate form of חֶמֶה (ch. xx. 22) seems to be favored both by the preposition בְּ (not לְ), and the parallel**

רַחֵב-כֵּן in the second member. [To the above



should be added the signification "stroke," which may fairly be vindicated for שָׁפַע from the use of the alternate form שָׁפַע just referred to in Commy. (comp. ch. xxvii. 23 with ch. xxxiv. 26, 37). Thus defined it may be taken here (with Kimchi, Schult., etc.), in the sense of the clapping of hands, with the idea of expulsion, or in the sense of "stroke, chastisement," (E. V., Merc., Rosenm., Gesenius, Carey, Ber., Good, Noyes, Barnes, Rod., Elzas, etc.). The latter would be the simpler. In that case חֲקָה may refer to the divine wrath, which is the view taken by most of those who thus explain שָׁפַע, חֲקָה being explained as instrumental (E. V. "with His stroke"). It is better however to explain it of the anger or passionate discontent of man against God (comp. חָא above in ver. 13) for the reason that elsewhere חֲקָה means uniformly to excite against. Thus Conant: "For beware, lest anger stir thee up against chastisement." The thought thus obtained would be moreover altogether suitable to the connection. Elihu's great anxiety is that Job should through submission profit by his chastisement, and that on the other hand he should not by a rebellious spirit resist, and so frustrate the object of the Divine discipline.—E.]—And let the abundance of the ransom not ensnare thee; i. e., let not the fact that thou must reckon up so large a ransom for the expiation of thy guilt, that thou must make such a severe expiation of the same, lead thee into error touching the goodness of God. כֶּבֶד here accordingly in a somewhat different sense from ch. xxxiii. 24. The supposition that the reference is to Job's "vast wealth" in earthly possessions, with which he might erroneously imagine that he could purchase his release from God (Ewald, Hirz., Vaih. [Renan], etc.), is decidedly untenable, and would impute to Job a reliance on earthly treasures, the like of which the three friends even had not once ventured to charge upon him, much less the far more considerate and just Elihu. [Schl., with better reason, assumes that the reliance, or ransom intended here is Job's piety. "He might think in some measure that he did not need to be very exact in what he should say concerning God's dealings, because he could put all his piety, the beneficent use which he had made of all his treasures, in the other scale of the balance." The idea of Zöckler on the contrary seems to be that God requires a great ransom in the sense of expiation, before the sinner can be delivered. Let not the greatness of that ransom, says Elihu, lead thee into error, i. e., the error of doubting the goodness of God. The rendering of E. V., "then a great ransom cannot deliver thee," is not an unsuitable thought in the connection. The principal objection to it lies in the verb נָשָׂה, which cannot well be rendered "deliver." Gesenius, in order to obtain this meaning explains thus: "a great ransom cannot turn thee away, scil. from the Divine punishment, so as to avoid it." But this is not altogether natural, and such a form of expression occurs nowhere else. This rendering, still further, seems to hang on the view that חָא means

the Divine anger, and that חֲקָה means "to take away with," against which see above. The negative אַל moreover does not favor it; for although it might have been used indeed in dependence on חָא, still such a construction would have been less natural and forcible than that with חָא. It must be confessed that no interpretation of the verse which has been suggested is free from difficulties, and Dillmann's conjecture of a corruption of the text is not altogether without reason.—E.]

Ver. 19 seq. continue the warning against impatient and discontented conduct in distress.—**Shall thy crying put thee out of distress?**—שָׁעַ, "crying," as in ch. xxx. 24 (comp. ch. xxxv. 9, and above ver. 13 b); עָרַךְ, a more choice word to express the idea of שָׁעַ or שָׁחַ, "to place," (comp. ch. xxxvii. 19): the object of עָרַךְ is easily supplied by "thee," or "any one." The meaning of the question accordingly can be only: "will thy crying, thy lamentation, thy discontented raging, put thee in non-distress (כֹּל בָּצָר, equivalent to כֹּל לָא בָּצָר), take thee out of distress?" So correctly Stickel, Hahn, Del. All other renderings depart more or less from the meaning required by the context: as e. g. that of Hirz.: "Will thy riches suffice? O, not gold (כֶּסֶף—כֶּסֶף, chap. xxii. 24 seq.), nor all treasures," etc. [Good: "Will then thy magnificence avail? Not gold, nor," etc.]; of Schlottmann: "Will thy treasures suffice? O not in distress," etc.; of Ewald: "Will thy riches equip thee—without distress—with all the means of power?" of Rosenmüller, Umbreit, Ebrard [E. V.: Gesenius, Fürst, under בָּצָר, though differently under עָרַךְ, Renan, Noyes, Rodwell, Conant: "Will He value thy riches without stint, and all the might of wealth?": "Will He value thy riches?" etc.; of Dillmann: "Will He set in order thy cry (of supplication)?" And all the efforts of strength (i. e., of thy strength)?—To שָׁעַ, which is made sufficiently determinate by the subject, the notion of "efforts of strength" is here suitably appended as an additional subject. כֹּחַ from חָא, "to be strong, firm," in connection with כֹּחַ, can signify only a physical application of strength, not "wealth in treasures," comp. חָא, chap. ix. 4, 19.

Ver. 20. **Pant not after the night, when (entire) peoples go up** (i. e., fly up like chaff before the tempest, Isa. v. 24; Ps. i. 4) **in their place**—i. e., do not long, as thou hast foolishly done (comp. ch. xiii. 18 seq.; xxiii. 3 seq.; xxiv. 1, 12), for the night of the divine judgment, with its terrors, sweeping away entire populations. In respect to שָׁחַ, *anhelare*, to long urgently for any thing, comp. ch. vii. 2; for the representation of the divine judgment by a night of terror, see ch. xxxiv. 20, 25; xxxv. 10. In respect to תַּחֲתָם, "in their place," here as regards the meaning—"from their place," see above, v. 16. It is impossible, with De Wette, to take תַּחֲתָם as standing for עֲמִידִים, "to raise up people



in the place of people." The rendering of Stickel and Hahn is harsh, and much too artificial: "when people come uppermost, with that which is under them." The rendering of Delitzsch, however, is unnecessary, which takes לַעֲלֹת as Inf. Hiph. לְהַעֲלִית: "which will remove peoples from their place." [The rendering "in their place" does not do entire justice to the expression הַתַּחַת, which is exactly rendered by our phrase, "on the spot." So again in ch. xl. 12; comp. Hab. iii. 16; 2 Sam. ii. 23 ("and he died on the spot"); vii. 10. The rendering of Conant and Carey: "when [Con.: "where"] people are carried off below" (to the world below), involves a very harsh incongruity between the verb ("go up") and the preposition ("below"). Conant argues that Elihu "is not speaking of any sudden calamity that sweeps whole races of men to the grave. This would be out of place here, for Job had desired no such thing. It was the repose of the grave for which he longed; for that night of death where successive generations sink down to the world beneath them." Such, it is true, was Job's conception of the night of death. But Elihu here reminds him that the night of death would be at the same time the night of divine judgment, and that so terrible is that judgment that it can sweep off whole peoples on the spot; how much less then could he, single-handed and alone, hope to face it without perishing. Let him rather repent, etc., ver. 21.—E.]

Ver. 21 concludes these warnings against foolish murmuring and presumptuous complaining (which is here called נַפְּסָא, "vanity, wickedness," comp. v. 10) in an emphatic way, by expressing the thought found in Gen. viii. 21, and founded on the universal experience of the race, that the heart is naturally inclined to disobedience and to rebellion against God: **for to this thou hast desire more than to affliction.**—מִן, comparative, as in ch. vii. 16, not causal, as

though מִעֵינִי meant "on account of suffering, in view of affliction" (Vulg., Luther, Stickel, etc.), nor again instrumental (Ewald: "therefore thou wast proved by suffering." עַל בְּחַר here (otherwise than in 2 Sam. xix. 39 [38]) essentially the same with בְּחַר, to extend one's choice to any thing, i. e., to be inclined towards any thing, to have a desire for it.

5. *Second Division.* Proof of the divine righteousness from the wonders of nature, from the power and wisdom revealed in the *physical* world.

a. *Descriptive part:* chs. xxxvi. 22—xxxvii. 13. *Introduction or transition:* vers. 22—25 (the first of three eight-lined strophes, vers. 22 sq., 26 sq., 30 sq., each of which begins with הִנֵּן, and which by the exact equality and similarity of their structure give evidence of being one coherent whole—a structure which has been correctly recognized by Stickel and Delitzsch [also by Schlottmann, Noyes, Wordsworth, Carey, Rodwell], but ignored by Köst., Ewald, Dillmann, etc.). **Behold, God worketh loftily in His strength** [E. V.: Behold, God exalteth by His

power; but less suitably to the connection, this strophe being, as has just been shown, introductory to the description of God's power in the *physical* world, rather than in the world of humanity.—E.].—As the meditation on truths lying in the realm of historical or ethical theology, which constitutes the preceding section, began with a הִנֵּן, "behold" (ver. 5), vividly pointing out the theme of discourse, so also the meditation which is here introduced on truths in the realm of physical theology. The conjecture is in itself sufficiently probable, that some phenomenon of external nature, perhaps a thunder-storm, which already in ver. 5 was approaching, but which had now burst forth, with lightning, thunder, and heavy rain, furnished the occasion to this sudden and vivid transition to the description of the natural world. This conjecture receives a strong support from the emphatic double recurrence of the הִנֵּן, first in ver. 26, at the beginning of the description of the rain, and then in ver. 30, in the transition to the description of lightning and thunder. The probability is still further increased by passages like chap. xxxvi. 33, and especially by chap. xxxvii. 2 sq. And finally it receives the strongest support from the article before כְּעֶרְכָּה in ch. xxxviii. 1, which can scarcely be explained without the supposition here referred to (comp. on the passage). **Who is a ruler like to him?**—The usage of the language would justify, and indeed would even favor rather the rendering adopted by the Targ., Peshito, Luther, Schlottmann, Delitzsch [E. V., Lee, Noyes, Conant, Bernard, Renan, Rodwell, Barnes], etc.: "Who is a *teacher* like Him?" But the context, and especially the הַשִּׁבְיָה in a, seems rather to favor the rendering supported by the LXX., which takes מֹרֶה = Chald. מְרָא (Dan. ii. 47), hence to mean "lord, ruler." The Vulg. attempts to give an explanation intermediate between the *δυσάστρης* of the LXX. and the "teacher" of the other ancient versions by its use of *legislator*: *quis ei similis in legislatoribus?* [So Wordsworth combines "Master and Teacher;" Carey: "Master," as expressing the ambiguity of the original. Some (e. g., Good): "And who, like Him, can cast down?" which would be a suitable antithesis to the E. V.'s rendering of α: "God exalteth by His power," but is open to the same objection; see above. In favor of the sense "teacher," Delitzsch argues: "(1) מֹרֶה from מֹרֶה, Ps. xxv. 8, 12; xxxii. 8) has no etymological connection with מָר; (2) it is, moreover, peculiar to Elihu to represent God as a teacher both by dreams and dispensations of affliction, ch. xxxiii. 14 sq.; xxxiv. 32; and by His creatures, xxxv. 11; and (3) the designation of God as an incomparable teacher is also not inappropriate here, after His rule is described in ver. 22 α as transcendently exalted, which on that very account commands to human res-arch a reverence which esteems itself lightly." These considerations at least show that the educational disciplinary functions of the Divine Ruler are prominently intended here; and this is in harmony with the general tone of this strophe.—E.]



Ver. 23. **Who hath appointed to Him His way?**—פָּקַד עָלַי, “to charge one with any thing, to prescribe anything to any one,” as in ch. xxxiv. 13. It would be possible also to render it: “Who hath inspected for Him His way?” (LXX., Vulg., Seb. Schmidt, Ewald, [Good], etc.). The second member permits both renderings.

Ver. 24. **Remember that thou exalt His doing, which men have greatly sung.** זָכַר an intensive form of שָׁחַד, denoting singing often repeated, or various in its character. The exhortation to the praise and glorification of the exalted activity of God stands in significant antithesis to the previous warnings against sitting in judgment on the same. [Here again, as in ch. xxxiii. 27 E. V. takes the verb שָׁחַד in the sense of “behold,” which would be a useless and feeble tautology before the הוֹדָה and הִבִּישׁ of ver. 25.—E.].

Ver. 25. **All people gaze thereon with delight** (בָּרוּ referring back to פָּקַדוֹ, ver. 24 a; בָּרוּ as elsewhere בָּרוּךְ); **mortals behold it from afar**;—i. e., not—“they can behold it only from a great distance” (so Dillmann, who would compare ch. xxvi. 14), but—they dare not contemplate it anear, from reverential fear before the unapproachableness of His operations.

6. *Continuation.* Description of the storm, together with the mighty phenomena accompanying it, such as rain, clouds, lightning, thunder, etc.: ver. 26—chap. xxxvii. 5 (three strophes, the first two consisting of 4 verses each, the third of 5).

Vers. 25-29. **Behold, God is exalted** (שָׁחַד as in ch. xxxvii. 23, elsewhere only in the Aramaic portions of the O. T.), **we know not** (i. e., how very exalted He is); **the number of His years is unsearchable** (lit. “as for the number of his years—so [!] there is no searching;” respecting the ! introducing the apodosis, comp. ch. iv. 6; xv. 17). The eternity of God is here introduced as the explanatory ground (not as a mere co-ordinate “moment,” as Dillmann supposes) of the divine greatness and wisdom. As the Eternal One, God has the power to effect all the glorious wonders in the realm of His creation which are enumerated in the passage following; comp. ch. xii. 12 seq. [The Omnipotence and wisdom of God, which are everywhere apparent in the universe, furnish a testimony to God’s righteousness. All attributes of the Divine Nature are rays proceeding from one centre; where one is, there also of necessity must the others be. How can the Being who everywhere shows Himself in creation to be most perfect, be defective in this one point? Every witness therefore in Nature to God’s greatness as a Creator, rises against an arraignment of God’s righteousness. Whoso will bring a charge against God’s justice, must measure himself with the Divine Omnipotence.—At first sight it may seem surprising that the mind of the righteous sufferer is directed by Elihu and by Jehovah himself, to the wondrous formation of the clouds, to Thunder, Lightning and Snow, and to the War-horse, the Hawk, and

the Eagle. But when we examine the matter more carefully, we see that such a course of reasoning is excellently fitted to its purpose. An Almighty and All-wise God, who is not at the same time righteous, is in truth an inconceivable impossibility. For this reason, they who impeach God’s righteousness, are always on the high road to doubt His existence. Pelagianism leads not merely to the destruction of the true idea of God, but to blank Atheism (*Hengstenberg*). It must also be borne in mind that God rises from an appeal to the signs of His power and goodness in the visible world, and refers Job to His working in the invisible world, in the domain of spirits, and challenges Job to a comparison of human power with that of God in the defense and deliverance of mankind, even of Job himself, from his spiritual enemies. See below, ch. xl. 6-15.” Wordsworth.]

Ver. 27. **For He draweth up the water drops, to wit from the earth.** This is the only rendering of גָּבַל, which corresponds to the second member; not that of the LXX., Pesh., etc.; “He numbers off;” and just as little that of Stöckel and Delitzsch: “He draws off [=lets fall] the drops,” i. e., out of the upper mass of waters [to which add the rendering of E. V., Mercier, etc. “He maketh small the drops of water.” The reference seems clear to the first step in the process of forming the rain, by which the drops are attracted (upward of necessity, although that does not lie essentially in the verb, for which reason the objection of Delitzsch that it means *attractere* or *detractere*, but not *attractere in sublime* falls to the ground), attracted, that is, towards Him who is the Divine cause.—E.]. **So that they ooze** (צָקַ, lit. “to filter, refine,” comp. ch. xxviii. 1) **the rain with His mist,** i. e., the mist which He spreads out [i. e., since a mist produced by it (Gen. ii. 6) fills the expanse (רָקִיעַ), the downfall of which is just this rain.” Delitzsch]. In respect to מִטָּה, comp. Gen. ii. 6; in respect to לְ, “with,” (or also “on account of, by means of”) comp. ch. xxxvii. 1 a. [E. V. “they pour down rain according to the vapor thereof.” “Pour down” for צָקַ is neither sufficiently accurate nor expressive, destroying as it does the image of “filtering” which lies in the verb. “According to” may be accepted for לְ, which is obscure. According to Gesenius, it indicates the vapor as the *origin* of the rain—*quæ orta est ex vapore ejus*; and so Conant. According to others it denotes the *state* into which rain-drops pass in falling. According to Ewald it is a sign of the accusative, מִטָּה being in opposition with צָקַ. Is it not natural to find in vers. 27-28 a description of the successive steps in the formation of the rain—first (27 a) the ascent of the water-drops in evaporation—then (27 b) the filtering of the mist whereby rain is produced, then (ver. 28) the fall of the rain (a) in general, (b) in copious abundance? If this view be correct, the best explanation of לְ would seem to be that it denotes possession, or origin. The suffix in מִטָּה moreover is better referred to God than to the rain, especially according to the explanation here suggested.—E.]



Ver. 28. **Which the high clouds drop down.** שְׁחִקִים here somewhat differently from ch. xxxv. 5) denoting such clouds indeed as are high, but not dry, or rainless; comp. Prov. iii. 20. Respecting the construction (שֶׁחִקִים, accus.

of material to יָלַד) comp. Ewald, § 281, b. In respect to בְּ [And distil upon the multitude of men], comp. ch. xxxvii. 12 seq.—[בְּ] may (with E. V.) be taken adverbially—"abundantly;" although it seems better with most moderns to take it as an adjective describing אֲרָם "many men." In this case as well as the other the predominant thought seems to be the copiousness of the rain.—E.]

Ver. 29. **Yea** (אֵי intensive, as elsewhere אֵי, comp. ch. xxxv. 14) **can one understand the spreadings of the clouds?** their expansion, outspreading over the vault of heaven (comp. Ezek. xxvii. 7; Ps. cv. 39; not "their burstings," which שֶׁחִקִים could signify only if we were at liberty to derive it (with Hirzel and Stickel [Conant, Renan] from a verb שָׁרַשׁ=פָּרַס, *frangere*).—**The loud crashing of His pavilion?**—The thick, deep black thunder-clouds are here conceived of as the "tabernacle" behind which God veils Himself, precisely as in Ps. xviii. 12. It should be noted that the "tents" (מִטּוֹת) of the orientals have the appearance of being predominantly black (comp. on Cant. i. 5; iv. 1). הַשָּׁמַיִת; used of the loud crashing of the thunder (referred to the thunder-clouds, pictured as a tabernacle), hence somewhat differently from below, ch. xxxix. 7. [The magnificent terseness and power of the line הַשָּׁמַיִת should be noted.—E.]

Ver. 30 seq. Special description of the phenomena of thunder and lightning in the storm, as already announced in ver. 29 b.—**Behold, He spreadeth His light around Himself;** i. e. that eternal, heavenly veil of light, in which God dwells continually (Ps. civ. 2, etc.), and out of which the lightning flashes issue, like rays, gleaming through the clouds, and dividing them;

comp. ver. 32; chap. xxxvii. 3. עֲלִי, as here explained—around or over Himself—the suffix referring to God, not the "tabernacle,"—"upon it" E. V.]—**And with the roots of the sea He covereth Himself** (כִּסָּה with accus.—"to take anything as a covering," as in Jonah iii. 6). The "roots of the sea" are the masses of water drawn upwards out of the sea, into the heavens in the form of black clouds, and here serving God as a veil (so correctly Umbreit, Ewald, Vaihinger, Dillmann) [Conant, Noyes, who renders: "And He clotheth Himself with the depths of the sea"]. The expression is poetically bold, but still unmistakable (comp. שָׁרַשׁ in ch. xiii. 27; xxviii. 9. By הָיָם we are to understand neither the waters of the heavens above (Hirzel, Schlottm.), nor the sea of clouds (Hahn) [Renan]. The expression denotes, as always, the ocean, regarded as the source of the atmospheric moistures which mount up from it. The language does not refer to a "covering of the foundations of the sea with the light of the

lightning" (Stuhlmann, Delitzsch) [Good, Wordsworth]; in order to express this thought, another אֲרָם or אֲרָר would scarcely have been omitted with כִּסָּה. [Delitzsch explains his view as follows: "The lightning in a thunder-storm, especially when occurring at night, descends into the depths of the sea, like snares that are cast down (פָּתִיחַ, Ps. xi. 6), and the water is momentarily changed, as it were, into a sea of flame." But this explanation does not adequately account for the use of שָׁרַשׁ. According to another explanation, God is represented as covering the depths of the sea, either with waters (Barnes), or with darkness, contrasting with the lightning which covers the sky (Lee, Rodwell). But neither of these explanations falls in naturally with the description of the storm. Renan: "Now He covers Himself with His lightnings as with a curtain; now He seems to hide Himself in the depths of the sea;" his explanation being: "He treats here of the alternations of light and darkness which take place in storms. The clouds are compared to a dark and deep sea." There is nothing, however, to indicate such a contrast between light and darkness. The "light" here is more especially that of the storm-lightning, in which God wraps Himself as a robe; the "ocean-roots" are the storm-clouds, conceived of as the waters lying in the depths of the sea, which God has lifted up, and gathered around Himself.—E.]

Ver. 31. **For therewith—with lightnings and clouds (ver. 30)—He judgeth the people, giveth food in abundance.** לִמְכֹּרֵי only here,=the expression לָרֵב, usually found elsewhere. The whole verse—which has somewhat of a parenthetical character, as an ethical and theological reflection in the midst of a passage which otherwise is purely descriptive—which, however, is not (with Olshausen) to be placed between vers. 28 and 29—reminds us of Schiller:

Aus der Wolke quillt der Segen,  
Strömt der Regen;  
Aus der Wolke, ohne Wahl,  
Zuckt der Strahl.\*

Ver. 32. **Both hands He covereth over with light, and sendeth it forth against the adversary.**—This is a more specific description of what God does in judging the people (ver. 31 a), and the use He makes therein of the lightning. ["God is represented under a military figure as a slinger of lightnings: He covers light over both hands, i. e. arms both completely with light, and directs it." Delitzsch.] Who the adversary is (כִּפְּיָו, LXX., Theod.: ἀνταρτῶν) against whom He sends forth the light (lit. "commands it, enacts concerning it," צִוָּה with עַל, as often) remains undetermined, and needs not to be inquired into. It signifies at any rate any hostile powers, against which God sends forth His lightnings; comp. Ps. xviii. 14 seq.;

\* From the cloud the blessing springeth,  
Rain it bringeth;  
From the cloud unasked, the beam  
Doth quivering gleam.



xi. 6; Wisd. xix. 12, *etc.* The signification of כִּפְנֵי elsewhere (= *intercessor*, Is. lix. 16) does not suit here. The change of the word into כִּפְנֵי, "point of attack" (ch. vii. 20), proposed by Olshausen, is however untenable. The same may be said of Hahn's explanation of the word in this sense. Delitzsch renders it peculiarly: "and commissioneth it as one who hitteth the mark" (כּ as כּ *essentia*, and כִּפְנֵי after Isai. liii. 6). [Delitzsch connects it with God, as "a sure aim."—Wordsworth a little differently with the lightning: "He giveth it a command as an assailant, or an avenger."—Lee: "He layeth His commands upon it to destroy."—Rosenmüller, Stickel, Elzas: "He commandeth it where to strike." Barnes, Carey: "He commandeth it in striking." The rendering of E. V.: "With clouds (כִּפְנֵי for clouds from their fancied resemblance to hands) He covereth the light, and commandeth it not to shine by the cloud that cometh betwixt," pre-supposes too much. The rendering of the Commentary: "against the enemy," is that which is best supported by the etymology, grammatical form, and connection.—E.]

Ver. 33. **His thunder-cry announces Him**; lit. "His alarm-cry makes announcement (1 Sam. xxvii. 11) concerning Him." רָעַל in accordance with Ex. xxxii. 17; Mic. iv. 9; not=רֵעוּ [His friend, companion], as indeed almost all the ancient versions take it [LXX.: "The Lord will declare concerning this to His friend"]; also among the moderns Umbreit and Schlottmann. ["He makes known to it (scil. the light, or lightning) His friend." So Barnes.] Just as little does it mean: "His thought, decree" (Cocceius, Böttcher, Welte) [Elzas: "By it He announceth His will."—E. V., Rosenm., *etc.*: "The noise thereof sheweth concerning it," taking the suffix to refer to the storm, not to God; which is altogether too insipid].—**The cattle even** (announce) **that He is on the march**; or: "concerning Him who is coming upward." This is beyond a doubt the most satisfactory explanation of the

difficult closing member אֶל-עֹלָה כִּקְנָה אֵף—an explanation which becomes still more obvious if—instead of assuming, as is commonly done (so Rosenm., Stick., Ew., Vaih., Heil., Delitzsch, *etc.*), merely a general reference to the uneasy movements of animals at the first approach of a thunder-storm, and comparing with it passages like Virgil, *Georg. I.*, 373 seq.; Pliny, *H. N. XVIII.*, 35, *etc.*,—we suppose that the storm thus far described had occasioned under the eyes of the assembly, before which Elihu speaks, a certain bewilderment or destruction in a particular herd of cattle;—if, accordingly, we assume an *actual occasion to have been given for this description*—an occasion which is not to be more particularly defined, and so derive again out of the passage before us a confirmation of the supposition advanced above on ver. 22. In that case we need have recourse to none of the artificial and violent make-shifts, into the adoption of which expositors have fallen here, as *e. g.* the rendering of כִּקְנָה in the absolutely

unheard of signification of "jealousy, fury of wrath" (Hahn: "a raging of wrath announces Him who is uprising;" and comp. Schlottmann); the changing of the word into כִּקְנָה (Hitzig), or כִּקְנָה (Böttcher, Dillmann, who at the same time read עֹלָה instead of עֹלָה: "causing His anger to rage against iniquity"), *etc.* [Schlottmann's rendering, referred to above—"and the fury of wrath against iniquity (or against transgressors)" is the one adopted by Fürst, Good, Lee, Bernard, Carey, Elzas.—The possible varieties of interpretation of the verse are endless. See the more important set forth in Schultens, Schlottmann, and Conant. The simplicity, life-likeness, and appositeness of the rendering adopted in the Commy. (and by Ewald, Delitz., Gesenius, Renan, Wordsworth, Rodwell, and Conant—who however takes כִּקְנָה as *object*, rather than subject—"to the herds") will commend it to most.—E.]

Ch. xxxvii. 1-5. Further description of the terror-working power of the thunder and lightning.

Ver. 1. **Yea, because of this** (לְזֵאת, comp. ch. xxxvi. 27), **my heart trembleth, and quaketh out of its place**; lit., "springs, or starts up," comp. ch. vi. 9. Why this should be regarded as "an exaggerated, hardly an elegant expression" (Dillmann), is not apparent.

Ver. 2. **Hear, O hear, the roar of His voice**.—שָׁמַעַנָּה שְׁמוֹעַ, a summons to hear closely and attentively, comp. ch. xiii. 17; xxi. 2. The phenomena of the thunder and lightning seem, at this particular moment of the description, so very near to the speaker and his hearers, that some commentators, as Böttcher, Schlottmann, Delitzsch, have found here at least an indication of the probability that the poet presupposes a storm as advancing during the colloquy. It is, however, evidently not an approaching thunder-storm to which the description refers, but one which had been for some time already present, and which might be heard now loudly roaring (see *a*), and now lowly murmuring or rumbling (see *b*) [and the rumbling הִרְגָה, E. V.: too general—"sound"] that goeth forth out of **His mouth**. Comp. what Delitzsch himself strikingly says: "The five-fold repetition of קוֹל—a word of sombre sound, for which our

Stimme [Voice] is a miserable substitute—calls to mind the seven קוֹלוֹת in Ps. xxix." Against Dillmann's assertion, that if the poet had purposed to represent the thunder-storm mentioned in ch. xxxviii. 1 as here already advancing, he would not have begun his series of physico-theological reflections with the storm, but would have reserved it for the conclusion, it may be argued that at the close of his discourse, and after his digression in respect to the cold, rain season, *etc.* (vers. 6-13), Elihu does in fact again repeatedly take up the phenomena of storms and atmospheric changes; comp. on ch. xxxviii. 1.

Ver. 3. **Under the whole heaven He leadeth it forth**—or: "He sends it forth, looses it" (יִשְׁרָהוּ, Imperf. Kal. of the Aram. שָׂרָה, *i. e.*, the roaring and the rumbling. [The definition



of the verb here adopted is preferred by Ewald, Fürst, Del., Dillm., Hirz., Lee, Carey, Wordsw., etc., on the ground that it is more appropriate as applied to the thunder (let loose through the immeasurable vault of heaven), and particularly to the zig-zag course of the lightning, than the signification "to direct" (from *יָשַׁר*, which rests on the fundamental idea of straightness).—E.] **And His lightning** (lit. "His light") **unto the borders of the earth**—In respect to *בְּנִפְתּוֹת הָאָרֶץ*, see on chap. xxxviii. 13. As to the thought, comp. Luke xvii. 24 and parallel passages.

Ver. 4. **After it roareth the sound of the thunder: He thundereth with the voice of His majesty**—lit. "He will thunder" (*יִרְעַם*), voluntative, as also *יִשְׁכַּעַן* in c).—**And restraineth them not** (i. e., the lightnings, the particular rays of the *אֵשׁ* mentioned in ver. 3), **when His voice resounds** [lit. *is heard*].—*עֲקֹב־*, not "to track out, to follow up" (Symmachus, Vulg., Ewald [who renders interrogatively: "and will He not find them out when His voice is heard?"] i. e., track them in their hiding-places with His thunder and lightning], but in accordance with the Targ., *עֲקֹב*, to hold back, *refrenare, cohibere* [the idea being that the roar of the thunder and the flash of the lightning follow in quick succession].

Ver. 5. **God thundereth marvellously with His voice**.—*נִפְלְאוֹת* here used adverbially=*mirabiliter*, as in Dan. viii. 24; Ps. lxxv. 6; cxxxix. 14. In respect to *b*, comp. ch. v. 9; ix. 10; xxxvi. 26. The verse ends for the time the description, so far as it relates to the storm, and by a general observation respecting God's greatness leads the way to the following examples of the same.

7. Continuation. The phenomena of winter, such as snow, rain, the north wind, frost, etc.: ch. xxxvii. 6-13.

Ver. 6. **For to the snow He saith—Fall to the earth**.—*יִהְיֶה* erroneously rendered "Be" by the LXX., Targ., Pesh. [E. V.] (on the contrary, correctly by Jerome—*ut descendat*), is Imperat. of *הָרָה*, "to fall" (lit. "to gape, to yawn"), a root obtaining elsewhere only in Arabic as a verb; hence another of the Arabisms of this Elihu section, as in ch. xxiv. 36; xxxv. 15, etc. In the two following members the *ל* of *לִשְׁלֵי* extends its influence: (also) **to the rain-shower** (*גֶּשֶׁם*), a heavy, pouring rain; a stronger term than *בֶּטֶר*), and **the rain-showers of His strength**—i. e., His mighty, pouring rain-showers (the plural structure similar to *קוֹל בְּכִים* in ch. xxx. 31; comp. Ewald, § 270, c). The rain, being by far the most common form in which the moisture of the atmosphere is precipitated during the Syro-Arabian winter, where it comes down particularly in the late autumn (as the early rain), and in the early spring (as the latter rain), is by the double designation more strongly emphasized than the snow. Comp. still further, as a parallel in thought, Isa. lv. 10.

Vers. 7-8 describe the effects of the cold of winter on men and beasts. ["The wonders of nature during the rough season (*חֹרֶף, חֶרֶף*, Cant. ii. 11), between the autumnal and vernal equinoxes, are meant; the rains after the autumnal equinox (the early rain), which begin the season, and the rains before the vernal equinox (the late rain, Zech. x. 11), which close it, with the falls of snow between, which frequently produce great desolation, especially the proper winter, with its frosty winds and heavy showers, when the business of the husbandman, as of the nomads, is brought to a stand-still, and every one retreats to his house or seeks a sheltering corner." Del.]

Ver. 7. **The hand of every man He puts under a seal**—so that it is disabled from carrying on field-work (comp. HOMER, *Iliad*, XVII. 549 seq.: *ὅς ῥά τε ἔργων ἀνδράπονος ἀνέπαυσεν ἐπὶ χθονί*). Respecting *כֹּחַם*, comp. ch. xxxiii. 16. The object of this sealing influence of the winter frost on the hands of men is: **that all men of His work may come to knowledge**—i. e., that all men created by God may learn how mighty He is, and how entirely dependent on Him they are. "Men of His work" is a somewhat singular collocation of words, which does not occur elsewhere, which, however, has its parallel in the expression, "sheep of His hand," Ps. xcv. 7, and for that reason is not of necessity to be set aside in the way of conjecture. At the same time, the rendering of the Vulg.: *ut noverint singuli opera sua*, furnishes a witness not altogether to be slighted in behalf of the emendation of Olshausen, favored also by Delitzsch—

*לִרְעֵת בְּלִאֲנָשִׁים בְּעֶשְׂהוּ*.

In regard to ver. 8 [**Then creeps the beast into his covert, and in his lairs doth he remain**] comp. Psalm civ. 22, where, it is true, that which is spoken of is not exactly the influence of winter in causing beasts to seek out places of shelter.

Ver. 9. **Out of the secret chamber cometh the storm**.—*חֹמֶר*, "chamber" (*penetrable claustrum*) denotes the enclosure out of which the storm-wind rushes forth, as in chap. xxxviii. 22 (comp. Psalm cxxxv. 7) mention is made of the "storehouses" of the snow. Comp. ch. ix. 9—"chambers of the south," with which expression the one before us is not to be identified without further qualification. For instead of storms from the south or south-east (Rosenmüller, Umbreit, Vaihinger, Welte, Delitzsch) [E. V.], the language here refers rather to storms from the north or north-east, as certainly as that below in ver. 17 the sultry and heating quality of the south wind is intended. **And cold from the cloud-scatterers**.—*קִוְרִים*, probably Partic. Piel. plnr. from *קָוַר*, "to sweep away, to scatter," hence *dispergentes* (scil. *venti*), the cloud-sweepers, a designation of violent cold storms (as in Arab. *darijat*, they which blow away; Kor. Sur. 51, 1), which indeed are also to be regarded as coming from the north or east; comp. ch. i. 19. The ancient versions seem not to have understood the word which occurs only here. Thus the LXX.: *ἀπὸ τῶν ἀκρωτηρίων* (a corruption perchance of *ἀκρωτήτων*?); Vulg.: *ab acturo*; Aq.,



Theod.: ἀπὸ Μαζούρ (similarly the Targ.) [Fürst and Lee: the Northern constellations; Mercier: *Septentriones*; Good: the Arctic chambers; Renan: the north winds, etc.].

Ver. 10. From the breath of God there is יָרֵחַ (impersonal as also Prov. xiii. 10) ["there cometh, there is given"] ice—viz., when a cold blast, proceeding from God, sweeps over the face of the water, by means of which, according to *b*, "the breadth of the waters (is brought) into a strait" (comp. ch. xxxvi. 16), i. e., is solidified, and so fettered as it were, is arrested in its free, flowing movement. Precisely thus the Arabic poet, Montenebbi: "the flood is chained by bands of ice." In respect to the apparent contradiction between this representation and the physical fact of the expansion of freezing water, see below on chap. xxxviii. 30.

Vers. 11–13 return to the description of the phenomena of clouds and rain, occasioned by a new phase of the storm just taking place, consisting in the outpouring of rain in extraordinary abundance. Schlottmann correctly: "The storm in its magnificent approach drifts victoriously before all the senses of Elihu, so that from all other images brought forward as they are with a certain haste, he ever recurs to that of the storm" (comp. Del.).

Ver. 11. Also he loadeth with moisture the clouds—comp. ch. xxvi. 8.—רָחַק, signifies "moisture, wet," and הִטָּרִיחַ, related to טָרַח, "burden," is "to load, to make heavy." All explanations which take בָּרַר as one word from the root בָּרַר (or בָּרַה) are against the connection, e. g., "serenity [brightness] dispels the clouds" (Targ., Rosenm., Umbreit [Bernard, Barnes, Elzas], etc.); *frumentum* (פָּר) desiderat nubes (Vulg., Symmach.); ἐκλεπτὸν καταπλήσσει νεφέλῃ (LXX., and similarly Theod., Pesh.). [Gesenius, Noyes: "In rain He casts down the thick cloud." Carey: "By (its) watering the thick cloud falleth headlong." But the vers. which follow, and particularly ver. 12 *a*, are scarcely consistent with the idea that the cloud has cast down its contents. E. V. also seems to take רָחַק actively—"by watering He wearieth the thick cloud;" the meaning being apparently that by showering down its contents the cloud is wearied or worn away; against which the objection just noted holds.—E.]. He spreadeth far and wide the clouds of His light—i. e., the thunder-clouds, pregnant with lightning, through which the lightning flashes; comp. ch. xxxvi. 29; and in respect to הִפְצִיץ, "to scatter, to spread abroad," comp. chap. xxxviii. 24.

Ver. 12. And these—round about they turn themselves.—הֵנָּה cannot refer to God (Rosenmüller, Schlottmann) [Lee; also Good and Elzas, who, however, both render קִסְפוֹת "seasons" (courses)]. It can be referred only to עָנָן, or עָב, "clouds," ver. 11. [The most natural way of accounting for its use here is to understand it as descriptive, Elihu pointing out the cloud at the time—הֵנָּה—"And there it is!

turning round about, hither and thither," etc. Thus understood, it would be better to adhere to the singular rendering of "cloud" in ver. 11, as being more individual and vivid.—E.]. קִסְפוֹת, "round about," as elsewhere סָבִיב, or סָבִיבוֹת.—

Piloted by Him (lit. "by His pilots," the clouds being thought of as God's ships, or coursers; comp. Ps. xviii. 11 [10] seq.) according to their doings—i. e., according to the actions of men, God having established a strict economic relation between those actions and the agency of His clouds in heaven, now yielding a blessing and now working destruction. This

reference of the suffix in לְפָעֻלָם to men (Ewald, Hirzel, Heil., Dillm.) is favored by ver. 13, as also by the Masoretic accentuation, which forbids

the connection of לְפָעֻלָם with what follows, according to the view which finds favor with the majority of modern commentators—"that they may do whatever he commandeth them on the face," etc. [To which add the use of the strongly individualizing and descriptive הָאֵל at the beginning of the verse, after which it is altogether unlikely that the plural suffix would be used, especially seeing that again in ver. 13 *b* the sing. suffix is used, יִקְצָאוּהוּ.—E.] The third member expresses the object of the verb פָּעַל—Whatsoever He commands to them upon the

globe. The pleonastic expression הָאֵרֶץ [lit. "the habitable land (of) the earth"] occurs again in Prov. viii. Respecting the form אֶרֶצָה, comp. already ch. xxxiv. 13.

Ver. 13. More specific statement of the object for which God steers the clouds in accordance with the conduct of men: be it for a scourge, when it is (necessary) for His earth, or for a

blessing, He causeth it to come.—אִם-לְאָרֶץ. is not co-ordinate with the two other conditional clauses (Rosenm., Umbreit, Del. [E. V., Noyes, Words., Carey, Rod.]; "now for a scourge, now for the benefit of His earth, now for mercy," etc.), but subordinate [as is proved (1) by the decided contrast between "whether for a scourge" and "or for mercy," each at the beginning of its half-verse; a contrast and a proportion of parts which would be destroyed by introducing another co-ordinate אִם; (2) by the tautology which ensues from making the second clause with אִם co-ordinate, there being really no material difference between "for the benefit of His land" (or earth), and "for mercy."—E.] The earth is called "His earth," because it is God's possession (comp. ch. xxxiv. 13), and the ל before אֶרֶץ differs from the ל before the other two nouns, in that it introduces a *Dat. commodi*. In respect to שִׁבְטֹת="chastisement," comp. ch. xxi. 9.

8. Conclusion. *b. Application*: chap. xxvii. 14–24. Instead of censuring God, or quarreling with Him, Job should draw from His wonderful operations in the natural world the right conclusion in regard to the mystery of his suffering.



The appeals and questions addressed to Job to the end of the discourse, are seriously intended. An unprejudiced consideration of the passage will find in it no trace of "a lofty irony" (Schlottmann, Ewald, Dillmann).

Ver. 14. **Hearken unto this, O Job, stand still, etc.** Both "this" (זאת), and the "wonders of God" in *b*, point not to what follows, but to the contents of the preceding descriptions.

Ver. 15. **Dost thou know how God commandeth them?**—על שם, as in Ex. v. 8, and often, of imposing commands upon, not, as in ch. xxxiv. 23, of "setting one's thoughts on anything" (Rosenmüller, Hirzel, Delitzsch [Conant, Rodwell, Gesenius; *i. e.*, when God planned (E. V., "disposed") them]). שם is not (according to the authorities just mentioned) a determination of time when, but a specification of the object of הוֹרֵר, this specification being further enlarged by the Perf. consec. הוֹרֵרָם. [According to this explanation ש is used partitively after הוֹרֵר, like the Greek genit. after verbs of knowing, "to have knowledge of," hence of partial knowledge. See Ewald, § 217, 3, 2, γ]. The suffix in עֲלֵיהֶם refers back either to the "wonders of God," ver. 14 *b*, or to the "clouds," ver. 11 sq. "Causing the light of the clouds to shine," in *b* (comp. ch. iii. 4; x. 3, etc.) is a circumlocution for the simple idea of lightning; comp. ver. 11 *b*.

Ver. 16. **Dost thou understand the balancings of the clouds?**—פָּלַשׁ מִפְּלֵשׁ from פָּלַשׁ, to weigh (Ps. lviii. 3 [2]), to poise, a similar structure to that of כִּפְּרֵשׁ, ch. xxvi. 29, but not for that reason to be regarded as an interchangeable form of that word (against Ewald). Respecting הָעִיִּים in *b*, comp. on ch. xxvi. 4. The form מִפְּלֵאוֹת instead of מִפְּלֵשׁ found only here.

Vers. 17, 18 introduce a new, and at the same time the last digression from the phenomena of storms, which otherwise constitute throughout the principal theme of the description. Here it is to the phenomena which accompany the full blaze of the summer sun beaming in a perfectly serene and clear sky, that the speaker digresses. The אֲשֶׁר of ver. 17 is not a conjunction = וְ (Rosenm., Umbreit, Hirzel) [Good, Lee, Noyes, Renan, Rodwell, Barnes, etc., and E. V.] or = דָּא (Schlottmann), but a pronoun referring to Job, the person addressed, and introducing a relative clause, precedent to the interrogative sentence in ver. 18.—**Thou, whose clothes (become) hot, when the earth becomes sultry** (lit. "becomes calm, still") **from the South;** *i. e.*, not merely by the south-wind, which צָרוּם could not signify, but by the united influence of the solar heat and the torrid winds. So correctly Bolducius, Ewald, Stickel, Hahn, Delitz., Dillmann [Carey, and, though less decidedly, Wordsworth], except that some of these commentators (Ewald, Dillmann), inappropriately find an ironical meaning in the words [conveyed to some

extent also by Carey's paraphrase—"You, Job, can readily enough *feel* the changes of the weather, but you cannot give any explanation of them." The rendering, "How (*i. e.*, dost thou know how) thy garments are warm, when, etc.," is certainly insipid enough. In favor of the rendering adopted above see further on ver. 18. The rendering of *b* with E. V., "when He quieteth (Conant, 'lulls') the earth by the south-wind," is admissible, although on account of the absence of the suffix after הַשָּׁקֵט the subject is more probably אֶרֶץ, with the verb in the intransitive sense—to be tranquil, or rather in Hiph. to enjoy tranquillity, to find rest. The appropriateness of the language of this verse as descriptive of summer heat will appear from the following extract from Thomson's *Land and the Book* (Vol. II., p. 312): "The sirocco to-day is of the quiet kind, and they are often more overpowering than the others. I encountered one a year ago on my way from Lydd to Jerusalem. Just such clouds covered the sky, collecting, as these are doing, into darker groups about the tops of the mountains, and a stranger to the country would have expected rain. Pale lightnings played through the air like forked tongues of burnished steel, but there was no thunder and no wind. The heat however became intolerable, and I escaped from the burning highway into a dark-vaulted room at the lower Bethoron. I then fully understood what Isaiah (ch. xxv. 5), meant when he said, Thou shalt bring down the noise of the strangers as the heat in a dry place, as the heat with the shadow of a cloud—that is, as such heat brings down the noise, and makes the earth quiet—a figure used by Job (ch. xxxvii. 17) when he says, Thy garments are warm when he quieteth the earth by the south wind. We can testify that the garments are not only warm, but hot. This sensation of dry hot clothes is only experienced during the siroccos, and on such a day, too, one understands the other effects mentioned by the prophet, bringing down the noise, and *quieting* the earth. There is no living thing abroad to make a noise. The birds hide in thickest shades, the fowls pant under the walls with open mouth and drooping wings, the flocks and herds take shelter in caves and under great rocks, the laborers retire from the fields, and close the windows and doors of their houses, and travelers hasten, as I did, to take shelter in the first cool place they can find. No one has energy enough to make a noise, and the very air is too weak and languid to stir the pendent leaves even of the tall poplars."—E.]

Ver. 18. **Dost thou with him arch over the sky?** *i. e.*, dost thou with Him give its vaulting or out-spanning (Gen. i. 7 sq.) to the firmament of clouds (שָׁחֲקִים here essentially as in ch. xxxv. 5), which is firm as a molten mirror? רָאָה "mirror," the same as מִרְאֶה in Ex. xxxviii. 8. מוֹצֵץ, Partic. Hoph. from יָצַק (ch. xi. 15), indicating the preparation of the mirror from molten and polished metal. With this representation of the heavenly firmament (צֶמֶד, σπείρωμα), as constituting a smooth, shining, and solid mirror, may be compared, as most nearly resembling it, the representation of



it as transparent sapphire (Ex. xxiv. 10), or, more remotely, as a curtain (Ps. civ. 2) or gauze (Is. xl. 22) or a veil (Ps. cii. 27 [26]). [It should be observed that the description here given of the skies is especially appropriate to the dazzling brilliancy of the oriental sky in summer, whence the well-known comparison of the sky in a season of heat and drought to "brass." It will thus be seen that those two verses, (17 and 18) are in logical connection. Thou who art subject to the influences of the seasons, whose garments are hot in summer, when the earth becomes still from the South, canst thou claim to be associated with Him who spread on high yon blazing canopy, solid and burnished as a molten mirror? the comparison being with the molten metal used as mirrors.—E.]

Ver. 19. **Teach us what we shall say to Him**, the mighty Author and Preserver of this magnificent world-structure?—what we shall say to Him, that is, when we would argue with Him. **We can set forth nothing** (lit. "we cannot —אֵל—set forth," scil. אֵלִים) **by reason of darkness**, i. e., because of the darkness of our understanding; comp. Eccles. ii. 14; Is. lx. 2. In respect to אֵלִים, *præ*, *propter*, comp. chap. xliii. 17.

Ver. 20. **Shall it be told Him** (יִסְפָּר optative) **that I would speak?**—"Greatly increased vividness is imparted to the discourse by this sudden transition from the first person plural to the first singular, as though Elihu would realize on the instant, in his own person, all that was fearful in that which he assumes." Schlottmann].—**Or did ever a man wish to be destroyed?** lit., "did he say, that he would be (might become) destroyed?" (comp. xxxiv. 31). This question has for its basis something like the well-known Old Testament idea that "no man could see God and live." See Ex. xix. 21; xxxiii. 20; comp. Gen. xxxii. 30; Judg. vi. 22 seq.; xiii. 22.

Ver. 21 seq. refers again to the storm which during the whole discourse is visible in the heavens, not however with the purpose merely to point it out or describe it, but to use the spectacle which the storm at the moment presents as a symbol of Job's condition and relation to God at the time.

Ver. 21. **And now indeed one sees not the light, which is gleaming brightly** (נֹרָא only here) **in the clouds; i. e., which notwithstanding the clouds that veil it, or, which behind the clouds shines with its customary brilliancy. But a wind passeth by and clear-eth them away** (dispels these clouds, so that it becomes quite clear again). The meaning of the passage can be only this—that "the God who is hidden only for a time, respecting whom one runs the risk of being in perplexity, can suddenly unveil Himself to our surprise and confusion, and that therefore it becomes us to bow humbly and quietly to His present mysterious visitation" (Delitzsch). To reject this thought, which is so clear, and so strikingly in harmony with the connection, and to substitute for it the other and much more artificial thought—"But now one cannot look upon the sunlight, while it

shines clearly in the bright clouds, inasmuch as the wind has passed over it, and cleansed it of all obscurity" (Ros., Hirz., Ew., Dillm., [Schlottmann, Noyes, Conant, Lee, Carey, Wordsworth, Rodwell, Elzas] etc.),—is not to assist but to obscure the comprehension of the passage. [The explanation of Delitzsch, adopted by our Commy. does not seem quite as clear as Zöckler represents it. אֵלִים is used by Elihu in two senses:

(1) in ch. xxxvi. 28 of the rain-clouds; (2) in ch. xxxvii. 18 of the sky, or firmament. Delitzsch takes it more in the latter sense here, translating: "the sunlight that is bright in the etherial heights." This interpretation however is forbidden by the אֵלִים of c. It cannot be said that the wind clears the etherial heights. The suffix evidently shows that the "skies" here spoken of include the lower region of clouds. Moreover the explanation itself requires that somewhere in the verse mention should be made of the lower clouds, which for a time hide the light. But if אֵלִים must include these clouds, which are blown away by the wind, Del.'s explanation becomes inconsistent with the preposition בְּ, which certainly cannot mean, according to Zöckler's suggestion, "behind the clouds," or above them. Moreover, as Dillmann justly objects, the aspect in which God is about to be presented is not that of One who, having been hidden for a time suddenly reveals Himself, but rather that of One whose majesty is too terrible for contemplation, and whose greatness is unsearchable. To which add that this is also the prominent thought in the verse just preceding (ver. 20);—God is so great that to approach Him is to risk annihilation. With this thought the other rendering stands in better connection, so that the whole train of thought from ver. 20 on may be freely rendered as follows:—Shall it be announced to Him, the Eternal King, awful in glory, that I would speak to Him? Shall I utter the desire to be ushered unto His presence, whom to see is to perish? Even now men cannot look on the light—the symbol of His glory—as it blazes there in the skies, over which the wind has passed, clearing them up; . . . much less can they gaze on His terrible majesty! Elihu seems to speak with a presentiment of the approaching presence of God.—E.]

Ver. 22 continues the description in ver 21 c of that which follows the obscuration of the sun by thunder-clouds: **From the north comes forth the golden brightness;—around Eloah (hovers) the sublimest splendor.**—These words are referred by most modern commentators (following the Vulg.: *ab aquilone aurum venit*) to the metal gold, which comes out of the lands lying to the north (in favor of which they appeal to Herodotus, III., 116; Pliny, *Hist. Nat.*, VI., 11; XXXIII., 4), and which accordingly, even if hard to obtain, is nevertheless at all times accessible to men, whereas God's majesty remains forever unapproachable to them. But whether in this view we find the *tertium comparationis* to be the remoteness of the northern lands (Ewald, Hirzel, Vaihinger, Welte) [Schlottmann, Lee, Conant, Dillmann], or the mysterious obscurity which veils them (Stiekel, Hahn, Delitzsch), the com-



parison would after all have something frigid about it, would be but ill suited to the present passage, and would agree but poorly with the other intimations of the Old Testament touching commercial geography, which locate the principal mines of gold towards the south rather; comp. ch. xxii. 24; xxviii. 1, 6, 16. The correct rendering has already been indicated by the LXX., who translate **וְהָיָה** by *νέφη χρυσαυγούρα*, following which Luther in a marginal gloss explained the term to mean "fair weather like pure gold" [and so E. V.]; and similarly Brentius, Cocceius, Starke, Rosenmüller, Umbreit, Arnheim, and Böttcher (*Aehrenl.*, p. 76), [Noyes, Bernard, Barnes, Good, Wemyss, Carey, Rodwell, Elzas, Renan], but with the subordinate variation among themselves, that some of them explain the **וְהָיָה** of the *clear sunlight* breaking forth (Cocceius, *etc.*, Umbreit), others of the *golden-shining clouds*, as the covering of Jehovah appearing in the storm. The latter modification of this meteorological application of the word, in favor of which may be cited that other figurative rendering of the word "gold" which we find in Zech. iv. 12, where gold is used for "pure oil"—must in any case be preferred, because the sun itself could not be described as coming **מִצִּפּוֹן**, and because the explanation of this **מִצִּפּוֹן** as meaning "by means of the north-wind," is altogether too precarious, and equally at variance with usage as Umbreit's translation—"from heaven." The parallel passages produced by Schultens out of Arabic poets, in favor of the comparison of the sunlight with gold, as likewise the Latin expressions *aurea lux*, *aureus sol*, are however none the less pertinent for illustration (comp. "the golden sunlight" with us), for it still remains true that the sun is the source of the golden splendor, with which a portion of the thunder-clouds is wont to shine forth, when the storm breaks up, and the clouds begin to retire (comp. Brentius below in the Homiletic Remarks on the passage). Moreover according to this explanation the first member of the verse stands to the second in the relation of comparison and preparation. From the north, when the winds scatter the storm (in the direction of the south) there burst forth clouds of light shining with the brilliancy of gold, an emblem of the incomparable majesty and splendor (**נוֹרָא הוֹר**) comp. Ps. civ. 1) of the light in which God is clothed. There is no reference to the ancient mythological conception of God's dwelling-place being in the north (such as Böttcher attributes to the passage), nor to Ezekiel's description of the chariot of cherubim as coming from the north. There may possibly have been certain meteorological causes of a local character, to ascertain which with certainty is beyond our power, which determined the poet to the choice of the expression **מִצִּפּוֹן**, which in any case has about it something singular, susceptible only of imperfect explanation, whether **וְהָיָה** be understood in a mineralogical, or a meteorological sense.

Vers. 23, 24 conclude the entire meditation on God's incomprehensibly great and wonderful operations.

Ver. 23. **The Almighty—we find Him not**—He ever remains for us One who is beyond our reach, both as regards the perception of our senses and of our minds (comp. ch. xxiii. 3; one *ὁὗς αὐτῶν ἀπρόσβουτον*) 1 Tim. vi. 17). [**Who is great in power**], but **right and the fulness of justice** (**רַב-צְדָקָה**), as in ch. xxxiii. 19) **He perverts not**—i. e., with all His incomprehensibleness He still continues ever righteous in His dealings—a proposition which brings the discourse back to its starting-point (ch. xxxvi. 5). The phrase **וְצִדְקָתוֹ כִּשְׁפֹט וְצִדְקָתוֹ** instead of **וְצִדְקָתוֹ נֹרָא**, which is usual elsewhere, belongs to the Aramaizing idioms of the discourses of Elihu (comp. the Talmudic **וְצִדְקָתוֹ**; its non-occurrence elsewhere however does not necessitate that, in disregard of the Masoretic accents, we should connect **וְצִדְקָתוֹ וְצִדְקָתוֹ** with **וְצִדְקָתוֹ** in *δ*, in which case the objectless clause **וְצִדְקָתוֹ** will have to be rendered either—"He does not exercise oppression" (Umbreit, Schlottmann, Kamphausen) [E. V. ("He will not afflict")], Noyes, Conant, Barnes, Bernard, Elzas, Wordsworth, Good—who makes **וְצִדְקָתוֹ** subj., or as a relative clause—"which He doth not oppress" (Stickel), or after the reading **וְצִדְקָתוֹ**, "He answereth not, giveth no account of Himself" (LXX., Peshito, Rosenmüller, Hirzel, Vaihinger) [Lee, Carey, Renan, Rodwell]. The explanation of Hahn would seem more natural—"As regards right and the fulness of justice He doth therein no wrong."

Ver. 24. **Therefore do men fear Him**—i. e., men of the right sort, men as they should be, who live in accordance with the precepts of true wisdom (ch. xxviii. 28). The optative rendering of the Perf. (Umbr., Vaihinger, Stickel, Heiligstedt [Good, Lee, Noyes, Carey, Renan, Rodwell], *etc.*) is as unnecessary as the Imperative—"fear Him" is inadmissible, which would have been written **יִרְאוּהוּ** instead **יִרְאוּהוּ** (against Arnheim, Hahn). On the contrary the Perf. is used here as in ch. xxxvi. 24, 25, to denote a public, universally recognized fact of experience. **He doth not look on those who are wise in their own conceit**—**כָּל-הַחֲכָמִים-לֵב** lit. "all the wise of heart," i. e., those who on the ground of their own heart (instead of on the ground of the fear of God) hold themselves to be wise, *omnes qui sibi videntur esse sapientes* (Vulg.). The censorious element of the expression does not lie strictly in **לֵב** (comp. ch. ix. 4; Prov. xi. 29; xvi. 21), but only in the contrast to the notion of the fear of God expressed in *a*. "Not to look on" any one is, according to ch. xxxv. 13 *b*, to deem him worthy of no notice; of no gracious well-wishing in his behalf. The subject of this verb can be only God; if the conceited were subj., and God the object (Vulg., Rosenmüller, Stickel) [Bernard, Carey] instead of **יִרְאוּהוּ** the text would read rather **יִרְאוּהוּ**. An uncalled-for "disparagement of Job" (Dillm.), by no means lies in this closing sentence of Elihu's discourses, but simply a final admonition dissuading him from those presumptuous judgments respecting God, and those presumptuous



speeches against God, against which the polemic edge of these discourses had been principally turned, and that with entire justice. ["This is the sum of all that Elihu had to say—that God was original and independent; that He did not ask counsel of men in His dealings; that He was great and glorious, and inscrutable in His plans; and that men therefore should bow before Him with profound submission and adoration. . . . Having illustrated and enforced this sentiment, Elihu, overwhelmed with the awful symbols of the approaching Deity is silent, and God is introduced to close the controversy." Barnes].

#### DOCTRINAL AND ETHICAL.

The prejudice of modern critics against the contents and significance of Elihu's discourses in general has in many instances betrayed them into judgments immoderately harsh even in respect to this, the last and most glorious of the series. Dillmann, *e. g.*, gives it as his opinion that "if the first part of this long discourse groups together the principal thoughts of Elihu, the second travels a path which the friends have already attempted (*e. g.*, in ch. v., xi., xxv.); and in the remainder of it is evidently based on passages of the discourses of God in chap. xxxviii. seq., the individual beauties of which in their contents and application are thereby in part anticipated. Forasmuch as Dillmann, as appears from his previous discussions, recognizes at the same time in these "principal thoughts of Elihu grouped together in the first part," little or nothing that is original, this opinion of his is as disparaging, not to say contemptuous, as it can well be. Elihu is thereby even in respect to the contents of this his final discourse, reduced to the position of a mere compiler, destitute of independence, who borrows the ideas and beauties of others, and without remarkable skill seeks to elaborate them for his own purpose. We believe that the detailed exegesis which we have given above, and particularly of this same fourth discourse, in which the point under consideration has claimed thorough examination and treatment from us, makes it unnecessary for us now to undertake a special refutation of this and similar objections. We believe that we have shown in respect to the reflections, predominantly ethical and theological, contained in the first part (chap. xxxvi. 5-21), that they repeatedly set forth indeed the fundamental thought of these discourses, to wit, the idea of a remedial purifying and chastening influence of divinely ordained suffering on the pious; that they do this however in a way more impressive and soul-thrilling than any previous portion of the whole book; and that in particular the closing verses of this division (vers. 16-21) contain statements in respect to God's loving treatment in "alluring out of the jaws of distress," in respect to the danger of allowing oneself to be led away from God by the "heat" of suffering, and the greatness of the "ransom" to be paid by means of it, in respect to the insufficiency of our own strivings and conflicts and prayers for procuring salvation, in respect to the natural tendency of the heart to do and to utter vanity rather than to suffer patiently, such as

occur in the like combination nowhere in the Old Testament, and such as *belong in truth to the profoundest utterances which the revealed literature of the Old Testament has produced in the attempt to solve the mystery of affliction before the coming of Christ.*

In respect to the Second Part, however, we believe that we have shown:

(1) That the reflections in the sphere of physical theology therein contained, so far from deserving the reproach of lacking originality, form on the contrary a glorification of the majesty of God revealed in nature, which is most harmoniously adjusted in all its parts from beginning to end, poetically lofty and unique of its kind.

(2) That in particular the description of the terrors and beauties of the storm, exhibiting as it does in masterly combination beauties of its own, deserves to be placed beside the most elevated passages of the sort which the Old Testament literature has produced (*e. g.*, Ps. xviii. Ps. xxix. *etc.*), or even surpasses them.

(3) That the independence of the description, as compared with the contents—similar in part—of Jehovah's discourse in ch. xxxviii. seq., is vindicated by the fact that its character is *almost exclusively meteorological*, being limited to the atmospheric phenomena of heat and moisture, and that its objects accordingly coincide only to a limited extent with those of the discourses which follow.

(4) That the supposition—which forces itself upon us with a necessity from which there is no escape—that the magnificent description here given is continued throughout by the sight of an actual storm in the heavens, accompanied by an abundance of the phenomena of thunder and lightning, furnishes a still further and a weighty contribution to the evidence in favor of the originality of the section in relation to what follows.

(5) That, finally, the suggestive conclusion of the whole, where the natural phenomena immediately contemplated are symbolically referred—and that no less naturally than impressively—to God's mysterious operations in respect to Job, prepares the way for the final decisive solution of the whole problem (see especially ch. xxxvii. 21 seq.). The way in which this result is secured banishes the last remnant of doubt touching the genuineness of this section, while at the same time it serves to corroborate the view of this whole Elihu-episode as an essential part of the poet's own artistic plan, and as having a close organic connection with ch. xxxviii. seq. In short we believe that we have shown that the descriptions of nature in the discourse before us may be ranked with the best and most original portions of Holy Scripture of that class. We believe that such a man as Alexander von Humboldt showed neither poor taste nor defective judgment in æsthetic criticism, when in the Second Part of his *Cosmos* (Vol. II., p. 414, Bohn's *Scientific Library*) he writes with reference to this very passage: "Similar views of the Cosmos occur repeatedly in the Psalms (Ps. lxxv. 7 seq.; lxxiv. 15 seq.), and most fully perhaps in the 37th chapter of the ancient, if not ante-Mosaic Book of Job. The meteorological pro-



cesses which take place in the atmosphere, the formation and solution of vapor, according to the obanging direction of the wind, the play of its colors, the generation of hail and of the rolling thunder are described with individualizing accuracy; and many questions are propounded which we in the present state of our physical knowledge may indeed be able to express under more scientific definitions, but scarcely to answer satisfactorily. The book of Job is generally regarded as the most perfect specimen of the poetry of the Hebrews," etc.

2. We are constrained to make an observation in opposition to Delitzsch respecting the anthropological, ethical, and soteriological representations of the First Part (and indeed of the whole discourse, for the same representations appear also in the Second Part towards the end; see chap. xxxvii. 12 seq., 19 seq.). When this commentator, who is so highly esteemed on account of his exegesis of this book, maintains (II., p. 307 seq.) that Elihu, as in his discourses generally, so in this final discourse particularly, "takes up a position apart from the rest of the book, in so far as he makes Job's sin the cause of his affliction; while in the idea of the rest of the book Job's affliction *has nothing whatever to do* with Job's sin, except in so far as he allows himself to be drawn into sinful language concerning God by the conflict of temptation into which the affliction plunges him"—we believe that we must reject as a one-sided representation this way of characterizing the distinction between the solution of the great mystery of suffering given by Elihu and that given by God, or taught by the whole poem. We must also charge with one-sidedness the statement which follows in immediate connection with this, that it is only the assumed "older poet" (*i. e.*, the author of the poem as a whole *omitting* Elihu's discourses), and not Elihu, who discusses as his theme the mystery of affliction, because it is the former only who exhibits Job as suffering *wholly* without guilt, or even *ἐνεκεν δικαιοσύνης*, whereas Elihu "leaves sin and suffering together as inseparable, and opposes the false doctrine of retribution by the distinction between disciplinary chastisement and judicial retribution. We must be permitted to doubt whether on Old Testament grounds a suffering purely on account of righteousness (which under the New Testament would be suffering purely on account of Christ, the genuine suffering of martyrdom) could have been anywhere conceived of, much less set forth with poetic elaboration. For the "evil thought and imagination of man's heart from his youth," together with the "secret faults" without number, and the "errors which cannot be understood"—all this was rooted too firmly and deeply in the consciousness of every thinker within the circle of the Old Testament revelation to admit of the possibility of separating oneself in any measure from this all-embracing sinfulness and guilt which attaches to all who belong to our race. Moreover the actual issue of the action of the poem in ch. xlii. shows clearly enough that the idea that "Job's suffering *had nothing whatever to do* with Job's sin," was not that of the poet. That for which Job is there obliged to repent in dust and ashes is not simply his

sinful speaking against God, but beyond question the root, which lay still deeper, of these individual sinful outbreaks—the remainder of unexpiated sin, of inward impurity, not yet wholly removed by purification, from which he suffered, and the presence of which he had repeatedly acknowledged. The mission of Elihu, as appears with pre-eminent clearness from this last discourse of his, is none other than to prove the inseparable connection between those criminal utterances of the sorely-tried sufferer and their deeper ground in the moral nature, and at the same time to prove the unavoidable necessity of suffering for purification, even for the man who is comparatively righteous. In other words Elihu sets forth the educational and remedial value of the afflictions ordained by God for every one who is visited by them, even for him who appears to be most innocent. The course of *his* discussion also rests on the doctrine of affliction, only that he affirms more urgently and emphasizes more strongly the necessity of suffering for all grounded in the sinfulness of all that is done by the discourses of Jehovah. These rather lay the chief emphasis on the unfathomableness of the divine purpose in decreeing suffering, as also, in close connection with this, on the object of suffering, which is to cultivate and to confirm the obedience, humility and truth of the pious. In short, that which Elihu seeks to demonstrate is that the significance of Job's suffering is *predominantly that of chastisement and purification*; that to which the conclusion of the whole poem points on the contrary is that its significance is *predominantly that of probation*. There is no absolute contrast, but essentially only a difference of degree between the solution of this problem which Elihu propounds, and the final decision of Jehovah. The former contemplates the affliction laid by God on the pious more with reference to its final and supreme purpose of salvation, or which is the same thing—the former undertakes the solution of the problem from a soteriological stand-point which is in part as yet that of the law, the latter from one that decisively approximates that of the New Testament. Comp. above, *Introd.* § 10, ad 8.

#### HOMILETICAL AND PRACTICAL.

In a homiletic respect both divisions of the discourse, the anthropological-ethical and the physico-theological, present, much that is instructive and stimulating. It will be one chief aim of the practical expositor to exhibit vividly and with proper care the reciprocal influence of both elements in treating of such passages as ch. xxxvi. 5, 16, 22 seq.; xxxvii. 5, 12 seq., 19 seq., 22 seq.

#### Particular Passages.

Chap. xxxvi. 5 seq. ZELTNER: Although God is the Most Mighty One, His wisdom and goodness do not permit that He should reject and condemn any one without cause, by virtue of a bare unconditional decree. His righteousness vindicates itself alike with the evil and the pious. And although in the case of the pious appearances indicate that He has forsaken them, the hour never fails to come at last when He brings



forth their cause, and establishes their right, so that they behold with pleasure His grace.—V. GERLACH: Whereas Elihu has previously set forth the retribution of God's righteousness, which without fail overtakes the wicked, so now he here sets forth His gracious fatherly guidance of His servants. He does not cast them off at once on account of their missteps, for He is also "mighty in strength of heart," *i. e.*, His wisdom penetrates all things; He knows therefore how by wondrous ways to lead them to the right goal.

Chap. xxxvi. 8 seq. BRENTIUS: If kings or princes, whether in liberty or in captivity and chains, will not despise the instruction of the Lord, but will rather submit to Him when He admonishes them of those things which are right, and chastises them by affliction, and repent of their wickedness, then shall they find the Lord favorable to them, and ready to forgive whatever iniquities they had before committed. . . . Of this you have an example in Manasseh.—V. ANDREAE: If in the present condition of things in the world the pious must at times languish in misery, this is in order that they may persistently endure in the right way, which conducts them to that blessed goal. He who rebels against these divine methods of treatment, will thereby only forfeit the blessing which is ever consequent upon such suffering.

Chap. xxxvi. 22. OECOLAMPADIUS: The invisible things of God indeed are known from those things which are seen, but all the knowledge which is attainable to us now is imperfect. We see afar off, and in darkness, and through a glass, having a better knowledge of what God is not than of what He is. We are not able to search out His judgments, but we know Him to be the Most High, and the Incomprehensible One. However much accordingly philosophers may dispute about the way in which snow, rain, lightning, thunderbolts are produced, they are nevertheless wholly ignorant by what decree of God they are brought into being. It is otherwise however that our theologian [Elihu] discourses concerning the secrets of nature. He does it in order that in them the righteousness of God may be observed, showing kindness to some, afflicting others. But by God's appointment all things are ordered for good to those who are good, at the same time that all creatures work evil to those who are evil. ANDREAE: The same storm which on the one side is sent upon the lands for punishment and destruction is at the same time appointed on the other side to bless them abundantly, and to make them fruitful. Thus even the severest judgments of God are ever to be regarded as at the same time a source out of which divine grace distils forth.

Chap. xxxvii. 1 seq. CRAMER: Thunder, lightning, and storms, are to be our open-air preachers, and preachers of repentance.—They are God's regalia, and emblems of His divine majesty.—STARKE: When God thunders, He, as it were, speaks to us in wrath (Ex. xx. 19). God would have us recognize Him even out of the

storm, and all the more at such a time pray to Him and fear Him as the true God. . . . In a heavy thunder-storm every one should humble himself before God, and cry to Him, beseeching Him to take us and ours into His gracious protection.—WOHLFARTH: Although we no longer, like the ancients, find a sign of the personal and visible nearness of God in the fearfully beautiful natural phenomenon of a storm, but would fain explain this (completely?) by the laws of nature, it declares to us nevertheless the God of power, wisdom, and goodness, and disposes us to the worship of Him, who gave to nature her laws. . . . If by its terrors the storm first of all declares to us God's majesty, and with earnest warning points us to the day of judgment, when mighty princes will tremble like the least of their subjects, it at the same time declares to us the wisdom and goodness of the Most High.\*

Chap. xxxvii. 16 seq. WEIM. BIBEL: God's works and wonders, which lie in nature and which come to pass daily, are rightly perceived and learned only by believers, for it is they who by the contemplation of such works are aroused to give praise to God.—COCCEIUS: If in other matters, which happen every day, man is not summoned by God to act as His umpire and counsellor, and if no one can demand that this should be done, nor presume to murmur against such an arrangement, it is just that man should not require of God that the reason of the divine administration in this world should in like manner be made known to him, but that he should acquiesce in it whether he understands it or not, that he should trust God's word, and in patience await His blessing.

Chap. xxxvii. 21 seq. BRENTIUS: The true light, which is God, cannot be seen, neither does it present itself to eyes of flesh. We see indeed a certain splendor of the clouds, we see the light of the sun, when the clouds are scattered by the winds, we see also gold coming from the North; *i. e.*, we see the clouds, resplendent as with gold, and bright serenity, proceeding from the North. All these are spectacles from which the pious mind rises to the praise of the great and terrible God; and as the heavens declare the glory of God, so men from the divine works may recognize and glorify the true God.—UMBREIT: The comparison here given is incomplete, but may easily be understood, and may be more particularly set forth thus: As the sunlight, when it suddenly bursts forth from behind a thick veil of clouds, dazzles and blinds men's eyes, so also would the hidden majesty of God, if once it were revealed in all its glory to mortal man, veil his vision with darkness.

\* There is much on these points of practical utility accompanied indeed by much which scientifically considered is untenable, absurd, and curious, in the older works on Natural Theology, by Scheuchzer (*Physica Sacra*, I., c. 12), Schmidt (*Bibl. Physicus*, p. 112 seq.), J. A. Fabricius (*Pyrotheologie, oder anweisung zur Erkenntniß Gottes aus B-trachtung des Feuers*, as an Appendix to Will. Derham's *Astrotheologie*, etc., Hamburg, 1765); P. P. Ahlwardt, (*Brontotheologie; Betrachtungen über Blitz und Donner*, Gresswald, 1745), etc.

*The Third Stage of the Disentanglement.*

## CHAPTER XXXVIII. 1—XLII. 6.

**JEHOVAH'S DISCOURSE.**—The aim of which is to prove that the Almighty and Only Wise God, with whom no mortal man should dispute, might also ordain suffering simply to prove and test the righteous: (Second Half of the positive solution of the problem.)

## CHAP. XXXVIII. 1—XL. 5.

*First Discourse of Jehovah (together with Job's answer): With God, the Almighty and Only Wise, no man may dispute. Chap. XXXVIII. 1—XL. 5.*

1. *Introduction:* The appearance of God; His demand that Job should answer Him.

## CHAP. XXXVIII. 1—3.

- 1 Then the Lord answered Job out of the whirlwind, and said:
- 2 Who is this that darkeneth counsel  
by words without knowledge?
- 3 Gird up now thy loins like a man;  
for I will demand of thee, and answer thou Me!

2. God's questions touching His power revealed in the wonders of creation.

## CHAP. XXXVIII. 4—XXXIX. 30.

*a. Questions respecting the process of creation:*

## VERS. 4-15.

- 4 Where wast thou, when I laid the foundations of the earth?  
declare, if thou hast understanding.
- 5 Who hath laid the measure thereof, if thou knowest?  
or who hath stretched the line upon it?
- 6 Whereupon are the foundations thereof fastened?  
or who laid the corner-stone thereof?
- 7 when the morning-stars sang together,  
and all the sons of God shouted for joy?
- 8 Or who shut up the sea with doors,  
when it brake forth, as if it had issued out of the womb?
- 9 When I made the cloud the garment thereof,  
and thick darkness a swaddling-band for it;
- 10 and brake up for it my decreed place,  
and set bars and doors,
- 11 and said, Hitherto shalt thou come, but no further;  
and here shall thy proud waves be stayed?
- 12 Hast thou commanded the morning since thy days;  
and caused the day spring to know his place;
- 13 that it might take hold of the ends of the earth,  
that the wicked might be shaken out of it?
- 14 It is turned as clay to the seal;  
and they stand as a garment.
- 15 And from the wicked their light is withholden,  
and the high arm shall be broken.



*b. Respecting the inaccessible depths and heights below and above the earth, and the forces proceeding from them.*

VERS. 16-27.

- 16 Hast thou entered into the springs of the sea ?  
or hast thou walked in the search of the depth ?
- 17 Have the gates of death been opened unto thee ?  
or hast thou seen the doors of the shadow of death ?
- 18 Hast thou perceived the breadth of the earth ?  
declare if thou knowest it all.
- 19 Where is the way where light dwelleth ?  
and as for darkness, where is the place thereof,
- 20 that thou shouldest take it to the bound thereof,  
and that thou shouldest know the paths to the house thereof ?
- 21 Knowest thou it because thou wast then born ?  
or because the number of thy days is great ?
- 22 Hast thou entered into the treasures of the snow ?  
or hast thou seen the treasures of the hail,
- 23 which I have reserved against the time of trouble,  
against the day of battle and war ?
- 24 By what way is the light parted,  
which scattereth the east wind upon the earth ?
- 25 Who hath divided a water course for the overflowing of waters,  
or a way for the lightning of thunder ;
- 26 to cause it to rain on the earth, where no man is ;  
on the wilderness, wherein there is no man ;
- 27 to satisfy the desolate and waste ground ;  
and to cause the bud of the tender herb to spring forth ?

*c. Respecting the phenomena of the atmosphere, and the wonders of the starry heavens.*

VERS. 28-38.

- 28 Hath the rain a father ?  
or who hath begotten the drops of dew ?
- 29 Out of whose womb came the ice ?  
and the hoary frost of heaven, who hath gendered it ?
- 30 The waters are hid as with a stone,  
and the face of the deep is frozen.
- 31 Canst thou bind the sweet influences of Pleiades,  
or loose the bands of Orion ?
- 32 Canst thou bring forth Mazzaroth in his season ?  
or canst thou guide Arcturus with his sons ?
- 33 Knowest thou the ordinances of heaven ?  
canst thou set the dominion thereof in the earth
- 34 Canst thou lift up thy voice to the clouds,  
that abundance of waters may cover thee ?
- 35 Canst thou send lightnings, that they may go,  
and say unto thee, Here we are ?
- 36 Who hath put wisdom in the inward parts ?  
or who hath given understanding to the heart ?
- 37 Who can number the clouds in wisdom ?  
or who can stay the bottles of heaven,
- 38 when the dust groweth into hardness,  
and the clods cleave fast together ?



*d. Respecting the preservation and propagation of wild animals, especially of the lion, raven, wild goat, oryx, ostrich, war-horse, hawk, and eagle.*

## CHAP. XXXVIII. 39—XXXIX. 30.

- 39 Wilt thou hunt the prey for the lion?  
or fill the appetite of the young lions,
- 40 when they couch in their dens,  
and abide in the covert to lie in wait?
- 41 Who provideth for the raven his food?  
when his young ones cry unto God,  
they wander for lack of meat.

## CHAP. XXXIX.

- 1 Knowest thou the time when the wild goats of the rock bring forth?  
or canst thou mark when the hinds do calve?
- 2 Canst thou number the months that they fulfil?  
or knowest thou the time when they bring forth?
- 3 They bow themselves, they bring forth their young ones,  
they cast out their sorrows.
- 4 Their young ones are in good liking, they grow up with corn;  
they go forth, and return not unto them.
- 5 Who hath sent out the wild ass free?  
or who hath loosed the bands of the wild ass?
- 6 Whose house I have made the wilderness,  
and the barren land his dwellings.
- 7 He scorneth the multitude of the city,  
neither regardeth he the crying of the driver.
- 8 The range of the mountains is his pasture,  
and he searcheth after every green thing.
- 9 Will the unicorn be willing to serve thee,  
or abide by thy crib?
- 10 Canst thou bind the unicorn with his band in the furrow?  
or will he harrow the valleys after thee?
- 11 Wilt thou trust him because his strength is great?  
or wilt thou leave thy labor to him?
- 12 Wilt thou believe him, that he will bring home thy seed,  
and gather it into thy barn?
- 13 Gavest thou the goodly wings unto the peacocks?  
or wings and feathers unto the ostrich?
- 14 Which leaveth her eggs in the earth,  
and warmeth them in the dust,  
and forgetteth that the foot may crush them,  
or that the wild beast may break them.
- 16 She is hardened against her young ones, as though they were not hers:  
her labor is in vain without fear;
- 17 because God hath deprived her of wisdom,  
neither hath He imparted unto her understanding.
- 18 What time she lifteth up herself on high,  
she scorneth the horse and his rider.
- 19 Hast thou given the horse strength?  
hast thou clothed his neck with thunder?
- 20 Canst thou make him afraid as a grasshopper?  
the glory of his nostrils is terrible.

- 21 He paweth in the valley, and rejoiceth in his strength :  
he goeth on to meet the armed men.
- 22 He mocketh at fear, and is not affrighted ;  
neither turneth he back from the sword.
- 23 The quiver rattleth against him,  
the glittering spear and the shield.
- 24 He swalloweth the ground with fierceness and rage ;  
neither believeth he that it is the sound of the trumpet.
- 25 He saith among the trumpets, Ha, ha !  
and he smelleth the battle afar off,  
the thunder of the captains, and the shouting.
- 26 Doth the hawk fly by thy wisdom,  
and stretch her wings toward the south ?
- 27 Doth the eagle mount up at thy command,  
and make her nest on high ?
- 28 She dwelleth and abideth on the rock,  
upon the crag of the rock and the strong place.
- 29 From thence she seeketh the prey,  
and her eyes behold afar off.
- 30 Her young ones also suck up blood ;  
and where the slain are, there is she.

8. *Conclusion of the discourse*, together with Job's answer, announcing his humble submission.

#### CHAPTER XL. 1-5.

#### CHAP. XL.

- 1 And Jehovah answered Job, and said,
- 2 Shall he that contendeth with the Almighty instruct Him ?  
he that reproveth God, let him answer it.
- 3 Then Job answered the Lord, and said,
- 4 Behold, I am vile ; what shall I answer thee ?  
I will lay mine hand upon my mouth.
- 5 Once have I spoken, but I will not answer :  
yea, twice ; but I will proceed no further.

#### EXEGETICAL AND CRITICAL.

1. The appearance of God, which Job had again and again expressly wished for, a wish which recurs in ch. xxiii. 3 seq., and especially towards the end of his last discourse (ch. xxxi. 35), and for which Elihu's preaching of doctrine and of repentance had prepared the way—this appearance now takes place during that storm, of fearful beauty, which had supplied the last of Elihu's discourses with the material for its impressive descriptions of the greatness of God in His works. This Divine manifestation, which is not to be understood as taking place corporeally in a human form ; see on ch. xxxviii. 1—corresponds moreover to the preparatory representations proceeding from Elihu in this respect, that like those representations it bears testimony at the same time *in behalf of Job and against him*. It testifies *for Job* in that it brings about the actual realization of the ardent longing which he had so often uttered, and in that it is *not* accompanied by that terrifying and crushing effect on the bold challenger which he himself had several times dreaded as possible (ch. ix. 34 ; xiii. 21 ; xxiii. 6), and had on that account deprecated.

It testifies *against him* by means of the deep humiliation which the majesty of the Almighty occasions to him, by means of the consciousness wrought within him of his own insignificance and limitation in contrast with this fulness of power and wisdom, and by means of the principle which in this very way is brought forth into full expression, and which is expressly acknowledged by him at the close of this first address of Jehovah—the principle, namely, that from henceforth he must lay aside entirely all condemnation of God's ways, and be willing to submit himself in absolute humility to His decree.—Again the rich illustration, elaborated in the most elevated style of poetic discourse, which in this first address God gives of His all-transcending majesty in contrast with man's insignificance (chs. xxxviii. 4—xxxix. 30) is also such as testifies at once *for and against Job*, and thus continues with increased emphasis the strain already begun by Elihu (especially in his fourth discourse). On the one side it serves to confirm the previous descriptions given by Job himself of God's greatness, wonderful power, and plenitude of wisdom ; on the other side it transcends the same in the incomparably more elevated and impressive power of its representation, under



the influence of which the last remainder of insolent pride still adhering to Job must of necessity dissolve and disappear. The discourse forms *one* well-conceived, harmoniously constructed whole, consisting of two principal divisions of almost equal length, of which the first (ch. xxxviii. 4-38) refers to the creation and to inanimate nature, the second (chs. xxxviii. 39; xxxix. 30) to the animal kingdom, as sources of evidence proving the divine majesty. It is not necessary to resolve these two divisions into two separate discourses, as is done by Köster and Schlottmann, the former of whom even deems it necessary to resort to the violent operation of transposing the conclusion in ch. xl. 1-5, and putting it after ch. xxxviii. 36.—Each of these divisions may be subdivided into three strophe-groups, or long strophes, consisting of 11-12 verses each, which may again be subdivided, according to the subjects described, into subordinate strophes or paragraphs, now longer and now shorter. Of these simple, short strophes the three long strophes of the first principal division (*a*, *b* and *c*) contain respectively three to four, whereas the last two long strophes, at least of the second chief division, which dwell on themes derived from the animal world, consist of but two short strophes respectively.

2. *The Introduction*: ch. xxxviii. 1-3.—Then **Jehovah answered Job out of the storm.**—The “answering” or “replying” refers back to Job’s repeated challenges, and especially to the last, found in ch. xxxi. 35: “Let the Almighty answer me!”—כְּהַסְעָרָה (here, as also in ch. xl. 6 with medial *ḥ*; comp. Ewald, § 9, 11, *c* [Green, § 4, *a*]; which the K’ri in both cases sets aside) “out of the storm (thunder-storm);” not (as Luther translates) “out of a storm.” It is beyond question an unsatisfactory explanation of the definite article to say that as applied to סְעָרָה it means that storm which “always, or as a rule, is wont to announce and to accompany the appearance of God, whenever He draws nigh to the earth in majesty and in the character of a judge” (Dillmann). In view of the way in which the most ancient Old Testament sources describe the theophanies of the patriarchal age in general, this generic rendering of the article is not at all suitable (comp. also 1 Kings xix. 11: “the Lord was *not* in the wind”). The only explanation of the סְעָרָה here, as well as in ch. xl. 6, which is linguistically and historically satisfactory, is that which finds in it a reference to Elihu’s description of a violent thunder-storm in his last discourse (ch. xxxvi. 37)—a reference which at the same time confirms not only our interpretation of this discourse given above, but also its genuineness, and the authenticity of Elihu’s discourses in general. Placing ourselves (along with the commentators cited above on ch. xxxvi.) on this, the only correct point of view, we see at once the impossibility of viewing “God’s speaking out of the storm” as taking place through a corporeal appearance of Jehovah in human form. On the contrary, precisely in the same way that Elihu’s description pre-supposed only an invisible approach and manifestation of God in the storm-clouds, in their thunder and lightning, so

also here a similar presence and self-manifestation of the Highest is intended, taking place under the veil of those mighty phenomena of nature; hence only a symbolical, not a corporeal appearance of God. For this reason we may with some propriety describe the solution of the whole problem of our poem which is introduced by this divine appearance as “a solution in the consciousness” (Delitzsch). In any case the theophany which effects it is to be conceived of as one in which God “drew near to the earth veiled, perceptible indeed to the ear, and in His shining veil visible to the eye, but nevertheless veiled, and not presenting a bodily appearance” (Ewald). [In accordance with the explanation given above of ch. xxxvii. 21, 22, the סְעָרָה out of which Jehovah speaks is not to be limited to the storm while raging, but refers rather to “the dark materials of the storm now pacified,” the mountainous cloud-masses in the north, which having spent their thunder, were now looming up in “terrible majesty,” while their open rifts disclosed the golden irradiation of the sunlight, a scene we may suppose not unlike that described by Wordsworth near the close of the Second Book of the Excursion. Such a scene, just preceded as it had been by the awe-inspiring phenomena of the storm at its height would fitly usher in the Divine Presence, from which the words which are to end the controversy are about to proceed.—E.]

Ver. 2. **Who is this that darkens counsel:** lit. “who is this, who is here (הֵן יְהוָה).” comp. Gesenius, § 122 [§ 120], 2) darkening counsel?”—עָצָה without the article (instead of הָעָצָה, or instead of עֲצָתִי) is used intentionally in order to describe that which is darkened by Job qualitatively, as something “which is a counsel (or a plan),” as opposed to a whim, or a cruel caprice, such as Job had represented God’s dealings with him as being. [“Two things are implied in what is here said to Job: that his suffering is founded on a plan of God’s, and that he by his perverse speeches is guilty of distorting and mistaking this plan (in representing it as caprice without a plan).” Dillm. Job’s ignorant words had “darkened” God’s plan by *obscuring* or keeping out of sight its intelligent benevolent features]. The participle כְּהַסְעָרָה is used rather than the Perf., because down to the very end of his speaking Job had misunderstood God’s counsel, and even during Elihu’s discourses he had recalled nothing of what he had said in this particular. For to the instruction and reproofs of this last speaker he had made no other response than persistent profound silence. He actually appeared accordingly at the moment when Jehovah himself began to speak as still a “darkener of counsel,” however true it might be that his conversion to a better frame of mind had already begun inwardly to take place under the influence of the addresses of his predecessor.

This participle כְּהַסְעָרָה accordingly furnishes no argument against the genuineness of chap. xxxii. xxxvii. (against Ewald, Delitzsch, Dillmann, etc.): and all the less seeing that a direct interruption of Job at the moment when he had last spoken contentiously and censoriously in respect



to God's plan (ch. xxxi. 35 seq.) by the appearance of God cannot be intended even if these chapters were in fact not genuine (comp. remarks on that passage). And especially would the assumption that the interpolator of the Elihu discourses had been prompted by this expression, **וַיִּשְׁבַּח**, purposely to avoid introducing Job within the limits of that section as making any confession whatever of his penitence, presuppose on the part of the interpolator a degree of artistic deliberation, nay more, of crafty cunning absolutely without a parallel in the entire Bible literature.

Ver. 3. **Gird up now thy loins like a man**—*i. e.*, in preparation for the contest with me (comp. ch. xii. 21). According to *b* this contest is to consist in a series of questions to be addressed by God to Job and to be answered by the latter; hence formally or apparently in the very thing which Job himself had in ch. xiii. 22 wished for; in reality however God so overwhelms him by the humiliating contents of these questions that the absolute inequality of the contending parties and Job's guilt become apparent at once.

3. *The argument.* a. God's questions respecting the process of creation: vers. 4-15. [This division consists of three minor strophes of four verses each, the fourth verse in each forming, as Schlottmann observes, a climax in the thought].

a. Questions touching the foundation of the earth: vers. 4-7.

Ver. 4. **Where wast thou when I founded the earth?** (A question similar to that of Eliphaz above: ch. xv. 7 seq.). **Declare it if thou hast understanding**—to wit, of the way in which this process was carried on. This same *How* of the process of founding the earth is also the unexpressed object of **הִתְּרָה** "declare!" In respect to **יָדַע בִּינָה**, "to have an understanding of anything," comp. Is. xxix. 24; Prov. iv. 1; 2 Chron. ii. 12.

Ver. 5. **Who hath fixed its measure that thou shouldst know it?**—**כִּי הִתְּרָה**, not: "for thou surely knowest it" (Schlottmann) [Good, Lee, Barnes, Carey, Renan, Elzas], but "so that thou shouldst know it" (**כִּי** as in ch. iii. 12). [Dillmann objects to the rendering, "for thou knowest," that the verb should be in that case **יָדַעַת**; an objection which may also be urged against the rendering of E. V., Sept., Vulg., Umbreit, Rosenmüller, Bernard, "if thou knowest." Compare **אִם יָדַעַת** in ver. 4 *b*.]. "The **כִּי** inquires not after the person of the Architect, the same being sufficiently known, but rather after His character, and that of His activity:—what kind of a being must He be who could fix the earth's measure like that of a building?" (Dillmann).

Ver. 6. **Whereon were its pillars sunken**—*i. e.*, on what kind of a foundation? **אֲדָנִים** lit. "pedestals," comp. Ex. xxvi. 19 seq.; Canticles v. 15. The meaning of the question is of course that already indicated in ch. ix. 6, and xxvi. 7, according to which passages the earth hangs free in space. The question in *b* refers to the same thing: "or who laid down her cor-

ner-stone?" where the "laying down" (**יָרָה**, *jacere*) of the corner-stone points to the wonderful ease with which the entire work was accomplished.

Ver. 7. **When the morning-stars sang out together, and all the sons of God shouted for joy.**—The Infinitive **יִרְ** is continued in *b* by the finite verb, as in ver. 13, and often. The whole description determines the time of the fact of the founding of the earth (*καταβολή κόσμου*) spoken of in ver. 6. The founding is here set forth as a festal celebration (comp. Ezra iii. 10; Zech. iv. 7) attended by all the heavenly hosts, which are here mentioned by the double designation "sons of God" (comp. ch. i. 6; ii. 1) and "morning stars, *i. e.*, creatures of such glory, that they surpass all other creatures of God in the same way that the brightness of the morning-star (**כּוֹכַב בֹּקֶר** = **הֵילֵל**, Is. xiv. 12, *Lucifer*) eclipses all the other stars. As another example of this generic generalized form of expression here found, in the word "morning-stars," compare the **בְּנֵי לַיְלָה** of Is. xiii. 10, *i. e.*, the Orion-like constellations. The expression "morning-stars" moreover is scarcely to be understood as a tropical designation of that which is literally designated by the expression "sons of God," that is to say, the angels (Hirzel, Dillmann [Carey, Wemyss, Barnes] etc.). Rather are the angels and stars mentioned together here in precisely the same way that in chap. xv. 15 "heaven" and "the holy ones" of God are mentioned together, this being in accordance with the mysterious connection which the Holy Scriptures generally set forth as existing between the starry and angelic worlds (comp. also on ch. xxv. 5). Such a representation of the brightly shining and joyously "jubilating" stars (comp. Ps. xix. 2; cxlviii. 3) as present when the earth was founded by God by no means contradicts the Mosaic account of creation in Gen. i. where verse 14 (according to which the sun, moon and stars were not made until the fourth day) is assuredly to be interpreted phenomenally, not as descriptive of the literal fact.

*β. Questions respecting the shutting up of the sea within bounds: vers. 8-11.*

Ver. 8. **And (who) shut up the sea with doors?**—**וַיִּסְגֹּר**, which is attached to **מִי יָרָה** in ver. 6, is used with reference to the waters of the sea in the newly-created earth, which at first wildly swelling and raging had in consequence to be enclosed, penned up, as it were, behind the doors (comp. ch. iii. 23) of a prison (comp. Gen. i. 2, 9 seq.). The second member introduces a clause determining the time of the first which continues to the end of ver. 11.—**When it burst forth, came out from the womb**—*i. e.*, out of the interior of the earth (comp. ver. 16). The verb **יָצָא**, which is used in Ps. xxii. 10 [9] of the bursting forth of the foetus out of the womb, is explained by the less bold word **יָצָא** (which follows the Infinitive in the same way as the finite verb above in ver. 7). The representation of the earth as the womb, out of which the waters of the sea burst forth, seems to contradict the modern geological theory, which on



the contrary makes the earth to emerge out of the primitive sea, which enveloped and covered everything. But the science of geology recognizes not only elevations, but *depressions* by *sinking* of land or mountain masses (comp. Friedr. Pfaff, *Das Wasser*, Munich, 1870, p. 250 seq.). Especially do the recent "Deep Sea Explorations," as they are called, seem to be altogether favorable to the essential correctness of the biblical view presented here and also in Gen. vii. 11; viii. 2, which regards the interior of the earth as originally occupied by water (comp. Pfaff, p. 90 seq.; Hermann Gropp, *Untersuchungen und Erfahrungen über das Verhalten des Grundwassers und der Quellen*, Lippstadt, 1868).

Ver. 9. **When I made the cloud its garment, etc.** A striking poetic description of that which in Gen. ii. 6 seq. is narrated in historic prose. In respect to חֲתָלָה, "wrapping, swaddling-cloth," comp. the corresponding verb in Ezek. xvi. 4. [By this expression the ocean is obviously compared to a babe. "God thus in grand language expresses how manageable was the ocean to Him." Carey].

Ver. 10. **And brake for it** (lit. "over it") **my bound, etc.** The verb שָׁבַר which is not here equivalent to נָתַן, "to appoint," as Arnheim, Wette, Hahn [Lee, Bernard, Noyes, Conant, Wemyss, Barnes, Renan] think, [or according to Rosenmüller, Umbreit, Carey, "to span," after the Arabic] vividly portrays the abrupt fissures of the sea-coast, which is often so high and steep. Comp. the Homeric ἐπὶ ῥηγμῖνι θαλάσσης. On קִי, "bound," comp. ch. xxvi. 10; Prov. viii. 29; Jer. v. 22. On *b* comp. ver. 8 *a*.

Ver. 11. **Hitherto shalt thou come, and no further** (וְלֹא תֵקֵיךְ scil. לְבֹא); here let one set against the pride of thy waves, scil. "a dam, a bound." The verb שָׁתָּ, "let one place" is used passively [and impersonally] for "let there be placed" (comp. Gesen. § 137 [§ 134]). It is not necessary, with the Vulg. and Pesh. to read שָׁתָּת, "here shalt thou stay the pride of thy waves," or, with Codureus, Ewald, and others to make פֶּשַׁת the subj. (in the sense of "this place"). On the pride of the waves" = "proud waves," comp. Ps. lxxxix. 10 [9].

γ. Questions respecting the regular advance of the light of morning upon the earth: vers. 12-15. ["The transition from the sea to the morning is not so abrupt as it appears. For the ancients supposed that the sun sets in the ocean, and at his rising comes out of it again." Noyes. "Here with genuine poetry the dawn sending forth its rays upon the earth immediately after creation is represented in its regular recurrence and in its moral significance. This member accordingly forms the transition to the following strophe; it is however first of all the logical conclusion of the first." Schlottmann].

Ver. 12. **Hast thou since thy birth** (lit. "from thy days") **commanded the morning** (i. e., to arise at its time), **made known to the dawn its place**, (lit. "made the dawn to know its place"). Instead of the K'thibh, לְיָמֶיךָ

שָׁחַר it is certainly admissible to read with the K'ri הַשָּׁחַר; the anarthrous בָּקֵר of the first member by no means requires us to remove the definite article from the dawn, which is always only one. ["The mention of its 'place' here seems to be an allusion to the fact that it does not always occupy the same position. At one season of the year it appears on the equator, at another north, at another south of it, and is constantly varying its position. Yet it always knows its place. It never fails to appear where by the long-observed laws it ought to appear." Barnes].

Ver. 13. **That it may take hold on the borders** (or "fringes") **of the earth.** The surface of the earth is conceived of as an outspread carpet, of the ends of which the dawn as it were takes hold all together as it rises suddenly and spreads itself rapidly (comp. ch. xxxvii. 3; Ps. cxxxix. 9), and this with the view of shaking out of it "the wicked, the evil-doers who, dreading the light, ply their business upon it by night;" i. e., of removing them from it at once. The passage contains an unmistakable allusion to Job's own previous description in ch. xxiv. 13 seq. God, anticipating herein in a certain measure the contents of His second discourse, would give Job to understand "how through the original order of creation as established by Himself human wrong is ever annulled again" Ewald. Comp. also v. 15).

Ver. 14. **That it may change like signet-clay**—i. e., the earth (γῆ σφραγίς, Herod. II. 38), which during the night is, as it were, a shapeless mass, like unsealed wax, but which, in the bright light of the morning, reveals the entire beauty of its changing forms, of its heights and depths, etc. The subj. of יִתְחַלֵּף is to be sought neither in the "morning" and "day-spring" of ver. 12 (Schultens, Rosenmüller), which is altogether too far removed from this clause, nor in the "borders" of ver. 13 (Ewald), but in the particular things found on the earth's surface. The effect of the morning on them is that "they set themselves forth (or, all sets itself forth) like a garment," i. e., in all the manifold variegated forms and colors of gay apparel.

Ver. 15. **From the wicked their light is withheld**—i. e., the darkness of the night with which they are so familiar [and which is to them what light is to others], comp. ch. xxiv. 16 seq. (Delitz: "the light to which they are partial" [ihr Lieblingslicht]). **And the uplifted arm** (is) **broken**—i. e., figuratively, in the sense that the light of the day compels it to desist from the violence, to fulfil which it had raised itself (comp. ch. xxii. 8).

4. Continuation: *b*. Questions respecting the heights and depths above and below the earth, and the natural forces proceeding from them: vers. 16-27.

*a*. The depths under the earth: vers. 16-18.

Ver. 16. **Hast thou come to the well-springs of the sea?**—i. e., to those "fountains of the deep" of which the Mosaic account of the Flood makes mention; Gen. vii. 11; viii. 2 (comp. above on ver. 8). The phrase יְסוֹדֵי הַיָּם found only here, is not, with Olshausen and



Hitzig, to be changed into נִכְלִי, for the root נִכֵּץ is evidently only a harsher variation of נָכַע, and so beyond a doubt expresses the notion of "welling, springing." Thus correctly the LXX: πηγῇ θάλασσης. [Jarchi, followed by Bernard, Lee, (and see Ewald and Schlottmann) defines נִכְלִי to mean "entanglements, mazes" (comp. נִכְלָה); but this meaning is less probable than the one more commonly received after the Sept.] — In respect to הָיָה in *b*, comp. above, ch. viii. 8; xi. 7.

Ver. 17. **Have the gates of death opened themselves to thee, etc.**—Comp. ch. xxvi. 6, where the mention of the realm of the dead follows that of the sea precisely as here. On "death," as meaning the realm of the dead, comp. ch. xxviii. 22; and on צִלְמוֹת in the same sense, see ch. x. 21 seq.

Ver. 18. **Hast thou made an examination unto the breadths of the earth.**—הִתְבּוֹנֵן עַד signifies, as also in chap. xxxii. 12, "to attend to anything strictly, to take a close observation of anything," the עַד indicating that this observation is complete, that it penetrates through to the extreme limit. The interrogative הָ is omitted before הִתְבּוֹנֵן, in order to avoid the concurrence of the two aspirates (Ewald, § 324, *b*). On *b* comp. ver. 4, הָאֵרֶץ refers not to the earth, but in the neuter sense, to the things spoken of in the questions just asked. ["To see the force of this (question), we must remember that the early conception of the earth was that it was a vast plain, and that in the time of Job its limits were unknown." Barnes. "Too much stress is commonly laid on the fact that when the poet wrote this, only a small part of the earth was known. Unquestionably the consciousness of the limitation of man's vision was in some respects strengthened by that fact; but that which is properly the main point here, to wit, the inability of man, at one glance to compass the whole earth and all its hidden depths retains all its ancient stress in connection with the widest geographical acquaintance with the surface of the earth." Schlottmann].

β. The heights of light *above* the earth: vers. 19-21.

Ver. 19. **What is the way (thither, where) the light dwells.**—On the relative clause הַיָּמִין אֵרֶץ comp. Ges. § 123 [§ 121], 3, *c*. On *b*, comp. ch. xxviii. 1-12. The meaning of the whole verse is as follows: Both light and darkness have a first starting point or a final outlet, which is unapproachable to man, and unattainable to his researches. ["As in Gen. i., the light is here regarded as a self-subsistent, natural force, independent of the heavenly luminaries by which it is transmitted: and herein modern investigation agrees with the direct observations of antiquity." Schlottm.]

Ver. 20. **That Thou mightest bring them (light and darkness) to their bound** [lit. "it to its bound," the subjects just named considered separately]. הָ as above in ver. 5. לָקַח lit. "to bring, to fetch;" comp. Gen. xxvii. 13; xlii. 16; xlviii. 9.—**And that thou shouldst**

know the paths of their house, *i. e.* "to their home, their abiding place" (comp. ch. xxviii. 23). It is possible that by this "knowing about the paths of their house" is meant taking *back* [escorting home] the light and darkness, just as in the first member mention is made of fetching, bringing them *away*; for the repetition of הָ seems to indicate that the meaning of the two halves of the verse is not identical (Dillmann).

Ver. 21 is evidently intended ironically: **Thou knowest, for then wast thou born, *i. e.*** at the time when light and darkness were created, and their respective boundaries were determined. The meaning is essentially the same as in ch. xv. 7. On the Imperf. with אָ comp. Gesenius, § 127 [§ 125], 4, *a*; Ewald, § 136, *b*.—**And the number of thy days is many.**—The attraction in connection with סָפַר as in ch. xv. 20; xxi. 21. [The interrogative rendering of this verse, as in E. V.: "Knowest thou it, because thou wast then born?" etc., is excessively flat. It may be undesirable, as Barnes says, "to represent God as speaking in the language of irony and sarcasm, unless the rules of interpretation imperatively demand it." But humiliating irony surely accords better with the dignity and character of the speaker, as well as with the connection, than pointless insipidity.—E.]

γ. Snow and hail, light and wind: vers. 22-24.

Ver. 22. **Hast thou come to the treasures of the snow?** Comp. on ch. xxxvii. 9. The figure of the "treasuries" (אֲצִוֹת, magazines, storehouses) vividly represents the immense quantities in which snow and hail are wont to fall on the earth; comp. Ps. cxxxv. 7.

Ver. 23 gives the purpose and rule of the Divine Government of the world, which snow and hail are constrained to subserve.—**Which I have reserved for the time of distress.**—Such an עָרָץ (comp. ch. xv. 24; xxxvi. 16) may be caused in the east not only by a hail-storm (Ex. ix. 22; Hag. ii. 17; Sir. xxxix. 29), but even by a fall of snow. In February, 1860, innumerable herds of sheep, goats and camels, and also many men, were destroyed in Hauran by a snow-storm, in which snow fell in enormous quantities, as described by Muhammed el-Chatib el-Bosrawi in a writing still in the possession of Consul Wetzstein (Delitzsch).—The second member refers to such cases as Josh. x. 11 (comp. Is. xxviii. 17; xxx. 30; Ezek. xiii. 13; Ps. lxxviii. 15 [14]; 1 Sam. vii. 10; 2 Sam. xxiii. 20), where violent hail or thunder-storms contributed to decide the issues of war in accordance with the divine decrees.

Ver. 24. **What is the way to where the light is parted [where] the east wind spreadeth over the earth.**—The construction as in ver. 19 *a*. The light and the east wind (*i. e.* a violent wind, a storm in general, comp. ch. xxvii. 21) are here immediately joined together, because the course of both these agents defies calculation, and because they are incredibly swift in their movements [possibly also because they both proceed from the same point



of the compass]. אור scarcely denotes the lightning, as in ch. xxxvii. 3 seq. (Schlottmann), which is first spoken of in ver. 25, and then again in ver. 35, and to which the verb חלק "divides, scatters itself," is less suitable than to the bright day-light (comp. ver. 13 seq.) In respect to הִפֵּץ, *se diffundere*, comp. Ex. v. 12; 1 Sam. xiii. 8. [According to the E. V. the light is the subject of both members: "By what way is the light parted, which scattereth the east wind upon the earth." But this construction is less probable and suitable than that given above, which recognizes the "light" as the subject of the first member, and the "east-wind" of the second.—E.]

d. The rain-storm and the lightning considered as divinely appointed phenomena which, while they inspire terror, are productive of beneficent results: vers. 25–27.

Ver. 25. **Who hath divided a water-course for the rain-torrent, i. e.,** conducted the rain through the thick masses of clouds to specific portions of the thirsty earth. שֶׁפַךְ, which of itself means "flood, torrent of waters," in general, is used here of a down-pouring beneficent torrent of rain ["the earthward direction assigned to the water-spouts is likened to an aqueduct coming downwards from the sky," Delitzsch], and hence in a different sense from *e. g.*, Ps. xxxii. 6. The second member is taken verbally from chap. xxviii. 26.

Ver. 26. **That it may rain on the land where no man is;** lit. "to cause it to rain," *etc.* The subject of לְהַחֲטִיב is of course God who has been already indicated by כִּי in ver. 25. That it should rain on a land of "no-man" (the construction as in ch. x. 22), *i. e.*, on a land destitute of men, not artificially irrigated and tilled by men, is here set forth as a wise and loving providential arrangement of God's. ["God lays stress on this circumstance in order to humiliate man, and to show him that the earth was made neither by him, nor for him." Renan. "Man who is so prone to put his own interests above everything else, and to judge everything from his own human point of view, is here most strikingly reminded, how much wider is the range of the Divine vision, and how God in the exercise of His loving solicitude remembers even those regions, which receive no care from man, so that even there the possibility of life and growth is secured to His creatures." Dillmann].

Ver. 27 then states more definitely this beneficent purpose of God: **to satisfy the wild and wilderness,** שָׂאָה וּבְשָׂאָה as in ch. xxx. 3) ["the desert is thus like a thirsty pilgrim; it is parched, and thirsty, and sad, and it appeals to God, and He meets its wants and satisfies it," Barnes], and **to make the green herb to sprout;** lit. "to make the place (the place of going forth, מִצֵּץ, comp. ch. xxviii. 1) of the green herb to sprout."

5. *Continuation.* c. Questions respecting the phenomena of the atmosphere and the wonders of the starry heavens: vers. 28–38.

a. Respecting rain, dew, ice, and hoar-frost: vers. 28–30.

Vers. 28–29. **Is there a father to the rain?** As this member, together with the following in-

quires (through the formula כִּי הוֹלִיד after a male progenitor for the atmospheric precipitations of moisture, so does ver. 29 inquire after the mother of ice and hoar-frost, for the formula

כִּי יִלְדָּה in *b* also refers to the agency of a mother, as well as the question in *a*. This variation of gender in the representation is to be explained by the fact that rain and dew come from heaven, the abode of God, while ice and hoar-frost come out of the earth, out of the secret

womb of the waters (verse 8). — אֲנִי טָל in ver. 28 *b* are not "reservoirs of dew" (Gesenius), for which the verb הוֹלִיד would not be suitable, but *drops* (lit. balls, globules; LXX.:

βῶλοι) of dew, whether the root אָנַל be associated with גָּלַל, *volvare* (which is the view commonly held), or with the Arab. agal, *retinere, colligere* (so Delitzsch).

Ver. 30 describes more specifically the wonderful process which takes place when water is frozen into ice. **The water hardens like stone.** הִתְחַבְּאוּ, lit. "they hide themselves, draw themselves together, thicken" (a related form is חָבַט, whence הִתְחַבְּאוּ, curdled milk). The same representation of the process of freezing as producing contraction or compression (a representation which in the strict physical sense is not quite correct, seeing that water on the contrary always expands in freezing—comp. Pfaff, in the work cited above, pp. 103, 189 seq.), was given above by Elihu, chapter xxxvii. 10, not however without indicating in what sense he intended this compression, a sense which is by no means incorrect; see on the passage. A similar intimation is conveyed here by the second member: **and the face of the deep cleaves together,** and thus constitutes a firm solid mass (*continuum*), instead of fluctuating to and fro, as in the fluid state. הִתְלַבֵּר as in ch. xli. 8 [17]; comp. the Greek ἐχέσθαι.

β. Respecting the control of the stars, and of their influence upon earth: vers. 31–33.

Ver. 31. **Canst thou bind the bands of the Pleiades?**—כִּי עֲנִיֹת here not = *amœnitates*, as in 1 Sam. xv. 32, [E. V., "sweet influences," referring to the softening and gladdening influences of spring-time, when that constellation makes its appearance] but *vincula* (LXX.: δεσμὸν; Targ. שִׁירָא = *seipās*) as appears from קשר "to bind," and the parallel כִּי יִשְׁכַּח in *b*, and not less from the testimony of all the ancient versions, of Talmudic usage, and of the Masora. It is to be derived accordingly by transposition from יָנַח, "to bind" (comp. ch. xxxi. 36) not from עָנָה. The arranging of the stars of the Pleiades כִּי עֲנִיֹת as in ch. ix. 9) in a dense group is with poetic boldness described here as the binding of a fillet, or of a cluster of diamonds.



(See a similar conception copied out of Persian poets in Ideler, *Sternennamen*, p. 147).—Or loose the bands of Orion, so that this brilliant constellation would fall apart, or fall down from heaven, to which the presumptuous giant is chained (comp. on ch. ix. 9). The explanation preferred by Dillmann is admissible, and even perhaps, in view of the etymon of מְשִׁכֵּת, to be preferred to the one more commonly adopted: "Or canst thou loose the lines [German—*Zugseile*, draw-lines, traces, the cords by which he is drawn up to his place, suggested by מִשְׁךְ of Orion (the giant suspended in heaven), and thus canst thou now raise, and now lower him in the firmament?" The reference of the passage to the Star Subêl = Canopus (Saad., Gekat., Abulwalid, comp. also Delitzsch) is uncertain, and conflicts with the well-known signification of כְּסִיל, which is also firmly established by ch. ix. 9.

Ver. 32. Canst thou bring forth the bright stars in their time (בְּעֵתוֹ as in ch. v. 26; Ps. civ. 27; cxlv. 15). The word מְבַרְרֹת, to which such a variety of interpretations have been given, which already the LXX. did not understand, and accordingly rendered by μαρομαρμα [followed herein by E. V., "Mazzaroth"], seems to be most simply explained (with Dillmann) as a contracted form of מְבַרְרֹת, from בָּרַר, *splendere*, and to mean accordingly "the brightly shining, brilliant stars," in which case we may assume the planets to be intended, particularly such as are pre-eminently brilliant, as Venns, Jupiter, Mars, (comp. Vulg., "*Luciferum*") [Fürst: Jupiter, the supreme god of good fortune]. The "being brought forth in their time" seems to suit better these wandering stars than *e. g.*, "the two crowns," the Northern and Southern (Cocceius, Eichhorn, Michaelis, Ewald, by comparison with נֹר) [these constellations being, as Dillmann objects, too obscure and too little known], or the twelve signs of the Zodiac (so the majority of moderns, on the basis of the very precarious identification of מְבַרְרֹת with מְבֹרֵת, 2 Ki. xxiii. 5), or the twenty-eight stations (Arab. *menâzil*) of the moon (so A. Weber, in his *Abhandlung über die vedischen Nachrichten von den nazatra, oder Mondstationen*, 1860), or, finally, any prophetic stars whatever, *astra præsaga, præmonentia* (Gesenius, who refers the word to נֹר in the Arabic signification).—And guide the Bear (lit., "the she-bear," אֵשׁ, comp. ch. ix. 9) together with his [lit., her] young? *i. e.*, the constellation of the Bear with the three stars forming its tail, which are regarded as its children (בְּנֵי, in Arab. بَنَات); see on ch. ix. 9. The evening star (*vesperus*, Vulg.) is far from being intended, and equally so the comparatively unimportant constellation *Capella* (Eichhorn, *Bibliothek*, Vol. VII., p. 429).

Ver. 33. Knowest thou the laws of heaven? *i. e.*, the laws which rule the course of the stars, the succession of seasons and periods, annual and diurnal, *etc.*, (comp. Gen. i. 14 seq.; viii. 22).—Or dost thou establish its dominion over the earth? *i. e.*, dost thou ordain

and confirm its influence (that of heaven, here personified as a king; comp. Ewald, § 318 a) on earthly destinies. מְשִׁכֵּת, "dominion," is construed [with בְּ] after the analogy of the verbs כָּרַח, כָּרַח.

γ. Respecting the Divine control of clouds and lightnings: vers. 34, 36. On ver. 34 b, comp. ch. xxii. 11 b (which is here verbally repeated). On ver. 35 comp. Ps. civ. 3; xxxiii. 9.

δ. Additional questions relating to the clouds, and their agencies: vers. 36-38.

Ver. 36. Who put wisdom in the dark clouds, who gave understanding to that which appears in the sky [Germ. "*Luftgebilde*," atmospheric phenomena]; *i. e.*, who has given to them an intelligent arrangement and significance. טְחוֹת, from טָחַן, signifies here as in Ps. li. 8, dark, hidden places," meaning here, as the connection shows, "dark clouds, black cloud-layers" (Eichhorn, Umbr., Hirz., Stielckel, Hahn, Dillmann, *etc.*, by comparison with the Arabic تَحَات, and its derivative nouns. In that case שָׁכַן, from the Hebr. and Aram. שָׁכַח, "to see," (comp. שְׁכִינָה and מְשָׁכִינָה), signifies "appearance, phenomenon, form," here according to the parallelism of the first member, "a form, phenomenon of the atmosphere, or the clouds." It can scarcely mean (the rainbow being certainly called קִשְׁט, Gen. ix. 13) "an appearance of light, fiery meteor" (Ewald, Hahn), or "the full moon," (so Dillmann, at least tentatively, assuming at the same time that טְחוֹת refers to the dark phases of the moon). At all events the explanation which refers both parallel expressions to phenomena of the cloud-heavens is the only one suited to the context (as was the case with the meteorological sense of "gold" in chap. xxxvii. 22; whereas on the contrary the interpretation long ago adopted by the Vulg., the 2d Targ., and many Rabbis [and E. V.] and recently by Delitzsch [Gesenius, Noyes, Conant, Barnes, Wordsworth, Schlottmann, Renan], according to which טְחוֹת means "the reins," or "entrails," (comp. Ps. li. 8 [6]), and שָׁכַן the "cock" [as "the weather-prophet κατ' ἐξοχὴν among animals," Delitzsch: while Gesenius, Schlottmann, Noyes, Conant, Wordsworth, Renan, as also E. V., render by "heart, intelligence"] yields a meaning that is singular enough, and which is made no better when the cock is regarded as *speculator et præco auroræ*, as *ales diæ nuntius* (Prudentius), or as a weather-prophet (after Cicero, *de divin.* II., 26), and the reins are supposed to be mentioned because of their power of foretelling the weather and presaging the future. Still more singular and opposed to the context is the rendering of the LXX.: τίς ἐδωκεν γυναικὶ ὑφάσματος σοφίαν καὶ ποικιλικὴν ἐπιστήμην [And who has given to woman skill in weaving, or knowledge of embroidery]? They seem to have read in the first member טְחוֹת, in the second שְׁכִינָה, "embroidering women," or שְׁפָת, "to embroider."



Ver. 37. **Who numbers the clouds in wisdom.**—כֶּפֶר as elsewhere the Kal: "to number" (chap. xxviii. 27). **And the bottles of the heavens—who inclines them**—i. e., who causes them to be emptied, to pour out their fluid contents. The comparison of the clouds, laden with rain, to bottles, or pitchers occurs frequently also in Arabic poets (see Schultens on the passage). [E. V. "Who can stay the bottles of heaven?" which is less suitable to השֹׁכֵב, and to the context. Jerome, taking נָבֵל to mean "harps," renders uniquely: *et concentrum calorū quis dormire faciet?*]

Ver. 38. **When the dust flows together into a molten mass.** כִּיּוֹץ, "fused, solid metal," a word which is to be explained in accordance with ch. xxxvii. 18 (not in accordance with ch. xxii. 16). עָקַת here, as in 1 Kings xxii. 35, to be rendered intransitively: "When the dust pours itself," i. e., when it flows, runs, as it were, together. In respect to נִבְּגִים, "clouds," comp. ch. xxi. 33.

6. *Continuation and conclusion.* d. Questions respecting the propagation and preservation of wild beasts as objects of the creative power and wise providence of God. Chap. xxxviii—xxxix. 30. a. The lion, the raven, the wild goat, the stag, and the wild ass: chap. xxxviii. 39—xxxix. 8.

Ver. 39. **Dost thou hunt the prey for the lioness, and dost thou appease the craving of the young lions?**—Respecting the lion's names, לִבְיָא and כְּפִיר, comp. on ch. iv. 11. "To appease (lit. to fill) the craving" (כָּלֵא חַיָּה), means the same as "to fill the soul" (כָּלֵא נֶפֶשׁ), Prov. vi. 30.

Ver. 40. **When they crouch in the dens.** On שֹׁאֵי comp. Ps. x. 10. On כְּעִוְנוֹת *lustra*, comp. Ps. civ. 22. In respect to קִפָּה in b,

comp. סָךְ, used elsewhere in the sense of "thicket," Ps. x. 9; Jer. xxv. 38. On לְמוֹ-אָרֶב, which gives the object of the "crouching" and "sitting" [or "dwelling"], comp. xxxi. 9 b.

Ver. 41. **Who provides for the raven its prey, when its young ones cry unto God.** [wander without food?—The interrogation properly extends over the whole verse, not, as in E. V., over the first member only, which makes the remainder of the verse meaningless.—E.] הִכֵּן, "to prepare, to provide," as in ch. xxvii. 16 seq. כִּי "when," as in ver. 40 a. The ravens are introduced here, as in the parallel passages, Ps. cxlvii. 9; Luke xii. 24, as objects of God's fatherly care, rather than any other description of birds, because they are specially noticeable among birds in search of food, by reason of their hoarse cries. Observe moreover the contrast, which is surely intentional between the mighty monarch of the beasts, which in ver. 39 seq. is put at the head of beasts in search of food, and the contemptibly small, insignificant, and uncomely raven. ["Jewish and Arabian writers tell strange stories of this bird, and its cruelty to its young; hence, say some, the Lord's express care for the young ravens, after

they had been driven out of the nests by the parent birds; but this belief in the ravens' want of affection to its young is entirely without foundation. To the fact of the raven being a common bird in Palestine, and to its habit of flying restlessly about in constant search for food to satisfy its voracious appetite, may perhaps be traced the reason for its being selected by our Lord and the inspired writers as the especial object of God's providing care." Smith's Bib. Dict. Art. "Raven."]

Chap. xxxix. 1-4: Propagation and increase of the wild goats (rock-goats, ibices) and stags.

Ver. 1. **Knowest thou the time when the wild goats bear? observest thou the travail of the hinds?**—חֹלֵל Inf. Pilel of חוּל, "to be in labor," *ἀδύναμις* (comp. the Pual in ch. xv. 7), here the object of תִּשְׁכַּח, to which verb the influence of the ה before רָעָה in the first member extends.

Ver. 2. **Dost thou number the months which they (must) fulfil; i. e., until they bring forth, hence their period of gestation.** [The point of the question can scarcely be that Job could have no knowledge whatever of the matters here referred to, but that he could have no such knowledge as would qualify him to stand toward these creatures at such a time in the place of God; or, as Carey expresses it: "Can you keep an exact register of all this, and exercise such providential care over these creatures, the mountain goats and hinds, as to preserve them from dangers during the time of gestation, and then deliver them at the proper period?"—E.] In the second member לְרִהָנָה, with full-toned suffix, is used for לְרָהַן; comp. Ruth i. 19, and Gesenius, § 91 [§ 89], 1, Rem. 2. [Green, § 104, g].

Ver. 3. **They bow themselves (comp. 1 Sam. iv. 19), they let their young ones break through (lit. "cleave;" comp. ch. xvi. 13), they cast away their pains; i. e., the fruit of their pains, their fetus, for this is what חֶבֶל here signifies, not the after-pains, as Hirzel and Schlottmann think.** Comp. *πίπαι ἀδύναμις edere factum*, in Euripides, *Ion* 45; also examples of the same phraseology from the Arabic in Schultens on the passage. It will be seen further that תַּפְלַחְנָה (instead of which Olshausen needlessly conjectures תַּפְלַטְנָה after chap. xxi. 10) forms a paronomasia with תַּשְׁלַחְנָה.

Ver. 4. **Their young ones become strong (חֹלִים, lit. "to grow fat," *pinguescere*), grow up in the desert.**—בָּחֹיִץ=בָּצִיחַ, or בָּשָׂרָה, as often in the Targ. [a meaning more suitable to the context than that of E. V. "with corn"]. **They go away, and return not to them; i. e., to the parents.** לָמוֹ however might also be explained after ch. vi. 19; xxiv. 16 as *Dat. commodi*: *sibi=sui juris esse volentes* (Schultens, *Delitzsch*).

Vers. 5-8. The wild ass, introduced as an example of many beasts, the life of which is cha-



racterized by unrestricted liberty, defying and mocking all human control and nurture.

Ver. 5. **Who hath sent out the wild ass free, and who hath loosed the bands of the fugitive?**—The words פָּרָא (Arab, *ferâ*; comp. above ch. vi. 5; xi. 12; xxiv. 5) and עֵרֹר denote one and the same animal, the wild ass or onager (the *ḡnos ἄγριος* of the LXX., the "Kulan" of the eastern Asiatics of to-day), which is characterized by the first name as the "swift runner," by the latter (which in Aramaic, and particularly in the Targum is the common name), as the "shy, fleeing one." As to the predicate accusative הַפֶּשֶׁת, "free, set loose," comp. Deut. xv. 12; Jer. xxxiv. 14. As to the second member, comp. ch. xxxviii. 31.

Ver. 6. **Whose home [lit. "house"] I have made the desert, and his abode the salt-steppe.**—The word "salt-steppe" (מִלְחָה) which is here used as parallel to "waste, desert" (עֲרֵבָה, ch. xxiv. 5 δ), stands in Ps. cvii. 34 as the opposite of מִיָּם (comp. Judg. ix. 45, where mention is made of sowing a destroyed city with salt). On the preference of the wild ass for saline plants, and on his disposition to take up his abode in salt marshes, comp. Oken, *Allg. Naturgesch.* Vol. VII., p. 1230.

Ver. 7. **[He laughs at the tumult (E. V. "multitude," but the parallelism favors "tumult") of the city], the driver's shouts he hears not; i. e., he flees from the control of the drivers, to which the tamed ass is subjected.** On הַשָּׂאֵת, comp. ch. xxxvi. 29.

Ver. 8. **He ranges through the mountains as his pasture.**—So according to the reading יִהְיֶה (Imperf. of יָהַר, *investigare*), which is attested by almost all the ancient versions, by the LXX, Vulg., Targum. The Masoretic reading יִהְיֶה is either (with the Pesh. Le Clerc, etc.) to be taken as a variant of יָהַר, *abundantia*, or as a derivative of יָהַר, with the meaning, "that which is searched out" (*investigatum, investigabile*). But the statement that "the abundance of the mountains is the pasture of the wild ass" would be at variance with the fact in respect to the life of these animals, which inhabit the bare mountain-steppes (comp. Oken in the work cited above). On the other hand we should expect the normal form יָהַר, following the analogy of such words as יָקִים to have an active rather than a passive signification. יָהַר however can scarcely mean "circle, compass," [E. V. "range"] here (Hahn).

β. The oryx and ostrich: vers. 9-18.

Ver. 9. **Will the oryx be pleased to serve thee?**—רָם, contracted from רָאָם (comp. the full written form רָאָם, Ps. xcii. 11), assuredly denotes not the rhinoceros (Aq., Vulgate) [Good, Barnes], because the animal intended must be one that was common in Western Asia, and especially in the regions of Syria and Palestine. Comp. the reference to it in Ps. xxii. 22 [21]; xxix. 6; Deut. xxxiii. 17; Isa. xxxiv. 7. It would be more natural, with Schultens, Gesenius, De Wette, Umbreit, Hirzel [Robinson, Noyes, Carey, Wordsworth,

Renan, Rodwell, Conant, Fürst, Smith's *Bib. Dict.* Art. "Unicorn"], etc., to understand the buffalo or wild ox [*bos bubalus*] to be intended, seeing that this animal is still quite common in Palestine, and that here a contrast seems to be intended between this wild ox and the tame species (see ver. 10). But this particular buffalo of Palestine is an animal which is not particularly strong, or characterized by untamable wildness, as is shown by the fact that it is frequently used in tilling the land (Russell, *Naturgesch. von Aleppo*, II. 7) [Thomson's *Land and the Book*, I. 386, 387]. The μονόκερας of the LXX. [E. V.: "unicorn"] (of which the Talmudic קִישׁ is a mutilated form, and the μονόκερας of Aquila and Jerome is a misunderstanding) points to an animal which is, if not always, yet often, represented as having one horn, i. e., as being armed with one horn on the forehead, consisting of two which have grown together. Such an animal seems in ancient times to have been somewhat common in Egypt and South-western Asia, the same being a species nearly related to the oryx—antelope (*Antil. leucoryx*) of to-day. It is represented on Egyptian monuments, now with two horns, and now with one. It is described by Aristotle and Pliny as a one-horned, cloven hoof (Aristotle, *Hist. Anim.* II. 1; *De Partib. Anim.* III. 2; Pliny, *Hist. Nat.* XI. 106); and in all probability it has been again discovered recently in the Tschiru, or the *Antil. Hodgsonii* of Southern Thibet (Huc and Gabet, *Journeys through Mongolia and Thibet*, Germ. Edit., p. 323; see the passage quoted in Delitzsch, II., p. 334, n. 2). The name רָם in the passage before us is all the more suitably applied to such an animal of the oryx species, in view of the fact that the corresponding Arabic word still signifies a species of antelope among the Syro-Arabians of to-day, and that this same oryx-family embraces sub-species which are particularly wild, largely and powerfully built, and almost bovine in their characteristics. Accordingly, Luther's translation of the word by "unicorn," in this passage, and probably in every other where רָם occurs in the Old Testament, supported as it is by the LXX., might be justified without our being compelled to understand by this "unicorn" a fabulous animal like that of the Perso-Assyrian monuments, or of the English royal coat-of-arms. Comp. on the subject S. Bochart, *Hierozoicon*, II. 335 seq.; Rosenmüller, *Bibl. Alterth.* IV. 2, 288 seq.; Lichtenstein, *Die Antilopen*, 1824; Lewysohn, *Zoologie des Talmud*, 1858, § 146, 174; Sundewall, *Die Thierarten des Aristoteles*, Stockholm, 1863, p. 64 seq.; also Koenig's *Zeitschr. für allgem. Erdkunde*, 1862, II., H. 3, p. 227, where interesting information is given respecting the researches of the Englishman, W. B. Baillie, touching the existence of a one-horned animal still to be found in the regions of Central Africa, south of the Sea of Tsad, differing both from the rhinoceros and from the unicorn of the British coat-of-arms, which is probably, therefore, an African variety of the oryx—antelope, and possibly the very same variety as that represented on the old Egyptian monuments. [See Robinson's *Researches in Palestine*, III. 306, 563; Wilson, *Lands of the Bible*,



II., p. 167 seq.; and the remarks of Dr. Mason, of the Assam Mission, in the *Christian Review*, January, 1856, quoted by Conant in this verse.]

**Will he lodge** [lit. "pass the night," לָיַן] **at thy crib**?—lit. "over thy crib" [hence אָבִים cannot be, as defined by Gesenius, "stall, stable"], for the crib being very low, the cattle of the ancients in the East reached over it with the head while lying beside it. Comp. Isa. i. 3 and Hitzig on the passage.

**Ver. 10. Dost thou bind the oryx to the furrow of his cord?**—i. e., to the furrow (comp. chap. xxxi. 38) which he raises by means of the ploughshare, as he is led along by the cord. **Or will he harrow the valleys** (Ps. lxxv. 14) **after thee** (אַחֲרָיִךְ), i. e., while following thee, when thou seekest to lead him in the act of ploughing [rather, as in the text, harrowing, שָׂרָר, to level].

**Ver. 11. Wilt thou trust him because his strength is great?**—i. e., will the great strength which he possesses awake thy confidence, and not rather thy mistrust? **On יָגִיעַ**, "labor" ["wilt thou commit to him thy labor" יָגִיעַ, in the sense of the fruit of labor, the product of tilling, comp. Ps. lxxviii. 46: cxxviii. 2. The verse following is decisive in favor of this interpretation of the verse before us; otherwise the word might, in accordance with Gen. xxxi. 42, denote the labor or the toil itself.

**Ver. 12. Wilt thou trust to him that he bring home thy sowing?**—Respecting פֶּה as exponent of the object, see Ewald, § 336, b. שָׂבַב, if we adhere to it, with the K'thibh, is used in the transitive sense, as in chap. xlii. 10; Ps. lxxxv. 5. The K'ri, however, substitutes for it the Hiphil, which, in this sense, is the form more commonly used. **And that he gather (into) thy threshing-floor.**—גָּרַר is probably locative (= גָּרַרְתָּ). It may possibly, however, be taken as accusative of the object *per synecdochen continentis pro contento* (threshing-floor=fruits of the threshing-floor, yield of the harvest), as in Ruth iii. 2; Matt. iii. 12.

**Vers. 13-18.** The ostrich (lit. the female ostrich) introduced as an example of untamable wildness from among the birds. **The wing of the (female) ostrich waves joyously.**—וַיִּנָּס, lit. "wailings, shrill cries of mourning" *plur. abstr.*) is a poetic designation of the ostrich here, or of the female ostrich, noted for its piercing cries. So correctly the Vulg., Bochart, and almost all the moderns. The Targ. arbitrarily understands the bird designated to be the "mountain-cock." Kimchi and Luther the "peacock" [and so E. V.: "Gavest thou the goodly wings unto the pea-cocks?"] As to נָעַלְתָּ, "to move itself joyously," comp. chap. xx. 18; also the Homeric expression, ἀγάλλεσθαι πρῆγχεσθιν. **Is it a pious pinion and plumage?**—i. e., is the wing of this bird, the waving of which is so powerful and wonderfully rapid, a pious one, productive of mild and tender qualities, like that of the stork? For it is to that bird—which in its build resembles the ostrich, but

which is more mild in disposition, and is, in particular, more affectionate and careful in the treatment of its offspring—that the predicate חֲסִידָה, *pia*, with its double meaning, refers (which Delitzsch accordingly translates *storch-fromm* [stork-pious], *pia instar circonixæ*). This is evident from the description which follows.

**Ver. 14. Nay, she abandons her eggs to the earth.**—פֶּה here "nay, rather," as in chap. xxii. 2. The subj. of תַּעֲזֹב is the רִנָּה of ver. 13, construed here as Fem. Sing. The same construction obtains in the following verbs (Ew. § 318 a).

**Ver. 15. And forgets that the foot can crush them.**—וְהִשְׁכַּח, simply consecutive, and hence present; comp. chap. iii. 21. On the sing. suffix in תַּזְכֶּרָה, referring to the eggs, see Gesenius, § 146 [§ 143]. 3. The fact here described, to wit, that the mother ostrich easily forgets her eggs, at least while she is not yet through with laying them, as well as in the beginning of the period of incubation, and that she leaves them unprotected, especially on the approach of hunters, is true of this animal only in its wild condition. In that state it shares these and similar habits, proceeding from excessive wildness and fear of man, with many other birds, as, e.g., the partridge. In its tamed condition, the ostrich watches over its young very diligently indeed,—and, moreover, shows nothing of that stupidity popularly ascribed to it, and which has become proverbial (to which ver. 17 alludes). Comp. the Essay entitled: *Die Zuchtung des Straussen als europäisches Hausthier*, in the *Ausland*, 1869, No. 13, p. 306. The opinion moreover, partially circulated among the ancients, that the ostrich does not at all incubate its eggs, belongs to that class of scientific fables which, as in the case of those strange animals the basilisk, the dragon, the unicorn, etc., have been incorrectly imputed to the Old Testament. The verse before us furnishes no support whatever to that opinion. [See Smith's Bib. Dict., Art. "Ostrich." "The habit of the ostrich leaving its eggs to be matured by the sun's heat is usually appealed to in order to confirm the Scriptural account, 'she leaveth her eggs to the earth;' but this is probably the case only with the tropical birds; the ostriches with which the Jews were acquainted were, it is likely, birds of Syria, Egypt and North Africa; but even if they were acquainted with the habits of the tropical ostriches, how can it be said that 'she forgetteth that the foot may crush' the eggs, when they are covered a foot deep or more in sand? We believe the true explanation of this passage is to be found in the fact that the ostrich deposits some of her eggs not in the nest, but around it; these lie about on the surface of the sand, to all appearance forsaken; they are however designed for the nourishment of the young birds, according to Levaillant and Bonjainville (Cuvier, *An. King.* by Griffiths and others, viii. 432), and see below on ver. 16].

**Ver. 16. She deals hardly with her young, as though they were not hers;** lit. "for not to her" (i. e., belonging to her) וְהִשְׁקָה, lit. "he deals hardly;" which, bearing in



mind [the suffix in בְּנִיָּה, and] the clause לֹא-לָהּ, which immediately follows, gives a change of gender which is intolerably harsh, which we may perhaps obviate (with Ewald, *etc.*) by pointing הַקֶּשֶׁת (Inf. Absol., comp. Ewald, § 280, a). The correction הַקֶּשֶׁת (Hirzel, Dillmann) [Merx] is less plausible. In vain is her labor without her being distressed; lit. "without fear" (בְּלִי-פֶחַד), i. e., her labor in laying her eggs is in vain (inasmuch as many of her eggs are abandoned by her to destruction), without her giving herself any trouble or anxiety on that account. This unconcern and carelessness of the female ostrich touching the fate of her young, which stands in glaring contrast with the tender anxiety of the stork-mother (ver. 13 b), is carried to such a length, that she herself often stamps to pieces her eggs (the shells of which moreover are quite hard), when she observes that men or beasts have been about; and even uses the eggs which are left to lie unhatched in feeding the young ones as they creep forth. Comp. Wetzstein, in Delitzsch II., p. 389 seq.

Ver. 17. For God made her to forget wisdom, and gave her no share in understanding.—הִשָּׁה Perf. Hiph. with the suffix חֶלֶק בְּנִינָה (comp. ch. xi. 6). חֶלֶק "to give a share in understanding" (comp. ch. vii. 13; xxi. 25). For parallel expressions as to the thought, to wit, Arabic proverbs about the stupidity of the ostrich, see Schulzens and Umbreit on the passage. The only other passage in the Old Testament where the cruelty of the ostrich is set forth in proverbial form is Lam. iv. 3.

Ver. 18. At the time when she lashes herself aloft, she laughs at the horse and his rider.—בְּעֵת, here not "at this time, just now" (Gesen., Schlott.), but—בְּעֵת אֲשֶׁר, and hence with an elliptical relative clause following. Respecting כָּרָה, which both in Kal. and Hiphil can signify "to lash, to beat," and which in Hebrew is found in this signification only here, see Gesenius in the Lexicon. The whole verse describes in a way which combines simplicity and terseness with vividness, the lightning-like swiftness of an ostrich, or a herd of such birds, fleeing before hunters on horseback, the running movement of the bird being aided by the vibration of the wings. At the same time the mention of "the horse and his rider" prepares the transition to the description which follows, the only one in this series which refers to a tamed animal.

Vers. 19-25. The war-horse—a favorite subject of description also on the part of Arabian and other oriental poets; comp. the "Praise of the Horse" in v. Hammer—Purgstall's *Duftkörnchen*: Amrul-Keis, *Moallakat*, vers. 50, 64, and other parallels to this passage cited by Umbreit. Of all these poetic descriptions which have come down from antiquity (to which also may be added Virgil, *Georg.* III, 75 seq.), the present one is the oldest and most beautiful. ["In connection with this description of the war-horse,

which among many similar ones is the most splendid, it has been justly observed that to a Hebrew the horse as a theme of description must seem all the more noble in that he was known not as a beast of draught, but only as a war-horse." Schlottmann].

Ver. 19. Dost thou give strength (בְּנִיָּה) used specially of warlike strength, *fortitudo*; comp. Judg. viii. 21; 2 Kings xviii. 20) dost thou clothe his neck with fluttering hair? i. e., with quivering, waving mane? It is thus that most moderns explain the word רַעְכָּה, not found elsewhere, from the root רָעַם, "to quake" (Ezek. xxvii. 35), by comparison with the Greek *ρόση* (related to *ρόσος*). The signification "thunder, neighing" (Symmach., Theodot., Jerome, Luther, Schlottmann) [E. V.] would indeed be etymologically admissible, but it would not be suited to the words "neck," and "clothe." Umbreit and Ewald, (§ 113, d) [the latter however in his Commentary as above—"quivering mane"] explain it by "dignity;" but the identity of רַעְכָּה with רָאָה is questionable, and such words as נָאֹן, or שִׁאָה would have been more naturally used to express that idea.

Ver. 20. Dost thou make him leap like the locust?—i. e., when he rushes along on the gallop, like a vastly enlarged bounding troop of locusts (comp. Joel ii. 4). "What is intended is a spiral motion in leaps, now to the right, now to the left, which is called the caracol, a word used in horsemanship, borrowed from the Arabic *har-gala-l-farasu* (comp. *חרגל*), through the medium of the Moorish Spanish" (Delitzsch). [The rendering of E. V.: "canst thou make him afraid as a grasshopper"—is at variance with the spirit of the description, which, in each member, sets forth some trait which commands admiration.—E.]. The glory of his snorting is a terror,—or, "since the glory of his snorting," *etc.* (descriptive clause without !). On נָחַר "snorting," comp. the Arabic *nachir*, "the death-rattle, snoring," Greek, *φρίγγυα*, Lat., *fremitus*. חֹרֶר here denoting not a splendid appearance, but a majestic peal or roar.

Ver. 21. They explore in the valley, then he rejoiceth in strength.—The subject of חֲפָרֵי can scarcely be the *hoofs* of the horse (Delitzsch ["the representation of the many pawing hoofs being blended with that of the pawing horse"]), and the use throughout thus far of the singular in speaking of the horse (so also again in וְיִשֹּׁשׁ) makes it impossible that the plural here should refer to him. Hence the signification "pawing" preferred here by the ancient versions [and E. V.], and most of the moderns seems inadmissible, even admitting that חֲפָר is the word commonly used for the pawing of the horse (see Schulzens on the passage). We must rather with Cocceius and Ewald understand the subject to be the riders, or the warriors; "they take observations," or "observations are taken in the valley (while it is uncertain whether the fighting should begin): then he rejoiceth in strength." The meaning "to paw" is to be retained only in case we adopt



with Dillmann [Merx] the reading יִחַר, or with Böttcher יִחַר. He goes forth against an armed host, lit. "the armor;" נֶשֶׁק here otherwise than in ch. xx. 24.—On ver. 22 comp. vers. 7 and 18.

Ver. 23. The quiver rattleth upon him; i. e. the quiver of the horseman who is seated upon him, not the hostile contents of the quiver, the whirring arrows of the enemy, as Schultens [Conant, Rodwell] explain. Besides this part of the armor, the second member mentions the "spear and the lance" [not "shield," E. V.], or rather with poetic circumlocution, "the lighting (lit. flame) of the spear and the lance,"

להב synonymous with פֶּרֶק, ch. xx. 25; comp. להט, Gen. iii. 24; also Judg. iii. 22; 1 Sam. xvii. 7; Nah. iii. 8.

Ver. 24. With rushing and raging he swallows the ground; i. e. in sweeping over the ground at full gallop, he swallows it up as it were; a figure which is current also among Arabic poets (see Schultens and Delitzsch on the passage). The assonance of רָגַז-רָעַשׁ may be represented by "rushing and raging."—And he does not stand still when the trumpet sounds.—Lit. "he does not show himself fixed, does not stay fixed, does not contain himself:" אָסֵן accordingly in its primitive sensuous meaning; not "he believes not" (Kimchi, Aben Ezra) [E. V. i. e. for joy; it is too good to be true]. As to קול comp. Ewald, § 286, f [adverbial use of קול here=when the trumpet is loud]. As parallel in thought comp. beyond all other passages that of Virgil referred to above (Georg. III. 83 seq.):

... Tum, si qua sonum procul arma dedere,  
 Ilare loco nescit, micat auribus et tremat artus  
 Collectumque fremens voluit sub naribus ignem.

Ver. 25. As often as the trumpet (sounds). he says, Aha! i. e., he neighs, full of a joyous eagerness for the battle. On פֶּרֶק quotiescunque (lit. "in sufficiency"), comp. Ewald, § 337, c.—And from afar he smells the battle, the thunder (comp. ch. xxxvi. 29) of the captains, and the shouting (the battle-cries of the contestants; comp. Judg. vii. 18 seq.). Similarly Pliny, *N. H.* VIII. 42: *præsignunt pugnam*: and of moderns more particularly Layard (*New Discoveries*, p. 330): "Although docile as a lamb, and requiring no other guide than the halter, when the Arab mare hears the war-cry of the tribe, and sees the quivering spear of her rider, her eyes glitter with fire, her blood-red nostrils open wide, her neck is nobly arched, and her tail and mane are raised and spread out to the wind," etc.

Ver. 26. The hawk, as the first example of birds of prey, distinguished by their strength, lightning-like swiftness, and lofty flight.—Doth the hawk fly upward by thy understanding?—יָלֵךְ (the "high flyer") is, according to the unanimous testimony of the ancient versions, the hawk, a significant bird, as is well known. In the Egyptian hieroglyphics, which is here introduced on account of its mysteriously note-

worthy characteristic of taking its flight southwards at the approach of winter (Pliny, *N. H.* x. 8). For it is to this that the apocop. Imperf. Hiph. אָכַר (denominative from אָכַרָה, "wing") refers: *assurgit, attollitur alis*, not to the yearly moulting, which precedes the migration southward (Vulg.: *plumescit*; in like manner the Targ., Gregory the Great, Rosenm.). For this annual renewal of plumage (περοποιεῖν, see LXX., Is. xl. 31) is common to all birds, and is predicated elsewhere in the Old Testament only of the eagle (Ps. ciii. 5; Mic. i. 16; Is. xl. 31), not of the hawk.

Vers. 27–30. The eagle, as king of the birds, closing the series of native animals here described, in like manner as the lion, as king of the mammalia, had opened the series. נֶשֶׁר is in the Holy Scriptures of the Old Testament, like *ἀετός* in the New Testament (comp. Matt. xxiv. 28; Luke xvii. 37), a common designation of the eagle proper, and of the vulture: and the characteristic of carnivorousness which is here and often elsewhere referred to belongs in fact not only to the varieties of the vulture (such as the carrion-kite and lammergeyer), but also to the more common varieties of the eagle, such as the golden eagle and the osprey, which do not disdain to eat the carcasses of animals which have recently died. Comp. Winer's *Real-Wörter-Buch*, under *Adler*.—Doth the eagle soar at thy command? lit. make high (נִבְּרָה, scil. עֵרָךְ) his flight; comp. ch. v. 7.—And build his nest on high? lit. "is it at thy command that he builds his nest on high?" Comp. Obad. 4; Jer. xlix. 16; Prov. xxx. 19.

Ver. 28. With the phrase שֶׁן-קֶלֶס, lit. "tooth of the rock" comp. the names *Dent du midi*, *Dent-blanche*, *Dent de Moreles*, etc.

Ver. 30. And his young ones lap up blood.—[The gender throughout is masculine, not fem. as in E. V.] עֵלֶיךָ, from עָלָה, an abbreviated secondary form of עָלָה, Pilp. of עָלָה, "to suck." Possibly, however, we should read (with Gesen. and Olsh.) יִלְעֵלֶיךָ, from לָעַע, *deglutere*. On the sucking of blood by the young eagles, comp. *Ælian. H. anim.* x. 14: *σαρκῶν ἴδεται βορᾷ καὶ πίειν αἷμα καὶ τὰ νεβρῖα ἐκτρέφει τοῖς αὐτοῖς*.

7. Conclusion of the discourse, together with Job's answer: ch. xl. 1–5.

Ver. 2. Will the censurer contend with the Almighty? to wit, after all that has here been laid before him in proof of the greatness and wonderful power of God. Observe the return to ch. xxxviii. 2, which this question brings about. רָב Inf. absol. of רָב (as in Judg. xi. 25) here in the sense of a future. The adoption of this construction in preference to the finite verb gives a meaning that is particularly forcible. Comp. the well-known sentence: *me incepto desistere victum?* Also Ewald, § 328, a.—He who hath reproved God, let him answer it; i. e. let him reply to all the questions asked from ch. xxxviii. 2 on.

Ver. 4. Behold, I am too base; i. e. to



solve the problem presented, I am not equal to it.—**I lay my hand on my mouth;** *i. e.* I impose on myself absolute silence; comp. ch. xxi. 5; xxix. 9.

Ver. 5. **Once have I spoken, and I will not again begin,** will no more undertake to speak; see on ch. iii. 2. "Once—twice," as in Ps. lxiii. 12 [11], are used only because of the poetic parallelism for "often;" comp. Gesenius, § 120 [§ 118], 5. The solemn formal retraction which Job here makes of his former presumptuous challenges of God marks the first stage of his gradual return to a more becoming position toward God. It is God's purpose, however, to lead him forward from this first stage, consisting in true self-humiliation (in contrast to his former self-exaltation) to a still more advanced stage—even the complete melting down of his heart in sincere penitence. It is the realization of this purpose which Jehovah seeks in His second and last discourse.

#### DOCTRINAL AND ETHICAL.

1. As a magnificent specimen of physico-theological demonstration in poetic form, the present discourse of God, the first and longest which He delivers, is incomparable. With wonderful symmetry of treatment, it makes first the inanimate, and then the animate creation the theme of profound contemplation; each of these domains being treated with about the same fullness, and with a homologous arrangement of strophes (see Exegetical Remarks, No. 1), in order thus to impress Job with the highest admiration of the divine power, wisdom and goodness, as these attributes are revealed in the entire world of nature. The First Long Strophe (ch. xxxviii. 4–15) which makes the creation of the heavens, the earth, and the sea, the theme of contemplation serves to illustrate principally the divine *omnipotence*, together with the attributes most immediately related to it, eternity, infinity and omnipresence, or the divine being as transcending space and time. Towards the close of this strophe the attribute of *justice* is also drawn into the circle of contemplation, it being one chief object of the whole description to represent the Almighty God as being also just in His vast activities, always and everywhere just (see vers. 13–15). The consideration of omnipotence is next followed by that of *wisdom*, together with the attribute of omniscience which stands most closely connected with it, the discussion having reference to the hidden heights and depths above and below the earth, from which the phenomena of the atmosphere and of light proceed (Second Long Strophe, ch. xxxviii. 16 seq.). Already toward the end of this description the attribute of God's *goodness* emerges into view, as it is shown in the beneficent effects of the rain-showers (vers. 25–27). Afterwards in the third Long Strophe (vers. 28–38) this attribute retires again to the background, while the power manifested in the heavens, and the wisdom revealed in the atmosphere, occupy the foreground. All the more decidedly however in the last three Long Strophes, or in the zoological and biological description constituting the section which we have marked *d* (ch. xxxviii. 39—xxxix. 30), is the discourse

again directed to the goodness of God, or to the Creator's fatherly care, which is most intimately united with His power and wisdom, and which in the exercise of them takes the most particular interest in the life of His earthly animate creation. For all that is advanced in this section in the way of proof of the wonderful wisdom and all-penetrative knowledge of the Most High in the sphere of animal life, and of its ordinary as well as its extraordinary phenomena is subordinated to the teleological reference to His special providence, in view of which not one of His creatures is indifferent to Him. (Comp. Borchart's Remarks on ch. xxxix. 1–4: The knowledge here spoken of is not passive and speculative simply, but that knowledge which belongs to God, by which He not only knows all things, but directs and governs them, *etc.*). That which makes this survey of the most exalted attributes of God as reflected in the wonders of His creation especially impressive is the accumulation of so many examples and illustrations from the domain of physical theology, and the wonderful art with which they are elaborated in the minutest detail, together with the striking harmony and consistency which their arrangement exhibits, notwithstanding all the flow and freedom of the poetic sweep of thought. Not one of these illustrations from the great book of creation is absolutely new. Job himself has more than once in his discourses introduced brief reflective descriptions of nature similar in kind, and scarcely inferior in beauty (ix. 4–10; xii. 7–10, 12–25; xxvi. 5–14); even Eliphaz, Bildad, and Zophar have at least occasionally described, not without skill and taste, the divine power and wisdom, as they are revealed in the works of His creation; and Elihu near the close of his discourses dwelt on this theme at length, and with powerful effect. The grandeur and superiority of that which Jehovah here advances, in part confirming, in part going beyond those utterances of the former speakers, consists in the way in which, alike with artless simplicity, and with harmonious and connected order, He has accumulated such an array of the most manifold and luminous evidences of His majesty as revealed in the wonders of nature. Comp. Julius Fürst, *Geschichte der biblischen Literatur, etc.*, II., p. 418: "The poet has here artistically combined the utmost polish of diction, the greatest abundance of natural pictures, the most thrilling and winning vividness in the succinct descriptions given of the wonders of creation; and the effect on Job must have been really overpowering. The reader also finds the discourse distinguished by tone and harmony, by power, acuteness, and clearness, by method, order, and plan, so that it presents itself as the most beautiful discourse in the Old Testament Scriptures. In this discourse, cast in the form of questions, Jehovah exhibits the animate and inanimate creation, the manifold channels in which the forces of nature secretly operate, its wonderful and mysterious phenomena, as they are held together in glorious order by His creative hand, as they are ruled by His nod. The eternal creative energy, which bears witness to a wisdom that is unsearchable, to a providential love, to a wise moral order of the universe, appears to the weak human spirit



as an insoluble mystery, which has for its aim to put Job to shame. In this discourse, embracing six long strophes, each consisting for the most part of twelve verse-lines, the exhibition of the transcendent wonders of nature certainly imparts indescribable power to the contemplation of the greatness of the Creator. Every one must see however that these natural wonders, after we have explained them in their immediate foundations through our knowledge of natural laws, and after we have understood them from the general laws of nature, must be understood according to the effects which they produce. The next thing to be noticed is the poetic conception of the beauty of nature, the deep mental contemplation of the Cosmos, as it shows itself among all the civilized nations of antiquity; and then the poetry of nature found among the Hebrews, considered particularly as the reflex of monotheism. The characteristic marks of the Hebrew poetry of nature, as A. Von Humboldt strikingly observes in his *Cosmos*, are that "it always embraces the whole universe in its unity, comprising both terrestrial life and the luminous realms of space. It dwells but rarely on the individuality of phenomena, preferring the contemplation of great masses. The Hebrew poet does not depict nature as a self-dependent object, glorious in its individual beauty, but always as in relation and subjection to a higher spiritual power. The natural wonders here sung by the poet point to the invariableness, the amazing regularity of the operations of nature, *i. e.*, to its laws, which lead us to adore supreme wisdom, power, and love, lead us in a word to religion. Finally, it is to be borne in mind that the century in which the poet lived was one of the earliest in which such questions were propounded, and sketches of nature made."—Comp. the still more decided appreciation of the contents of our discourse as respects its natural theology and its æsthetic features in the book of Jos. L. Saalschütz, entitled *Form und Geist der biblisch-hebräischen Poesie*, Königsb., 1853, (Third Lecture: *Biblisch-hebräische Naturschauung und Natur-poesie*); also Ad. Kohnt's *Alexander v. Humboldt und das Judenthum*, Leipzig, 1871 (Fourth Part: *Humboldt's Stellung zur Bibel*), also the striking observations of Reuss, in his *Vortrag über das Buch Job* towards the end), which show with peculiar beauty how that, notwithstanding the vast enlargement of our knowledge of nature in modern times, the larger number of the questions here addressed by Jehovah to Job, still remain as unanswerable as at the time when the poem was composed; the fact being that it is only the old formulas in respect to particular mysterious phenomena which have disappeared before a clearer and fuller knowledge, not the mysteries themselves, and that accordingly even to the naturalist of the present, God remains a hidden God. See further on this subject in the Doctrinal and Ethical Remarks on the following discourse of God (ch. xl. 41).

2. Notwithstanding all the admiration which this first discourse of Jehovah evokes in view of the evidences here presented of its beauty, and in particular of the value of its contributions to natural theology, we might still continue in doubt respecting its *congruity to the plan and*

*connection of the poem as a whole.* It might seem singular and incongruous: (1) That the discourse from beginning to end runs through a series of *questions* from God to Job, calculated to shame and humiliate the latter, when he has already (ch. ix. 3) declared his shrinking from such a rigid inquisition, and his inability to answer even one in a thousand of such questions as the Most High might ask of him. (2) Fault might be found moreover with the *contents* of these questions, as exhibiting too little that is new, that has not already been touched upon, as being in too close agreement with what has been advanced by Job himself in respect to the greatness and wisdom revealed in the Cosmos, as being therefore too exclusively physical, *i. e.* as being too little adapted to produce a direct impression on the inward perversity and blindness of him who is addressed (an objection which has in fact been to some extent urged by some expositors and critics, as *e. g.* by de Wette, Knobel, Arnheim, *etc.*). The first of these objections, however, is directed against what is simply a misconception; for that declaration of Job in respect to his inability to answer God is made only incidentally, and in no wise conditions the final issue of the action of the poem. On the contrary Job had in the course of his discourses wished often enough that God might enter into a controversy with him. And, most of all, the questions which God puts to him, and of which he cannot answer one, are significantly related in the way of contrast to the last of the presumptuous challenges which Job had put forth. Whereas in ch. xxxi. 35 he had exclaimed: "Let the Almighty answer me!" God now fulfils this wish, although in quite another way than that which he had expected. He speaks to him out of the storm, not however by way of reply or self-vindication, but throughout asking questions, and so overwhelming the presumptuous fault-finder with a series of unanswerable queries, permanently silencing him, and compelling him at last to acknowledge his submission. At the same time the tendency of these divine questions is by no means to stun, to crush, to annihilate. Here and there it is true their tone borders on irony (see especially ch. xxxviii. 21, 28; xxxix. 1 seq.). It never, however, becomes harsh or haughty; on the contrary it is throughout affectionately condescending, lifting up at the same time that it humbles, gently administering instruction and consolation.—And as with this interrogative form of the discourse, so also is its natural theology thoroughly suited to the divine purpose in regard to Job. That self-humiliation, that silent submission to the divine will as being always and in every case wise, just and good, which was to be wrought in Job, how could it have been more suitably promoted than by pointing him to the visible creation, which already in and of itself is full, nay which overflows with facts adapted to vanquish all human pride and presumption? And especially may we ask in respect to that presumptuous argument, on which Job had continually planted himself in opposition to God: "I have not transgressed; therefore my grievous suffering is absolutely inexplicable—nay more, is unreasonable and unjust,"—how could



the error and folly of that position have been more effectually demonstrated to him than by a reference to the numberless inexplicable and incomprehensible subjects which continually present themselves to us in the realms of nature, in its life, processes and events? how could the doubt respecting the logical and ethical grounds of the apparently harsh treatment to which God had subjected him, be more effectually disposed of than by bringing forward various phenomena of physical life on earth and elsewhere, each one of which stands before us as an amazing wonder, and as an eloquent witness of the unsearchableness of God's ways, who in what He does is ever wise, and whose purpose is ever one of love? Comp. Delitzsch (II., p. 354): "From the marvellous in nature, he divines that which is marvellous in his affliction. His humiliation under the mysteries of nature is at the same time humiliation under the mystery of his affliction." And a little before (p. 352): "Contrary to expectation, God begins to speak with Job about totally different matters from His justice or injustice in reference to his affliction. Therein already lies a deep humiliation for Job. But a still deeper one is God's turning, as it were, to the *abecedarium naturæ*, and putting the censurer of His doings to the blush. That God is the almighty and all-wise Creator and Ruler of the world, that the natural world is exalted above human knowledge and power, and is full of marvellous divine creations and arrangements, full of things mysterious and incomprehensible to ignorant and feeble man, Job knows even before God speaks, and yet he must now hear it, because he does *not know it rightly*; for the nature with which he is acquainted as the herald of the creative and governing power of God, is also the preacher of humility; and exalted as God the Creator and Ruler of the natural world is above Job's censure, so is He also as the author of His affliction. That which is new therefore in the speech of Jehovah is not the proof of God's exaltation in itself, but the relation to the mystery of his affliction, and to his conduct towards God in this his affliction, in which Job is necessitated to place perceptions not in themselves strange to him. He who cannot answer a single one of those questions taken from the natural kingdom, but, on the contrary, must everywhere admire and adore the power and wisdom of God—he must appear as an insignificant fool, if he applies them to his limited judgment concerning the Author of his affliction."

#### HOMILETICAL AND PRACTICAL.

In the homiletical treatment of this first discourse of Jehovah's, it will be necessary of course to explain its position in the structure of the poem as a whole, and the significance of its contents for the solution of the problem of the book. All that pertains to this, however, will evidently possess only a subordinate practical value. For the practical treatment, on the contrary, it is of the highest importance suitably to set forth the value of the contents of the discourse for *modern* doubters, or those who after Job's fashion find fault with divine providence; to show accordingly that the questions contained

in it touching natural theology are still in a certain sense unanswerable, and that the mysteries to which allusion is made ever remain real mysteries, even to the greatest intellects in the world of science. In this connection use might be made, in the way of illustration and exemplification, of the many confessions which have been made by the greatest investigators of nature touching the incompleteness and limitation of all earthly knowledge and of all the discoveries which have hitherto been achieved in the department of natural science (especially the confessions of astronomers like Newton, Herschel, A. V. Humboldt, Laplace, and recently by Proctor [*Other worlds than ours*, Preface], and also by chemists and biologists, such as J. V. Liebig, Darwin, Laugel, etc.) The phenomena described in the first half of the discourse (chap. xxxviii. 4-38), derived from the consideration of the heavens and of atmospheric meteorology, being pre-eminently rich in convincing examples of the mystery and unsearchableness which characterize the divine procedure in the economy of nature, also admit evidently of being considered with particular thoroughness (as *e. g.*, a point which obviously suggests itself—by calling attention in connection with such passages as ver. 22 seq., ver. 29 seq. to the fruitlessness, and indeed the hopelessness of the attempts hitherto made to reach the North Pole). The zoological and biological phenomena, on the other hand, which form the subject of the second half of the divine description, it will be better to present together in brief outline, in so far at least as the purpose of illustrating the incomprehensibility of the divine agency in creating and governing the universe is concerned. This second series of natural facts on the contrary are all the better suited to the basis of meditations on the fatherly love of God which remembers and cares for all His creatures, whether brutes or men.

#### Particular Passages.

Chap. xxxviii. 4 seq. BRENTIUS: The aim of this discourse is to show that no one has the right to accuse the Lord of injustice. The proof of this point is that the Lord alone is the Creator of all things, which with a certain amplification is illustrated from various classes of creatures. . . . From the history of these creatures God proves that it is permitted to no one to accuse Divine sovereignty of injustice, or to resist it; for of all creatures not one was the Lord's counsellor, or rendered Him any aid in the creation of the world. He can without any injustice therefore dispose of all creatures according to His own will, and create one vessel to honor, another to dishonor, as it may please Him.—OECOLAMPADIUS: No other reason can be given than His own good pleasure why God did not make the earth ten times larger. He had the power to enlarge it, no less than to confine it within such narrow limits; He would have been able to make valleys, where there are mountains, and conversely, etc. But He is Lord, and it pleased Him to assign to things the length and depth and breadth which they now have.—CRAMER: That God, who has from eternity dwelt in inaccessible light, has revealed Himself through

the work of creation, receives its explanation out of the depth of His great goodness and mercy. When therefore we treat of God, of His works and mysteries, we must do it with befitting modesty and reverence. . . . If even the book of nature transcends our ability to decipher it fully, how much more incomprehensible and mysterious will the book of Holy Scripture be for us.—VON GERLACH: The fundamental thought of these representations which God here puts forth is that only He who can create and govern all things, who superintends everything and adjusts all things in their relation to each other, can also comprehend the connection of human destinies. Inasmuch however as feeble short-sighted man cannot understand and fathom the created things which are daily surrounding him, how can he assume to himself any part of God's agency in administering the universe?

Chap. xxxviii. 16 seq. VON GERLACH: Of the particular subject here referred to [scientific discoveries in the natural world], it is true that the later researches of mankind have accomplished much, only however to reveal new depths of this immeasurable creation. In seeking to penetrate into the meaning of these words, we are not to dwell on the literal features of each separate statement. It is a poetic and splendid description of the greatness and unsearchableness of God in creation, from the point of view which men then occupied, a description which retains its lofty internal truth, although the letter of it, regarded from the stand-point of our present knowledge of nature no longer seems as striking to us as the ancients. Indeed it may be said that this more thorough investigation of natural laws has itself vastly increased the num-

ber and greatness of such wonders as are set forth in this description for him who enters into the *spirit* of it.

Chap. xxxviii. 39 seq.; xl. 1 seq. CRAMER: The volume of natural history [*das Thierbuch*] which God here writes out for us, should be a genuine text-book to all the virtues.—STARKE: If animals, whether strong or despicable, great or small, are embraced in God's merciful providential care, we can regard their need as a silent appeal to the goodness of the Lord, and in this sense even the ravens cry to God when they cry out from hunger.

Chap. xxxix. 27 seq. VICT. ANDREA: From that which is here intimated (to wit, that other animals must sacrifice their life, in order to satisfy the blood-thirsty brood of an eagle) do we not see that the suffering of a simple creature might in God's plan be designed to *benefit other creatures of God*?—So the death of a man may, through the terrifying effect which it has on others, often be a blessing to them. And how often is severe sickness, wholly irrespective of the end which the suffering may have for the patient himself, a *most effective school of sympathy, yea, of the most self-sacrificing love* for all who surround the sufferer. Very often such a sufferer, if he diligently strives to exhibit in his own person a pattern of resignation and praise to God, has been a rich source of light and blessing for those who are round about him! How short-sighted it is therefore for the sick to complain that their life is wholly without use, that they are only a burden to those who are about them, *etc.* In short the majesty of God has only to *question* man, in order to bring into the clearest consciousness his narrow limitations.

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*Second Discourse of Jehovah (together with Job's answer):*

**To doubt God's justice, which is most closely allied to His wonderful omnipotence, is a grievous wrong, which must be atoned for by sincere penitence:**

CHAPTERS XL. 6—XLII. 6.

1. Sharp rebuke of Job's presumption, which has been carried to the point of doubting God's justice:

CHAPTER XL. 6-14.

VER. 6. Then answered the Lord unto Job out of the whirlwind, and said:

- 7 Gird up thy loins now like a man:  
I will demand of thee, and declare thou unto me.
- 8 Wilt thou also disannul my judgment?  
wilt thou condemn me that thou mayest be righteous?
- 9 Hast thou an arm like God?  
or canst thou thunder with a voice like Him?
- 10 Deck thyself now with majesty and excellency,  
and array thyself with glory and beauty.



- 11 Cast abroad the rage of thy wrath ;  
and behold every one that is proud, and abase him.
- 12 Look on every one that is proud, and bring him low ;  
and tread down the wicked in their place.
- 13 Hide them in the dust together :  
and bind their faces in secret.
- 14 Then will I also confess unto thee  
that thine own right hand can save thee.

2. Humiliating exhibition of the weakness of Job in contrast with certain creatures of earth,  
not to say with God ; shown

a. by a description of the behemoth (*hippopotamus*) :

VERS. 15-24.

- 15 Behold now behemoth,  
which I made with thee ;  
he eateth grass as an ox.
- 16 Lo now, his strength is in his loins,  
and his force is in the navel of his belly.
- 17 He moveth his tail like a cedar :  
the sinews of his stones are wrapped together.
- 18 His bones are as strong pieces of brass ;  
his bones are like bars of iron.
- 19 He is the chief of the ways of God :  
He that made him can make his sword to approach unto him.
- 20 Surely the mountains bring him forth food,  
where all the beasts of the field play.
- 21 He lieth under the shady trees,  
in the covert of the reed, and fens.
- 22 The shady trees cover him with their shadow ;  
the willows of the brook compass him about.
- 23 Behold, he drinketh up a river, and hasteth not :  
he trusteth that he can draw up Jordan in his mouth.
- 24 He taketh it with his eyes :  
his nose pierceth through snares.

b. by a description of the leviathan (*crocodile*) : CHAP. XL. 25—XLI. 26 [E. V. CHAP. XLI. 1-34].

E. V. [Heb.]

XLI. [XL.]

- 1 [25] Canst thou draw out leviathan with a hook ?  
or his tongue with a cord which thou lettest down ?
- 2 [26] Canst thou put a hook into his nose ?  
or bore his jaw through with a thorn ?
- 3 [27] Will he make many supplications unto thee ?  
will he speak soft words unto thee ?
- 4 [28] Will he make a covenant with thee ?  
wilt thou take him for a servant for ever ?
- 5 [29] Wilt thou play with him as with a bird ?  
or wilt thou bind him for thy maidens ?
- 6 [30] Shall the companions make a banquet of him ?  
shall they part him among the merchants ?
- 7 [31] Canst thou fill his skin with barbed irons ?  
or his head with fish spears ?
- 8 [32] Lay thine hand upon him,  
remember the battle, do no more.

[XLI.]

- 9 [1] Behold the hope of him is in vain :  
shall not one be cast down even at the sight of him ?



- 10 [2] None is so fierce that dare stir him up;  
who then is able to stand before Me?
- 11 [3] Who hath prevented me that I should repay him?  
whatsoever is under the whole heaven is mine.
- 12 [4] I will not conceal his parts,  
nor his power, nor his comely proportion.
- 13 [5] Who can discover the face of his garment?  
or who can come to him with his double bridle?
- 14 [6] Who can open the doors of his face?  
his teeth are terrible round about.
- 15 [7] His scales are his pride,  
shut up together as with a close seal.
- 16 [8] One is so near to another,  
that no air can come between them.
- 17 [9] They are joined one to another,  
they stick together that they cannot be sundered.
- 18 [10] By his neesings a light doth shine,  
and his eyes are like the eyelids of the morning.
- 19 [11] Out of his mouth go burning lamps,  
and sparks of fire leap out.
- 20 [12] Out of his nostrils goeth smoke,  
as out of a seething pot, or cauldron.
- 21 [13] His breath kindleth coals,  
and a flame goeth out of his mouth.
- 22 [14] In his neck remaineth strength,  
and sorrow is turned into joy before him.
- 23 [15] The flake of his flesh are joined together:  
they are firm in themselves; they cannot be moved.
- 24 [16] His heart is as firm as a stone;  
yea, as hard as a piece of the nether millstone.
- 25 [17] When he raiseth up himself the mighty are afraid:  
by reason of breakings they purify themselves.
- 26 [18] The sword of him that layeth at him cannot hold:  
the spear, the dart, nor the habergeon.
- 27 [19] He esteemeth iron as straw,  
and brass as rotten wood.
- 28 [20] The arrow cannot make him flee;  
slingstones are turned with him into stubble.
- 29 [21] Darts are counted as stubble;  
he laugheth at the shaking of a spear.
- 30 [22] Sharp stones are under him:  
he spreadeth sharp-pointed things upon the mire.
- 31 [23] He maketh the deep to boil like a pot;  
he maketh the sea like a pot of ointment.
- 32 [24] He maketh a path to shine after him;  
one would think the deep to be hoary.
- 33 [25] Upon earth there is not his like,  
who is made without fear.
- 34 [26] He beholdeth all high things:  
he is a king over all the children of pride.

3. Job's answer: Humble confession of the infinitude of the divine power, and penitent acknowledgment of his guilt and folly:

CHAP. XLII. 1-6.

- 1 Then Job answered the Lord and said:
- 2 I know that Thou canst do everything,  
and that no thought can be withholden from Thee.

- 3 "Who is he that hideth counsel without knowledge?"  
therefore have I uttered it: at I understood not;  
things too wonderful for me which I knew not;  
4 Hear, I beseech Thee, and I will speak:  
I will demand of Thee, and declare Thou unto me.  
5 I have heard of Thee by the hearing of the ear;  
but now mine eye seeth Thee:  
6 Wherefore I abhor myself, and repent  
in dust and ashes.

#### EXEGETICAL AND CRITICAL.

1. That the omnipotent and infinitely wise activity of the Creator in nature is at the same time *just*, was in the first discourse of God affirmed for the most part only indirectly, or *implicite*. Only once, in ch. xxxviii. 13-15, was this aspect of His character expressly presented, and then only incidentally. The second discourse of Jehovah is intended to supply what is still lacking as to this point, to constrain Job fully to recognize the justice of God in all that He does, and in this way to vanquish the last remainder of pride and presumption in his heart. It accomplishes this end by a twofold method of treatment. First by the direct method of severely censuring the doubt which Job had uttered as to the divine justice, and by vindicating God's sole and exclusive claim to the power requisite for exercising sovereignty over the universe (first, and shorter part: chap. xl. 6-14). Next by the indirect method of attacking his pride through a lengthened description of two proud monster-beasts, mighty creations of God's hand, which after all the amazing wonder which their gigantic power calls forth, are nevertheless only instruments in the hand of the Almighty, and must submit, if not to the will of man, at least to the will of God, who crushes all tyrannous pride (second, and longer part: ch. xl. 15—xli. 26 [34]). This second part, which is again divided into two unequal halves—the shorter describing the behemoth—ch. xl. 15-24, the longer the leviathan, ch. xl. 25—xli. 26. [E. V., ch. xli. 1-34], falls back on the descriptive and interrogative tone of the first discourse of God; in contrast with which however it is characterized by an allegorizing tendency. It directly prepares the way for Job's second and last answer, in which he renews the humble submission which he had previously made, and strengthens it by a penitent confession of his own sinfulness.—The strophic arrangement of this second discourse of Jehovah is comprehensively simple and grand, corresponding to the contents, which are thoroughly descriptive, with a massive execution. It embraces in all five Long Strophes, of 8-12 verses each, not less than three of which are devoted to the description of the leviathan in ch. xl. 25—xli. 26, [E. V., ch. xli.] These five Long Strophes include indeed shorter subordinate divisions, but not, strictly speaking, regularly constructed strophes.—Against the modern objections to the authenticity of the episode referring to the behemoth and leviathan, see above in the *Introd.* § 9, II. (also the notice taken of the peculiar theory of Merx in the Preface).

2. *First Division (Long Strophe):* Severe censure of Job's presumptuous doubt respecting the justice of the divine course of action: ch. xl. 6-14.

Ver. 6. **Then answered Jehovah Job out of the storm, etc.**—This intentional repetition of ch. xxxviii. 1 is to show that God continues to present Himself to Job as one who, if not exactly burning with wrath towards him, would have him feel His mighty superiority. That here also, instead of כִּנֵּן כַּעַר, the original text was מְנַהֵס עָרָה, is evident from the Masorah itself. The absence of the art. ה. if it originally belonged here, is by no means to be explained, with Ramban, as designed to indicate that the storm was *no longer as violent as before*.—Ver. 7 precisely as in ch. xxxviii. 3.

Ver. 8. **Wilt thou altogether annul my right?**—וְהִתְנַחֵם stands in a climactic relation to Job's "contending" (רִב) reproved in ver. 2. "To break" (דָּבַר) God's right would be the same as "to abolish, annul" the same (comp. ch. xv. 4). Job was on the point of becoming guilty of this wickedness, in that he sought to substitute what he assumed to be right, his idea of righteousness, for that of God, so that he might be accounted righteous, and God unjust, (see the second member).

Ver. 9. **Or hast thou an arm like God?**—אֵין interrogative, as in ch. viii. 3; xxi. 4; xxxiv. 17. The "arm" of God as a symbol of His power, comp. ch. xxii. 8; so also the "thunder-voice" spoken of in the second member; comp. chap. xxxvii. 2 seq. וְהִתְנַחֵם, lit., "wilt, canst thou thunder? dost thou pledge thyself to thunder?"

Ver. 10. **Then put on majesty and grandeur, as an ornament; clothe, deck thyself with these attributes of divine greatness and sovereignty** (comp. Ps. civ. 1 seq.; xxi. 6 [5]). The challenge is intended ironically, since it demands of Job that which is in itself impossible; in like manner all that follows down to ver. 13 (comp. ch. xxxviii. 21).

Ver. 11. **Let the outbreakings of thy wrath pour themselves forth.**—וְתִפְּצֵה, *effundere*, to pour forth, to cause to gush forth, as in ch. xxxvii. 11; Prov. v. 16. עֲבִירוֹת, lit., "oversteppings," are here the overflows, or outbreakings of wrath; comp. ch. xxi. 30; and for the thought, particularly in the second member, comp. Isa. ii. 12 seq. The fact that Jehovah ironically summons Job to display such manifestations of holy wrath and of stern retributive justice against sinners, conveys an indirect, but sufficiently clear and emphatic assurance of the truth that He Himself, Jehovah, governs the



world thus rigidly and justly; comp. above, ch. xxxviii. 13 seq.

Ver. 12. **Look on all that is proud, and bring it low.**—This almost verbal repetition of ver. 11 *b* is intended to emphasize the fact that at the moment when God casts His angry glance upon the wicked, the latter is cast down; comp. Ps. xxxiv. 17 [16].—**And overturn the wicked in their place.** פָּרַץ, אֶת. לַעֲלֹה, “to throw down,” or perhaps “to tread down” (related to פָּרַץ). In the latter case the passage might be compared with Rom. xvi. 20.—**On תַּחֲתָם** “in their place” [= “on the spot”], comp. chap. xxxvi. 20.

Ver. 13. **Hide them in the dust altogether; i. e., in the dust of the grave (hardly in holes of the earth, or of rocks, as though Isa. ii. 10 were a parallel passage).—Shut up fast** (lit., “bind, fetter”) **their faces in secret, i. e., in the interior of the earth, in the darkness of the realm of the dead; נִסְתָּר** here substantially

= שָׁטַח. Comp. the passage out of the Book of Enoch x. 5, cited by Dillmann: καὶ τὴν ὄψιν αὐτοῦ πλάσσω, καὶ ὥς μὴ θεωρεῖται.

Ver. 14. **Then will I too praise thee, not only wilt thou praise thyself** (comp. ver. 8) — **That thy right hand brings thee succor; i. e., that thou dost actually possess the power** (the “arm,” ver. 9) **to put thy ideas of justice into execution with vigor; comp. the similar expressions in Ps. xlv. 4 [3]; Is. lix. 18; lxiii. 5** This conclusion of the rebuke which Jehovah administers directly to Job’s insolent presumption, as though he only knew what is just, prepares at once the transition to the description which follows of the colossal animals which are introduced as eloquent examples of God’s infinite creative power, which for the very reason of its being such is of necessity united to the highest justice.

3 *Second Division:* The descriptions of animals, given for the purpose of humiliating Job by showing his weakness, and the absolute groundlessness of his presumptuous pride.

a. The description of the behemoth: Verses 15-24.

Ver. 15. **Behold now the behemoth.**—Even Dillm., one of the most zealous opponents of the genuineness of the whole section, is obliged to admit that the connection with what precedes by means of הִנֵּה is an “easy” one. Moreover it is by no means one that is “purely external,” for the behemoth is brought to Job’s attention for the very purpose of illustrating the proposition that no creature of God’s, however mighty, can succeed against Him, can “with his right hand obtain for himself help against Him” (see ver. 14 *b*). This is clearly enough indicated by the second member: **which I have made with thee; i. e. as well as thee** (וְעִי) as though it were comparative, as in ch. ix. 26; comp. ch. xxxvii. 18). Job is bid to contemplate his fellow-creature, the behemoth, far huger and stronger than himself, that he may learn how insignificant and weak are all created beings in contrast with God, and in particular how little presumptuous and proud confidence in external things can avail against Him (comp. the passage

of Horace: *Vis consili expers mole ruit sua, etc.*).

The name בְּהֵמוֹת (which the ancient versions either misinterpreted as a plural [so the LXX.: *θῆρῶν*], or left untranslated, as a proper name [Vulg., etc.]), in itself denotes, in accordance with the analogy of other plural formations with an intensive signification: “the great beast, the colossus of cattle, the monster animal.” The word is, however, a Hebraized form of the Egyptian *p-eh-mau*, “the water-ox” (p=the, ehe=ox, mau or mou=water), and like this Egypt. word (besides which indeed the hieroglyphic *apel* is more frequently to be met with), and the Ital. *bomarino*, it signifies the Nile-horse, or hippopotamus. For it is to this animal that the whole description which follows refers, as is most distinctly and unmistakably shown by the association with another monster of the Nile, the crocodile: not to the elephant, of which it is understood by Thom. Aquinas, Oecolampadius, the Zürich Bib., Dcusius, Pfeifer, Le Clerc, Cocceius, Schultens, J. D. Michaelis [Scott, Henry. Good refers the description to some extinct pachyderm of the mammoth or mastodon species. Lee, following the LXX., understands it of the cattle, first collectively, and then distributively]. The correct view was taken by Bochart (*Hieroz.* iii. 705 seq.), and after him has been adopted by the great majority of moderns. With the following vivid description of this animal’s way of living and form, beginning with the mention of his “eating grass” (supporting himself on tender plants, the reeds of the Nile, roots, etc.), may be compared Herod. ii. 69-71; Pliny viii. 25; Aben Batuta, ed. Defrem iv., p. 426; among the moderns, Rüppell: *Reisen in Nubien*, 1829, p. 52 seq.; and in particular Sir Sam. Baker in his travels, as in *The Nile and its Tributaries*, The Albert Nyanza, etc. (See extracts from these works, with striking illustrations of the hippopotamus in the *Globus*, Vol. XVII., 1870, Nos. 22-24) [Livingstone, *Travels and Researches*, p. 536].

Ver. 16. **Lo now, his strength is in his loins, etc.**—אֵין as in ch. xviii. 7, 12. שִׁירִים in *b*, a word found only here (derived from the root שָׂר, “to wind, to twist,” which is contained also in שָׂר, “navel,” as also in שָׂרשׁ, “root”), cannot signify the “bones,” of which mention is first made in ver. 18 (against Wetzstein in Delitzsch), but the cords, the *sinews* and *muscles*, which in the case of the hippopotamus (not, however, of the elephant) are particularly firm and strong just in the region of the belly.

Ver. 17. **He bends his tail like a cedar; i. e. like a cedar-bough; the tert. comp. lies in the straightness, firmness and elasticity of the tail of the hippopotamus (which is furthermore short, hairless, very thick at the root, of only a finger’s thickness, however, at the end, looking therefore somewhat like the tail of the hog, but not at all like that of the elephant). יִתְכַּן**, instead of being translated “he bends” (Targ.), may possibly be explained to mean “he stiffens, stretches out” (LXX., Vulg., Pesh.).—**The sinews of his thighs are firmly knit together; or also “the veins of his legs”** (by no means *nervi testicularum ejus*, as the Vulg. and



Targ. [also E. V.] render it). With יִשְׁרָגוּ, "they are wrapped together, they present a thick, twig-like texture," comp. שְׂרָגִים, "vine-tendrils" [the interweaving of the vine-branches being before the poet's eye in his choice of the word. Del.].

Ver. 18. **His bones are pipes of brass.**—אֶפְקִים here "pipes, tubes, channels," as in ch.

xli. 7; comp. נְחֹל, ch. xxviii. 4. נְחֹשֶׁת, a word peculiar to our book, instead of the form which obtains elsewhere, נְחָשֶׁת (comp. further ch. xx. 24; xxviii. 2; xli. 19). Concerning כְּטִיל, "staff, pole, bar," probably the Semitic etymological basis of *μέταλλον*, comp. Delitzsch on the passage. In respect to the similes in both members of the verse, comp. Cant. v. 15 a.

Ver. 19. **He is a firstling of God's ways;** i. e. a master-piece of His creative power (comp. Gen. xlix. 3). רִאשִׁית can all the more easily dispense with the article here, seeing that it denotes only priority of rank (as in Amos vi. 1, 6; comp. also בְּכֹרִי in ch. xviii. 13, and often), not of time (as e. g. in Prov. viii. 22; Num. xxiv. 20). In respect to "God's ways" in the sense of the displays of His creative activity in creating and governing the universe, comp. ch. xxvi. 14. The whole clause refers to the immense size and strength of the hippopotamus, which, at least in length and thickness, if not in height, surpasses even the elephant, and overturns with ease the ships of the Nile, vessel, crew and cargo. In reality therefore there is no exaggeration in the statement; and only an exegetical misapprehension of it, and an idle attempt at allegorizing it (stimulated in the present instance by the resemblance to Prov. viii. 22) could have influenced the Jewish Commentators, and those of the ancient Church, to find in this designation of the behemoth as a "firstling of God's ways" a symbolic representation of *Satan* (comp. Book of Enoch, 60, 6 seq.; many Rabbis of the Middle Ages; the Pseudo-Melitonian *Clavis Scripturæ Sacræ* [in Pitra, *Spicileg. Salems.* Vol. II.], Eucherius of Lyons in his *Formulæ maj. et minores* [Idem, Vol. III., p. 400 seq.], Gregory the Great, and most of the Church Fathers on the passage; Luther also in his marginal gloss on the passage, Brentius [see below, Doctrinal and Ethical Remarks.—The same view is taken moreover by Wordsworth, who explains: "It seems probable that *Behemoth* represents the Evil One acting in the animal and carnal elements of man's own constitution, and that *Leviathan* symbolizes the Evil One energizing as his external enemy. *Behemoth* is the enemy *within* us; *Leviathan* is the enemy *without* us"].—It only remains to say, that there is nothing surprising in the fact that here, in a discourse by God, He should speak of Himself in the third person; comp. above ch. xxxix. 17; xxxviii. 41.—**He who made him furnished to him his sword,** viz. his teeth, his two immense incisors (which according to Rüppell in *l. c.* grow to be twenty-six French inches long), with which as with a sickle (a ἀρπη, Nicander, *Theriac.* 566; Nonnus, *Dionysiaca.* 26) he mows down the grass and

green corn-blades. הָעֵשׂוּ stands for הַעֵשׂוּהוּ, "He who hath made him, his Creator" (the article being used as demonstrative; comp. Gesenius § 109 [§ 108, 2, a]), and גָּשָׁה elliptically for לוֹ, "brought near to him, furnished to him." The emendation suggested by Böttcher and Dillmann—הָעֵשׂוּ instead of הָעֵשׂוּהוּ—"which was created" [lit. plur. 'which were created'] so as to attach thereon a sword" (גָּשָׁה as Jussive)—is unnecessary, as is also Ewald's rendering of הָעֵשׂוּ in the sense of "to blunt, to make harmless."

Ver. 20 gives a reason for ver. 19 b: **For the mountains bring him forth food.**—

כֹּל—כֹּיֹל, produce, fruit, vegetation. The clause is not intended to describe the hippopotamus as an animal that commonly or frequently grazes on the mountains (in point of fact it is only in exceptional instances that he ascends the mountains or high grounds, when the river-banks and the grounds immediately around them have been eaten up). It only intends to say that entire mountains, vast upland tracts, where large herds of other animals abide, must provide for him his food (see b).

Ver. 21 states where the hippopotamus is in the habit of staying: **He lies down under the lotus-trees, in the covert of reeds and**

**fens** (comp. ch. viii. 11).—צִלְאִים, plur. of צִלְאָה, or of צִלְאָה (a word which occurs also in the Arabic), are not the lotus-flowers, i. e. the water-lilies (*Nymphaea Lotus*) [so Conant], but the lotus-bushes, or trees (*Lotus silvestris* s. *Cyrenaica*), a vegetable growth frequently found in the hot and moist lowlands of Egypt, Cyrenaica, and Syria, with thorny branches, and a fruit like the plum. On b comp. the description of the hippopotamus given by Ammianus Marcellinus (XXII. 15): *Inter arundines celsas et squales nympha denisitate hæc bellua cubilia ponit.*

Ver. 22. **Lotus-trees cover him as a shade.**

—צִלְלוֹ (resolved from צִלּוֹ, like גִּלְלוֹ ch. xx. 7, from גִּלּוֹ) is in apposition to the subject, with which it forms at the same time a paronomasia. Another paronomasia occurs between יִסְכְּחוּ and יִסְכְּחוּ in b.

Ver. 23. **Behold, the river shows violence; he trembles not; lit., "he does not spring up, is not startled.** הָאֵל at the beginning of this clause has, as in ch. xii. 14; xxiii. 8, substantially the force of a conditional particle. עָשָׂה here without an object: "to exercise violence, to act violently," (differing from ch. x. 3) a word which strikingly describes a river wildly swelling and raging [sweeping its borders with tyrannous devastation. E. V., following the Vulg. *absorbebit fluvium* (Targ. "he doth violence to the river") gives to עָשָׂה a meaning not warranted].

**He remains unconcerned** (lit. "he is confident") when a Jordan rushes (lit. "bursts through, pours itself forth," יָצַח as in chap. xxxviii. 8) into his mouth. The Jordan,



(לִיָּוִת without the Art.) is used here in an appellative sense of a river remarkable for its swiftly rushing course, not as a proper name, for hippopotami scarcely lived in the Jordan. There is nothing strange in this mention of the Jordan in order vividly to illustrate the description, the same being a river well known to Job, and also to his friends. It certainly cannot be urged as an argument for the hypothesis that the author of this section is not the same with the author of the remainder of the book (against Ewald and Dillmann). ["The reason why the Jordan is the river particularly here used as an illustration is, I suppose, because not unlikely, rising as it does at the foot of the snow-clad Lebanon, it was liable to more sudden and violent swellings than either the Euphrates or the Nile. It is, in fact, more of a mountain torrent than either, and probably in its irruptions it drove away in consternation the lions and other wild beasts, located in the thickets on its banks." Carey. Comp. Jer. xii. 5 and xli. 19].

Ver. 24. **Before his eyes do they take him, pierce through his nose with snares.**—The position and tone of the words forbid one taking this verse as an ironical challenge: "Let one just take him!" or as a question: "Shall, or does any one take him," etc.? Instead of לִיָּוִת (i. e., "while he himself is looking on, under his very eyes;" comp. Prov. i. 17), we must at least have read לִיָּוִת. Moreover instead of the 3d Pers. we should rather have looked for the 2d, if either of the above constructions had been the true one (comp. the questions in ver. 25 seq.) [Ch. xli. 1 seq.]. The clause accordingly is to be taken, with the ancient versions, and with Stickel, Umbreit, Ewald, Dillmann [Conant] as descriptive of something which actually takes place, and hence as referring to the capture of the river-horse. By the ancients in like manner as by the Nubians of to-day this was accomplished by means of harpoons fastened to a long rope. It is either to this harpoon-rope, or to a switch drawn through the nose after the capture has been effected that the word כֹּוֶשֶׁת in *b* refers. It can hardly mean a common trap (Delitzsch ["let one lay a snare which, when it goes into it, shall spring together and pierce it in the nose"]).—Why does God close the description of the hippopotamus with a reference to its capture? Evidently because He wishes thereby to emphasize the thought that this animal is wholly and completely in His power, that all its size and strength are of no avail to it, and that when God determines to deliver it into the hands of men, its pride is humbled without fail. Whereas on the other hand the description of the leviathan which follows contains no such reference to its capture, but sets forth throughout only the difficulty, or indeed the impossibility of becoming its master by the use of ordinary strength and cunning; this indicates an *advance* over what goes before.

4. *Continuation.* *b.* First part of the description of the leviathan: ch. xli. 1–11 [Heb. ch. xl. 25–xli. 3]: the untamableness and invincibility of the leviathan.—**Dost thou draw out the leviathan with a net?** [or as E. V., Gesen., Fürst, etc., "with a hook"]. The name לִיָּוִת

denotes here neither the mythical dragon of heaven, as in ch. iii. 8 (see on the passage), nor the whale, as in Ps. civ. 26, but the *crocodile*, whose structure and mode of life are in the following description depicted with fidelity to the minutest particular (comp. the evidence in detail in Bochart, *Hieroz.* III., 737 seq.). In and of itself

לִיָּוִת is the generic name of any monster capable of *wreathing itself in folds*, in like manner as לִיָּוִת (comp. *teivā*) may denote any monster that is *long stretched out*. But as the latter name is become the prevalent designation of the whale, (see on ch. vii. 12), so the name leviathan seems to have attached itself from an early period to the crocodile, that particularly huge and terrible amphibious monster of Bible lands, for which animal there was no special name appropriated in the primitive Hebrew, as it was not indigenous to Palestine, or at all events was but rarely found in its waters (traces indeed are not absolutely wanting of its having existed in them at one time: see the remarks of Robinson in respect to the coast-river Nahr ez Zerkā, or Maat-Temsāh ["crocodile-waters"], and also in respect to the city Crocodilon, not far from Cesarea, in his "Physical Geography," etc., p. 191). The name leviathan does not involve the Hebraizing of an Egyptian name of the crocodile, (analogous to that of *pe-che-mou* in behemoth). By so much the more probable is it that in the interrogative דָּוֶשְׁתָּ "drawest thou" (without וָ, see Ew., § 324, *a*), the poet intends an allusion to the well-known Egyptian name of the animal, which in Copt. is *tensah*, in modern Arab. *timsah* (Ew., Del., Dillm., etc.).—**Dost thou with a cord press down his tongue?** i. e., when, like a fish, he has bitten the fishing-hook, dost thou, in pulling the line, cause it to press down the tongue? The question is not (with Schult., Hirzel, Delitzsch, etc.) to be rendered: "Canst thou sink a line into his tongue [or "his tongue into a line"]? a rendering which is indeed verbally admissible, but which yields an idea that is not very intelligible. This member expresses, only with a little more art, the same thought as the first. It is not at all necessary to assume (with Ewald, Dillmann and other opponents of the genuineness of the present section), that the poet represents the capture of the crocodile as absolutely impossible, thus contradicting the fact attested by Herodotus, II., 7, that the ancient Egyptians caught this animal with fishing-hooks. That which the ironical question of God denies is simply the possibility of overcoming this animal, like a harmless fish, *with ordinary craft or artifice*, not the possibility of ever capturing it.—There is nothing to forbid the assumption that instead of the Egyptian crocodile (or at least *along with it*) the author had in view a Palestinian species or variety of the same animal, which is no longer extant, and that this Palestinian crocodile, just because it was rarer than the saurian of the Nile, was in fact held to be impossible of capture, (comp. Delitzsch II, p. 366, n. 2). It is, generally speaking, a very precarious position to question the accuracy of our poet's statements even in a single point: compare *e. g.*, the per-



fectly correct mention in this passage of the *tongue* of the crocodile, with the ridiculous assertion of Herodot. (II. 68), Aristotle, and other ancients, that the crocodile *has no tongue*.

Ver. 2 [XL. 26]. **Canst thou put a rushing into his nose, and bore through his jaw** (or, "his cheek") **with a hook?**—*i. e.*, canst thou deal with him as fishermen deal with the fish captured by them, piercing their mouths with iron hooks in order afterwards to thrust through them rush-cords (*σχολινους*), or iron rings (the fishermen of the Nile use the latter to this day, see Bruce, *Travels*, etc.), and to lay the fish thus tied together in the water?

Ver. 3 [XL. 27]. **Will he make many supplications to thee, etc., i. e.**, will he speak thee fair, in order to retain his freedom? The question which follows in ver. 28 enlarges upon this thought, with a somewhat different application. "For a servant for ever" is here equivalent to "for a tamed domestic animal" (comp. ch. xxxix. 9).

Ver. 5 [XL. 29]. **Wilt thou play with him as with a bird?**—**שחק** differently from Ps. civ. 26, where it signifies to play in something. By the "bird" here spoken of is meant neither the "golden beetle" (which in the language of the Talmud is called "bird of the vineyard"), nor the grasshopper (comp. Lewysohn, *Zool. des Talmud*. § 364). We are rather to compare with it the sparrow of Catullus: *Passer, deliciae meae puellae*, and, as in that poem, we are to understand by the **נערות** "female slaves;" scarcely the "little daughters" of the one who is addressed (as Dillmann thinks, who takes pains to exhibit here a new reason for suspecting the genuineness of this section).

Ver. 6 [XL. 30]. **Do fishermen—partners trade in him? [do they divide him among the Canaanites?]** **חֲכָרִים** (different from **חֲכָרִים** Is. xlv. 11) are fishermen as members of a guild, or as partners in a company associated together for the capture of fish; comp. Luke v.

7, 10, **כָּרִי** with **עַל** as in chap. vi. 27, "to make bargains for anything, to traffic with it;" not "to feast upon anything, to make a banquet," as the phrase is rendered by the LXX. (*ἐναυτοῦνται*), Targum [E. V.], Schult., Roseamüller, etc.; for **כָּרִי** "to banquet" (2 Kings vi. 23) agrees neither with the construction with **עַל**, nor the mention of the "Canaanites," *i. e.*, the Phœnician merchants (Is. xxiii. 8; Zech. xiv. 21; Prov. xxxi. 24) in the second member. [Gesenius, Conant, etc., less simply take **כָּרִי** in its more usual sense, "to dig," *i. e.*, dig pits, lay snares for. Merx. reads **כָּרִי** from **כָּרַר**, and translates: The animal, against which hunters go in troops].

Ver. 7 [XL. 31]. Not only is the crocodile unsuited to be an article of commerce, but coated as he is with scales, he is equally unsuited to be the object of an exciting harpoon-bunt. With **שִׁבּוֹת**, "pointed darts," comp. the Arab. *sauke*, which signifies both "thorn" and "spear."

Ver. 8 [XL. 32]. **Remember the battle, thou wilt not do it again—i. e.**, shouldst

thou presume to fight with him (**יָרִי**), not infinit. dependent on **הוֹכֵךְ**, but Imperat. consecut., comp. Ew., § 347, b), thou wilt not repeat the experiment (**הוֹכֵךְ** pausal form for **הוֹכֵךְ**, see Ew., § 224, b). Needless violence is done to this verse also, if (as by Dillmann) the attempt be made to deduce from it the idea of the absolute impossibility of capturing and conquering the crocodile. Let it be borne in mind that the words are addressed to a single individual.

Ver. 9 [XLI. 1]. **Behold, every hope is disappointed;** lit. "behold, *his* hope is disappointed," that *viz.* of the man who should enter into a contest with the monster (the use of the suffix accordingly being similar to that of chap. xxxvii. 12). **Even at the sight of him one is cast down;** lit. as a question: "is one cast down?" etc.; *i. e.*, is it not the fact that the mere sight of him is enough to cast one down with terror? On **כִּרְאוֹ**, which is not plur. but sing. comp. Gesenius, § 93 [§ 91], 9, Rem.

Ver. 10 [XL. 2]. **None so fool-hardy that he would stir him up.**—**אֵל** is not, without further qualification, = **אֵל** (Hirz.), but the lacking subj. is to be supplied out of the next member, and the whole clause is exclamatory: "not fierce (fool-hardy, rash) enough, that he should rouse him up!" Respecting **אֵלֶיךָ** (comp. chap. xxx. 21). **And who will take his stand before Me?**—*i. e.*, appear against Me as Mine adversary; **הַתִּיבֵּן** here in another sense than in chap. i. 6; ii. 1. According to some MSS. and the Targ. the text should be **לִפְנֵי**, referring to the crocodile: and who will stand before *him*?" But this would destroy the characteristic fundamental thought of the verse, which consists in a *conclusio a min. ad majus*: "If no one ventures to stir up that creature which I have made, how much less will any one dare to contend with Me, the Almighty Creator?"

Ver. 11 [3]. **Who gave to me first of all that I must require it?**—*i. e.*, who would dare to appear against me as my accuser or my enemy, on the ground that he has perchance given me something, and is thus become my creditor? (Rom. xi. 35). As to the second half of the verse which gives the reason for the question, in which God claims all created beings as His property, comp. Psalm l. 10 seq.; on **תַּחַת**

**כָּל הַשָּׁמַיִם** see ch. xxviii. 24; on the neuter **הוּא** see ch. xiii. 16; xv. 9.—The general thoughts advanced in ver. 2 b, and ver. 3 are a suitable close to what is said of the invincibility of the crocodile, as a mighty illustration of God's creative power, so that we are required neither to transpose the passage (as *e. g.*, by placing it after ch. xl. 14), nor to deem it out of place here, between the description of the leviathan's untamableness, and that of his bodily structure (against Dillmann).

5. Conclusion: *c. Second part of the description of the leviathan:* The bodily structure and mode of life characteristic of the leviathan, the king of all proud beasts: ch. xl. 12-34 [4-26].

Ver. 12 [4]. **I will not keep silent as to his members** (**אֲנִי**, see ch. xviii. 13). So ac-



ording to the K'thibh לֹא אֶחָד; the K'ri לוֹ אֶחָד would give the idea in the form of a question: "as to him should I pass his limbs in silence?" "as as being a little more difficult is to be preferred. In no case does the clause deserve to be called "a prosaic and precise announcement of the subject to be treated of," such as would seem to be "not very suitable" in a discourse delivered by God (Dillmann): the idea of the ancients touching what might be suitable and in taste, and what might not be so, were quite different from our modern notions. **Nor as to the fame of his powers** (so Vaihinger strikingly); lit. "nor of the word of his powers" i. e., of their kind and arrangement (Ewald), how the case stands with respect to them; comp. דָּבָר in Deut. xv. 2; xix. 4. In the final clause עָרַפְלִי הָיָה הַיּוֹם the word עָרַפְלִי is in any case equivalent to "disposition, structure" (Aq.: *tásic*), and הָיָה seems to be a secondary form of הָיָה=comeliness, gracefulness, with which the tenor of this description which follows well agrees, setting forth as it does not only that which is fearful, but also that which is beautiful and elegant in the structure of the leviathan. For this reason it is unnecessary either with Ewald to identify the word with הָיָה, "measure" (dry measure), or with Dillmann to amend the text (to עָרַף? or חָכַן?)

Vers. 13-17 [5-9]: The upper and foreside [face] of the crocodile.—**Who has uncovered the face of his garment?** i. e., no one can uncover, lift up the upper side (עָרַפְלִי as in Isa. xxv. 7) of his scaly coat of mail; this lies on his back with such tenacity that it cannot be removed, nor broken. [Others, Ewald, Schlott., etc., explain עָרַפְלִי of the anterior part of his garment, or armor, that which pertains to the head or face; but this would be less natural, and would involve tautology—the "opening of the jaws" being referred to again in the next ver.].—**Into his double jaws who enters in?**—Lit., "into the double of his jaws;" הָיָה here accordingly in a different sense from ch. xxx. 11 [where it means "bridle," the meaning which E. V. gives to it here]. The fact mentioned by Herod. II., 68, and confirmed by modern observations, to wit, that a little bird, the plover, (*Charadrius Aegyptius*, in Herod. *τροχιλος*) enters the open jaw of the crocodile, in order to look for insects there, need not be deemed unknown to our author; only we are not to insist on his having such an incident in mind in the passage before us.

Ver. 14 [6]. **The doors of his face—who has opened them?** i. e., his jaws, his mouth, the aperture of which reaches back of the eyes and ears (comp. the well-known picture, taken from the *Description de l'Egypte*, and introduced into several pictorial works on zoology, e. g., into Klotz and Glaser's *Leben und Eigen-thümlichkeiten der mittleren und niederen Thierwelt*, Leipzig, 1869, p. 15, representing the mouth of a crocodile wide open, with a *Charadrius* in it).—**Round about his teeth is terror;** comp. ch. xxxix. 20. The crocodile has thirty-six long, pointed teeth in the upper jaw, and thirty in the

lower, the appearance of which is all the more terrible that they are not covered by the lips.

Ver. 15 [7]. **Apride are the furrows of the shields** (comp. ch. xl. 18), referring to the arched bony shields, of which the animal has seventeen rows, all equally large and square in form. [According to this interpretation אֶפְרִי means first channels, and then the shields bounded by those channels. Others (Gesenius, Conant, etc.) take it as an adj. = *robusta* (*robora*) *scutorum*].—**Fastened together like a closely-fitting seal;** or, construing צָר חֻמֹּם not as appositional, but as instrumental accusative (according to Ewald, § 297, b): "fastened together as with a closely-fitting seal" [so E. V.]. How this is to be understood is shown by the two verses which follow; in which comp., as to the phrase, אִישׁ כְּאֶחָדוֹ, Gesen., § 124. [§ 122], Rem. 4; as to the verbs דָּבַק and יִתְלַכֵּךְ, chap. xxxviii. 30, 38.

Vers. 18-21 [10-13]. The sneezing and breathing of the crocodile.—**His sneezing flashes forth light** (הִתְהַלֵּךְ, abbreviated from הִתְהַלֵּךְ, Hiph. of הָלַךְ, comp. chap. xxxi. 26); i. e., when the crocodile turned toward the sun with open jaws is excited to sneezing (which in such a posture happens very easily, see Bochart III., 753 seq.), the water and slime gushing from his mouth glisten brilliantly in the sunbeams. As Delitz. says truly: "This delicate observation of nature is here compressed into three words; in this concentration of whole, grand thoughts and pictures, we recognize the older poet."—**And his eyes are as eyelids of the dawn** (chap. iii. 9); i. e., when with their red glow they glimmer in the water, before the animal's head becomes visible above the surface of the water. This cat-like sparkle of the crocodile's eyes was observed from an early period, and is the reason why in the ancient Egyptian hieroglyphics two crocodiles' eyes became the hieroglyph for the dawn, according to the express statement of Horus, *Hierogl.* I., 68: ἐπειδὴ πρὸ παντὸς σώματος ζῶον οὐ ὀφθαλμοὶ ἐκ τοῦ βύθου ἀναφαίνονται.

Ver. 19 [11]. **Out of his mouth proceed torches;** i. e., not literal torches, but streams of water shining like torches, when the animal emerging out of the water breathes violently.—**Out of his nostrils goes forth smoke, like a seething pot with reeds** [lit., "like a kettle blown and reeds"]; i. e., like a heated kettle standing over a crackling and strongly smoking fire of reeds (Ewald, Böttcher, Delitzsch, Dillm.) [Conant]. The common rendering is: "as a seething pot and caldron;" but אֶנְכֹמִין is scarcely to be taken to signify something else here than above in ch. xl. 26 [xli. 2]; "caldron" would be יִגְגָנִי, Arab. *iggane*. With the description before us, as well as with the still more strongly hyperbolic description in the verse which follows, comp. the description of Bochart, l. c.: *Tum spiritus diu pressus sic effervesceit et erumpit tam violenter, ut flammis ore et naribus videatur evomere*. Also what the traveler Bartram (in Rosenmüller's *Alterth.*, p. 250) relates of an alligator in Carolina, that a thick smoke streamed out of its distended nostrils, with a noise which made the



earth shake. [Schlottmann calls attention to the close parallelism between vers. 18, 19 and vers. 20, 21].

Ver. 22 [14]. **On his neck dwells** (lit., "passes the night, lodges," לָלַי as in ch. xvii. 2) **strength, and despair danceth hence before him.** קָרַע, leaps, springs up suddenly. Both members of the verse refer to the crocodile suddenly emerging out of the water, and terrifying men or beasts, and particularly to the violent movements of its neck or head, which are sufficient to overturn ships, etc. ["The trepidation, the confused running to and fro of one who is in extreme anguish (comp. תַּחֲמוֹן ver. 17) is compared to the dancing of one who is crazed, and this is attributed to the רֶמֶס as the personification of the anguish." Schlott.—E. V., less suitably: "and sorrow is turned into joy before him"].

Ver. 23 [15] seq., describe the lower and hinder parts of the animal.—**The flanks** (מַפְלִין, the flabby pendulous parts of the body, especially the belly) **of his flesh are closely joined together, are fixed fast upon him, are not moved;** i. e., they do not shake with the motions of the body, being thickly lined with strong scales, smaller however than those on the back. צִיָּק, pass. partic. of צָק, differing accordingly from ch. xxviii. 2; xxix. 6.

Ver. 24 [16]. **His heart is firmly cast as a stone, firmly cast as a nether millstone,** [not as E. V., "as a piece of the nether millstone," for פָּלֶה, as that which is split off, or produced by cleavage, refers to the whole stone; hence elsewhere (Judg. ix. 53; 2 Sam. xxiv. 6),

כָּבַד פָּלֶה for the upper millstone]. It was necessary that the nether millstone should be particularly hard, because it has to bear the weight and friction of the upper stone; comp. the Biblical Archæologies and Dictionaries, under the word "Mill." Besides the physical hardness of the crocodile's heart (in respect to which comp. Arist. *De partib. animal.* 3, 4), the poet here has in view the firmness of his heart in the tropical or ethical sense, i. e., the courage and fierceness of the beast, as the following verses show clearly enough.

Ver. 25 [17]. **At his rising up heroes tremble.**—אֱלִילִים, or, as many MSS. read אֱלִילִים, "mighty ones," from אָלַל, "to be thick, strong;" comp. Ex. xv. 15 with Ezek. xxxi. 11; xxxii. 21. כִּשְׁתּוֹ, contracted from כִּשְׁתָּתוֹ, cannot mean here "before his majesty" (ch. xiii. 11; xxxi. 23), but simply: "at his rising, when he raises himself up."—**From terror they miss their aim.** מִשְׁכָּרִים, lit., "from brokenness [breakings];" not however "from wounds." Jerome correctly: *territi* (comp. Isa. lxv. 14). הִתְחַטֵּא, lit., "they miss," i. e., "their mark" (to wit, here, the slaying of the monster). [Gesenius, Conant, etc., "they lose themselves for terror," spoken of a person in astonishment and terror missing his way in precipitate flight.—Fürost: "they disappear, i. e., they cannot hold out."—

E. V., under the influence of the Vulg. and Targ. "by reason of breakings they purify themselves," which hardly yields an intelligible meaning].

Ver. 26 [18]. **If one reaches him with the sword, lit., he who reaches him with the sword, it doth not hold,** i. e., the sword, (lit., "it does not get up"), it glances off without effect from the scaly armor of the beast. As to the construction

comp. Ewald, § 357, c; on the use of בָּלִי with the finite verb, which occurs only here, Ew., § 322, a. In the second member, which introduces three additional subjects to the verb הָקִים, this בָּלִי is to be again supplied: "nor spear, dart, and armor."—According to the testimony of the ancient versions it would seem that שָׂרָה must be rendered as a synonym of שָׂרִין, "coat of mail," although the context, and a comparison with the Arab. *sirwa*, or *surwa*, "arrow," would favor rather the meaning "missile," either the harpoon, or some peculiar kind of arrow. For מִסֵּב the definition "slingshot" has the support of the Targ., while the LXX and the Vulg. associate the word with the preceding חֲנִית in the sense of *hasta missilis*.

Verses 27-29 [19-21] describe more at length the ineffective rebound of ordinary human weapons from the armor of the leviathan, together with the animal's fearlessness in encountering all assaults by means of such weapons. Respecting נְחֹשֶׁה in ver. 19, b, comp. on ch. xl. 18. רֶקֶבִין in the same member is a poetic form for רֶקֶב (chap. xiii. 28). The "son of the bow," ver. 20 a is the arrow, as the "son of the flame" in ch. v. 7 meant the spark of fire. The "turning to stubble," ver. 20 b is of course to be taken only in the subjective sense of becoming as it were stubble.

Ver. 29 [21]. **Clubs are accounted (by him) as chaff;** lit. "a club;" תִּתּוֹחַ, as a generic term, is construed with the plur. On b (שֶׁ and כִּדְוִן), comp. ch. xxxix. 23, 24.

Ver. 30 [22] continues the description of the under side of the body begun in ver. 23 [16]. **His under parts are pointed shards;** lit. "the sharpest of shards," חֲדִירֵי הָרֶשֶׁשׁ; on this mode of expressing the superlative, which occurs also in ch. xxx. 6, comp. Gesen., § 112 [§ 110], Rem. 1. The comparison of the scales on the under side of the crocodile, and especially on his tail, with pointed sherds, is found also in Aelian, *H. N.* 10, 24. **He spreadeth a threshing sledge upon the mire;** i. e., by means of those same pointed scales, which leave a mark on the soft mire, like that made by the iron spikes of a threshing-sledge (comp. Is. xxviii. 27).

Ver. 31 [23]. **He maketh the deep to boil like a pot.**—On הִרְתִּיחַ, "to cause to seethe, to boil and foam violently," comp. chap.

xxx. 27. The "deep" (מִצְלִיחַ), i. e., literally, the deep of the sea (=ים) is a word which can also be applied to a great river, like the Nile; comp. Is. ix. 5; Nah. iii. 8. The Bedouins to this day call the Nile *bahr*, "sea," it being quite like a sea when it overflows its banks. **He ma-**



keth the sea (comp. ch. xiv. 11) like a pot of ointment, *i. e.*, as respects its bubbling and foaming. An Egyptian sea may here be assumed, standing in connection with the Nile, or perhaps one of the seas of the Jordan, if the author took a Palestinian crocodile as the object of his description. The figure of the pot of ointment can hardly allude to the strong odor of musk which the crocodile emits when playing in the water (Bochart, Del.) seeing that the poet is describing here only the *visible* effects of his tumbling and rushing in the water.

Ver. 32 [24]. After him he maketh the path to shine, by means of the bright white trail which he leaves behind him on the surface of the water, and which in *b* is compared to the silver bright whiteness of hoary hair (כֶּסֶד), in the same way that the classic poets speak of a *πολύη ἀλγ* (*Il. I. 350; Od. IV. 405*), or of a *canescere* (*incanescere*) of the waves (Catull. *Epithal. Pelei*; Manilius, *Astron.*: *Ut freta canescunt, sulcum ducente carina, etc.*).

Ver. 33 [25] seq.: Conclusion of the whole description, repeating the affirmation of the invincibility of the leviathan as a proud tyrant in the animal kingdom. **There is not upon the earth one who commands him**; lit. "there is not upon the dust (comp. ch. xix. 25) dominion over him," comp. Zech. ix. 10. So correctly the Targ., Pesh., and most of the moderns, while the LXX, Vulg., [E. V.], Umbreit, Delitzsch, [Lee, Noyes, Merx] translate: "on earth there is not *his like*." By itself מְשֻׁלּוֹ could certainly be thus rendered; but the second member—"he who is made מְשֻׁלּוֹ comp. ch. xv. 22) [Green, § 172, 5] for no-fear" (or "for, into a fearless creature," לְבִי-חָת)—favor rather the meaning given above.

Ver. 34 [26]. **He looks on all that is high**; *i. e.*, looks it boldly in the face, without fearing or turning back before it (comp. ch. xl. 11). **He is king over all the sons of pride**, *i. e.*, over all the huge, proudly stalking beasts of prey (comp. ch. xxviii. 8), he is therefore a tyrant in the midst of the animal kingdom, to whom the larger quadrupeds must submit, especially in consequence of the violent blows which he inflicts with his tail (Bochart, p. 767; Oken, *Allgem. Naturgesch.*, VI, 654 seq.).

6. *Job's answer and penitent confession*: chap. xlii. 1-6.

Ver. 2. **Now I know that Thou canst do all things**—now that in these two animal colossi Thou hast set before me the most convincing proofs of Thine omnipotence, and at the same time of the constant justice of Thy ways. **And that no undertaking** (no thought, or purpose, which Thou dost undertake to carry out; מְשֻׁלּוֹ *sensu bono*, comp. מְשֻׁלּוֹ ch. xvii. 11) **is forbidden to Thee** (lit. "cut off") [rendered inaccessible, impracticable]. To these thoughts, which God has the power to execute without condition or any limitation whatever, belongs, in the very first rank, the appointment of severe sufferings for men who, apparently, are innocent. This Job here recognizes as the normal result of the operations of the All-wise,

All-merciful, and Righteous God in His government of the world, being just as truly the result of His operations as the terrible forms and activities of the behemoth and leviathan.

Ver. 3. "**Who is this that obscureth counsel without knowledge?**" thus, namely hast thou rightly spoken to me. The words of God at the beginning of the first discourse (ch. xxxviii. 2), are cited here verbally; and from this divine verdict, as one that cannot be assailed nor abrogated, the inference which follows is immediately drawn: **thus have I judged, without understanding, what was too wonderful for me, without knowing**; *i. e.*, the judgments which I have heretofore pronounced respecting my sufferings as unmerited and unreasonably cruel, were uttered without understanding or knowledge. To the idea, complete in itself, conveyed by הִנֵּנִי, "I have judged (uttered)," an object is emphatically added in the following member, so that the notion of judging passes over into that of deciding or passing judgment upon something.

Ver. 4 contains another expression, cited both from the first discourse of Jehovah (ch. xxxviii. 3), and from the introduction to the second (ch. xl. 7), here however preceded and strengthened by the short introductory clause: "Hear, I pray thee, and I will speak," and for this reason to be regarded as only a free citation, to which Job then appends the observation contained in ver. 5. This verse (4) is not therefore to be regarded as an independent entreaty on the part of Job to Jehovah, framed however in imitation of the words of Jehovah in the passages referred to (as Rosenm., Stick., Hirz., Hahn., Del. [Scott, Noyes, Barnes] think). The meaning is: "Thou hast demanded of me to make my answer to Thee, as in a judicial trial; my answer can be none other than that which now follows (vers. 5-6). [To the view that this is the language of humility on the part of Job, seeking for further instruction from God, Carey objects: "(1) That Job does not ask God any particular question on which he requires information. (2) That on the supposed view the first clause, 'Hear now, and I will speak,' would be the formula of an opening address, leading one to expect that that address was to be of some length, at least, whereas no such address does actually follow. (3.) That the words themselves would be too arrogant for Job to use in his present humbled state of mind. (4.) That as ver. 3 is manifestly a citation from chap. xxxviii. 2, and as the words in this present verse occur in chap. xxxviii. 3, they may reasonably be supposed to be a citation also. (5.) On the supposition of their being a citation, a more natural, and, at the same time, a more pregnant sense is obtained"]].

Ver. 5. **I have heard of thee by the hearing of the ear**.—"According to (לְ, as, *e. g.*, in chap. xxviii. 22; Ps. xviii. 45) the hearing of the ear," *i. e.*, on the basis of a knowledge which was mediate only, and therefore incomplete, the opposite information resting on the firm basis of immediate perception, observation, or experience; comp. Ps. xlviii. 9. **But now mine eye hath seen thee**—*i. e.*, not externally, or



corporeally, but intuitively, by means of that intellectual faith-perception which, in the visible manifestations of creation, beholds the Creator Himself; comp. the *νοούμενα καθ'ορᾶται* of Rom. i. 19; also above on chap. xxxviii. 1.

Ver. 6. **Therefore do I recant**—lit. "I reject [repudiate]," that, *viz.*, which I have heretofore said; the object omitted, as in ch. vii. 16; xxxvi. 5. The LXX., Symm., and Vulg. read *דָּמַנְתִּי*: "I reject, blame, accuse myself" (Luth.) [E. V.: "abhor myself"], which gives substantially the same sense with the Masoretic reading (for Böttcher's rendering of this Niphal—"I despair"—finds no conclusive support in chap. vii. 5), but is by no means of necessity to be substituted for the same. **And I repent** (am sorry, *נִחַמְתִּי*, Niph.) **in dust and ashes**—*i. e.*, like one in deep mourning, one who feels himself completely broken and humbled; comp. ch. ii. 8, 12. And so Job returns, as it were, to his heap of ashes, the symbol of his voluntary submission under the mighty hand of God. He perfectly resumes that patient resignation to the will of God, out of which he had allowed himself to be provoked by the accusation of the friends, in that he recognizes the divine decree of suffering as one that has been inflicted on him not unjustly, and holds his peace, until the sentence of the Most High, pronouncing His blessing upon him, again exalts the upright penitent.

#### DOCTRINAL AND ETHICAL.

1. The progress which this second discourse of God, taken in connection with Job's confession of penitence, marks in the inward development of the poem, is in general clear. The destruction and punishment of the proud self-exaltation of the presumptuous censurer of God's ways, which had constituted the aim and issue of the first discourse (see on ch. xl. 5), must be followed by the entire overthrow of the *presumption* in Job's heart, in consequence of which he had not deeply and earnestly enough perceived his sinfulness, had doubted whether the severe visitation which had come upon him was deserved, and had thus assailed God's justice. In addition to the complete humiliation of Job it was necessary still further to produce in him entire contrition, the voluntary confession of his guilt; and this is exactly what this second discourse aims at and accomplishes. It accomplishes this, as may be seen from the first part, which is in the form of a direct rebuke (ch. xl. 7-14), by the ironical challenge addressed to Job, to take the government of the world into his own hand, and to judge the proud transgressors on the earth (see ver. 10 seq.). This is a challenge which shows an advance beyond the series of ironical questions in the first discourse, in that it imputes to him who is addressed not merely the exercise of a high, wonderful, and all-embracing divine knowledge, but rather of an omnipotent activity resembling that of God, the ruler of the universe. God now no longer says, "knowest thou?" or "canst thou?" but "do it! seat thyself on my judicial throne!" and the stronger irony which flashes forth from such appeals must in the nature of things be accompanied by a stronger

power to cause shame to him who is addressed, so that the last remnant of presumption in his heart is swept away. "By thus thinking of himself as the ruler and judge of the world, Job is obliged to think of the cutting contrast between his feebleness and the divine rule, with which he has ventured to find fault; at the same time, however, he is taught that—what he would never be able to do—God really punishes the ungodly, and must have wise purposes when He does not, as indeed He might, let loose at once the floods of His wrath" (Del.). In other words: Job, brought to the lowest depths of shame, must, by that challenge, be made sensible of two things in one, the omnipotence and the inflexible justice of the divine government of the world. He is compelled to see that there cannot be, and least of all in the administration of the Most High, a "bare omnipotence," disjoined from justice and love.

2. So far the purpose of this discourse is clear. But is the second part of it, which is characterized by disproportionate length, and in which nature, or rather, more particularly, the *animal* world, is described, in accordance with this purpose? Are we, with a number of critics (see *Introd.* §9) to reject this part of the book as not genuine? Or, instead of resorting to this violent operation, favored as it is by nothing in the historic transmission of the text, are we, by more profoundly fathoming the meaning and aim of this wonderful description of animals, to exhibit its original organic connection with its surroundings? Obviously there is little to be gained from such ingenious, and yet at bottom superficial remarks as that of Herder: "Behemoth and Leviathan are the pillars of Hercules at the end of the book, the *Non plus ultra* of another world;" and just as little from the flat and shallow physical theology of the vulgar rationalism, which represents the poet as finding in these "prodigies of the amphibious world" (ver. 9) the hippopotamus and the crocodile, "the power, wisdom, and goodness of God" (see, *e. g.*, Wohlfarth on the passage), or from the downright allegorizing of the Church Fathers, who in the leviathan and also in behemoth found the devil, with whom also Luther is in accord, when he says: "By behemoth is meant all the large monster beasts, and by leviathan all the large monster fishes. But under these names he describes the power and might of the devil, and of his servants, the ungodly multitude in the world."\* On the other side, the opinion favored by most moderns, that the hippopotamus and crocodile, like the animal pictures grouped together in the first discourse of Jehovah (Second Part, ch. xxxviii. 39 seq.), are designed to illustrate the greatness and wonderful glory of God's creative energy, and so to present impressive pictures of created existence mirroring the omnipotence of God—this opinion is far from furnishing a perfectly

\* Concerning Luther's predecessors in this Satanological allegoristic interpretation (which of late H. V. Andrea has again attempted to revive up to a certain point, see Homiletic Remarks below—but which the representation of Satan in the prologue clearly shows to be inadmissible), see above on chap. xl. 19, and comp. G. M. Durech, *Symbolik der Christlichen Religion*, Vol. II. (1859), p. 344 seq. [Wordsworth also adopts this allegoristic interpretation, and applies in detail to Satan the description of both behemoth and leviathan.]



satisfactory explanation of the poet's purpose in describing so earnestly and elaborately these two animals, and in this way dissipating completely the doubt which has been raised touching the genuineness of this section of the book. That which alone can help us to a correct appreciation of the poet's purpose is the truth, flowing from the view of nature presented throughout the revealed Scriptures of the Old and New Testaments, that the entire animal world is a living text-book, a mirror of morals, now warning, now encouraging and shaming us, a gallery of pictures, ethical and parenetic, collected for men by God Himself; and that in particular the animals distinguished for ferocity and size are awe-inspiring examples for us, symbols, as it were, or pictorial embodiments of the Divine Wrath. Novatian, in his work on the Jewish legislation touching food (*De cibis Judaicis*), says: *In animalibus mores depinguntur humani et actus et voluntates*; and most of the Church Fathers express themselves in substantial agreement with this view in respect to the more profound ethical and symbolical significance of the animal world. So, e. g., Clement of Alexandria, among whose utterances on this subject (*Pædag.* III. 11; *Strom.* II., p. 389 C; 405 D, etc.), that which he has said respecting the sphinx (*Strom.* V., p. 561 C) deserves to be mentioned here as being of special significance: "the human half of this creature teaches us that God is to be loved, the animal (*τὸ θηρίον*) that He is to be feared." Comp. also Irenæus (*Adv. hæres.* V. 8), Tertullian (*Adv. Marc.* II. 18; IV. 24; *De Resurr. carn.* 52), Origen (*Homil.* VII. in *Levit.*), Gregory of Nyssa (*Opp.* T. I., p. 165, 166), Chrysostom (*Homil.* in *Genes.* XII.), and Jerome, who (*Comm. in Isai.* l. VI. c. 14, p. 259, Vall.) sets forth with peculiar vividness the ethical significance of animals, especially of the poisonous and ravenous sort: *Mores igitur hominum in diversis animantibus monstrantur, sicut Pharisei et Sadducei propter nequitiam appellantur gemina viperarum et propter dolo Herodes vulpus dicitur, etc.\** That this ethico-symbolical, or, if you please, ethico-allegorical, conception of the animal world is most deeply rooted in the Sacred Scriptures, and especially in the Old Testament, scarcely requires to be more particularly proved. We need only refer to the many passages where godless men, who have sunk beneath their proper dignity, are described as "beasts" (חַיָּוָה), such as Psalm xlix. 13 [12], 21 [20]; lxxiii. 22; Jer. v. 8; Dan. iv. 12 seq.; comp. also Ps. xxxii. 9; 2 Kings xix. 28; Tit. i. 12, etc. Is it likely that our passage, which, with the most penetrating sympathy, describes two species of wild beasts, whose ferocity and strength make them dangerous, setting forth their physical constitution and mode of life, was composed without any reference to this deeper symbolical significance of the animals for man? Because it has nothing in common with that archetypal ideal significance

which belongs to those royal beasts which appear in Ezekiel's description of the cherub, the lion, the eagle, and the ox. is it therefore devoid of all and every profounder meaning, and entitled simply to the claim of being a broad, detailed, poetic description of natural objects, without any religious and ethical purpose? If the passage did not itself repeatedly call attention to the deeper meaning of that which is described, we might possibly entertain in regard to it that depreciative opinion which regards it as not genuine. But after the repeated intimations which itself conveys—especially in ch. xl. 19; xli. 19; 2 [10], 3 [11], 14 [22], 17 [25]—concerning the presumptuous pride and the tyrannical ferocity of the two animals described, it is scarcely to be doubted that, according to the clearly defined and firmly maintained purpose of the poet, these are to be regarded as symbols not merely of the power, but also of the justice of God; or, in other words, that the divine attribute of which the poet desires to present them as the vivid living mirror and manifesting medium is omnipotence in the closest union with justice (more particularly with punitive justice, or wrath), or omnipotence in its judicial manifestations. These two pictures from the animal world are designed to hold up before Job the truth that all pride and presumption shown by God's creatures towards Him, the Creator, can avail nothing; and that there is nothing in the creation so powerful and fearful, or even so invincible to man, but that it is compelled to serve the wise and exalted purposes of God in governing the world. They are intended to teach him "how little capable of passing sentence upon the evil-doer he is, who cannot even draw a cord through the nose of the behemoth, and who, if he once attempted to attack the leviathan, would have reason to remember it so long as he lived, and would henceforth let it alone" (*Delitzsch*).—To go further in the direction of a symbolical and allegorical explanation of the two monsters, and to find in them emblems of the world-power which is hostile to God, but which is powerless as against Him, would not be advisable. At least the description contains no sort of intimation, pointing more definitely to such an emblematic application to any historical empires or nations; and the pre-eminently significant and instructive passage at the close of the discourse in which the leviathan is described as "king over all the proud," gives us to understand clearly enough what is the deeper meaning which the poet wishes to put in the very foreground of his description. [See further the very striking remarks on the view of the animal kingdom conveyed by these descriptions, in their "contradiction to those oriental dreams which made the animal creation an occasion of offense to the languid, oriental devotee," and their "accordance with those juster views of the economy of the animal system which modern science has lately brought itself to approve," in Isaac Taylor's *Spirit of the Hebrew Poetry*, Ch. VIII.]

#### HOMILETICAL AND PRACTICAL.

It will not be found difficult in the homiletic treatment of this discourse rightly to apprehend

\* Among later advocates of the same idea, comp., e. g., Peter Damiani, *Opusc.* 52: *de bono religiosi status et vitarum animantium tropologia*; Pierre Viret, *Métamorphose Chrétienne*, Genève, 1561; Joh. Bapt. Porta (†1561), *De physiologia humana*; Jac. Böhme, *Gnadenw.* VII. 3, 4; V. 20, etc.; John Bunyan, in his *Autobiography* [Works, Vol. I., p. 28, Newhaven, 1831]; also G. H. v. Schubert, *Geschichte der Seele*, 4th Ed., p. 732 seq.; Lotze, *Mikro kosmos*, II. p. 108 seq.; also my *Theol. Naturalis*, I. p. 537 seq.; 541 seq.



and profitably to apply both the fundamental parenthetic thought which it presents (as distinguished from that of the first discourse of Jehovah), and the allegorical vesture and illustrative treatment which it receives in the second longer part. The older practical expositors indeed do not furnish much help, because they wander for the most part into the extreme of unhealthy allegorical exaggerations, just as the modern scientific exegesis, in the majority of its representatives, strays into the opposite extreme of a superficial, barren, literal interpretation. A few hints deserving attention may be introduced here from the older as well as the more recent expositions of the discourse.

Ch. xl. 7 seq. BRENTIUS: Thus doth the Lord say to Job: Is my judgment, by which I either afflict the pious, or declare all men to be liars, to be made void and of no effect by thy opinion? Does it behoove me to be unrighteous, in order that thy righteousness may be established? Thou art righteous indeed, and to this thou hast my own testimony (in ch. ii.), but thou art not therefore at liberty to calumniate God's judgments in the afflictions which He sends.—CRAMER: Those who ascribe to themselves any righteousness before God proceeding from their own powers, they do nothing else than condemn God, and attempt to annul His sentence, as though He had no authority and power to judge, and to condemn them (Rom. iii. 4)!—STARKE: God seeks to remind man, not once simply, but again and again, of the sins which he has committed, and to work in him thorough conviction, in order that his repentance may be sincere (Matt. xxiii. 37).—WOHLFARTH: As God repeatedly challenges Job to convict Him, the author of his lot, if he can, so does the Lord in His works and word call upon us to do the same. And if we do not succumb to the power of sorrow on account of our sufferings, if on the contrary we hearken to the voice of divine truth which everywhere surrounds us, we shall be constrained to acknowledge that the sufferings of the pious are always under God's oversight, and that, so far from making the friend of virtue wholly unfortunate, it is absolutely certain that He, the Almighty and Holy One, guards innocence, and that if He will not deliver it here, He will recompense it hereafter for the pain which it has endured here below.

Ch. xl. 15 seq. COCCERUS: It will be easy, if we wish to follow Scripture, to resolve into an allegory those things which are here spoken to Job, both in general and in detail (!), and from the physical object described to learn a notable lesson. For it is a remarkable feature of God's plan that He makes the most savage of men subserve the good of the Church, so that although they may not love God from the heart, nor understand the truth, they will nevertheless, notwithstanding their own wisdom and judgments be thereby condemned, embrace the pious, hear cheerfully the word of truth, take pleasure in the reputation of the faithful, . . . so that now with the whole world raging against the truth of the doctrine of Christ, it is a great and blessed dispensation that many vain, proud, fierce, pleasure-loving men are so softened that they will endure the doctrine and reproofs of Christ's

peaceful ministers, and wish to be esteemed among Christ's, without being such, *etc.*—V. GERLACH: That which this second discourse of God shows to Job is this, that justice and omnipotence are inseparable, and that in order to establish his righteousness, man must have as much power as God himself. . . . If any creature feels that in itself it is powerless, it thereby confesses at the same time that it is not righteous, but is in a moral, as well as a natural sense, dependent. For righteousness is nought else than that which the Almighty has established as the law after which the world is governed. In order now to make this principle clear to Job's perception, God does not stop in His discourse with that which He says to Job with a view to his humiliation and reconciliation; but in like manner as in the series of natural wonders presented in the previous discourse, the Lord exhibits His surpassing wisdom, so by these two most powerful beasts, which man is unable to subdue, He exhibits His power, in order to prove that man, who is not able to tame these animals, is still less able to carry out his will in the government of the world, and to humble beneath himself the pride of the unrighteous.

Ch. xli. 1 seq. H. VICT. ANDREÄ: If in what is said of the leviathan we find it expressly set forth how utterly powerless in his own strength is man as compared with him, we are naturally led to regard this leviathan as a type of the evil, and of the human misery connected with it, which existing on the earth as they do in accordance with the divine decree and permission, present in the world without so mighty a power adverse to humanity, that the individual man, even when in his own person he is able, as in fact is the case, *inwardly* to release himself from their hold upon him by dint of a living faith, he is nevertheless, as regards his *external* participation in the evil which has come through sin into the world subject to the evil and the misery, and seeks in vain to become their master. At the close (ch. xli. 33 [26]), God points as with the finger to the pride of the leviathan, and characterizes him as king of all the "children of self-exaltation," whose servants they make themselves through their own pride. . . . Thus, at least in general, does that "accuser [murderer] of men from the beginning" (John viii. 44), in harmony with the antecedent scenes in heaven mentioned in the prologue, present himself to us here at the close as a highly expressive figure, nay as the right key to the interpretation of Job's own history, as well as of the entire history of humanity.

Chap. xlii. 1-6. V. GERLACH: Job, in repeating here the words of God in His first address to him, acknowledges to his own shame the truth of that which God had held up before him. God's incomprehensible wisdom and omnipotence have convinced him that the ways of His providence also are inscrutable.—VILMAR. (*Past.-theol. Blätt* XI, 70): By Elihu's discourses and God's judicial manifestation, and then by the repentance which is in this way produced within him, Job is brought back to the stand-point at first occupied by him (comp. ch. ii. 10), and the close of the book in general must be brought



back rigidly to this initial point. The bodily disease remains at first unrelieved, but the sting which by the intervention of the three friends it had inflicted on the sufferer, is plucked out of his soul. In a sense that is absolutely proper the book forms a *periódos*; after long wandering the resignation to God which marks the beginning of the book reappears in the resignation of its close. And after that the inward disease has been overcome, the outward is also healed by God.

## HISTORICAL CONCLUSION.

### CHAPTER XLII. 7-17.

#### 1. Glorious vindication of Job before his friends: vers. 7-10.

- 7 And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly in  
9 that ye have not spoken of me the thing which is right, like my servant Job. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job.  
10 And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before.

#### 2. The restoration of his former dignity and honor: vers. 11-12.

- 11 Then came there unto him all his brethren and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an ear-ring  
12 of gold. So the Lord blessed the latter end of Job more than his beginning.

#### 3. The doubling of his former prosperity in respect to his earthly possessions and his offspring: vers. 12 b-17.

- 12 b For he had fourteen thousand sheep, and six thousand camels, and a thousand  
13 yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second,  
15 Kezia; and the name of the third, Keren-happuch. And in all the land were no women found so fair as the daughters of Job: and their father gave them an inheritance among their brethren. After this Job lived an hundred and forty years, and  
17 saw his sons, and his sons' sons, even four generations. So Job died being old and full of days.

### EXEGETICAL AND CRITICAL.

1. The inward restoration of Job, his deliverance from the errors which had beclouded his heart and his knowledge, and his penitent submission under God's righteous and gracious will, is immediately followed by his outward restoration and redemption. This comes to pass in immediate connection with the sharp rebuke which God visits upon them because of their unreasonably harsh condemnation of Job, and also in connection with the brotherly intercession which Job offers in their behalf, thus heaping coals of

fire on their head. The brilliant vindication, which the sorely understood man thus enjoys, is accompanied by the not less brilliant restoration of his external prosperity, as the result of which he is permitted even in this life, sooner therefore and more gloriously than he had dared to hope, to behold God as his Redeemer, and to taste in all its fullness His rewarding grace and mercy. As this conclusion of the whole matter carries us back, in respect to the facts, to the Introduction (chap. i. 1 seq.), so also does the external form of the introductory narrative here reappear; the lofty poetic style gives place again to simple prose, as the only medium suitable to

the simple but weighty facts, in which the hero's destiny is accomplished.

2 The vindication of Job, together with the divine rebuke of the three friends: vers. 7-10. **And it came to pass, after that Jehovah, etc.** אַחֲרֵי—אַחֲרֵי, and so conjunctive, as in Lev. xiv. 43. God addresses Eliphaz in particular, as the spokesman, and leader of the three, who shaped their opinions. **For ye have not spoken of me that which is right, as my servant Job.** כִּנְיָהּ signifies not that which is subjectively true, *i. e.*, honest, upright (Ewald, Hirzel, Schlottmann), but that which is objectively true, right (*directum*), comp. the ἀληθές of the LXX.). In respect to this objective truth, pertaining to facts, the friends in their speeches had either erred or kept silence, inasmuch as they had persistently refused to recognize Job's essential innocence, his freedom from sins of the graver sort, and had assiduously endeavored to brand him as a heinous sinner. Job, on the contrary, had maintained that which was objectively true, comparatively at least, and in substance, inasmuch as he had retained the consciousness of his innocence, and the sense of God's nearness in the heat of his trials. God accordingly solemnly recognizes him as "His servant" (comp. ch. i. 8; ii. 3), and fulfils literally the wish uttered by Job (ch. xvi. 21) that he would "do justice to a man before God and his friends."

Ver. 8 **And now take unto you seven bullocks and seven rams.**—The same kind and number of animals for sacrifice as in Num. xxiii. 1; comp. also the use of the number seven above in ch. i. 2; and see Introd., § 2, near the end. On אֵילִים, defectively written for אֵילִים,

comp. Ewald, § 15, b. עֹלָה בְעֶרְכֶם. "a burnt-offering for you," *i. e.*, to atone for you; comp. ch. i. 5.—**Only to him will I have regard**—lit. "only (אֵין בְּךָ, comp. Ewald, § 356) his person will I lift up, will I regard favorably," comp. Gen. xix. 21. Job's essential innocence, purity, and irreproachableness could not be more strongly declared and confirmed, in opposition to the petty suspicions of the friends than by thus commissioning him to be a priestly mediator and interceder in behalf of the three who had incurred the divine disfavor, and by thus directly verifying what Eliphaz had promised him in ch. xxii. 30 (comp. also Abraham's intercession for Abimelech: Gen. xx. 7, 17).—**That I visit not upon you the folly:** lit. "that I may not do (fulfil) for you folly," *i. e.*

the punishment of your folly; **יִכְלֶה**, here means "reward, punishment of the folly," in like manner as חַסְמַת or עֵין signifies the *penalty* of sin.

—**For ye have not spoken in respect to me that which is right, like my servant Job.**—Some MSS. exhibit both here and in the 7th verse, where the same words occur, the reading: "against my servant Job" (בְּעֶבְרִי instead of בְּעֶבְרִי); and so the Sept. also here:

κατὰ τοῦ θεράποντός μου Ἰώβ. This change of the text is manifestly, however, an intentional correction in both cases.

Ver. 9. **Then went Eliphaz, etc.** The **י** which is wanting before עָלָךְ, is supplied by some MSS., but without any necessity; see Ewald, § 349 a, 2. [Schultens on the contents of the ver.—*stupenda conversio rerum*!]

Ver. 10. **And Jehovah turned the captivity of Job.**—Thus are Job's past sufferings described, in accordance with the representation which he himself has often given of them as a state of captivity or imprisonment; comp. ch. vii. 12; xiii. 27, etc.; also the familiar Pauline expression: "I, a prisoner in the Lord" (Eph. iii. 1; iv. 1, etc.) Taken by itself, this phrase שָׁבוּ שְׁבוּתֵי signifies neither here nor elsewhere, where it occurs (as in particular in the Messianic promises of many prophets) "to turn the imprisonment of any one," but only "to turn the turning, to cause an unfortunate turn of affairs to be succeeded by a fortunate one, which puts an end to the former." So Symmachus on this passage: ἐπέστρεψε τὴν ἀποστρεφὴν τοῦ Ἰώβ; and so also the remaining versions outside the Targum. It might therefore be translated: "and Jehovah turned the *misery* of Job." **When he prayed for his friends.**—So correctly Delitzsch, Dillmann, etc.—not "because he prayed" (as commonly explained), or "in return for his praying" (Hirzel). For **בְּ**

before הִתְפַּלֵּל can express only the idea of simultaneousness ("while, during"); and there is deep significance in the fact that the moment when his disease departs from him is the very moment when, as regards his friends, he completely forgives and forgets, notwithstanding they had so grievously injured him. The original text properly reads in the sing.: "for his friend" (בְּעֶרְכֶּהוּ), which sing., however, is to be understood generally, as in ch. xvi. 21; comp. ch. xii. 4.—**And Jehovah increased all that Job had twofold;** לִכְשֹׁנָה, comp. Is. lxi. 7, and the still stronger word *πολλαπλασιασθαι* (referring indeed to the eternal recompense hereafter) in Luke xviii. 30. The description which follows sets forth how this doubling of his former possessions (which of course is not to be pressed throughout with literal exactness) was carried out in detail.

3. The restoration and (partial) doubling of Job's former prosperity (vers. 11-17). Ver. 11 and ver. 12 a narrate first of all the restoration of his former honor, authority and dignity.—**Then came there unto him all his brethren, etc.**; all those persons accordingly, of whose cold, heartless withdrawal from him he had reason to complain so bitterly in his misery; comp. ch. xix. 13 seq. (from which passage also the term יָעַר, used here, is derived).—

**And they gave him each a kesita, and each a ring of gold.**—to wit, a ring for the ear or the nose (טַבַּת), which according to Ex. xxxii. 3 was a favorite ornament of both men and women; comp. Gen. xiv. 22. The קְשִׁטָּה is a piece of gold of the patriarchal age, which, besides this passage, is mentioned only in Gen. xxxiii. 19 and Josh. xxiv. 32, signifying according to the ancient Versions a "lamb," but



according to the later, and perhaps the better founded etymology a "piece weighed out." Its value, it would seem, was four times that of the shekel (comp. Gen. xxxiii. 19 with ch. xliii. 16). At any rate it is a gold coin representing a higher value than the shekel of a later period, and hence not very accurately translated by Luther a "beautiful groschen" [nor with sufficient precision by E. V. "a piece of money"]. F. Münter's *Prog. über d. Kesitah* (Copenhagen, 1824), in which a Cyprian coin, with a lamb engraved on it, is erroneously identified with the old Hebrew Kesitah, presents a view that is antiquated, and to be used only with caution. [Carey also favors the view that it was a weight in the form of a lamb, like the bull's heads of Egypt, and the lions and ducks of Nineveh. So also the Art. "Money" in Smith's Bib. Dic.]. In respect to the custom of bestowing presents when making a visit (either of congratulation or condolence), comp. Winer's *Realwörterb.* Art. "*Geschenke*" [Smith's Bib. Dic. "Gifts"].—And Jehovah blessed the latter end of Job more than his beginning.—אֲחֵרֶי־תְּלָאֲשֵׁת, the earlier, the later period; comp. ch. viii. 7.

Vers. 12 b-17 describe the doubling of Job's former earthly possessions, to wit, in cattle (comp. ver. 12 b with ch. i. 3), and also the restitution made to him in children.

Ver. 13. And there were to him seven sons and three daughters.—In this respect accordingly there was no doubling; nevertheless according to the Old Testament view deceased children were not regarded as absolutely lost (see 2 Sam. xii. 23), so that this new blessing of children which Job now enjoys is still to be regarded as signifying more than the simple restoration of the earlier good. The pausal form שְׁבַענָה is not to be treated as an error of transcription for שְׁבַעַה (Hirz., Olsh.), but with Ewald, § 269, c, as an obsolete substantive שְׁבַעַן, with an unaccented feminine ending.

Ver. 14. And the one they called [or, was called] Jemima, etc.—The subject of יְמִימָה is indefinite, "one, they." The names here mentioned accordingly are not such as were given to the daughters by the father himself, but appellations which the people of their acquaintance bestowed upon them on account of their beauty. Of these three names יְמִימָה seems to signify the "dove," or "pure as the dove" (possibly the "dove-eyed;" comp. Cant. i. 15; ii. 14; iv. 1), unless we follow the ancient versions, and bring the word into connection with יְמִים, "days," Arab. يَمِيْمَة, explaining it to mean "pure, bright as the day" (comp. *Diana* from *dies*). יְצַעָה = *cassia*, is in any case "fine as the essence of cassia," she who was "as if woven out of the fragrance of cinnamon" (Del., with a reference to Cant. i. 3). The third was called הַבִּינָה הַיָּפֶה, "paint-horn, box of ointment," on account of her graceful nature and action, which served to heighten her natural beauty; hence the charming one, who spread her charm all about her. In respect to הַבִּינָה, "box, jar," comp. 1 Sam. xvi. 1, 13. On the painting of

oriental women, see 2 Kings ix. 30; Jer. iv. 30; Ezek. xxiii. 40; also Rosemüller, *Morgenland*, IV. 269 seq.; Hartmann, *Das Ideal weiblicher Schönheit*, p. 85 seq., 307 seq. [Smith's Bib. Dic. Art. "Paint"].

Ver. 15. And their father gave to them their inheritance in the midst of their brethren.—This act of Job's, which was strictly at variance with the regulations of the Mosaic law (see Num. xxvii. 8 seq.), but which has its parallel in certain family customs of the Arabs, rather than in practices specifically Hebrew, was intended to make it possible for the daughters to continue to live among their brothers even after their marriage; it is mentioned accordingly as a sign of the brotherly and sisterly concord which prevailed among these later children of Job as among the earlier (comp. ch. i. 4).—The masc. endings are used in אֲחֵרֶי and אֲחֵרֶיָּה (referring in each case to the daughters), as in ch. xxxix. 3.

Ver. 16. And Job lived after this a hundred and forty years.—How long he had lived before this does not appear from what precedes. The LXX. arbitrarily represent him as being seventy years old at the time when his sore trial befalls him, as is evident from their rendering of this passage: ἐξήσαν δὲ ἑξήβητα μετὰ τὴν πληγὴν ἐπὶ ἑκατὸν ἐβδομήκοντα· τὰ δὲ πάντα ζῆ ἐπὶ διακόσια τεσσαράκοντα (so at least the Vatican text, while the *Cod. Alex.* and various other MSS. and Ed.'s add an ὀκτώ to the latter number, thus placing the πληγὴ in Job's seventy-eighth year, and representing his entire age as being two hundred and forty-eight years). ["As we do not know how old he was when his affliction came upon him, we cannot precisely determine the age at which he died; but as he had previously to his affliction a family of ten children all grown up, he could not have been less than sixty or seventy years. And as in other respects God gave him twice as much as he had before, so perhaps also in this. The half, then, of one hundred and forty gives us seventy, and the two periods united make two hundred and ten, an age which unquestionably places Job in patriarchal times." Carey].—And saw his children, and children's children, through four generations.

—Instead of אֲרִי the K'ri exhibits the unusual form וִירְאָה, preferred probably on account of its fuller musical tone (comp. 1 Sam. xvii. 42; Ezek. xviii. 14). As parallels in thought, comp. Gen. i. 23; Prov. xvii. 6; Ps. cxxviii. 6; Tob. ix. 11.

Ver. 17. And Job died old and sated with life.—The same formula is found in Genesis in recording the end of Abraham's life, and of Isaac's (Gen. xxv. 8; xxxv. 29). Delitzsch strikingly: "The style of primeval history, which we here everywhere recognize, is retained to the last words."

4. The *Alexandrian Version* presents after ver. 17 the following long addition (see the same in the original, together with the more important variations in Stier and Theile's *Polyglotten-Bibel*, III. 1, 604 seq.): "It is written however that he will rise again with those whom the Lord raises up. This man [Job] is described in [lit., interpreted out of"] the Syriac Book [Bible]



(i. e., is described according to the account of the *Hebrew Holy Scripture*\*) as living in the land of Ausis [Uz], on the borders of Idumea and Arabia; but his name before was Jobab. And he took an Arabian wife, and begat a son whose name was Ennon. But he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bosorpha (Bozra), so that he was the fifth from Abraham. And these were the kings who reigned in Edom, over which land he also ruled; first, Balac, the son of Beor, and the name of his city was Dennaba (Dinhaba); but after Balac Jobab, who is called Job; and after him Asom (Chusham), who was governor out of the country of Thæman; and after him Adad (Hadad), the son of Barad, who destroyed Midian in the plain of Moab; and the name of his city was Gethaim. And the friends who came to him were Eliphaz, a son of Sophan, of the sons of Esau, king of the Themanites; Bildad, son of Ammon, the son of Chobar, sovereign of the Sauchæans (Shuhites), Sophar, king of the Mineans (Naamites). Theman, son of Eliphaz, ruler of Idumea. This one is described by [interpreted out of] the Syrian [*i. e.*, Hebrew] Bible, as living in the land of Ausis [Uz], on the borders of the Euphrates; but his name aforetime was Jobab; but his father was Zareth, from the rising of the sun (the East)."

Here evidently we have to do with an interpolation, compiled with a good deal of confusion and recklessness out of the statements of our book and those of Gen. xxxvi. (especially vers. 10, 15, 32-36), either by Hellenistic Jews, or possibly even by Christian hands (as Hirzel infers from the allusion to the resurrection in the introductory words). No sort of value attaches to it, and it was rejected accordingly even by Origen (*Ep. ad. African.*) and Jerome. Neither was it introduced into the Greek versions of Aquila and Symmachus, nor into that of Theodotion except in part, and so it has always been excluded from the authorized Latin version of the Bible.

#### DOCTRINAL AND ETHICAL.

It has been justly remarked (Del. II. 392) that a New Testament writer would have closed our book in some other way than with the recital of an abundant temporal recompense, such as finally befel the great sufferer, of an earthly restoration and an indemnification in material possessions, and the prolongation of his life on earth; for it is certainly true that the New Testament regards the recompense of affliction and sore tribulations as belonging to the hereafter, and always points those who suffer for Christ and the Gospel to a future reward in heaven (comp. Matth. v. 3, 10-12; xix. 29; Mark x. 29, 30; Rev. vii. 14, etc.). It would, however, be a one-sided inference from the conclusion of the book as it stands to regard it as ministering to an external, abstract, tem-

poral theory of retribution. Just as decidedly to be rejected as one-sided is the theory adopted by several modern expositors (comp. *Introd.* §4 a), that the purpose of the book is just the opposite, to controvert—namely, the Mosaic theory of retribution, and that the contents of the epilogue, for that reason, contradict the poem proper, and that the genuineness and authenticity of the former are accordingly to be questioned (*Introd.* §8). That Job, after enduring to the end a trial of suffering of inexpressible severity should be rewarded with prosperity in this life, that he should not only receive a most brilliant vindication, and be again honored, but also be most abundantly indemnified, this is, first of all, a feature of the book which is characteristic of the Israelitish nationality, which is in harmony with the spirit of the Old Testament people of God (a feature which may be compared with that truly German depth of feeling and freshness of life which is impressed on the well-known bright conclusion of the Gudrun). It is in the next place a feature which harmonizes with the spirit of the Old Testament revelation itself, which is most deeply grounded in that revelation, in which the faith of believers before the coming of Christ in the unchangeable wisdom and righteousness of God's dealings, found one of its most glorious witnesses. This close of the narrative, indeed, has nothing to say of that which took place in heaven after Job's victorious struggle of faith; neither does it undertake to furnish any prophetic descriptions of Job's own entrance into the communion of the holy and the blessed in the life beyond. All the more fresh and true to nature, however, are the colors with which it pictures the restored earthly prosperity of the sufferer, and it visibly refrains from causing the wishes and hopes which Job had frequently uttered (especially in chaps. xvii. and xix.) for a vindication from God in the future life to be transcendently surpassed and eclipsed by the splendor of that which in part he enjoyed here on earth. Without this conclusion, the heart's need of Old Testament believers would have found no true satisfaction; the issue of the conflict of doubt, excited by the peculiarly severe and hard to be understood visitation of Job, would have remained more or less undecided; those children of God who were limited to the anticipatory and typical *fides Veteris Testamenti* would not have been able to derive from the book perfect and true consolation. Nevertheless it remains no less true that the consolation ministered by the book, according to its inmost essence, is not different from the consolation of the children of God under the New Testament. The Book of Job is a genuine "Cross and Comfort Book" for us who are Christians, as well as for Old Testament believers, as surely as that it teaches unconditional submission to God's holy will, and childlike resignation to His merciful Fatherly love as the only true source of religious blessedness and real peace of soul, and presents in Job the example of a sufferer, whose suffering has a twofold aim, on the one side to prove his innocence, on the other to tempt, *i. e.*, to reveal his inmost secret sinfulness; who accordingly has a twofold typical significance as sufferer, being typical of Christ, who through suffering was

\* We find a help to the right explanation of the singular words οὗτος (sc. ἰὼβ) ἐμπνεύεται ἐκ τῆς Συριακῆς βίβλου in a remark of Olympiodorus in the *Calena Patr. Græc.* in I. Job, coll. Niceta, Lond., 1637: Συριακὴν νῦν τὴν τῶν Ἑβραίων διάλεκτον καλεῖ. From this it appears that οὗτος refers not so much to the book of Job (Dillm.), but also to the person of the hero, and that ἐμπνεύεται ἐκ is used in the sense of "being related, or described by."

perfected as Mediator and High-Priest of the New Covenant, and typical also of Christians, whose sufferings, like those of Job, ever present the double aspect of probational and castigational visitations of God.

#### HOMILETICAL AND PRACTICAL.

In the *homiletic* treatment of the epilogue, special attention should be devoted to the thought last emphasized, to wit, the character of Job's suffering, as intended both for probation, and also for chastisement or purification. The most suitable opportunity for presenting this thought will be in connection with the rebuke of the friends, which Jehovah proceeds to administer immediately after that true and complete repentance has been wrought in Job (vers. 7-10). For it is at this point that Job's comparative innocence is definitely declared on the one hand, at the same time that it is only where Job has been humbled in sincere heartfelt penitence, that he is solemnly pronounced righteous by God,—nay more—that it is only when in fervent brotherly love he intercedes for his opponents that his bodily suffering is removed (see on verse 10), wherein it is most clearly intimated that sin is to be included as one cause of his suffering. It is to this description of Job's justification, which furnishes occasion for a concise recapitulation of the fundamental ideas of the whole dialogue, (especially of the discourses of Elihu and of God), that the practical expositor should most of all give his attention, while what is said concerning the restitution and doubling of Job's external possessions need occupy only a secondary place.

#### *Particular Passages.*

Ver. 7 seq. BRENTIUS: The three friends spoke ill, Job well; while at the same time Job argued ill, the friends well. For the friends thought wickedly, when from the affliction they decided that God was angry, and Job wicked, although they discourse excellently concerning the omnipotence and wisdom of God. Job on the other hand speaks well when he continually affirms that afflictions had befallen him not because he had deserved them, and that they were not evidences of his wickedness, and of an angry God. But he speaks ill when he impugns God's decree, and blasphemes God. Now since Job has a good cause as against the friends, although

he sins in the management of his cause, while the friends are at fault touching the merits of his cause, the Lord pronounces sentence for Job against the friends; for He had previously rebuked his blasphemies.—V. GERLACH: Inasmuch as Job, although guilty of speaking foolishly, nevertheless gave utterance to his sense of the contradiction which tortured him, in that he retained the consciousness of his fellowship with God in the midst of his feeling of God's wrath, he was nearer the solution of the enigma than the friends.

Ver. 10 seq. BRENTIUS: You now see by the fact itself what is the issue of trial; for God inflicts nothing on any one in order that He may destroy him, but that He may restore much more; "Ye have heard of the patience of Job, and have seen the end of the Lord," *etc.* (James v. 11).—STARKE: God causes the temptation of His saints to work a good end (1 Cor. x. 13); He lays a burden on us, but He helps us again, (Ps. lxxvi. 10 seq.; lxxviii. 20). After the trial comes the revival; after the cry of distress the gracious hearing; after the sowing in tears the reaping in joy (Ps. cxxvi.; Tob. iii. 22) . . . (on ver. 11): As the swallows depart before the winter, but return again with the summer, so is it with the friendship of men. When tribulation has been endured to the end, and when days of prosperity and abundance of riches return, friends immediately make their appearance (Sir. vi. 8; xii. 8 seq.).—V. GERLACH: It was necessary that Job should be purified inwardly from a mercenary spirit, from self-righteousness, and selfishness in its more refined forms. This having been accomplished, he now appears in possession of honor and riches, a conspicuous memorial of God's recompensing love, recognizing all that he receives and enjoys as from God, and honoring Him far above His gifts. His life accordingly ends, having received its full completion; there remains in it nothing more that is obscure or inexplicable; it is full of promise for all God's struggling ones under the Old Dispensation; it is a type of the Perfectly Holy One, who humbled Himself to the death of the Cross, who, although a Son, yet learned obedience by the things which He suffered, and who has therefore received a name which is above every name—that Jesus Christ may be Lord to the glory of God the Father.

AMEN.







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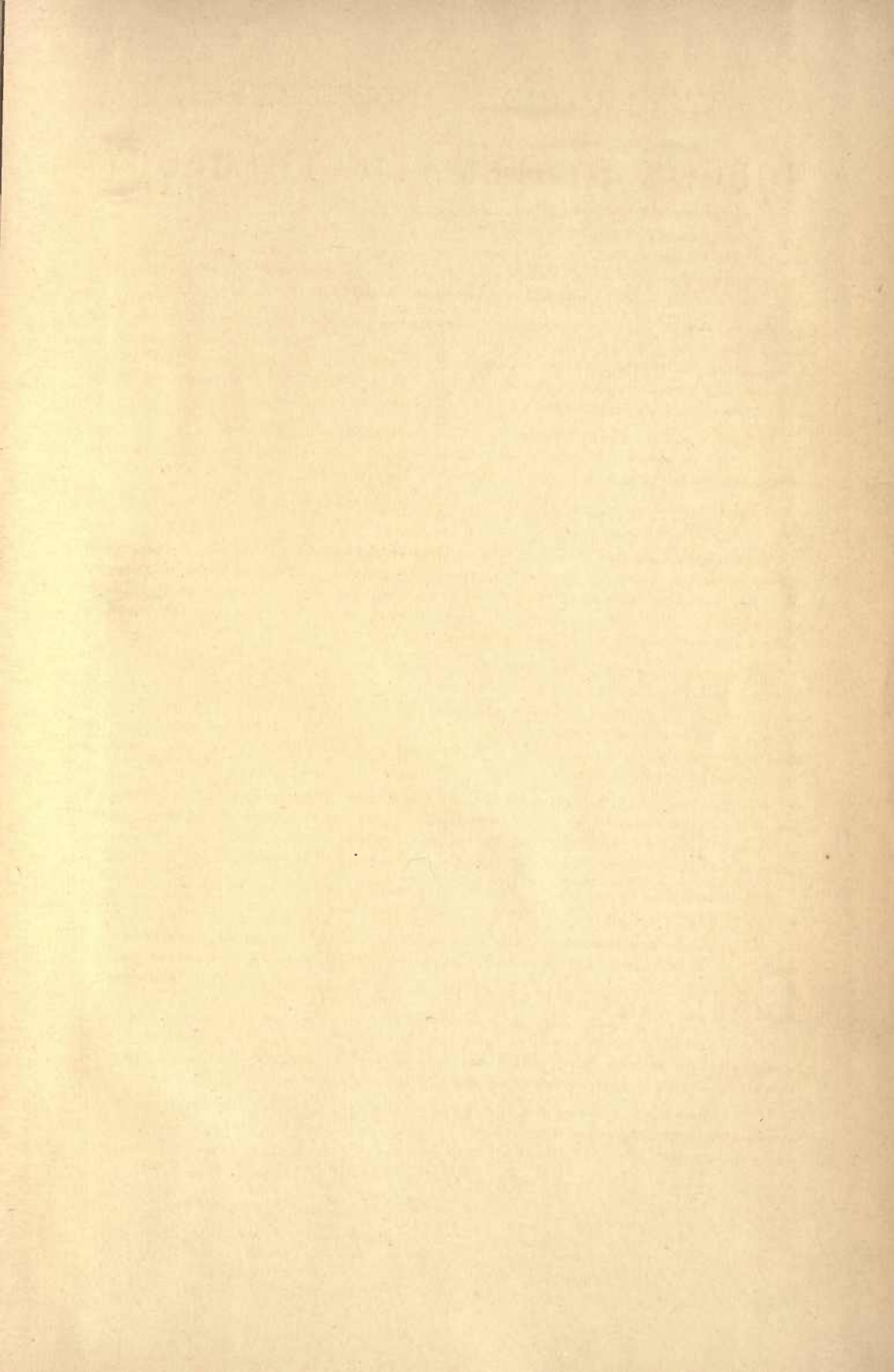
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